An Encyclopædia of Religions

By

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PREFACE

The science of Comparative Religion is still so young that information on many matters embraced by it has not found its way as yet into ordinary encyclopædias; and of special encyclopædias or dictionaries very few have been published. The great Encyclopædia of Religion and Ethics, edited by Dr. James Hastings, is a storehouse of learned discussion and information, but its size places it as a household work of reference beyond the reach of many readers. A felt gap is filled very usefully by the handy Dictionary of Non-Classical Mythology, compiled by Marian Edwardes and Lewis Spence; but, as its title indicates, much of the new material that belongs in a special sense to the domain of religion is excluded necessarily from such a work.

It may seem a bold undertaking to seek, as the present writer has done, to present in a volume of moderate size information about most of the ancient and modern religions, ethnic and historical. His excuse must be that certain cravings of his own impelled him many years ago to set out upon a journey along paths which at that time had not been trodden much, and to read more widely than is perhaps usual; that invitations since 1898 to contribute articles to four voluminous encyclopædias have formed an A B C habit which he finds it difficult to throw off; and that a work such as he has attempted here is as a matter of fact really needed. In any case, a work is provided which covers much of the ground claimed by Comparative Religion and is capable of subsequent expansion. If what is offered proves acceptable, new material may be added, particularly as the Science develops.

While it is true that much of the new material in this field has not been incorporated as yet in ordinary encyclopædias, it is true also that to matters of religion with which, by name at least, readers have become very familiar, a good deal of space has been given already in such works. In a field which is so vast, therefore, the present writer has preferred often to concentrate particularly on matters which are unfamiliar and on headings which are not to be found in ordinary encyclopædias. Many of the headings, here to be found, have never found a place as yet, he believes, in any other encyclopædia. These headings, with the matter included under them, it is hoped will not only interest the general reader, but also suggest to students, as they have suggested to the writer, subjects for special research.

The writer is well aware that there is much more to be said about many of the subjects treated, and in fact has himself dealt with some of them in much greater detail elsewhere. For example, with name, change of, may be compared his article on "The Significance of Names" in the Journal of the Manchester Egyptian and Oriental Society (No. ix., 1921, pp. 21-37), and with ashes and oath his articles in Hastings’ Encyclopædia of Religion and Ethics (vol. ii., 1909, pp. 112-114; vol. ix., 1917, pp. 436-438).

Knutsford.

MAURICE A. CANNEY.
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Abbot

The name of a goddess in Babylonian-Assyrian religion. She is a consort, the “beloved one,” of the sun deity, Shamash (q.v.). The name seems to mean “lady” or “queen.” See Morris Jastrow, Rel.

A. God A. is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. Its frequent appearance in the Dresden Codex and in the Codex Tro-cortezotanus suggests that he was a god of great importance. He was clearly a god of death and hell, corresponding to the Aztec god Mictlan. His insignia include bells and a pair of crossbones, and his symbolical bird is the owl.

AAH. An ancient Egyptian moon-god, who in course of time was merged with the lunar deity Thoth. His importance is proved by such names as Ah-mes (“born of Ah”); cp. Thoth-mes, “born of Thoth”.

AB. The fifth month of the Jewish sacred year. The fifth month of the Babylonian calendar has the same name. It is sacred to the solar deity, Nin-gishzida. See Morris Jastrow, Rel.

AB, NINTH DAY OF. A Jewish fast-day (cp. Zechariah 8, 19), intended to commemorate the destruction of the two Temples (First, 586 B.C.; Second, A.D. 70). It falls about the beginning of August. The fast has been observed, with varying degrees of strictness, as a day of deep gloom. In early times no enjoyment whatever was permitted for twenty-four hours, from evening to evening. No work was allowed, only sad parts of the law might be studied, and people went about without shoes or sandals. Bathing and anointing were of course forbidden. See the Jewish Encycl., i., 1901; W. O. E. Oesterley and G. H. Box.

AB, FIFTEENTH DAY OF. A Jewish festival in the time of the Second Temple. It fell about the 15th of August. On this day the rich and poor maidens of Jerusalem, robed in white, are said to have repaired to the vineyards to dance with the young men and to give them an opportunity of choosing a bride. The Talmud gives various reasons for celebrating the day. One of them is that on this day wood was collected by priests and people for sacrificial use throughout the year. Josephus mentions (B. J. ii. 17, 6) a Feast of Xylophory (“Wood-bearing”), placing it on the 14th Ab. See the Jewish Encycl., i., 1901.

ABACUS. A designation in architecture of the uppermost division of the capital of a column. It is variously formed or moulded in the different orders or styles of architecture. See J. H. Parker, Gloss.

ABADDON. Literally “(place of) destruction.” A term used in the Wisdom-Literature of the Old Testament (Job 26, 6; Prov. 15, 11, etc.) as the equivalent of Sheol, the under-world of the Hebrews. The same word means “perdition” and “hell” in later Hebrew. The term occurs also in the New Testament (Rev. 9, 11), but in this case it is a proper name, a personification, Abaddon being a king or angel of the abyss, whose Greek name is Apollyon (“Destroyer”). See Encycl. Bibl.

ABBRA. An Aramaic word meaning “father.” It was used by Jesus and in his time as a title of God (so in Mark 14, 36).

ABBACOMITES. The Abbacomites or Abbates milites, count abbots, were laymen to whom abbacies were assigned for pecuniary profit. See Cath. Dict.

ABBIATE. A Roman Catholic clergyman who has not taken full orders, but has received the tonsure.

ABBATES MILITES. Lay abbots of the 10th century, who appointed deans or priors to administer their abbeys and perform the spiritual duties. They were also called Abba-comites.

ABBÉ. The French name for an Abbot (q.v.). It is often used in France and Italy in a more general way as the title of an unbenched priest.

ABBES COMMENDATAIRES. Abbots who were appointed by the king of France, and received one-third of the revenue of their convents. They were often laymen, noblemen’s sons or literary men, and their office was sinecure.

ABBESS. A designation of the superior of a community of nuns. The Abbess corresponds to the Abbot (q.v.), but the office is not so ancient. It was probably instituted in the time of Pope Gregory the Great (c. 591). Generally, only a professed nun could be elected, and the Council of Trent fixed the age at not less than forty years, at least eight years of which must have been spent in a convent. Like the Abbot, she has the ring, staff, and abbatial cross. Sometimes she commands the obedience of the monks of a related monastery (e.g. in the order of the Brigitteines and of Fontevraud). She often possessed, under the ordinary, ecclesiastical patronage; but she could not choose confessors, dismiss a nun, etc. See Cath. Dict.

AB BETH DIN. Literally “father of the house of justice.” This, according to tradition, was a title of the vice-president of the Jewish Sanhedrin, the President of which was called Nasi (“prince”). It seems more likely, however, that it was the title of the spiritual head of the people and so of the Sanhedrin, and that Nasi was the designation of the more secular head of the people (the High-priest). See the Jewish Encycl., ix., 1905, under “Nasi”; W. O. E. Oesterley and G. H. Box.

ABBNEY. A monastic community governed by an Abbot. See ABBOT.

ABBOT. The name means literally “father,” and is
the designation of the head of a religious community of men. Another name for the same official is Prior, Rector, or Guardian. The office is as old as the third century. In the fourth century a number of monasteries, with abbots at their head, sprang up in Egypt. At first the abbots were laymen, but ordination soon became the rule, though it was not always strictly observed. They were required to be not less than twenty-five years old. The monks were allowed originally to elect their own abbot. The right, however, in the West was often exercised by temporal princes and lords. It is the duty of an abbot to govern the community, maintain discipline, and exercise the priestly office. A distinction has been drawn between these "abbates regularis" and other abbots, "abbates seculares," whose office is of the nature of an ordinary benefice. The Benedictine abbots have been allowed a large measure of freedom in the organisation of their convents. And abbots in general obtained special privileges, the heads of great monasteries being allowed to use the miter, crosier, and ring ("abbates infulati"), and to perform some of the episcopal functions (e.g., minor orders). Formerly abbots of such distinction might sit in the English Parliament. See Cath. Dict.; P. Zeller, Calicet Kirchenleben, 1889 etc.

ABBOT OF UNREASON. The Scottish name for one who took the principal part in Christmas revelries before the Reformation. The character is better known as the Lord of Misrule (q.e.). In Scotland he was suppressed by Act of Parliament in 1555. See W. C. Hazlitt.

ABBOTS IN COMMENDAM. Abbots commended to take charge of an abbey, until a regular abbot had been appointed.

ABBREVIATIONS. Words, titles, phrases, etc., in common use are often abridged. For example, "Reverend" as the title of a clergyman is usually written "Rev." The following are some of the most common abbreviations:

Abp.: Archbishop.
A.D.: Anno Domini, in the year of Our Lord.
D.O.M.: Deo optimo maximo, to God, best and greatest.
D.V.: Deo Volente, God willing.
F.C.: Free Church (of Scotland).
F.D.: Fidel Defensor, Defender of the Faith.
I.H.S.: The first three letters of the Greek word ἸΗΣΟΥΣ, Jesus.
I.H.S.: Jesus dominum Salvator.
A.M.: Anno Mundi, in the year of the world.
B.C.: Before Christ.
B.D.: Bachelor of Divinity.
Bp.: Bishop.
B.V.M.: Blessed Virgin Mary.
C.M.S.: Church Missionary Society.
D.G.: Dei Gratia, by the grace of God.
I.N.R.I.: Jesus Nazarenus, Rex Inaeorum, Jesus of Nazareth, king of the Jews.
M.E.: Methodist Episcopal.
P.E.: Protestant Episcopal.
P.P.: Parish priest.
R.I.P.: Requiescant in pace, May he rest in peace.

R.V.: Revised Version of the Bible.
S.J.: Society of Jesus (Jesuits).
S.T.P.: Sacred Theologian Professor, Professor of Theology.
V.D.M.: Verbi Dei Minister, Minister of the Word of God.
Xmas: Christmas.
Xian: Christian.

ABBREVIATORS. A designation, first used about the beginning of the fourteenth century, of secretaries employed in the Papal Chancery. They were so called because they made short notes of decisions or replies made by the Pope, which they afterwards expanded. See Cath. Dict.

ABECEDARIAN HYMNS. Hymns in which each stanza or line begins with a letter of the alphabet. See ACROSTIC.

ABECEDARIANS. A German Anabaptist sect of the 16th century. They claimed to be directly inspired by God. Consequently they had nothing to learn from the Scriptures. Profane literature being equally useless to them, it was not necessary or desirable to learn to read. Divine truth, directly imparted, could best be learned from the most ignorant of men. The sect was founded by Nicholas Stork, a weaver, of Zwickau, and the Abecedarians are also known as "the Zwickau Prophets." See J. H. Bhurat.

ABELITES, A religious sect in N. Africa in the 4th century. They are also called Abellans, Abelites, and Abelionians. They objected to ordinary marriage, and contracted spiritual unions, taking their name from Abel, because they assumed that he had a wife, but never sought to procreate children. They adopted children in order to perpetuate the sect. These also had to abstain from sexual intercourse. The sect became extinct in the reign of Theodosius the Younger (408-450). See J. H. Bhurat.

ABERDEEN, USE OF. Various places had liturgies of their own in the early days of the Church in Britain. These liturgies, which represented somewhat different modes of celebrating Mass, were called “Uses.” Aberdeen was one of the places which had a use of its own.

ABERDEEN SERVICE. Forms of Divine Service composed by Henry Seongal (1650-1678), preacher in the Cathedral of Aberdeen, and professor of Divinity at King’s College. They were prepared for the morning and evening service of the Cathedral Church of Aberdeen. They were in use until the Revolution, when the Presbyterians deemed written prayers unsuitable. See Peter Hall.

ABGARUS LETTERS, THE. Some correspondence purporting to have passed between Abgar Uchama (15-50 A.D.), King of Edessa, and Jesus. Jesus is besought by Abgar to visit Edessa. The letters are given by Eusebius (Church History, I. 13).

ABHIDHAMMA. The name of one of the three divisions ("the three baskets") in the final collection of Buddhist sacred books. The contents are partly metaphysical. See E. W. Hopkins.

ABHIDHAMMAPITAKA. The third division of the Buddhist Canon. See CANON, BUDDHIST.

ABHIDHARMA SECT. An early Buddhist sect in India of the School of the Hinayana. The teaching was based upon the Commentary which Kātyāyanaputra wrote on the Abhidharma treatises. The sect was intro-
duced into China about 394 A.D., and flourished until about 440 A.D. A Lloyd finds no traces of it in Japan.

ABIR. The first month of the Jewish sacred year. Literally the month of young ears of barley.

ABJURATION, OATH OF. An Act of 1791 required all clerics, members of the Universities, lawyers, and other persons who held public offices to abjure by oath the exiled House of Stewart. In the Roman Catholic Church a convert was formerly required to make a solemn abjuration of his former faith. In the Ritual of Strauburg (1742) he is asked: "Is it your firm purpose to renounce in heart and mind all the errors which it is of your faith?" The convert in England is required to read and accept the Creed of Pope Pius IV, which denounces all doctrines which are considered erroneous. See Cath. Dict.

ABLUTION, ROMAN CATHOLIC. Ablution is the name applied to the water and wine used by a priest in the celebration of the Mass to wash his thumb and index-finger. "When he has consumed the Precious Blood, the priest purifies the chalice; he then, saying in a low voice a short prayer, by the thumb and index-finger, which have touched the Blessed Sacrament and may have some particle of it adhering to them, over the chalice, while the server pours wine and water upon them. He then drinks the ablution and dries his lips and the chalice with the manducatory." (Cath. Dict.)

ABLUTIONS. Bathing the whole or parts of the body, as a religious practice, has been widely practised. It is well known that man in a primitive state regards rivers, springs, and wells as being often the abodes of deities. Water seemed to be a holy element. To bathe oneself in it meant to impart to oneself something of its divine life and power. This seems to have been the original idea in religious bathing. In course of time, however, the idea of purification came to prevail, and the washing away of external impurities became symbolic of the cleansing of the heart. Sin is, perhaps, regarded too as a real contagion, a disease, a kind of substance which may be washed away by bathing. The Incas of ancient Peru, after confessing their guilt, bathed in a river. It is a Vedic belief that sin may be removed by invoking the gods of water. The water-gods Varuna and Trita have power to wash it away. The later Brahmanas regarded water as the "essence (sap) of immortalit, and in modern India the waters of the Ganges have power, it is thought, to cleanse the blackest water. The Hindus shave their heads, and plunge into sacred streams. The Hebrews used consecrated water for the cleansing of impurities, and the modern Jews in Morocco preserve a reminiscence of the practice by throwing stones into the sea on New Year's Day. The Moors think that misfortune can be removed by ablutions. Ablutions are also practised to purify persons before they perform a sacred rite or come into contact with holy things (sacred ones, etc.). The Indian wizard washes his body before sacrificing, as did also the ancient Egyptians, the Shinto priests of Japan, the ancient Greeks and Romans. Zoroastrianism regards impurity as a physical evil to be removed as quickly as possible. Brahmanas and Hindus make daily bathing an important part of their religious exercises. In Islamism the tips of the fingers are dipped in water before sacrifice. Jewish Rabbis wash the hands before praying. Mohammedans are commanded in the Koran to wash their faces and their hands up to the elbows, and to wipe their heads and their feet to the ankles, when they prepare for prayer (Sur. V., 8). Before reciting the liturgical form of prayer, therefore, they perform an elaborate ablation in which the acts are repeated three times. Where water is scarce, dust or sand serves as a substitute. In such cases the idea is that any impurity might hurt the holiness of the deity and bring curses instead of blessings. Persons have been accustomed to bathe also after coming in contact with a corpse. The ablation removes the contagion of death. Sexual intercourse, again, has often (e.g. among the Babylonians, Hebrews, Arabs, Greeks) been regarded as defiling, and the defilement has been removed by bathing. Ablutions are necessary, again, after touching anything unclean (e.g. an unclean animal). Hindus and Brahmins live in constant fear of this defilement. The Hebrews also hold the dead carcass of a dog. If a living dog touches a Brahman, he plunges himself once into a river with his clothes on. It should be added that in ancient times ablutions have formed part of marriage ceremonies. Even deities, when they were united, bathed or were bathed. Thus the figure of Attis was bathed to represent her union with Cybele. Aphrodite bathed after her union with Adonis, and Hera after her marriage with Zeus. See E. Westermarck; J. G. Frazer, G.B.; Adonis Attis Osiris, 1906; W. R. Smith, R.S., 1894; Monier-Williams, Brahmanism; J. A. Dubois and H. K. Bouchamp, Hindu Manners, etc.

ABODA ZARA. One of the treatises of the Mishnah (q.v.).

ABODE OF LOVE. See AGAPEMONITES.

ABOMINATION OF DESOLATION. A phrase occurring in the New Testament (Mt. 24, 15=Mk. 13, 14) in a passage in which Jesus is represented as speaking of his second coming. The "abomination of desolation" has been identified with the "man of sin" referred to in another apocalyptic passage, 2 Thess. 2, 1-12. The statue of an idol or false god seems to be meant, which causes desolation by being set up in opposition to the true God (so T. K. Cheyne). Another suggestion is that a statue of Caligula is intended (so Fr. Spitta). A third is that the "abomination" has reference to the Roman armies (so B. Weiss). See Encycl. Bibl.

ABORTION. Cases of miscarriage or abortion have sometimes received a religious significance. The Green-landers thought an abortion became an evil spirit intent on avenging the crime. Artificial abortion is strongly condemned in the Christian religion (Tertullian, Augustine, etc.). It is also condemned by the sacred law of Zoroastrianism. See Edward Westermarck.

ABOTH. One of the treatises of the Mishnah (q.v.).

ABOTH DE-RABBI NAHMAN. A Jewish treatise, being an exposition of the Mishnah treatise Pirkei Aboth (q.v.). Of the two recensions which have been preserved, one is usually appended to the Babylonian Talmud (see TALMUD). Both have been published together by S. Schechter. The treatise is the work of a school (Tannaite), rather than of an individual author. An English version is included in M. L. Rodkinson's translation of the Babylonian Talmud, New York, 1900. See the Jewish Encyclopedia, 1901; W. O. Estierley and G. H. Box.

ARRACADABRA. A mystic word or magical formula, used for the cure of fevers and agues. The letters were arranged in the form of a triangle, so that it was possible to read them in many different ways. The square piece of paper on which they were written was folded in the form of a cross. This was then worn as an amulet.

ABRAHAMITES. 1. A religious sect of the ninth century A.D. They revived the teaching of the Paulianists, and denied the divinity of Christ. Their name was taken from Abraham or Ibrahim of Antioch. 2. A Bohemian religious sect, known also as Bohemian Dels. They appeared in 1782, and were so called because they claimed to represent the religion professed by Abraham before his circumcision. They were suppressed by force.
ABRAHAM-MEN. Beggars who wandered about the country seeking alms after the Dissolution of the Monasteries.

ABRAHAS STONES. Stones or gems having the word Abraxis or Abrasax engraved on them in Greek letters. Though of various shapes, the figure on them usually has a human trunk and arms, a cock's head, and two serpents' tails. They were used by the Gnostics, first by the Basilidians (q.v.), then by the Pseudilidians (q.v.), and afterwards generally. They were adopted by magicians and alchemists. They seem to have been used as talismans. Magicians in Egypt used them in the Hellenistic period. See Adolf Erman, Handbook.

ABRECH. A term occurring in the Old Testament (Genesis 51, 43). It is said that when Joseph was made grand-vizier of Egypt, the people "cried before him Abrech." The English version translates "bow the knee." This is unsuitable, because the form of the word is Causative ("make to kneel"). We should expect, moreover, an official title. This cannot be found in Egyptian. It has therefore been suggested that Abrech is a loan-word, being the equivalent of the Assyrian-Babylonian abarakhe, a title of one of the five principal dignitaries of the empire. See Encyc. Bibl.

ABSOIUTION. Absolution is "to set free from" or "to acquit." Absolution is the act of pronouncing a person free from sin or penalty. According to the Christian idea of God, God Himself is strictly the only one who can do this. The Church, however, has taught that God deputed ministers, in the first instance the Apostles, to act for Him. The crucial passage in the Bible is John xx. 23, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." The origin and precise meaning of these words have been disputed. But in any case certain Church practices and doctrines have been connected with them. In the early days of the Christian Church anyone who had incurred its censure was required to do public penance involving exclusion from the Lord's Table. This having been duly performed, he was absolved publicly by Bishop and clergy, and re-admitted to Communion. In course of time and by slow degrees it came about that the sinner confessed privately to a priest and received from him alone the requisite absolution. At the Reformation the Church of England is commonly supposed to have renounced this practice. It cannot be denied, however, that there are passages in the Book of Common Prayer (the Holy Communion and Ordination Services) which do not altogether favour this view. In the Roman Catholic Church the practice has been maintained and elaborated. It has had, at least from 1215 (Innocent III.), a Tribunal of Penance, and has made the Sacrament of Penance consist of (1) Contrition or Attraction, (2) Confession, (3) Satisfaction, (4) Absolution. Confession is made in secret to the priest. The absolution afterwards pronounced by a duly authorised or delegated priest is a judicial act or sentence. There is a prescribed formula, a absolution in the Roman Ritual: "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." See Prot. Dict.; Cath. Dict.

ABSTINENCE. See ASCETICISM.

ABSTINENTES. The name of a sect in Gaul and Spain at the end of the third century. Its members held that only by avoiding marriage could true holiness be attained. They found support in such New Testament passages as Matthew xix., 12. Hebrews xii., 14. The Christian life is that life of chastity which Jesus Himself led. The Abstinentes also objected to the use of meat. See J. H. Blunt.

ABUNDIA. The name of a goddess in German mythology who blesses marriage, brings good or bad luck to spinners, etc. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902.

ABYSSE, THE. In the Gnostic system of Valentinus "the Abyss" is the name of the unbegotten, invisible, ineffable Supreme Being, to whom the aeons owe their generation. The term is used in another sense in the New Testament (Revised Version). In Romans xv., 7, it denotes Sheol, the Hebrew underworld (Authorised Version "the deep"). In Revelation ix., 1, 11, xi., 7, xvii., 8, xx., 1, 3 (Authorised Version "the bottomless pit") it is the abode of "the beast" and "the dragon," a place which seems to have been thought of as a lake of fire (cp Enoch x., 13).

ABYSSINIAN or ETHIOPIAN CHURCH. The early Church is said to have been founded, as a branch of the Christian Church, in A.D. 230 by Frumentius of Egypt or Phoenicia. In any case, a form of Christianity (Monophysite), in connection with Alexandria, was established in Abyssinia by the end of the sixth century. In the seventh century the country was practically isolated through the Mohammedan conquest of Egypt. Partly in consequence of this isolation, the Church has preserved a number of peculiar observances. The Jewish Sabbath is observed as against the Christian Sunday. Circumcision is practised (though perhaps only for sanitary reasons), and certain foods are abstained from. The Books of Enoch and Jubilees (see APOCALYPTIC LITERATURE) are included in the sacred writings. The Virgin is worshipped, prayer is made to the saints, and great merit is attached to asceticism and monasticism. Some of these practices and observances seem to be due partly to Jewish influence, partly to an early connection with or migration from South Arabia. In 1540 the Abyssinians sought the help of the Portuguese against a threatened invasion by Mohammedans. Troops were sent, and the invaders were routed. The Pope then sought to convert the Abyssinians, and to effect this Jesuit missionaries laboured amongst the people. At length, after rebellion and bloodshed, proclamation of the Roman Catholic religion was made (1609). In 1652, however, perhaps in consequence of an attempt to abolish circumcision, the Jesuits were expelled, and the old Church was re-established. Since 1383 Roman Catholic missionaries have again worked in the country. Protestant missions have also been tried. Cleres are ordained by the Abouna (or Abouna), the head of the Church, an Egyptian monk nominated by the Alexandrian patriarch. His see is the centre of the Abyssinian Church, at Axum. There are also such officials as a temporal head (Etchigeh), a head of the priesthood (Mechrid), and an ecclesiastical judge (Li Keneat). The clergy are divided into priests, monks, and unordained clerks (defteras). The latter dance and sing in processions. There are a great many feast-days and fast-days. Paintings are hung in the Churches, and the cross is venerated. See Prot. Dict.; Cath. Dict.

ACACIANS. A school of Arrians, followers of Acacius. See Acacius.

ACCA LARENTIA. A Roman goddess of the earth. She was worshipped as the protectress of the seed-corn, the guardian of the crops. It is said that she had twelve sons, and that she observed an annual sacrifice with them. The idea of the sacrifice having been to make the fields (arva) fertile, her sons were called Arval Brothers. The priesthood of that name is supposed to have been founded by Romulus, who took the place of one of the brothers on his death. See O. Seyffert, Dict.

ACCAOPHORI. The name of a sect the members of which discarded the use of wine in the Holy Eucharist.
and substituted water. It is said that they were also called Hydroparastatae.

ACCEPtANTS. A name given to those theologians who accepted the papal Bull "Unigenitus" (1713) which condemned the views of the Jansenist leader Pasquier Quesnel (1634-1719). See Jansenists.

ACCEPTATION. A word derived from Roman Law, and applied in theology to the doctrine of Duns Scotus, according to which the satisfaction rendered to God by Christ was not a full equivalent for the sins of mankind, but was graciously accepted by God as sufficient.

ACCOMMODATION. A term used in theology of a method of interpreting Scripture by which the words are accommodated or adapted to the needs of a discourse. Jesus himself, it is claimed, accommodated his teaching to his hearers by seeking to convey spiritual truths to them in a homely way.

ACEDAMA. A name compounded of two Aramaic words, and occurring in the New Testament as a designation of the field bought by Judas Iscariot, the disciple who betrayed Jesus for some unknown purpose with the reward for his betrayal (Acts 1, 10), or purchased by the priests as a place to bury strangers in. The Revised Version has Acedama. The word is said to have been interpreted "the field of blood." But the best supported Greek reading is Achedamach, which would give the unsuitable meaning "field of thy blood."

On the other hand, assuming that Achedamach is the correct form of the name, the second part of the word may be identified with another root. The name will then mean "field of sleep," i.e., the sleep of death. See Encyc. Bibl.

ACEPHALI. A name applied to sects which had no recognised leader (the Monophysite Accephali), or who refused to follow their leader (the Nestorian Accephali); or to priests who refused allegiance to their diocesans and to suffragan bishops who would not obey their metropolitans. E. B. Tylor (Primitive Culture, i., 390) suggests that the term may well be used of those monsters who are reported by travellers to have existed without heads to their bodies.

ACHERON. In Homer several great rivers are represented as flowing through the world of the dead. One of these bears the name Acheron (river of woe). Later legend imagines that the infernal regions are surrounded by these rivers. See Eekhart, History of the Moravian Church, 1909.

ACHIPOPOETOS. Literally "made without hands." An expression used of pictures of Christ and the Virgin, which were supposed to have been executed miraculously, without human hands. There is one of these at Rome in the church of St. John of Lateran. St. Luke and angels are reputed to have been the artists.

ACOEMETAE. Literally "sleepless ones," an order of monks founded near Constantinople during the Patriarchate (A.D. 428-430) of Gennadius. They did not abstain from sleep altogether, but, in order that worship in their monastery should go on uninterrupted, divided themselves into three "watches," each being of eight hours. A later name of the order was Studites, because during the episcopate of Gennadius a rich Roman consul, Studius by name, built a cloister for them in Constantinople. See J. H. Blunt.

ACOLYTE. Literally "one who follows," and so a minister or server. It is the highest of the four minor orders in the Church of Rome. The acolyte hands the priest wine and water at the Mass and carries the lights. He is now usually a layman.

ACOSMISM. A term used by Dr. Inge to denote the denial of reality to the visible world and the assertion that the only existence is "the intelligible world of Ideas" in the mind of God. Examples of this attitude are the Neoplatonists, the mystic Eckhart, and the philosopher Spinoza.

ACROSTIC. A peculiar kind of verse-composition. The initial letters of the lines are made to form together a word or sentence. Religious psalms or hymns are sometimes composed in this way. There are examples in the Psalms of the Old Testament (e.g., Ps. 119). In the 119th Psalm the stanzas run through the letters of the Hebrew alphabet. In Rabbinic literature this method of composition became very common. Sometimes the order of the alphabet was reversed, the hymn beginning with the last letter and ending with the first. See J. W. Etheridge, Intr. to Heb. Lit., 1856.

ACT FOR UNIFORMITY. An act passed in 1549 for the purpose of introducing "uniformity of public worship." It required the new Liturgy of Edward VI. to be adopted throughout the kingdom. Refusal to comply with this command was punished by imprisonment or loss of benefice. There were other Acts of Uniformity in the reigns of Edward VI., Elizabeth, and Charles II.

ACT OF FAITH. See AUTO DA FE.

ACT OF SEPARATION. In 1543 a number of Scotch Presbyterian ministers and professors (470) signed a document by which they resigned their livings and in which they protested against attempts to interfere with the right of a congregation to choose its own minister.

ACT OF UNIFORMITY. An Act passed in the reign of Edward VI. (1551). It required all Englishmen of the Church of England to accept the Thirty-Nine Articles as the basis of uniformity in religion. Many clergymen were deprived of their livings for refusing to subscribe.

ACTA FRATRUM UNITATIS IN ANGLIA. An important folio work published (1749) by Count Nikolaus von Zinzendorf to explain the methods and principles of the Moravian Brethren (q.e.). John Wesley summarized the contents in a pamphlet (1750), "Contents of a Folio History," in which he fiercely attacked the Brethren as hypocrites and heretics. See J. E. Hutton, History of the Moravian Church, 1909.

ACTISTETES. A name derived from the Greek word aktistos, "uncreated." The sect of the Actistetes were so called because they claimed that Christ ought not to be called a created Being after his Incarnation, and therefore denied that he became truly man.

ACTS OF PAUL AND THE EARLY CHURCH. See APOCRYPHAL BOOKS OF THE NEW TESTAMENT.

ACTS OF PILATE. Acta Pilati or Anaphora Pilati, a work which professes to give a record of the trial and death of Jesus, made for the Emperor Tiberius by Pontius Pilate, procurator of Judea at the time of Jesus' death. The work is not genuine. See R. A. Lipsius, Die Pilatus-Akten, new ed., 1886. Cp. APOCRYPHAL BOOKS OF THE NEW TESTAMENT.

ACTS OF THE APOSTLES. One of the books of the New Testament which continues the Gospel story and gives in particular an account of the acts of the apostles Peter and Paul. Part of it reproduces the diary of a companion of Paul (the "we" sections). It is commonly considered to be the work of Luke, the reputed author of the third Gospel. Luke was a physician, and Adolf Harnack has recently sought to show that medical terms are common in both works. Harrack thinks Luke's material was in existence about A.D. 40. B. W. Bacon gives 85-90 as the approximate date. Other critics, however, deny the Luke authorship and place the work as late as 120-130 A.D. P. W. Schmiedel places it between 105 and 120 A.D. See Adolf Harnack, Luke the Physician, 1907; W. C. Sellick, New Appreciation of the Bible, 1907, Encyc. Bibl.

ACTS OF THE SAINTS or MARTYRS. These are collections of stories about the Christian saints and
martyrs. The most celebrated collection is that begun in the 17th century by the Jesuits and continued by the Bollandists (q.v.). Eusebius of Caesarea made two collections, one of which is still to be found at the end of Book viii. of his Church History. Simeon Metaphrastes compiled another about 300 A.D., probably making use of a collection (12 vols.) current in the Church of Constantinople. The West had its collection, "Legenda Aurea," made by Jacobus de Voragine (oh. 1298). Much of the material incorporated in the early collections is of doubtful value. Attempts have been made to sift it, however. In 1689 a Benedictine monk, Ruinart, published a folio volume, "Pure Acts of the Martyrs," and in 1748 Stephen Assemani published two folio volumes, "Acts of the Holy Martyrs of the East and of the West." See Cath. Dict.

ACUANITES. Followers of Acuan, who was a leading Manichean in Mesopotamia in the time of Ephipanius.

ADAD. A Babylonian deity. He was the god of storms and thunder. He is referred to in the Hammurabi (2150 B.C.) Code as one who might flood a man's field and destroy his harvest (§ II, 45, 46). Another name for the same deity was Ramman (q.v.). See Morris Jastrow, Rel.

ADAP. The name, according to Macrobius, of the chief god of the Syrians, the name of his consort being Adargatis. He is the same as Hadad (cp. the Assyrian storm-god "Adad"), and is identified by Garstang with the chief god of the Hittites.

ADAMITES. A Gnostic sect which appeared in Africa in the second century. They were so called no doubt because they thought to live in a state of innocence, like Adam before the fall, though the name has also been connected with another Adam who is supposed to have founded the sect. They renounced marriage, and worshipped in nude condition, holding their meetings underground. Another sect holding some of their tenets appeared in Bohemia in 1421. They were a branch of the Beghards or Brethren of the Free Spirit (q.v.), and were called Picards (q.v.). Ziska slew a great many of them. See J. H. Blunt.

ADAM'S PEAK. A mountain summit in the South of Ceylon. Europeans have adopted the name from the Mohammedans. On the summit there is a hollow place which was supposed to resemble a footprint. Mohammedans said that it was made by Ali or Adam. Buddhists claim that it is the impress of the Buddha's foot. Hindus have claimed it for the god Siva, Portuguese Christians for St. Thomas. Many monasteries in Ceylon contain representations of this footprint made of wood. See further E. Hackmann.

ADAPA LEGEND. A legend in the Babylonian-Assyrian religion. It was found on the El-Amarna tablets (15th cent., B.C.). Adapa, a fisherman, son of Ea, is fishing in "the sea," when a storm arises. Though only a mortal, swept into the waters by the South Wind, he subdues the element, since it is under the control of his father, and breaks the wings of the storm-bird. Anu, God of Heaven, surprised at the disappearance of the Adapa, asks the god Nabrat, his messenger, the reason. He is informed, and thereupon requests Ea to send Adapa to him for trial. He does so, but advises his son to seek the protection of Tammuz and Gishzida, gods who guard the approach to the gate of heaven. Accordingly Adapa goes in mourning, explaining that he does so because "two gods have disappeared from the earth." This conciliates the two gods. They are prepared to plead his cause before Anu, the god's wrath is appeased. He is warned, however, that Adapa should have penetrated to heaven and seen its secrets. The only thing to do now is for the gods to make him one of themselves. He is therefore offered the food of life to eat and the waters of life to drink. But Ea had warned him not to eat or drink. He therefore refuses them and returns to earth. The lesson conveyed by the story seems to be that it is not good for man to live for ever. Ea, in his wisdom, prevents it. The legend is based upon "the nature-myst of the ancient world, with the violent elements of nature." Gishzida and Tammuz are both solar deities, and Adapa seems to be identical with Marduk, a third solar deity. But the story has become more than a nature-myst. It is now a legend containing a moral or lesson. See Morris Jastrow, Rel.

ADOR. The twelfth month of the Jewish sacred year. The twelfth month of the Babylonian calendar has the same name. It was sacred to the seven evil spirits. The 15th day of the month was sacred to Shamash, Malkatu, and Bune. An intercalated month is also called Adar, Second Adar. This is sacred to Ashur. See Morris Jastrow, Rel.

ADARGATIS. The name, according to Macrobius, of the chief god of the Syrians. It is equivalent to Atargatis (q.v.), who is identified by Garstang with the chief goddess of the Hittites.

ADAYA. An Armenian religious order. It was founded by Sheikh 'Adi Ibn Musa'al-Hakkari, who took up his abode in the ruins of a Christian convent to the west of Mosul. After his death he became the patron saint of the Yazidis. See Clément Huart, Arabic Lit., 1903.

ADDAI, TEACHING OF. An apocryphal book which was probably written about the middle of the third century, perhaps in or near Edessa. In this book it is said that in Edessa the early Christians heard the Old Testament read, and also the "New [Testament] of the Diatessaron." See C. R. Gregory, Canon.

ADEMERITAE. A name given to those who believed that Christ by descending into Hell was able to save many who were found there.

ADELOPHAGI. A name given to a sect, perhaps belonging to the end of the fourth century, the members of which would not eat in the presence of others. That is implied in their name which is derived from Greek words. But what precisely is meant is not clear. It may only mean that they would not eat with members of another sect. The Adelophagi seem to have denied the divinity of the Holy Spirit.

ADELPHIANS. One of the names given to the Euchites (q.v.). They were so called after one of their leaders, Adelphius of Mesopotamia. Treacherously cut off from his view by Flavian, Bishop of Antioch, Adelphius was excommunicated and banished.

ADELPHIOPOIA. Literally "the making of (into) a brother." A religious rite which finds a place in old Greek prayer-books. It is similar to a rite which still survives in South Italy. In order to establish a blood-covenant between two persons, their blood is mingled. See F. C. Conybeare, M.M.M., 1909, pp. 258f., and cp. BLOOD, COVENANT.

ADEPTS. A term used in Theosophy (q.v.). The adepts are those persons, members of a great Brotherhood, who possess the Secret Wisdom of Theosophy. They are living men whose evolution has reached a higher stage than that of ordinary humanity. See Annie Besant, "Theosophy," in R.S.W.

ADESSENIANS. A name formed from the Latin word adesse, "to be present," and applied in the sixteenth century to Lutherans who held that in the Holy Eucharist Christ is really, and not merely figuratively, present, but who would not accept the Roman Catholic doctrine of transubstantiation."
ADIAPOPHORS. From the Greek term adia'phora, "things indifferent." The Leipzig interlin of 1518 during the Protestant controversy in Germany used the term adia'phora of matters which Melanchthon and his party declared to be indifferent. Such matters were, e.g., the use of pictures, candles, surplices, Latin hymns and vespers in the Roman Catholic Church, which the Lutherans, on the other hand, regarded as subservive of the divine and human natures of Christ. See A. Harnack, History of Dogma, iv., 1898.

ADITI. An Indian goddess. Aditi ("Boundlessness") is the mother of Varuna (q.v.) and the mother of kings. All gods, rites, and things are, in fact, identified with her. She has seven or eight children, of whom the chief, the Aditya (son of Aditi) is Varuna (q.v.).

ADITYAS. See ADITI and VARUNA.

ADMONITIONISTS. A name given to the Puritans who supported the "Admonition to the Parliament," a manifesto printed in 1572. The "Admonition" demanded extreme puritanical changes in the constitution of the Church. The principal authors were John Field (d. 1588) and Thomas Wilcox (d. 1581), and they were both imprisoned for libel in Newgate. The Admonitionists set up a secret conventicle at Wansworth.

ADMONITION TO THE PARLIAMENT. A document drawn up by Puritans (1571) in the reign of Queen Elizabeth. It was Calvinistic, claiming that all rites and ceremonies in the Church of England should accord with the institutions of Apostolic times and with the teaching of Holy Scripture. All Roman Catholic practices, it contended, should be abolished, and the consonants JHVH. Where it occurs in the sacred texts, they pronounce in reading "Adonai" as a substitute for it. See JEHovah.

ADONAI. A deity of Semitic origin (Adonis=ədôn =lord), the personification of vegetation which dies yearly and revives as often. Legend represented that Adonis died while hunting from a wound inflicted by a boar, and that out of his blood Aphrodité (q.v.) made the anemone grow. Loved by both Aphrodité and Perséphone, it was decided by Zeus that he should pass half the year with each goddess. In the Adonis-cult things were a yearly Festival of Adonis, observed by women. This spread from Phoenicia to Cyprus, Greece, Egypt and ultimately to Rome. First a figure supposed to represent Adonis' corpse received sad and solemn funeral rites; then its resurrection was celebrated with wild rejoicings. "Adonis-gardens" were a feature of the celebration. These were baskets or pots of earth sown with plants of various kinds that sprang up quickly and as quickly faded. The plants were afterwards thrown into the water. There is an allusion to them in the Old Testament (Isaiah xvii., 10, Revised Version margin, "plantings of Adonis"). It has been suggested that Adonis is another form of the Babylonian deity Tammuz (q.v.) who seems to have been honoured with a similar festival. See O. Seyffert, Dict.; J. G. Frazer, Adonis Attis Osiris, 1906.

ADONIS, RIVER. Lucian (58) speaks of a marvellous portent in the region of the Ibyllians. "A river, flowing from Mount Libanus, discharges itself into the sea: this river bears the name of the Adonis. Evidently it is tinged with blood, and loses its proper colour before it falls into the sea: it dyes the sea, to a large space, red; and this announces its time of mourning to the Ibyllians. Their story is that during these days Adonis is wounded, and that the river's nature is changed by the blood which flows into its waters; and that it takes its name from this blood" (transl. by H. A. Strong).

ADOPTION. The taking of a child into a family or clan to be treated as one of its born members often has a religious significance. In Athens and Rome sons were adopted, when necessary, not merely to perpetuate the race, but also to continue its religious rites. In China the eldest son of the principal wife occupies an important position, as the continuator of the ancestral line and the person upon whom devolves the charge of worshipping the ancestors. If the principal wife has no son, she adopts one. When adoption takes place, it is naturally celebrated by a more or less elaborate ceremony. Where importance is attached to the feeling of kinship, it has sometimes been the custom to make incisions and mingle the blood of adopters and adopted (cp. BLOOD). Mr. E. S. Hartland thinks that in the blood-covenant (see COVENANT), we have a survival of a rite of adoption into the clan. Such a practice is not merely a formally. The thought that the blood has been mingled acts as a powerful suggestion of kinship. Another practice is for the new mother, when a child is to be adopted, to pretend to give birth to him. Thus, when the goddess Hera adopted Hereules, she imitated a real birth. The same thing is done in Bulgaria, as well as among the Bosni and the Barawans of Sarawak. An example of a more elaborate and religious ceremony may be taken from India. Among the Brahmins, when a child is to be adopted, an auspicious day is first chosen. The portals of the house are decorated with garlands of leaves (toranams), and a pavilion (pandal) is erected. Then, when the ceremonies are to begin, sacrifice is made to Vigneshwara (the god of obstacles) and the nine planets. The new father and mother sit on a small dais in the middle of the pavilion. The real mother is given a new garment, and a sum of money as "nursing waxes." Carrying her son to the adoptive father, she is asked by him whether she hands over her child to be brought up. The answer is in the affirmative. Then a dish of water with powdered saffron in it is brought in. Next the priest (purohit) blesses it, mutters some prayers or formulas (mantras), and performs some ceremonies. After this the real mother hands the dish to the new father, invokes fire as a witness, and says, "I give up this child to you; I have no more right over him." The new father takes the child on his knees and solemnly and ceremonially promises to bring it up as his own child. He and his wife next take a little saffron water in their right hands and drink it. They then pour some into the hand of the child who has to drink it. They conclude the ceremony by saying: "We have admitted this child into our gothram, and we incorporate him into it." Other festivities follow. The ceremony among the Sudras and the Brahmins is almost identical; the only difference being that among the Sudras the new
father and mother pour the saffron water on the feet of the child with one hand, while with the other they catch and drink it. See J. A. Dubois and H. K. Bean-


ADOPTIONISM. The doctrine according to which Jesus, as regards his human nature, was Son of God only by adoption. In the eighth century we hear of a special sect, the Adopti, which avowed this doc-

trine. The idea, however, was not new one. It was held by early Christian writers of Africa and Italy and was prevalent among Syrian and Armenian Christians. Eighmian, Archbishop of Toledo, and Felix, Bishop of Urgel, in Spain, held the doctrine at the beginning of the ninth century, and were condemned as heretics at the Council of Ratlshon. The doctrine was condemned again at Frankfort, Rome, and Alx la Chapelle.

ADORATION OF RELICS. The relics of departed saints and martyrs have been objects of worship in the Christian Church, and are still venerated by Roman Catholics. Such relics include the vestments of their bodies, articles, or portions of articles which they have used, such as clothes, vestments, rosaries, and the like; in the case of Jesus, “the holy nails, lance, spear, or fragments of the True Cross”; and, in the case of Mary, “the girdle, veil, etc.” (Addis and Arnold). The explanation given of this veneration is (1) that the saints were living members of Christ and their bodies the temples of the Holy Ghost; and (2) that God sometimes makes their relics instruments of healing and other miracles and bestows “spiritual graces on those who with pure hearts keep and honour them.” See Cath. Dict.

ADORATION OF THE CROSS. A ceremony observed in the Church of Rome on Good Friday. St. Thomas said that the cross was to be adored with supreme worship (latría), and Benedict XIV. quotes a verse of Lactantius which speaks of “adoring the cross.” On Good Friday a crucifix is unveiled, priest and people kiss it and adore it on their knees. It is explained that the cross may be adored as representing something else. In this way “we may give to the cross relatively —i.e., to the cross as carrying on our mind to Christ—the same honour which we give to Christ absolutely, i.e., in himself. See Cath. Dict.; Prot. Dict.

ADRAMMELECH. According to a passage in the Old Testament, this was the name of a Babylonian deity. In II Kings xxviii., 31, it is said that the Sepharvites whom the King of Assyria (Sargon) placed in the cities of Samaria “burnt their children in the fire to Adram-

melech and Anammelech, the gods of Sepharvam.” It is difficult to identify the deity or to understand the allusion. Mr. L. W. King tells us (Encycl. Bibl.) that throughout the cuneiform inscriptions, “there is no allusion to human sacrifice, and in the sculptures and reliefs no representation of the rite has been discovered.”

The name used to be explained as equivalent to Adar-

malik, “Adar the prince.” This was supposed to be another name for the god Ninib (q.v.). But the sup-

position was a mere conjecture. On the other hand, if, as some scholars think, Sepharvam is to be identified with Sippur, Adrammelech may have been a subsidiary name or title of Shamash the Sun-god, for the worship of the god was specially associated with Sippur. See Encycl. Bibl.

ADRANUS. A Sicilian god to whom dogs seem to have been sacred. Reference is made to his sacred dogs by Aelian (Nat. An., xi., 20). Adranus was perhaps of Semitic origin. See W. R. Smith, R.S.

ADRASTEIA. A Greek goddess. Dr. L. R. Farnell (Cults, vol. ii., 1896) thinks that originally the name was a local title of Cybele. The cult of Adrasteia was established near Priapus, Cyzicus, and in the Troad, and it was in these localities in particular that Cybele was worshipped. In the later period she came to be regarded as a kind of twin-sister of Nemesis and was connected sometimes with Artemis. A plausible ex-

planation of this development is offered by Farnell. “Cybele Ἀδραστεία meant the goddess of the city or locality in Phrygia that took its name from the Phrygian hero Adrastus. Then when the title was detached, it came to be interpreted as the goddess from whom one ran away”; and this meaning may have been assisted by the confusion between the Phrygian Adrastus and the Argive hero, whose legend was a picture of inevitable fate. When afterwards this new sense of Ἀδραστεία came into vogue, she naturally became con-

nected with Nemesis, and so accidentally with Artemis.”

ADRIANISTS. The followers of a Dutch Anabaptist, Adrian Hamstedt, who was for a time a minister in London, Edmund Grindal (d. 1539), Bishop of London and afterwards Archbishop of Canterbury, having de-

posed him early in the year 1561, he returned to Hol-

land. The Adrianists would not accept the doctrine of the miraculous birth of Jesus.

ADRIATIC, MARRIAGE OF THE. An annual cere-

mony of early origin celebrated on Ascension Day at Venice. The Doge was rowed to the sea in his state barge, and threw a consecrated ring into the water. Pope Alexander III. originated the ceremony in 1174. From this custom Venice received the name “Bride of the Sea.”

ADSALLUTA. The name of a goddess worshipped by the ancient Celts. Adsalluta was paired with a god Savus.

ADSMERIUS. Adsmerius or Atesmerius was one of the names given by the ancient Celts to a god who corresponded to the Roman Mercury.

ADULTERY. According to Hebrew law an adulterer must be put to death. In the ancient Egyptian religion it is an offence which excludes the guilty persons when they die from the kingdom of Osiris. The Babylonian Code of Hammurabi decrees that if the wife of a man be found committing adultery with another male, “they shall be bound and thrown into the water, unless the husband lets his wife live; and the king lets his servant live.” (Chiperie Edwards, The Oldest Laws in the World, pp. 50-51. Bammell. In the later regarded adultery as one of the worst sins, a sin against Varuna. A woman

must beware of sacrificing with this guilt on her soul; but if confessed, “the guilt becomes less.” Christianity condemns adultery equally in the case of husband or wife. Adultery is also condemned by primitive folk, though not by all. The god called Bataara or Petara among the Sea Dynas of Borneo punishes cases of adultery. So do Pulha, the supreme being of the Andaman Islanders; Lessa, the supreme being of the Bantu people living between Lakes Tanganyika and Bangwoelo, and of the Awamba. Elephant-hunters in East Africa think that if, during their absence, their wives are unfaithful, they themselves will be killed or wounded by the elephant. An Atean hunter of sea-

otters believes that the same thing will prevent him from killing a single animal. Again it is thought by many of the indigenous tribes of Sarawak that “the wives to commit adultery while their husbands are searching for camphor in the jungle, the camphor obtained by the men would evaporate” (J. G. Frazer).

The Karens of Burma believe that the crops are blighted and the harvests spoiled by adultery or fornication. The same idea prevails among the Bataas of Sumatra.

**ADVENT.** Literally "the coming," Latin *adventus*, the beginning of the ecclesiastical year, a season of preparation for the coming of Christ. It was first observed in the Western Church and thence was introduced into the Eastern Church as a period of penitence and fasting preliminary to the celebration of the Festival of Christmas or of the Nativity of Jesus. In the Greek Church it lasts forty days; and similarly in the Gallician Church of the sixth century it extended from the feast of St. Martin (Martianus, November 11) to the Nativity, and was called *Quadragesima S. Martini.* In the Church of England and of Rome the season has been restricted since the time of Gregory the Great to the four Sundays of Advent, the previous Sunday serving as a kind of introduction. During this season the Church "desires that her children should practise fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming (adventus) of the Son of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when He shall come again to judge mankind." (Addis and Arnold). See A. Barry, *Teacher's Prayer Book*: *Cath. Dict.*

**ADVENTISTS, SECOND.* A religious body in America, the members of which believe that the second coming of Christ is to take place soon. The sect was founded by William Miller (1781-1849). The time of the second coming was definitely fixed, but has had to be altered from time to time. The Adventists observe various kinds of abstinence. There are various branches of the sect. One of them, the Seventh Day Adventists, fixes no definite date for the second coming. The members are so called because they regard the Sabbath as being still the seventh day.

**ADVOCATUS DIABOLI.** When a person is proposed for canonisation in the Roman Catholic Church someone is appointed as the "advocatus diaboli" to bring forward any objections to the proposal. On the other side, there is an "advocatus Dei," appointed to defend the person in question.

**ADVOCATUS ECCLESIE.** The "advocati ecclesiarii" were "advocate-protectors, princes or barons, or other powerful laymen, who, for a consideration, undertook to protect the property of a church or monastery, as well as the lives of the inmates (Addis and Arnold). The Lateran Council (A.D. 1215) had to decree that they must be restrained from encroaching on the property entrusted to them. See *Cath. Dict.*

**ADVOWSON.** A term in Church of England Law, denoting the right of presentation to a vacant ecclesiastical benefice. The right belongs to the successor of the founder of the benefice who is commonly called the patron. See *Prof. Dict.*

**ADWAITA.** The name of a sect among the Brahmins. Its adherents hold that the universe, with all its phenomena, has no real existence. The phenomena comprised in the universe are the result of illusion. "All animate and inanimate things are but parts of the Deity," the one eternal essence. See J. A. Dubois and H. K. Beauchamp.

**ADYTUM.** The most sacred part ("the holy of holies") of an ancient temple accessible only to priests. In Greek temples it was sometimes underground.

**ÆGIS.** A name used in Teutonic mythology. Ægir is the chief of sea-giants, and is commonly a personification of the calm open sea. He has a wife, Ran (qv.), and nine daughters who represent together the sea's surf and rough waves. See P. D. Chantreple de la Saussaye, *Rel. of the Teutons*, 1882.

**ÆGIS.** A name for the shield of Zeus. Homer imagines it to have been forged by Hephaestus. When there is no wind the shield is heaving. It is thus a storm and thunder-cloud figured as a shield. It is also borne by Athena, daughter of Zeus. See O. Seyffert, *Dict.*

**ÆOLUS.** A figure in Greek mythology. Homer imagines him to have been made keeper of the winds by Zeus. Later legend represents him as dwelling in one of the Æolian isles north of Sicily, Lipara or Strongyle, where he kept the winds imprisoned in a cave underneath a mountain. See O. Seyffert, *Dict.*

**ÆON.** Literally an "age" or "eternity." A term used by the Gnostics to denote an emanation from God. See Louis Duchesne, *Hist.*

**ÆQUIPROBABLISM.** One of the different forms or schools of Probabilism. It is the doctrine that the less certain opinion may be followed when it is as probable as the more certain. See A. Harnack, *Hist. of Dogma* vii., 1889.

**ÆRIANS.** The followers of an Arian monk, Aerus. He was exiled from Sebastie in Armenia. He recognised no difference between a bishop and a presbyter, protested against prayers and offerings for the dead, and protested against the sacrifice of a paschal lamb in Christian worship. He also disapproved of fasting. The sect which he founded soon died out.

**ÆSCEULAPITUS.** Asclepius (Latin *Æsclapius*) was worshipped by the Greeks as the god of Medicine. He is reputed to have been the son of Apollo (q.v.), the god of healing, by Coronis. One of the legends narrates that Coronis was secretly delivered of her child on a journey to the Peloponnese. She exposed him on a mountain, but he was suckled by a she-goat. According to another legend the boy was snatched by Apollo from the pyre on which his mother was about to be burnt, and was committed to the charge of a centaur, Chiron, who reared him and taught him how to cure all diseases. Homer and Pindar represent him as a hero endowed with the skill of a successful leech. He then appears as the god of healing worshipped throughout Greece in groves, on mountains, and by medicinal springs. He was able even to bring the dead to life. "Often the cure was effected by the dreams of the patients, who were required to sleep in the sacred building, in which there sometimes stood, as might be expected, a statue of Sleep or Dreaming." (O. Seyffert). The introduction of the worship of Asclepius among the Romans is supposed to have been enjoined by the Sybiline Books. It took place about 290 B.C. It is said that the god used to reveal himself in the form of a snake. A coiled serpent and a staff are represented on his statues, and snakes were kept in his temples. J. M. Robertson points out that the title Saviour was given by the Greeks to Zeus, Helios, Artemis, Dionysos, Hercules, the Dioscuri, Cybelé, and Æsculapius. There is nothing surprising in this. Anyone may be called a saviour (cp. in the Old Testament, Judges iii., 9; II Kings xiii., 5). See O. Seyffert, *Dict.;* Reinach, O.; J. M. Robertson, C.M.; P.C.; J. G. Frazer, G.B.

**AESHMA DAEVA.** An evil demon in the ancient Persian religion. In *Yasa* vii. of the Zend-avesta he is described as "the cruel demon Aeshmê." The word means "rapine" or "attack." In the Vendidad (Fargard xix), he is called "the impetuous rusher." The Aeshmê of the book of Tobit (Ilii.; 8; see *APOCRYPHA OF THE OLD TESTAMENT*) has been identified with the Aeshma Daeva of Zoroastrianism. See Martin Hang.

**ÆSIR.** The name of some Teutonic deities. The Irish form of the name is ESIR. The Æsir have been
Identified by some with the Indian Asuras (q.v.). The gods figure in Danish mythology which tells of a conflict between the Æsir and the Vanir. See P. D. Chanteple de La Saussaye, Rel. of the Teutons, 1902.

ÆTENNAES. A sort mentioned by Daneus. The members believed that the present condition of the world will remain unchanged. It will not be altered even after the Second Coming of Jesus.

ÆTIAINS. The followers of Aetius. Ordained deacon at Antloch A.D. 330, he was expelled on account of his Arlan views. He returned in 355, but in 390 the Emperor Constantius summoned him to Constantinople and then brought him to Phrygia, where he was deprived of his episcopate, and was finally banished by the Emperor Honorius. He was accepted as a bishop of the Church of England. It is now at Spaxton. The Agapemonites profess to devote themselves to spiritual contemplation, and to live in spiritual wedlock. See H. E. D. Sisson, Spiritual Wives, 1868.

AGAPETAI and AGAPETOI. The words mean literally "beloved women" and "beloved men." They were men and women (spiritual wives) who lived together as "brothers and sisters" in the early Christian Church. The custom is said to be the "Shepherd of Hermes," dating from the end of the first or beginning of the second century. Tertullian however denounced it, and about the middle of the third century Cyprian, Bishop of Carthage, disallowed it. They are still referred to by Gregory of Nyssa in the fourth century. See C. Conybeare, M.M.M., pp. 217 ff.

AGAPETOS. There is reason to think that in the times when the Gospels of the New Testament were composed the Greek expression ἀγαπωτὸς and "the beloved One" was a standing Messianic title. In this sense it seems to be used sometimes in the Gospels (e.g., Mark i, 11; ix, 7). See J. Armitage Robinson, Ephesians, 1894; Allan Menzies, The Earliest Gospel, 1901.

AGDISTIS. A nature-goddess worshipped by a tribe of the Phrygians, equivalent to Atargatis.

AGGADA. See HAGGADAH.

AGHORIS. The Aghoris or Aghoropanthis are a class of Saiva mendicants in India, found now chiefly at Benares and at Girnar near Mount Abu. They used to practise cannibalism, and still feed on human corpses and excrement. "The Aghoris now represent their filthy habits as merely giving practical expression to the abstract doctrine that the whole universe is full of Brahma, and consequently that one thing is pure as another. By eating the most horrible food they utterly subdue the material appetite, and hence acquire great power over themselves and over the forces of nature. It is believed that an Aghori can at will assume the shapes of a bird, an animal or a fish, and that he can bring back to life a corpse of which he has eaten a part." (R. V. Russell).

AGIONITES. One of the sections condemned by the Council of Gangra (between A.D. 380 and 390). The name may have been formed from the Greek word ἀγιός, "pure."

AGIONEMANDRUM. Literally "the holy caller" from two Greek words. In Turkey, where the use of bells is forbidden, this is a wooden instrument used instead of a bell in Christian churches.

AGLIBOL. A solar deity, worshipped by the Palmyreans.

AGNI. An Indian deity, Agni, originally fire and then altar-fire, is one of the two greatest gods in the Rig Veda (q.v.), the other being Soma. Agni, in whom are the other gods, is regarded as a trinity (fire, lightning, sun; earth, atmosphere, heaven), and Hindu ritual prescribes the keeping up of "three fires." In the first hymn in the Rig Veda, Agni is described as "house-priest," "priest divine of sacrifice," "oblation
priest,” "lord of sacrifice and shining guardian of the rite.” The Dabistan refers to "Agni-worshippers" as a sect existing in the seventeenth century. It is said that there are still in India “Agnihioti,” fire priests who perform the Vedic sacrifices which entitle the worshippers to heavenly life. See E. W. Hopkins, and cp. E. B. Tyler, ii., 281, 356.

AGNIHOTRIS. A term used in Brahmanism of those Brahmanas who duly perform all the sacrifices prescribed for those who hope to go to heaven (q.v.).

AGNOSTIC. Literally "the Ignorant." A sect founded by Theophorus of Cappadocia in the fourth century. They were so called because they professed to have no knowledge regarding the omniscience of God. The followers of Theonistius of Alexandria (c. 550) were also called Agnotae because they professed no knowledge of the divinity of Christ.

AGNOSTICS. A term introduced by Prof. T. H. Huxley (1825-1895) as a convenient designation of those who refuse to claim any knowledge of supernatural beings and events or of a future life. Agnostics are not to be confused with Atheists (q.v.).

AGNUS DEI. The words mean "Lamb of God." It is a title of Christ in the First Epistle of John (29). It is also the name of a prayer, beginning with these words, in the Roman Catholic Service of the Mass. It is, further, the designation of medals of wax, silver, or gold consecrated by the bishops from time to time since the fourteenth century, and having stamped upon them the figure of a lamb bearing a cross. These medals were worn as amulets (q.v.).

AGONALIA. The word is derived from Agonius, a Roman god (Ovid, Fasti, i., 321). It is the name of a Roman festival in honour of the deities who guarded the State.

AGONICLITES. As the word suggests, this was the name of a sect which disapproved of kneeling in divine worship. The sect belonged to the seventh and eighth centuries, and was condemned in 736 by a Synod held at Jerusalem.

AGONISTIC. Literally "contenders," a name given to parties of Donatists (q.v.) who went about Africa trying to win converts. They seem to have been in existence in A.D. 317. They are also known by other names, such as Agrippae and Agustini (q.v.).

AGRAFIA. A name given to certain sayings which are supposed to have been uttered by Jesus, but have not been incorporated in the canonical Gospels. According to Papias, for instance, Jesus delivered a discourse on the Kingdom of God, in the course of which he said: "The days will come in which every vine shall produce ten thousand stems, and every stem shall give ten thousand branches, and every branch shall have ten thousand twigs, and on every twig shall be ten thousand grapes, and every grape when pressed shall yield twenty-five measures. And when a snafl shall take a grape, another shall cry, 'Lo, I am a better grape, take me, and through me bless the Lord!' And in like manner a grain of wheat shall produce ten thousand ears, and each grain shall yield five 'double pounds' of pure white flour; and so on, with all the other fruits and seeds and vegetables in like manner. And all the creatures that eat of the things which are thus brought forth by the earth shall become gentle and peaceful one towards another, and be obedient unto man in every respect" (cp. the Apocalypse of Baruch, ch. xxviii.). Another supposed saying of Jesus about the Kingdom of God seems to have been current among the Encratites (q.v.) in the second century. One, Salome, asked the Lord how long death would continue to hold sway. The Lord answered, saying, "As long as ye women bear children; for I came to abolish the functions of woman." Salome said unto him, "Then have I done well in that I have not borne children." The Lord answered and said, "Eat of every plant save those which are bitter!" Salome then inquired when that which she asked should be revealed. The Lord said, "When ye tread down the garment of shame, when the two become one, the male with the female, neither male nor female." The same utterance, though in a rather different version, occurs in the Second Epistle of Clement (xiii., 246). The Second Epistle of Clement (v. 2-4) gives another supposed saying of Jesus. "For the Lord said, 'Ye shall be like lambs in the midst of wolves.' But Peter answered and said, 'But what if the wolves should tear the sheep?' Jesus said to Peter, 'Let not the lambs, after they are dead, fear the wolves. And ye, in like manner, fear not ye those that kill you, and can do you no further hurt: fear rather him who after death has power over soul and body to cast them into the Gehenna of fire." Another short saying which is frequently quoted (Clem. Alex., Strom., i., 21, 177, etc.) is: "Be ye skillful money-changers." Another saying given by Clement of Alexandria is: "Ask for great things, and at the same time small things shall also be given unto you: ask for heavenly things, and earthly things shall also be given unto you." See Oscar Holtzmann, The Life of Jesus, 139.

AGRICULTURE. Primitive folk look with a feeling of awe and worship on the fertility of the earth. Originally Baal (q.v.) of the Canaanites and Astarte (q.v.) of the Phoenicians were gods of fertility and of the earth. Zoroastrianism recommends the diligent tilling of the soil. "What is the food that fills the Religion of Mazda?" asks Zaraster. And the answer of Ahura Mazda is: "It is sowing corn again and again. O Spenta Zarathustra! He who sows corn sows righteousness." (Vendidad, iii., 23 ff.) Plato praises agriculture as providing, among other things, first-fruits for the gods and rich banquet for festivals. The deities, festivals, etc., connected with agriculture are dealt with under separate headings. See E. Westermarck.

AGUD. A term used among the Islanders of the Torres Straits to denote a magical potency in things. Agudonim to be forearmed and not a personal being, and corresponds to the Melanesian mana.

AGYNIANS. A sect belonging to about A.D. 694. They held that marriage was not a divine institution, and therefore would hold no intercourse with women.

AHAU CHAMAHEZ. A tribal deity, god of medicine, in the religion of the Mayan Indians.

AHMADIYYA. A Muhammadan sect founded in North India in recent years by Mirza Ghulam Ahmed of Qadian in the Punjab. According to E. M. Wherry, the sect really seems to be allied to that of the Babis in Persia (see BARISM). "The founder styles himself as the Mahdi-Messiah of the twentieth century. He claims to be a prophet and the Messiah of the last times." Many educated men have been influenced by the movement; "but perhaps this may be accounted for by its offering a refuge for men who can no longer continue with the orthodox schools." Orthodox Muhammadans regard the sect as heretical. See E. M. Wherry.

AHRIMAN. The personification of Evil in the dualistic religion of Zarathustra, Zoroastrianism. The Vendidad tells (Fargard, xix.) how Ahriman deputed one of the evil spirits who served him to destroy Zarathustra himself, and how Zarathustra defeated him by repeating a sacred formula. See Martin Haug.

AHSOUNNUTLI. The chief deity, creator of the heavens and earth, among the Navajo Indians of New
Mexico. Having the attributes of both sexes, he is called The Turquoise Hermaphrodite.

AHUNA-VAIRYA. The name of the oldest known creed or formula of the Zoroastrians. Martin Haug translates: "As a heavenly lord is to be chosen, so is an earthly master (spiritual guide), for the sake of righteousness, (to be) the giver of the good thoughts, of the actions of life, towards Mazda; and the dominion is for the lord (Ahura) whom he (Mazda) has given as a protector for the poor." Wilhelm Bouisset gives as the translation (*What is Religion?* 1907, p. 139 f.) : "The will of the Lord is the law of justice. The reward of heaven is for those who have worked in the world for Mazda. Ahura grants the kingdom to those who have helped the poor." In Yasna xix. of the Zend-avesta, Ahura-mazda is represented as saying: "These my parts of the Ahuna-vairya, when recited without mistake (and) without mispronunciation, are equal, O Spitama Zarathushtra! to a hundred of the other principal stanzas (Gathas) recited without mistake (and) without mispronunciation. Even recited with mistakes (and) mispronunciation (they are) equal to ten other principals. And whoever, in this my world supplied with creatures, O Spitama Zarathushtra! shall recall (mentally) one part of the Ahuna-vairya, or in the course of reciting shall muddle it, or in the course of muddling shall chant it, or in the course of chanting prays to it, his soul will I, who am Ahuramazda, carry all three times over the bridge to paradise." See Martin Haug.

AHURA. A term used frequently in the Zoroastrian religion. It means "lord," and can be applied to men as well as to the Supreme Being. Commonly, however, it is used of the latter. Mazda is repeatedly addressed as "Ahura," or as Ahura-mazda (q.v.). A common expression is "the religion of Ahura." In Yasna xxxvii. of the Zend-avesta it is said: "Thus we worship Ahuramazda . . . We worship him in calling him by the Ahura names which were chosen by Mazda himself, and which are the most beneficent." See Martin Haug.

AHURAMAZDA. The Supreme Being in the Zoroastrian religion. He is called by Zarathushtra "the Creator of the earthly and spiritual life, the Lord of the whole universe, in whose hands are all the creatures." He is said to be Light, and the source of light; wisdom and the intellect. The possessor of all such good things as the good mind, immortality, health, the best truth, devotion and piety, and abundance of all earthly blessings, he is ready to bestow these on the righteous man. At the same time he will punish the wicked. In Ahuramazda himself were united two principles or creative spirits, spentó mainyush, "the beneficent spirit," and angró mainyush, "the hurtful spirit." In course of time spentó-mainyush was identified exclusively with Ahuramazda, and angró-mainyush was regarded as an independent being, the organiser of the powers of evil. See Martin Haug.

AIRU. The second month of the Babylonian calendar. It was sacred to Ea and is supposed to have been a particularly sacred month. The tenth day was sacred to Shamash, Malkatu, and Bunene. See Morris Jastrow, *Rel.*

AIRYANAM. The chief god of healing in the Iranian pantheon. He is the equivalent of the Indian Aryaman, the good companion of Mitra and Varuna, that is to say, the third member of the great triad of the Adityas. A. Carmoy, "The Iranian Gods of Healing," *Journal of the American Oriental Society*, vol. 23, p. 77, thinks that "the various indications which we possess about his character coincide in presenting him as a god of rain and of fertility who is essentially helpful to man. It is only reasonable to regard his functions of healer in Iran as a secondary but very natural development out of these elements." In the Pahlavi Vendidād (xx.) it is said: "The longing for Afrāmān (Aryaman) destroys every disease and death, every sorcerer and witch, and every wicked courtezan." See Martin Haug.

AKAMBA. From Latin, "a wing," the wings of a Church or its lateral division. Churches in England usually have two aisles, one on each side of the nave or choir. Many churches, however, have only one. In continental churches there are commonly two, but in some cases three, aisles. "In many cases the aisles have had their origin in chantry chapels" (J. H. Parker, *Glass*).

AITKENITES. The followers of Robert Aitken (1809-1873), a clergyman of the Church of England, ordained in 1828. Leaving the Church of England, he became for a time a Wesleyan preacher. In 1840, however, he returned, and in 1849 he became Vicar of Pendeen in Cornwall. Aitken's experience of two types of Christianity led him to attempt to combine certain features of Methodism (e.g., the ecstatic prayer-meetings) with the ritual and teaching of the High Church Party. See *The Church in the xixth and the xixth v.* D.N.B.

AIZEN MYO-O. Japanese god of love.

AKA-KANET. A harvest-god worshipped by the Araucanian Indians of Chili.

AKALIS. A fanatical order of Sikh ascetics. The name Akālī means "immortal." After the death of Guru Govind, Bālārāgī Banda introduced innovations which were resisted stoutly by some of the Sikhs. This section became the Akālis. "They constituted at once the most unruly and the bravest portion of the very unruly and brave Sikh army. Their headquarters were at Amritsar, where they constituted themselves the guardians of the faith and assumed the right to convokne synods. They levied offerings by force and were the terror of the Sikh chiefs. Their good qualities were, however, well appreciated by the Mahārāja, and when there were specially fierce foes to meet, such as the Pathāns beyond the Indus, the Akālis were always to the front." (Sir E. Maclagan, quoted by Russell and Hira Lāl). See R. V. Russell.

AKASAMUKHAS. Literally "Sky-facers." An order of Hindu ascetics, worshippers of Śiva (q.v.). They are so called because with necks bent back they gaze at the sky. They spend their lives in this attitude. See Monier-Williams; E. W. Hopkins.

AKIRA. Literally "the cutting of off of the hair," an Araban ceremony in the time of Mohammed performed on the birth of a child. The infant's head was shaved, and the scalp daubed with the blood of a sacrificed sheep. The ceremony was supposed to "avert evil from the child" and seemingly to place it under the protection of the community's god. Prof. Robertson Smith infers, however, from early references to an Arabian and Syrian practice that the oldest Semitic usage in Arabia and Syria was to sacrifice the hair of childhood, not in infancy, but on admission to the religious and social status of manhood." See W. R. Smith, *R.S.*

AKITU FESTIVAL. The name in Babylonian-Assyrian religion of a festival in honour of Marduk (q.v.). Originally it was called Zalmuk (q.v.), New Year's Day, a festival belonging to another god. Akītu seems to have been a general name for festival, which in course of time was specially applied to Marduk's festival as the festival *par excellence.* See Morris Jastrow, *Rel.*

ALIESIAGAE BEDE ET FIMMILENE. The names of two goddesses worshipped by some of the Ancient Teutons. In 1883 an altar erected by Frisian soldiers
was found at Housesteads in the north of England. It bears two inscriptions, one of which runs: "To the god Mars Thunus, and the two Aesiges, Bede and Finn-milenë." On the side of the altar is depicted the "figure of a hovering female with a sword (or staff) in the one hand and a wreath in the other" (Chantede de la Saussaye, R.T.).

ALAGARSWAMI. A deity to whom special veneration is paid by the Kallans, a tribe or caste of the Madura district in Southern India. At the car festival he is represented as a long-eared Kalian carrying the boom-erang and club, the favourite weapons of the caste. Although the Kallans sacrifice sheep to other deities, no blood sacrifice is offered to Alagarswami (the beautiful god). The essence of their religious belief is said to be devil-worship. See E. Thurston.

ALAGHOM NAOM. A goddess worshipped by the Tzental Indians of Mexico as the creator of mind and thought. She is called also Iztat ix.

ALALA. The name of a deity in Babylonian-Assyrian religion. Consort of Belili, he is mentioned on a cuneiform tablet as one of the well-known deities. The name is found in incantations. It is perhaps to be connected with the bird Alalu, mentioned in the Gilgamesh epic (q.v.).

ALALU. The name of a bird in the Babylonian Gilgamesh Epic (q.v.). Addressing Ishtar (q.v.), Gilgamesh says: "The bright-coloured alalu bird thou didst love; thou didst crush him and break his pinions; in the woods he stands and laments, 'O my pinions!'" There was originally perhaps some connection between Alalu and Alala (q.v.) who is referred to as one of the early ancestors of the gods. See Morris Jastrow, Rel. Algama, UPON. A phrase occurring in the Old Testament (Psalm 46, title, etc.) as a musical expression or direction. It perhaps means "for sopranos," since the word 'Alameth in Hebrew commonly means "maldens." See Encycl. Bibl.

ALASCANS. The Protestant party in the reign of Edward VI., which was led by the Polish refugee, John à Lasco. Lasco was much interested in the theology of Zwingli. Before coming to England he was Superintendent of the Reformed Churches at Emden in Frisland. Cranmer, who is said to have invited him to England, is thought to have been much influenced by his views. In London Lasco was made Superintendent of the Foreign Protestants. He worked in the interest of Puritanism, being opposed to the practice of kneeling at the Holy Communion, to the use of the surplice, etc. See M. W. Patterson, Hist.

ALBI. An ecclesiastical vestment made of white linen. It was worn formerly in the Church of England, and is still worn in the Roman Catholic Church. It is a tunic with sleeves, and reached sometimes from head to foot. Other names for it were "camasa," "poderes," and "linea." Its use was perhaps suggested by the undergarment or tunic worn by Greeks and Romans. A canon of the Fourth Council of Carthage (398) refers to its use by deacons; the Council of Narbonne (599) to its use by deacons, subdeacons, and lectors. Isidore says (595): "The poderes is a linen tunic worn by priests, fitting closely to the body and coming down to the feet; this is commonly called camasa" (quoted by Tyack). In later times the alb worn by English bishops were sometimes made of silk and coloured and embroidered. At the Reformation the use of the alb was regarded by the reformers as savouring of superstition. In 1571 Edmund Grindal (1519-1533), then Archbishop of York, enjoined the churchwardens of his diocese to see that they were disused and destroyed. In the First Prayer Book of Edward VI. (1549) their use had been prescribed; but in the Second Prayer Book (1552) it was forbidden. In the Roman Catholic Church the priest still puts it on before saying Mass. See G. S. Tyack, Historio Dress of the Church of England, 1887; Cat. Dict. Brit. and Forr. 13.

ALBANENSES. A medieval sect which derived its name from the diocese of Albi in Piedmont. It was a subdivision of the Cathari. The Albanenses had Manichaean leanings. They recognized two First Causes, a God of Light and a Prince of Darkness. Believing that God had not destined any creature to destruction, they held it sinful to take the life of animals. There were different parties in the sect, headed respectively by Balazimsan, Bishop of Verona, and John de Lucio, Bishop of Bergamo. See J. H. Blunt.

ALBATI. See WHITE BRETHREN.

ALBIGENSES. A general name given to sectaries who were found in great numbers in the district of Provence in Southern France at the beginning of the thirteenth century. One of the districts of Languedoc, Albigeoits, of which Albi was the capital, seems to have given them their name. They were regarded as a Manichaean sect, and as such were attacked and persecuted by the Church, the Waldenses, and the Teutonic Knights. But in the end they were driven out of the Languedoc districts, and only those who escaped were destroyed. The name "Albigenses" was given them by the Church. They were condemned by Pope Calixtus II. in 1119 at Toulouse, and by Pope Innocent II. in 1139. In 1209 Simon de Montfort was commissioned by Pope Innocent III. to conduct a crusade against them. He was killed at the siege of Toulouse in 1218, but the crusade continued. The war itself changed its character, and peace was made in 1229 by which Louis IX. of France added to his possessions. But there was no peace for the Albigenses. They were handed over to the tender mercies of the Inquisition, and after suffering cruel torture and persecution were practically exterminated by A.D. 1244. See J. H. Blunt; Prot. Diet.

ALBINOS. From the Latin word for "white," a designation of persons having an irregularity in the skin. This irregularity (leucism) affects the colour of the hair, skin, and the eyes (the iris appearing red). The phenomenon appears also in animals. Since anything mysterious, startling, or uncanny sometimes engenders awe, Albinos have received religious veneration among certain races. Sometimes they have been made priests. On the other hand, they are sometimes looked upon with horror and disgust. The Hindus call them Kalkelaks, a name for loathsome insects. They will not allow them to enter their homes, and will cast them into ditches. See Edward Westerman; J. A. Dubois and H. K. Deauchamp, Hindu Manners, etc.

ALBIORIX. Albiorsix, "king of the world," was one of the names given by the ancient Celts to the war-god, the deity who corresponded to the Roman Mars.

ALBRECHT BRETHREN. The followers of Jacob Albrecht, a German Lutheran, who founded a sect in Pennsylvania. See EVANGELICAL ASSOCIATION.

AL-BURAK. Literally "the bright one." This is the name given to the animal on which Mohammed made his supposed journey to heaven. "After this, a white animal was brought for me to ride upon. Its size was between that of a mule and an ass, and it stretched as far as the eye could see. The name of the animal
was Burīq. Then I mounted the animal, and ascended until we arrived at the lowest heaven, and Gabriel demanded that the door should be opened" (Miṣkātay 'l-Masābīḥ, quoted in T. P. Hughes, Dict. of Islam, 1885).

ALECANTARA, KNIGHTS OF. An order of knights established in Spain in 1177 in opposition to the Mohammedans.

ALCHEMY. Originally the art of transmuting base metals into gold and silver by a secret chemical process. Alchemy became associated with magic when alchemists thought to discover a solvent containing the original principle of all matter. This solvent was to prove a remedy for all diseases and a means of renewing youth and preserving life. A Chinese alchemist of the fourth century, Koh Hung, says that grease of jade mixed with the juice of herbs, will, if drunk, make one live a thousand years. "He who swallows gold will exist as long as gold." The efficacy ascribed by the Chinese to jade and gold is seen in the fact that they put them in the mouth of the dead to protect the body against putrefaction (see J. J. M. de Groot, R.S.C.). Some of the Hindus, again, have believed that they could attain "salvation during life" or present immortality by swallowing elixirs compounded of mercury and mica, the one being supposed to contain the essence of Siva, the other the essence of his wife Gaurī. The alchemist was thought, repairs and rejuvenates the decaying particles of the body (see Monler-Williams). Alchemy was introduced into Egypt, and flourished there, in the Hellenistic period. The solvents of the alchemists was known in England as the "philosopher's stone," and those who possessed the secret were called "adeps." The adepts were taught the doctrines in mystical and symbolical language. In the Middle Ages the monks occupied themselves with alchemy. ALCORAN. See KORAN.

ALDOBRANDINI, THE. The name of a Florentine family to which Pope Clement VIII. (1592) and other ecclesiastical dignitaries belonged.

ALEXANDRIAN CANON. The Bible of Greek-speaking Jews, the Septuagint (q.v.), includes, in addition to our canonical books of the Old Testament, the books commonly known to us as the Apocrypha. It has been customary therefore to speak of an Alexandrian Canon in distinction from the Palestinian Canon. This, as C. H. Corinl points out (Intr.), is hardly correct. "In strict correctness an Alexandrian 'Canon' should not be spoken of at all; for neither the number of the books admitted nor their order is in agreement in the Greek Bible MSS. It is clear that the Greeks have allowed themselves to be guided simply by the principle of edification ("edification"); all writings of a religious character which they found edifying they read and held in high esteem. But such a proceeding would have been quite inconceivable if at the time of the birth of Christ there already existed in Palestine an official canon, and if the books had already at that time been separated into such as defile the hands (i.e., are canonical), and such as do not." See further CANON, OLD TESTAMENT.

ALEXANDRIAN CODEX. The Codex Alexandrinus (designated by the letter A) is a Greek manuscript translation of the Bible, belonging probably to the last half of the fifth century. It was so called from having been presented in 698 to the patriarch of Alexandria. It was believed in Egypt to have been written by Saint Thecla; and a note in Arabic in the first of the four volumes says that she wrote it. But such traditions are not uncommon. Writing in 1907 Dr. Gregory says: "It is not a year since I visited a women's monastery in the East in which the abbess assured me that their beautiful manuscript had been written by an ancient saintly woman, whereas I found in it the name, and I think the date of the man who wrote it." In 1628 the Codex Alexandrinus was sent to King Charles I. as a present. It is now preserved in the British Museum. The first three volumes contain (with some gaps) the Septuagint Version of the Old Testament. The fourth volume contains the New Testament. But there are missing: Matthew 1. to xxv. 6, John iii. 50-viii. 52, and II. Corinthians iv. 13-xii. 6. It also contains the genuine first Epistle of Clement of Rome and the homily known as Clement (q.v.): The movement suggested a new style of treating theology, and gave rise to what is known as the Alexandrian or Alexandrine School. The chief representatives of this school were Clement of Alexandria and Origen. The Alexandrian School resolved to fight the Gnostic heresy with its own weapons, and developed a system of "Christian" Gnosis. See C. Biggs, Christian Platonists of Alexandria, 1886; Neo-

ALEXANDRIANS, EPISTLE TO THE. A work added to the fragment of Mailor, the Italian historian and librarian. The Epistle was forged in Paul's name in support of the heresy of Marcion.

ALEXINS. The name of a religious fraternity of laymen founded on the Lower Rhine in the fifteenth century. The name was suggested by that of St. Alexius, who devoted himself to a life of poverty in the time of Pope Innocent I. (402-417 A.D.). The Alexians devoted themselves to the work of tending the sick. They were known also as Nollards or Nollbruders.

ALFHEIM. Alfheim would seem to have been one of the nine worlds in the cosmogony of the Ancient Germans. ALL, SECT OF. A Mohammedan sect. See SHI'AH.

ALL-ILAHIS. A sect in Persia having many adherents. They regard "All, the cousin of Mohammed and husband of his daughter, as neither more nor less than an Incarnation or Manifestation of God" (Allah). See E. G. Browne, Lit. Hist. of Persia, 1906.

AL-KITAB. Literally "the Book," another name for the Qur'an (q.v.). "The book" of course means the book par excellence, the sacred book. Another name for the Qurān is Al-Furqān (see FURQAN).

ALKORAN. See KORAN.

ALLAH. The Arabic name for God (the God). It is cognate with the Hebrew Eloah.

ALLAH. Allah, the father of the Djinns, was a North Arabian deity. He appears sometimes as the consort of Allath (q.v.).

ALLATH. An Arabian goddess, identified with Athena. She was adopted by the Syrian Arabs. Her consort was Dusares (Dionysus). At Palmyra she was associated with the solar god Malakel. Herodotus calls her Allat or Urana.

ALLATU. The name of a goddess in Babylonian-Assyrian religion. Originally a consort of Bel (q.v.) of Nippur, she was afterwards associated in turn with Nuzru and Nergal (q.v.). She is the chief goddess of the subterranean cave in which the dead dwell, and seems sometimes, like Nergal, to have been depicted as a lion. As mistress of the underworld, she is regarded sometimes as the author of evil, though as a personification of the "earth" she seems also to have been considered a goddess of fertility. The El-Amarna tablets seek to explain Nergal's position in the world of the dead by
the legend of a conflict between Nergal and Alalu. In the end she offers to marry him, and he spares her life. The legend seems to have been framed in imitation of the Marduk-Tiamat story, Nergal corresponding to Marduk, and Alalu to Tiamat. See Morris Jastrow, Rel.

ALLEGORY. A figurative manner of speaking in which the words are symbols, and are not to be understood in their literal meaning. The early Jewish rabbi Philo, a contemporary of Jesus, is noted for his allegorical interpretation of the Old Testament. Early Christian Fathers, such as Clement of Alexandria, Origen, Eusebius, Ambrose of Milan, followed his example. The ancient Stoics in like manner allegorized the poems of Homer, thereby explaining away many objectionable features in Greek mythology. The allegory in the "Arabian Nights" in which three rings represent the Mahomedan, Jewish, and Christian religions, has been repeated by Lessing in "Nathan the Wise."

ALLELUIA. The Greek form of the Hebrew HALLELUJAH.

ALL-FOOLS’ DAY. See APRIL FOOL’S DAY.

ALL-SAIN'TS’ DAY. A Christian festival now held on the 1st of November. It took the place (A.D. 607) in the West of a pagan festival “To all the Gods.” Among the Greeks the festival of all martyrs and saints seems to have been observed in the fourth century. It was Pope Gregory III. who fixed the day (about 750) as the 1st of November. Before this it had been the 13th of May. See Cath. Dict.

ALL SAINTS’ SISTERHOOD, MARGARET STREET. A Church of England Sisterhood founded in 1861. The Sisters, whose headquarters are now All Saints’ Convent, Conette Chapel, St. Albans, work as Hospital Nurses and District Visitors. They also work ecclesiastical embroidery and bake wafers for the Holy Eucharist. See Walter Walsh, “Sisterhoods, Ritualistic,” in the Prot. Dict.

ALL SOULS DAY. Also called “Festa Animarum,” “Animarum Commemoratio,” “Omnium Fidelium Commemoratio.” November the 2nd is observed as a day of commemoration of all the dead. Odilon, Abbot of Cluny, inaugurated the custom in A.D. 998.

ALMANACS. Registers of the days, weeks, months of the year, etc. The Hindu Almanac (panchangam) is compiled by learned priests (purolitas) Every priest must possess a copy, because it supplies information about auspicious and inauspicious days, propitious hours, lucky and unlucky constellations, etc. By studying it, he can give advice on the most varied matters. In China almanacs circulate freely. Here also they supply information as to favourable or unfavourable days. One of these popular almanacs gives details concerning “things to be avoided with regard to coining.” If the almanac does not suffice, a “day-professor” is consulted. See J. J. M. de Groot, R.S.C.

ALMEH. A name for certain singing girls in Egypt who attended festivals.

ALMOHADES. Originally the name of an Arabian religious sect founded in 1146 in the Atlas mountains by 'Abd al-Mu'in, a pupil of 'Abd 'Abdallah Muhammad Ibn Tumur. The sect became militant and superseded that of the Almoravides (q.v.).

ALMONER. An ecclesiastical official attached to a royal court or a noble mansion with the duty of distributing alms. Before the French Revolution (1789) the Grand Almoner (Grand Aumônier) in France, who was usually a cardinal, was a very important dignitary. In England, there is a Lord High Almoner, an Anglican bishop or dean, who distributes the royal bounty. The Hereditary Grand Almoner is now hardly more than a name. In France the name Almoner is given to any kind of Chaplain.

ALMORAVIDES. Originally the name of an Arabian religious sect founded about the middle of the eleventh century by Abdallah-ben-Yasin. The sect became militant and gave its name to a dynasty which ruled in the eleventh and twelfth centuries in Africa and Spain. The prefix Al- is the Arabic definite article. Consequently, the name often appears as Moravids. See Chambers’ Encyc.

ALMS. Relief given to the poor out of compassion. There seems to be a connection between sacrifice and the giving of alms. The deity enjoys only the spiritual part of the food offered; the poor receive often the substance. Sacrificial food is distributed among the poor. The goddess Artemis (q.v.), the god Mazda (Yasna, xxxiv., 5) benefited them in this way. The poor of ancient Arabia partook of meal-offerings made to the god Uqâcir. Sometimes the almsgiving itself is a form of sacrifice. In the sacred books of India sacrifice and almsgiving are often mentioned. In the Egyptian "Book of the Dead" (q.v.), in the Zoroastrian prayer Aunavaïrya (q.v.), in the Koran, almsgiving occupies an equally important place as a part of religion. It is well known that the Jews associated almsgiving and sacrifice. "He that gives alms sacrifices to God" says the Mishnah (Ecclesiastes, xxxiv., 2). In the Mishnah it is said: "Through alms a man partakes of eternal life" (Rash hashanah 3) and: "As sin-offering makes atonement for Israel, so alms for the Gentiles" (Baba Bathra 105). In the Jewish synagogues and at the services of the early Christian Church alms were regularly collected. It has been said, too, that whereas in heathen guilds or clubs "charity was an accident, in Christian associations it was of the essence" (E. Hatch, Organisation of the Early Christian Church, 1881). Almsgiving is also closely connected with fasting. In Brahmanism sacrifice, fasting, and the giving of gifts are often spoken of together. In Mohammedanism almsgiving is enjoined after a fast, and in some cases (e.g., of old people) it is a substitute for fasting. The Christian Fathers (e.g., Augustine) say that what is saved by fasting should be given to the poor.

ALOGI. A name used by Epiphanius and Augustine to describe those who did not accept St. John’s doctrine of the Logos and who denied the authority of St. John’s writings. The Montanist prophets based their claims on these writings. The Alogi, called into existence in Asia in the second century to combat Montanism, attacked the enemy by denouncing their sacred books. They rejected all the Johannine writings without distinction, ascribing the authorship to Cerinthus. See Louis Duchesne, Hist.

ALPHA AND OMEGA. The first and the last letter of the Greek alphabet. The expression is used in the New Testament to denote the eternity of Jesus. "‘I am the Alpha and the Omega, said the Lord God, which is and which was and which is to come, the Almighty” (Revelation, 1, 8; cp. vs. 11 and xxi. 6, 12. v. 13). The Latin word altus from altus “high.”

ALTAR. The Hebrew word mishékh means “place of sacrifice or altar.” It is represented closely by the Greek word thusiastion. Sometimes, however, the word bômos is given as the equivalent, which means literally “any raised place.” This is the more primitive meaning of an altar. The altar was a place set apart for a holy purpose, that of sacrifice. As such it was natural to separate it from the ordinary soil on which men trod. This was done by raising it. Originally it was enough to pile up some of the earth, and earth altars were still in use among the Hebrews (Exodus xx., 24-26). Car-
thaginians, Romans, Greeks, and others. Afterwards a stone (cp. Judges vi., 11 ff.) or a heap of stones was used; and then a kind of table. When a stone has been consecrated to this use, it becomes holy, because the god is supposed to enter into it and make it his dwelling. The Old Testament contains many references to altars, those of later date relating to altars of rather elaborate construction (cp. 1 Kings ix., 11 ff.; II Chronicles x. 11). The earlier Babylonian altar was of sun-dried brick. Stone was used later, and in Assyria altars of limestone and alabaster were common. At Nippur an altar twelve feet long and six wide was found. The height appears to have been from two to three feet. Like Hebrew and Phoenician altars, Assyrian altars had at the corners of the rim some kind of decoration resembling horns. The table rested on a solid piece of stone or on a tripod. When the Hebrews fled to the altar as a place of refuge, they caught hold of its horns (I Kings i. 50, ii. 28; cp. 1 Maccabees x. 43; Cicero, De Naturae Deorum iii. 10). Besides the altars in temples and other sacred places, it has been the custom to have small household altars. Thus the Greeks and Romans had them in the courts of their houses. The Chinese may be said to have two kinds of domestic altar. In the house is an altar for sacrifices to the ancestral deities. In the house of a deceased relative is still in the house, the mourners offer the soul every evening burning candles and incense-sticks. Besides this, at a Chinese burial a table is placed in front of the soul-tablet and the coffin, and on it is set a sacrificial meal for the soul of the dead person. On it are placed also a censer or incense-sticks and candles. The "grave table" is "a square slab of granite, either placed on the ground, or upon a massive table-shaped pile of masonry; sometimes it is entirely of granite, and carved in front with characters or emblematic figures" (De Groot). At the left-hand side of the coffin is a small altar for sacrifices to the god of earth. This altar "consists of a rectangular slab of granite, seldom higher than one or two feet, fixed perpendicularly in the ground." The front of the slab bears such inscriptions as: "Ruler of the Earth," "God or Spirit of the Earth," "Active Animus of the Ground," "Spirit of the Felicitating Agencies." In the Christian Churches for some centuries the altars were usually of wood. In the fifth century altars of stone became common. This seems to have been suggested by the use of the tombs of martyrs in the Catacombs as substitutes for altars, the marble slab serving as a table. Stone altars were ordered in England in 705 by Egbert (d. 709), Archbishop of York. They had already been ordered in France in 599. On November 12, 1550, as a result of an Order in Council, it was commanded to "pluck down the altars." Matthew Parker (1504-1575), Archbishop of Canterbury, and Edmund Grindal (1519?1583) were anxious to assure themselves that this order had been carried out. In 1587 it was decided that a stone altar may not be erected in churches. In the Church of Rome the altar "must consist of stone, or at least must contain an altar-stone large enough to hold the Host and the greater part of the chalice; and this altar, or the altar-stone, must have been blessed by a bishop, or by an abbot who has received the requisite faculties from the Holy See" (Addis and Arnold). William Laud (1573-1645), Archbishop of Canterbury, gave offence to the Puritans by ordering the communion table or altar to be moved from the body of the church to the east end and to be placed altar-wise (see M. W. Patterson, Hist.; W. L. Mackintosh, Life of William Laud, 1907). See W. A. Smith, R.S., 1894; Morris-Jaschow, Rel. of Babylonia and Assyria, 1898; J. J. M. de Groot, R.S.C., 1892, etc.; Encycl. Bibl.; Prot. Dict.; Cath. Dict.

AL-TASCHITH

Or Al-Tashheth. A phrase occurring in the Old Testament (Psalm 75, 1 etc.) as a musical expression or direction. It seems to designate the tune ("Destroy not") to which a psalm is to be sung.

ALTRUISM. The word means literally "of or to others." It was first used by Auguste Comte (1798-1857) and his followers as a designation of unselfishness and interest in others as distinguished from selfishness and egoism.

ALUMBRADOS. A sect of Spanish mystics founded about 1526, and suppressed by the Inquisition. The Illuminati of a later date in Germany held similar principles.

ALVISS. A figure in Teutonic mythology. Alviss is a wise dwarf who presents himself before Thor (q.v.) and asks for his daughter in marriage. He is detained until the dawn of day which proves fatal to him. See Chante-pie de La Saussaye, Rel. of the Teutons, 1902.

AMADHELZOI. A name given by the Zulus to their ancestral spirits who revisit them in the form of snakes. They may be distinguished from ordinary snakes by their frequenting huts, by their not eating mice, and by their not being afraid of people. "Common folk become harmless snakes with green and white bellies and very small heads; but kings become boa-constrictors or the large and deadly black Mamba" (Frazer). See J. G. Frazer, Golden Bough.

AMAETHON. One of the deities worshipped by the ancient Celts. The name appears in late Welsh legend. Amaethon was the patron god of farmers.

AMALRICIANS. The followers of Amalric of Bena or Amaury of Bené, a Paris theologian at the end of the twelfth century, who taught Pantheism and held, amongst other things, that in Abraham was incarnate the Father, in the Blessed Virgin the Son, and in ourselves the Holy Ghost. His teaching was condemned by the University of Paris in A.D. 1204, by Pope Innocent III. in A.D. 1207, and by the Fourth Lateran Council in A.D. 1215. Amalric died in 1209. Several of his followers were burned as heretics.

AMARAPURA. The name of a sect (monks) in Singhalese Buddhism. The Amarapura Society arose at the beginning of the nineteenth century in opposition to the Siamese Society. The latter admitted only one special caste to the monkhood. The Amarapura Society gave entrance to three more. See H. Hackmann.

AMATERASU. One of the deities of the ancient religion of Japan known as Shintōism (q.v.). Amaterasu, the sun-goddess, is supposed to have been born from the left eye of Izanagi, the Creator. From her was descended Jimmu Tenno, the first human ruler of Japan, according to the Japanese, who ascended the throne on the seventh of April, 660 B.C. She is really a personalification of the sun, which is symbolized by the mirror which figures as one of the chief emblems of Shintōism. Her shrine in Ise to which pilgrimages are made is called the Mecca of Japan. See G. A. Cobbold, Religion in Japan, 1894; D. Goh and Isaballa Bishop, "Shintōism," in R.S.W.

AMATONGO. The term is used of the spirits of their ancestors by the Zulus. The "amatongo," particularly the heads of families, are worshipped. See ANCESTRAL WORSHIP. The "amatongo" or ancestral spirits sometimes take possession of persons. Those who are thus possessed are stricken with a kind of disease (hysteria, convulsions). In some cases disease-possession becomes oracle-possession, and the possessed become professional diviners. See G.B. Tyler II., 131 f.

AMBAGARHA DEO. A Hindu deity, worshipped in Chandara by the Koshtis, the Maritha and Telugu caste of weavers of silk and flue cotton cloth in India. The original was one Kadu, headman of a village.

AMBARVALIA. A Roman festival during which
prayer was made to the deities of agriculture that the fields (grapes) might be fertile and the harvest abundant. It was kept on the 29th of May. There was a solemn procession round the fields, in which the country people took part; and a hog, a ram, and a bull were sacrificed.

**AMBISAGRUS.** Ambisagrus, "the persistent," was one of the names given by the ancient Celts to a god who corresponded to the Roman Jupiter.

**AMBO.** Perhaps from the Greek 

"anaboeicin" to ascend," a platform in early Christian churches used as an altar. St. Chrysostom is said to have preached from an "Ambo." It stood in the wave of the church and was used especially as a reading-desk. The Ambo is to be seen in churches in Rome. The earliest example is in the church of San Clemente, and belongs to about A.D. 1110. The Ambo was used for other purposes. "All church notices were read from it; here edicts and excommunications were given out; likewise came heretics to make their recantation" (Addis and Arnold). See J. H. Parker, *Gloss.,* 1888; *Cath. Dict.*

**AMBROSIA.** A term derived from the Greek word ambratos, "immortal." It is a name for the food of the gods in Greek Mythology. Human beings who were favourites of the gods were sometimes allowed to partake of it, and were supposed thereby to attain immortal youth and beauty. It was also a fragrant salve used by goddesses, and even by Jupiter. The drink of the gods was called nectar. In Hindu mythology the special beverage of the gods is called *amrita.*

**AMBROSIAN CHANT.** A hymn so called (Ambrosianum), because it was supposed to have been composed by St. Ambrose. It is now commonly known as the "Te Deum laudamus." It was used in the fourth century by the Church in Milan.

**AMBROSIAN LITURGY.** Also called "Ambrosian Office," or Ambrosian Missal. One of the most ancient liturgies, associated with the name of St. Ambrose, Bishop of Milan, because he adopted and adapted it.

**AMBROSIANS.** The followers of one Ambrose, a French Anabaptist. He claimed (c. A.D. 1559) to have received a divine revelation superior to that of Holy Scripture. His followers called themselves also Spirituals or "Pneumatik."**

**AMELUNGEN SAGA.** A Gothic heroic saga, a glorification of fidelity.

The Old Hebrew word meaning literally "Yea," "Truly," or "Verily." Used first in ordinary speech, it was at an early date introduced into liturgies (see, e.g., in the Old Testament, I. Chronicles xvi., 36—Ps. cvi., 48). The Jews in their synagogues pronounced it at the close of the parting benediction. The early Christians said it at the close of the prayer offered by the presbyter (I. Corinthians xiv., 16).

**AMEN CORNER.** This spot in London is so called on account of a procession of clergymen to St. Paul's Cathedral which used to take place annually on Corpus Christi Day. In the street called Pater-noster Row they chanted the "Pater-noster," and at the spot called Amen Corner said the "Amen," Ave Maria Lane commemorates the saying of the "Ave Maria," and Creed Lane the chanting of the "Credo."

**AMEN.** An Egyptian deity. She was a goddess of Thebes, though not one of the original deities. She is represented with the head of a sheep. See Alfred Wiedemann.

**AMENETI.** The region of the departed in the old Egyptian religion, the west-land, the underworld, in its Greek form written Amenethes. See Alfred Wiedemann.

**AMERETAD.** Literally "immortality." One of the seven Ameshapentas (q.v.), or celestial councillors, in the Zoroastrian religion. Ameretad is usually mentioned together with Haurvatad. Together they preside over vegetation, and preserve the good creation in its original uncorrupted state. See Martin Haug.

**AMERICANISM.** A name given by theologians to "an attenuated form of Catholicism which was propagated mainly in the United States by Father Isaac Hecker of the Paulist Order (d. 1888). Afterwards Archbishop Ireland, of St. Paul, Minnesota, became the accepted high priest of the movement. Americanism was introduced into Europe about 1890. "Its distinguishing doctrine was the characteristically American exaltation of good works over faith." Archbishop Ireland submitted to the Pope in 1899, after Leo XIII. had addressed a letter to Cardinal Gibbons of Baltimore. See S. Reinach, 0.

**AMESHASPENTAS.** The designation of the seven archangels or celestial councillors in the Zoroastrian religion. In an old prayer found in the Yasna haityn-haiti we read: "We worship Ahuramazda, the righteous master of righteousness. We worship the Ameshaspentas, the possessors of good, the givers of good. We worship the whole creation of the righteous spirit, both the spiritual and earthly, all that supports (raises) the welfare of the good creation, and the spread of the good Mazdayasrian religion." Elsewhere they are described as "the immortal benefactors." They are now called Amshaspends. See Martin Haug.

**AMITABA MANUSCRIPT.** A manuscript of the Vulgate, named after Amita, Codex Amiatinus. It was written by order of the pope, in 710, abbot of Yarrow, shortly before A.D. 716, and is now preserved at Florence. The manuscript contains many Anglo-Saxon and Irish readings. See C. R. Gregory.

**AMICE.** An ecclesiastical vestment. The word (amicitus) means "a wrap." It was also called "anaboladum" or "anabolagium" from the Greek anabolatia; and "lumerale" or "superlumerale," because it covered the shoulders. In an ancient missal at Narbonne it is referred to as *galea* or a helmet. In the Roman Catholic Church it is now "a piece of fine linen, oblong in shape, which the priest who is to say Mass rests for a moment on his head and then spreads on his shoulder," and is called the "helmet of salvation" (Addis and Arnold). The vestment is referred to frequently after the beginning of the ninth century. Originally it seems to have been a head-covering. This accounts for the name Catholic priests after resting it on his head for a moment before he puts it on. Franciscan and Dominican friars, in fact, still wear it as a covering for the head. In course of time it was regarded as a decoration, and was often richly embroidered. Now, however, its only adornment is a cross. The origin of the clerical collar has been found in the Amice. It became "first a white collar with a necktie, and then the clerical collar as now usually worn, or the band or strip of linen stretched over a black stock" (Tyack). See G. S. Tyack, *Hymne Dies of the Clergy, 1897; Cath. Dict.*

**AMIDA.** In Japanese Buddhism an abridged form of Amitabha (q.v.), the name of one of the celestial Buddhas. See H. Hackmann.

**AMITABHA.** In Lamalism the chief figure among the five celestial prototypes of the historical Buddhas. The different heavens of the Buddhist system are here commonly represented as the "Paradise of Amitabha." There is wonderful virtue and efficacy in the recitation of the name of Amitabha. The priests repeat it thousands of times to save the soul of a dead person. See H. Hackmann; J. J. M. de Groot, R.S.C.

**AMITABHA SUTRA.** A sacred book among the Chinese Buddhists, the chief authority for the Chinese doctrine of the Western Paradise. See J. J. M. de Groot, R.S.C.
AMM-ANAS. A South Arabian god for whom whole hecatombs of animals are said to have been slaughtered. See W. R. Smith, R.S.

AMMONIAN SECTIONS. The name usually given to the sections or divisions into which Eusebius divided the text of each of the four Gospels for the purpose of stating his Harmony of the Gospels, cf. CANONS OF USEBIUS, and see HARMONIES OF THE GOSPELS.

AMMONIANS. The followers of Ammonius Saccas, who founded a school of Neo-Platonism (q.v.) in the second century.

AMON. One of the principal Egyptian deities. Also called Amon Ra, he became prominent from the time of the eleventh dynasty as the deity of Thebes, where a magnificent temple was built for him. With him are associated the goddess Mut ("mother," a symbol of the sky) and the lunar deity Khons. As Amon represents the productive power of generation, he is sometimes referred to as the husband of his mother. He is frequently depicted as a man with a sceptre in his hands and two high feathers, royal emblems, on his head. Sometimes, however, since the ram was sacred to him, he is represented as a ram with great curving horns. Hymns to self-decreed offspring of Amon have come down to us. See Naville, The Old Egyptian Faith, 1909.

AMORA. A Rabbinic term. When the Jewish legal system was committed to writing a body of learned men were required to expound it. These were called Amoraim, the word being derived from the common Hebrew root āmar, "to speak." The Law had to be interpreted in the vernacular speech. In doing this, a duly qualified expounder might lay down new principles. These new principles, or additions to the Mishnah, were embodied in a collection of writings called the Tosefta. There was a Palestinian and a Babylonian School of Amoraim. See J. W. Etheridge, Intr. to Heb. Lit., 1856.

AMOS, BOOK OF. One of the Minor Prophets of the Old Testament. Amos was a shepherd of Tekoa near Jerusalem, and preached about 800 B.C., extolling the practice of justice and condemning the superficial piety which thinks to please God by making frequent offerings. The book seems to have been edited and interpolated. See Encyc. Bibl.

AMOSTITES. A small sect, an offshoot of the Bohemian Brethren, followers of a farmer named Amos. In 1508 they sent word to the King and informed against the Brethren, saying that they were about to use the sword in defence of their cause. The King summoned a Diet, which issued on St. James's Day (July 25) the Edict of St. James, which prohibited meetings of the Brethren and ordered their books to be burned. See J. E. Hulton, History of the Moravian Church, 1899.

AMPHICYTONIC LEAGUE. A union of twelve populations of Northern Greece, "which at stated times met at the same sanctuary to keep a festival in common, and to transact common business" (Seyffert). The league, which was supposed to have been founded by Amphictyon, met either at Delphi or near Pylae or Thermopylae, and protected the sanctuaries there. Each person sent two deputies ("pylazorai") and two "wardens of holy things" ("hieronomemones"). "When violations of the sanctuaries or of popular right took place, the assembly could inflict fines or even expulsion; and a state that would not submit to the punishment had a 'holy war' declared against it." The league is not heard of after the second century A.D. See O. Seyffert, Diet.

AMPHIDROMIA. A Greek Festival at which a child received its name. The child was first carried round the hearth by the nurse, after the friends of the parents had washed their hands.

AMPHITRITE. A goddess of the sea in Greek mythology.

AMRITA. The Indian equivalent of ambrosia, the gods' food of immortality. According to the Hindu epics, the gods required amrita to give them power to overcome the demons. A well-known legend relates that, by command of Vishnu, this amrita was obtained by churning the ocean. The juice called Soma was also the nectar of the gods. It was called "the blood of trees" vitalized by the god Soma, for, as Professor Elliot Smith says (Dr., 1919), in India the amrita was sometimes regarded as the sap exuded from the sacred trees of paradise. Amrita corresponds to the Persian Haoma, and to the mead of the gods in Teutonic mythology.

AMRITSAR. The sacred town of the Sikhs in India and the metropolis of their religion. It was so called, according to tradition, from the 'Pool of Immortality' (Amritsar), which was said to have existed there from a remote period, some of the nectar of immortality (Amrita) having been spilt on the spot. The sacredness of the spot, however, is associated by the Sikhs with an event which is supposed to have happened in the time of Guru Ram-das (A.D. 1574-1593), the fourth Guru of their sect. It is said that an angry father married his beautiful and pious daughter to a cripple. She had to support herself and him by begging, and she carried her husband on her back. One day she left the basket for a little while near a pool. A lame crow came and went into the water, whereupon its lameness was cured. Observing this, the cripple followed its example, and he too was restored to health. Guru Ram-das therefore had a tank excavated, and laid here the foundations of the lake-temple, or Golden Temple, of the Sikhs. "To form an idea of the unique spectacle presented by this sacred locality," says Monier-Williams, "one must picture to one's self a large square sheet of water, bordered by a marble pavement, in the centre of a picturesque Indian town. Around the margin of this artificial lake are clustered many fine mansions, most of them once the property of Sikh chiefs who assembled here every year, and spent vast sums on the endowment of the central shrine. . . ." In the centre of the water rises the beautiful temple with its gilded dome and cupolas, approached by a marble causeway. It is quite unlike any other place of worship to be seen throughout India, and in structure and appearance may be regarded as a kind of compromise between a Hindu temple and a Muhammadan mosque. . . ." See J. C. Oman, Brahmans; Monier-Williams, B.H.

AMSDORFIANS. The followers of Nicolas Amsdorf (1482-1563), Lutheran Bishop of Naumburg, and friend of Luther. He was the opponent of George Major of Wittenberg in a dispute about the saving efficacy of good works (A.D. 1532-54), which became known as the "Majorist Controversy." The dispute was settled by the "Formula of Concord" (A.D. 1577).

AMSHAPENDS. See AMISHAPENTAS.

AMULETS. Objects supposed to possess magic power, and worn by people as a protection against evil. The wearing of amulets has been a common practice. The Babylonians seem to have used rings, seal cylinders, clay figures, metallic statuettes, inscribed tablets, discs, etc. (Morris Jastrow, Rel. Assyria, 1888.) Egyptian mummies in the period of the New Kingdom were covered with amulets, which took the form of an eye, a heart, a sceptre, a crown, a beetle, etc. (Adolf Erman, Hand-Book.) Mohammedans not only wear such objects as a miniature copy of the Koran, chapters or verses of the Koran written on paper and folded, the Mohammedan creed on stone or silver, etc., but they also attach them
to houses, animals, etc. (T. P. Hughes.) The Chinese place amulets over the grave or in the house of a dead person to remove evil influences in the calculation of an auspicious day for burial. These consist of small strips of yellow paper, on which are inscribed such words as, “The virgins of the dark spheres of the nine heavens and the other perilous worlds were broken down by Heng, and he subdued unlucky influences.” They also hang amulets on the walls of houses to purify them after a death, or on collars to counteract bad influences. (J. J. M. de Groot, R.S.C.)

Hindus value such objects as a jewel, a stone, a piece of paper or metal, a leaf inscribed with mystic words and formulas, as charms against evils of various kinds. Hindu women wear them as a protection against sterility. (Sir Monier Monier-Williams, Brahmanism and Hindustan (4), 1903.)

For the same purpose, Kaffir women wear amulets made from the tail-hairs of a heifer and supplied by medicine-men, and Moorish women of Morocco carry a porcupine’s foot. The women of Mecca wear a magic girdle, the women of Persia a mandrake. In other such cases, the object worn seems to be a talisman to bring good luck rather than an amulet to ward off evil. Thus, negroes in the interior of Western Africa have been known to carry small figures of their gods, and the dogon of the Benin, the Bechuana, Basuto, and Agni women dolls have been carried. (E. S. Hartland, Perseus, vol. 1, 1894.) In England the practice of carrying amulets was common in the Middle Ages. These were often gems or coins having on them a figure of some religious hero or saint. (Brand’s Popular Antiquities, ed. C. Hazlitt, 1903.) In Southern Germany the Athenians as late as the end of the sixth century used herbs and amber as amulets. (P. D. Chatelet de la Sanssoucy, Ret. of the Teutons, 1902.) See also Abraxas Stones, Charms; J. M. Wheeler, Footsteps of the Past, 1893: A. C. Haddon, Magic and Fetishism, 1906.

AMYRALDISTS. The followers of Moses Amyrunt, a French Protestant divine, Professor at Saumur (A.D. 1533-1661). Amyrunt was a Calvinist, specially interested in the doctrines of Predestination and Grace. He held that the salvation of all men is desired by God, but can only be attained through faith in Christ, which is by God’s grace possible for all men. Amyrunt’s teaching led to the formation of a school, especially amongst French and Swiss Protestants, of so-called “Hypothetical Universalists.”

AN. The name borne by small monasteries or convents in Chinese Buddhism. See H. Hackman.

ANA. Ana or Anu is mentioned as the name of an ancient Celtic goddess who was worshipped in Ireland. She was a goddess of abundance and prosperity, and is described as the mother of the gods. She would seem to have corresponded to Danu or Dôn (q.v.). See C. Squire, Myth.

ANABAPTISTS. The term is derived from a Greek word meaning “to baptise again,” and was applied to a body of anti-sacerdotalists who came into prominence early in the sixteenth century. They were so called because, among other things, they disapproved of infant baptism, and required the members of their sect who had been baptised only as infants to be re-baptised. The movement began to develop under the influence of the “prophets of Zwickau,” who became active in the year 1521. These were the followers of Thomas Müntzer (1455-1525), Lutheran preacher at Zwickau in Saxony, who were absorbed in the teaching of the mystic J. Tauler (1260-1361). Leaving Zwickau, Müntzer went to Allstedt, and preached there for ten years, calling for radical reforms in Church and State. He claimed that he had received a new revelation, and taught that in the kingdom of heaven now to be established on earth, all Christians must be equal and all goods be shared in common. Princes were summoned to join the new league started by Müntzer. In 1524 he had to withdraw to Waldshut, on the borders of Switzerland, from which place as a centre the movement spread over the whole of Switzerland. In the same year the “prophets of Zwickau” broke out and found a supporter in Müntzer. He moved in the same year to Mühlenhans, where he re-established his theocracy, gathering about him the discontented peasants and hillfolk. The result was a rebellion headed by “Münzer, with the sword of Gideon.” The prophecy was defeated at Frankenhausen on the 15th of May, 1525, and on the 30th of May he was executed at Mühlenhans. Nine years later we find the theocracy re-established at Müntzer in Westphalia, under the guidance of a Protestant minister, Bernard Rothmann, and theburgers Knipperdolling and Krecht. These had joined John Matthiessen and were reinforced by John Boeckhold, a tailor from Leiden, who now became the leader of the militant Anabaptists. Gaining possession of Müntzer, they allowed Matthiessen to proclaim himself a prophet. But his reign was short, for in a sortie against Count Waldeck, who was besieging the town of which he was bishop, Matthiessen was killed. Now Boeckhold succeeded him (1534), and was crowned king of the “New Jerusalem” or “New Zion” with the title John of Leyten. Churches were then destroyed, and lawlessness prevailed for a year. In 1535, however, the city was taken, and its king tortured and executed. The principles, however, lived on and were propagated in the Netherlands. Even before Müntzer’s death England seems to have been infected with the teaching, for in 1534 a royal proclamation was issued against persons holding similar views. In 1539 the opinions of the Anabaptists were condemned in a set of Injunctions. But the movement was everywhere changing its tone, and losing its revolutionary character, so that the followers of Menno Simons (A.D. 1565-1631) in Germany, and of the mystic David Joris (1501-1556), of Delft, whose “Wunderbuch” (“Book of Miracles”) was much studied, can hardly be called Anabaptists. Yet, harnessed as the new body were compared with their forebears, since they were doomed to suffer cruel persecution. Further details will be found under BAPTISTS. See J. H. Blunt: Prot. Diet., Brockhaus.

ANADYOMENE. A designation of Aphrodite as the goddess “rising out of” the sea.

ANAHITA. Another form of the name of the goddess Anaitis (q.v.), who was worshipped by the ancient Persians. She represents the celestial waters.

ANAITIS. The name of a goddess worshipped in Armenia. She was a goddess of fertility, and in her temple at Acilisena prostitution was practised even by daughters of the noblest families. This was an act of religion which did not prevent them from marrying afterwards. She seems to be a variant of Tahit and Athene (q.v.). Her worship was afterwards displaced by that of the Virgin (Mary). Another form of her name is Anaita. See J. G. Frazer, Adonis Attis Osiris, 1906; J. M. Robertson, P.C.

ANAMMELECH. The name, according to a passage in the Old Testament, of a Babylonian deity worshipped by the Sepharvites whom the king of Assyria (Sargon) placed in the cities of Samaria. We are told (II. Kings xvii., 31) that “the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvah.” On the reference to human sacrifice see ADRAMMELECH. Anammelech seems to be for Ammalik, “Ann is the decidre or prince.” There is no evidence, however, that Ann (q.v.), the god of Heaven.
was specially associated with Sippar. The Hebrew text is perhaps corrupt. Another suggestion is that Anonymus is a doublet, "a faulty variant of Adramelech." See Encycl. Bibl.

ANANT. The infinite or eternal, one of the names of the Hindu god Vishnu.

ANATA. The most powerful of the seven snakes worshipped by the Hindus. The earth is supposed to be supported on its head.

ANATHEMA. A word used in the Bible in the sense of "something devoted to destruction" (cp. PA. manath). It occurs, for example, in Romans xvii, 8, 9, (1 Corinthians xxii, 22 (Revised Version). "Anathema sit" is equivalent to "let him be accursed." The expression was used in the early Christian Church, and has been retained in the Roman Catholic Church. The Council of Elvira (306) anathematized those placed in the church libellous writings. "The Church has used the phrase 'anathema sit' from the earliest times with reference to those whom she excludes from her communion either because of moral offences or because they persist in heresy" (Addis and Arnold).

ANATHEMA MARANATHA. An expression occurring in a passage in the New Testament (I. Corinthians xvi, 22). The Authorised Version translates: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The Revised Version rightly places a stop after Anathema, and renders: "Let him be anathema. Maran atha." It explains Maran atha in the margin as meaning "Our Lord cometh," "Let him be anathema" as meaning "let him be accursed" (see ANATHEMA). A better division of Maranatha, which is made up of two Aramaic words, is perhaps Marama/tha, "Our Lord, come!" This seems to have been an exclamation in use in the early Church.

ANCESTOR-WORSHIP. Though a person may be dead, his spirit, it has been widely held, is still active. And since the spirits of the dead may be harmful or helpful, it is important to make sure of their friendship, and if necessary to propitiate them by offerings, etc. Moreover, a proper treatment of ancestral spirits is a filial duty to one who still protects his family. In China, for instance, ancestor-worship plays a dominating role in religion. Ancestors are worshipped even in their lifetime. On their death, when they are regarded as protectors of their family or tutelary deities, they are naturally not abated in their worship. The soul of an ancestor, which still lives in the grave or in ancestral tablets, has to be propitiated. The Hindu seeks happiness in a similar way; he is careful to make offerings to the fathers ("pitaras"). The Romans worshipped their ancestors as household patrons. The worship of ancestors was common among the ancient Egyptians. The Swedes are said also to have worshipped men. King Ericus, for instance, was made one of the company of the gods. The worship of ancestors has been found also in North and South America, in Tanna, Tasmania, Tonga, New Zealand, the Malay Islands, Africa, Ceylon, Japan, etc. When a Zulu sneezes, he believes the sneezing is caused by the presence of the ancestral spirit. Sneezing is a good and healthy sign. He therefore praises the spirit, and asks various blessings. Some of the dark-skinned races, when white men have visited them, have thought that they were their own deceased come back to them in a new form. The Divine Ancestor or First Man is naturally regarded as chief of the other ancestors, and so as a superior deity. He is then either closely connected with the Creator, as in the mythology of Kamchatka, or identified with him, as among the Zulus, though here his remoteness has lost him the respect of the worshippers. The Hindu Yama appears as First Man, solar God of Hades, and Judge of the Dead. See E. B. Tylor, P.E. J. J. M. de Groot, R.S.C., P. D. Chantepie de la Saussaye, "Rel. of the Teutons," 1882; Monier-Williams, Brahmanism, 1891.

ANCESTRAL TABLETS. In China the Buddhists have adopted Chinese ancestor-worship. There is a special room in the monasteries containing tablets to the souls of cremated members of the communities. Offerings are made to the deceased persons on special days, and the sacred writings are read in front of the ancestral tablets. See H. Hara.

ANCHORITES. A class of HERMITS.

ANCESTRAL TOMB. See Tableaux of Persia, 1896.

ANCIENT LITURGY OF THE CHURCH OF JERUSALEM. A Liturgy prepared by Thomas Rattray (1684-1743), nonjuring bishop of Dunkeld in Scotland. It is described as "The Ancient Liturgy of the Church of Jerusalem, being the Liturgy of St. James," restored to its original purity, with the Clementine Liturgy, and parts of the Liturgies of St. Mark, St. Chrysostom, and St. Basil, exhibited in parallel columns. It was published in 1744 as "The Jerusalem Litery of B. B." ANCIENT MERCHANTS' LECTURE. A theological lecture founded in 1672. The lectures are delivered from October to May at the Memorial Hall, Farringdon-street, London. The object of the foundation is "to uphold the doctrines of the Reformation against the errors of Popery, Socinianism, and Infidelity" (Congregational Year Book). The lectures were founded by a wealthy London tradesman, and the lecturers were to be "the most eminent of the Dissenting ministers of the metropolis" (H. S. Skeats and C. S. Mull, Hist.).

ANCYRA, SEVEN MARTYRS OF. The Seven Martyrs of Alycra were, according to the tradition, seven Christian virgins of great piety who suffered in Diocletian's persecution of 304 A.D. They were each seventy years old. Commanded to act as priestesses of Diana and Minerva and to wash their statues, they refused. Thereupon they were taken naked to a lake and drowned in it, heavy stones being tied round their necks. Their "Acts" are supposed to have been written by an eye-witness named Nilus. See Wace and Piercy.

ANDRIAMANITRA. A name given by the Malagasy to a power which is supernatural, supernormal, or awe-inspiring.

ANELING. Another name for Extreme Union (q.v.). ANGELIACAE. The name of an order of nuns (also "Angelicals"), founded by Lucia di Torelli, Countess of Guastalla, at Milan, about A.D. 1590. They followed the rule of St. Augustine. See Cath. Dict.

ANGELIC BROTHERS. A community of Mystics or theosophic Pietists founded by J. G. Gichtel (1653-1710). He was banished from Regensburg, his native place, as an Anabaptist, and went to Amsterdam in 1668. The Gichtelians, as they were also called, neither married nor were given in marriage, and believed they had attained the state of angels. They are still adherents of the sect in Holland and Germany. Gichtel's letters, with a biography, were published in 1722 in seven volumes under the title "Theosophia Praxinae.

ANGELIC DOCTOR. Latin "Doctor Angelicus," a name given to Thomas Aquinas (1227-1274), whom Pope Plus V. in 1567 designated the "Fifth Doctor of the Church." He is said to have been so called from the part which he took in a controversy as to: "Ut rum
Angelus possess moveri de extremo ad extremum non transuneo per medium.

ANGELICI. A sect referred to by Epiphanius (Herr. 1x.) and Augustine (Herr. ex xi.). Why they were so called is matter of conjecture. The most likely reason, is, as Augustine suggests, that they were worshippers of angels (cp. Colossians ii. 18 and the 35th Canon of the Council of Laodicea). But it is possible also that they were so called either because they believed that the world was created by angels, or because they thought that they themselves had already attained the state of angels.

ANGELICI, THE. An order of monks founded by the Emperor Angelus Comnenus in the thirteenth century. A name taken by an Anabaptist sect in Silesia and Bohemia (c. A.D. 1596).

ANGELITAE. A name taken by the Jacobites or Monophysites (q.e.) of Alexandria, and suggested by the name of their first church, which was called the Angelium (A.D. 540).

ANGEL OF DESTRUCTION. Reference is made in the Old Testament to a destroying angel (cp. Judges xiii. 19). The same idea is found elsewhere. Hadrian's castle was renamed the Castle of St. Angelo, because when Rome was smitten by a plague, the archangel Michael is said to have appeared on the castle holding a bloody sword. Slavonic folklore also knows of a Pest-maiden who visits countries and everywhere turns joy into sadness. More often these visitors, though they are believed to be at work, are invisible to man. See E. B. Tylor, P.C.

ANGELS. From a Greek word meaning "messenger." The Hebrew word malkâm has the same meaning. In English the word denotes messengers of God, superhuman beings. Angels are mentioned frequently in the Bible (Old and New Testament), but the idea of them developed gradually. In the earliest portions of the Old Testament, though mention is often made of superhuman beings with whom Jehovah took counsel, they are very rarely called "angels." The expression "angel of Jehovah" is common, but this means Jehovah himself in his human manifestation. In course of time, however, when it was no longer believed that Jehovah himself visited the earth in human form, the "angel of Jehovah" came to be regarded as an intermediary between God and men, a messenger sent by God to men (cp. Zechariah 1. 11 f.). In the New Testament we hear of angels visiting men and women and bringing them divine messages (Matthew xxv. 41; Mark xvi. 7; Luke x. 18; Acts x. 9). With this development came the idea of an inner circle of angels. Certain special messengers of Jehovah are distinguished from the general host of angels as chiefs, and are called "archangels" (cp. Daniel x. 13, xii. 1; Tobit xii. 15; Enoch xli.; and see I. Thessalonians iv. 16; Jude ix.). The number of these is sometimes given as seven. In Tobit xii. 15 one of these "chief princes" (Daniel x. 13) says: "I am Raphael, one of the seven holy angels, which preside over the saints and stand in the presence of the Holy One." In Revelation viii. 2 it is said: "And I saw the seven angels which stand before God: and there were given unto them seven trumpets." In Enoch (vill. 2) the seven angels "which stand before God" are said to be Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel, and Zadkiel. Seven, of course, is a sacred number, and the growth of an angelic hierarchy is a natural one. At the same time it is not unlikely that later Hebrew ideas of angelology and demonology were influenced by Persian ideas. Prof. Cheyne thinks that "manifestly this highest class of angels was suggested by the Zoroastrian Amesha Spentas or Amshapands ('immortal holy ones'), who (like the counsellors of the king of Persia, Ezra 7, 14) are seven; and this seems to be confirmed by the reference to the archangels in the Book of Tobit, which also mentions the Zoroastrian name of the chief demonstr: (see AMESHA-SPENDAS; ASMODEUS). The tendency to distinguish between beneficent and maleficent angels might also be due to outside influence; but, as Prof. G. B. Gray says, "the Old Testament nowhere lays stress on the moral character of angels, or knows anything of their 'fall'; consequently, angels were divided, not into good and bad, but into those who worked wholly, and those who worked only partly, in obedience to God" (cp. Romans viii. 35; i. Corinthians xv. 24 f.). The idea of fallen angels first becomes prominent in the Apocryphal Book of Enoch (cp. xiv. 47, xv. 2). In the Gospels and in the Epistles of St. Paul, angels begin to lose their importance as intermediaries of revelation. While Jesus himself is with his disciples, he reveals to them the Father; and before leaving them he promises to send the Holy Spirit to guide and comfort them. St. Paul condemns the worship of angels; and it was one of the peculiarities of the Sadducees that they disbelieved entirely in the existence of angels. The exclamation (cp. Samson getting up, "If a angel of the Lord...) has been widely believed in, and the idea has been used by poets and painters. God, it is supposed, has appointed a special angel to take care of every believer. In support of this idea appeal has been made to Matthew xviii. 10 and Acts xii. 15. In Matthew xviii. 10 it is said: "See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Another passage which is referred to sometimes is Luke xv. 10: "Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." According to the Protestant Dictionary, the invocation of angels "detracts from the unique glory of our ascended Lord, who is the alone Mediator between God and men; and sends the suppliant to seek other intercession than His."] But there is, of course—without regarding the matter from the point of view of a High Churchman—something to be said on the other side. The Roman Catholic Church, we are told for instance, "shows to the angels that veneration or inferior honor which is their due, and, knowing from Christ's words that they are acquainted with things which pass on earth, he befriends their prayers and their kind offices. It is true that St. Paul condemns the Gnostics, or religion of angels, in writing to the Colossians (i. 16), but every scholar is aware that he has been brought up against the Gnostic error of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are seven churches." "Angels here might mean "messengers" (cp. Matthew xi. 10; Luke vili. 24, etc.), delegates from the Asiatic Churches sent to Patmos. Or, it has been suggested, the reference might be to presbyteral colleges. It is more likely, however, that angels were thought of as presiding over the Churches, or "angel of the Church" meant the prevailing spirit of the Church. See H. B. Swete, Apocalypse of St. John (2), 1907.

ANGELUS BELL. A bell which is rung morning,
noon, and night in Roman Catholic communities to summon the devout to the recitation of the Angelic Salutation, which is also called Ave Maria (q.v.). ANGLICAN. A designation of things and persons belonging to the Church of England. It is sometimes used particularly of the High Church Party.

ANGLICAN ORDERS. Roman Catholics have questioned the validity of Anglican Orders. “For us Catholics,” say Addis and Arnold, “the question was decided by the Bull Apostolicae Curae (Sept. 13, 1860), which declared Anglican orders to be ‘absolutely null and utterly void on the ground of defect of form in the rite, and defect of intention in the minister.’” The Hon. James Adderley says: “We are told that our Ordination Service is invalid (1) because there is no delivery of the Chalice to one who is to be ordained Priest, (2) because there are to be no words to denote that the Priest is a Sacrificing Priest, (3) because there is no expressed ‘intention’ to make a Catholic Bishop or Priest.” His reply to this is (1) that the delivery of the Chalice is a custom which was not in vogue until the eleventh century, and therefore can hardly be said to be essential, (2) that there can be no necessity to use the term ‘Sacrificing Priest,’ provided that we do really claim to ordain Priests, (3) that the intention of our Ordination Service is quite sufficiently expressed in the Preface, as follows:

It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles’ time there have been these Orders of Ministers in Christ’s Church: Bishops, Priests, and Deacons. Which offices were ever more had in such reverent estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful Authority. And therefore to the intent that these orders may be continued and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the Form hereafter following or hath had formerly Episcopal Consecration or Ordination.” The Bull of Pope Leo XIII, was officially answered by the Archbishops of Canterbury and York. See Cath. Dict.; James Adderley, The Catholicism of the Church of England, 1908; W. M. Patterson, Hist.

ANGLO-CALVINISTS. A Romanist designation of the Church of England on the ground that its principles and formularies are Calvinistic.

ANGLO-CATHOLIC. A term which has become common in recent years as a designation of the Church of England. Those who belong to the High Church Party like to call themselves Anglo-Catholics. The claim is that the Church of England is as much a part of the original Catholic Church as the Church of Rome. The old Catholic Church existed in Britain before the mission of St. Augustine. This claim is well supported by history. For a popular presentation of the facts, see James Adderley, The Catholicism of the Church of England, 1908.

ANGLO-ISRAELITE THEORY. A theory, held by many people in Great Britain and America, that the English race is descended from one of the “lost tribes of Israel.” It is said that the Israelites who were transported to Media became known as Sacæ or Scythians. These Sacæ afterwards overran Northern Europe and became known as the Saxons. The contention has no support in science or history. The attempt to show a relationship between the English and Hebrew language has resulted in endless misrepresentations and absurdities. The search for the “lost tribes” has, as a matter of fact, been carried on in nearly every part of the world. It has been fruitless as far as the original quest is concerned, but has brought to light much interesting knowledge.

ANGRO-MAINYUSH. In Zoroastrian religion, one of the two principles or creative spirits (“the hurtful spirit”) which originally were thought of as united in Ahuramazda. The other spirit was called spēfītā mainyūsh, “the benedictive spirit.” In course of time Angro-Mainyush came to be regarded as a separate individual being opposed to Ahuramazda. As such he was the organizer of the forces of evil. He is described as the “deadly, the demon of demons,” the “creator of evils.” He was he who created the darkness of night. Having associated with him six counselors, he is himself called archdemon. See Martin Haug.

ANGUS. Angus, one of the sons of Dagda (q.v.), was a deity or divine hero revered by the ancient Celts in Ireland. He was a god of music and love, and seems to have resembled the British goddess of love, Dwyven or Dwyn (q.v.). See Charles Squire, Myth.

ANGUTTARANIKAYA. One of the Buddhist sacred books in the second division of the Canon. See CANON, BUDDHIST.

ANIMA MUNDI. Literally “soul of the world.” A name given by early philosophers to a vital, immaterial, non-material spirit postulated by Plato the anima mundi was an intermediate agency between pure spirit and matter. The Stoics spoke of the Deity as the soul of the world. “Nothing that is itself destitute of life and reason can generate a being possessed of life and reason. But the world generates beings possessed of life and reason. Therefore, the world is itself possessed of life and reason” (Zeno in Cicero, De Nat. Deor., ii. 8). See William L. Davidson, The Stoic Creed, 1907.

ANIMAL MAGNETISM. The modern theory of animal magnetism is closely associated with the name of Anton Mesmer (MESMERISM), a Viennese physician, who came into prominence in 1780. Mesmer performed wonderful cures. His use of artificial magnets led him in time to believe in a magnetic fluid which, without the use of magnets, he could conduct to the bodies of his patients by movements of his own hands. “The Magnetic power was therefore evidently in man himself. It was an animal magnetism in opposition to the mineral one which belonged to the magnet and to the stars” (Münsterberg). See Hugo Münsterberg, Psychotherapy, 1909, and op. HYPNOTISM, etc.

ANIMAL WORSHIP. Ancient or primitive peoples have regarded animals with awe and veneration, and attributed to them souls which survive like those of men and have power to bring good or evil. They have worshiped them in fear of the possession of such qualities as strength and cunning in a high degree, or they have venerated them in gratitude as providing food. Thus, worship has been paid to whales (by the Kamchadahas), bears (ibid.), wolves (ibid.), fish (Tribes of Peru), monkeys (ibid.), sparrow-hawks (ibid.), tigers (ibid.), alligators (Philippine Islanders). When the Alinos (of Yesso) slay a bear, they, as it were, apologize for doing so, doing obedience and making false speeches. Yet sometimes an animal when dead is regarded with a kind of mockery (North American Indians, Tsyaks of Siberia). The Yakuts of Siberia worship the bear as their “beloved uncle.” In many cases deities are supposed to be embodied in animals. The animals therefore are propitiated with food and fed on sacrifices. Serpents, for instance, have been special objects of veneration (e.g., in Phoenicia, Babylonia, Egypt, Greece, Persia, India,
Animism

In other cases animals have been worshipped as representatives of tribal ancestors, or as totems. Of course, where a transmigration of souls is believed in, the animal may be thought of as a reincarnation of an ancestor, and may be worshipped as such. The worship of such animals as the bull Apis, the bird Ikhis, the hawk, the crocodile, etc., by the ancient Egyptians is familiar to everyone. The sacred cow is still worshipped by the Hindus. They worship also the monkey (Hanuman), the bull (Basava), the kite (the bird Garuda), snakes, fish, etc. (J. A. Dubois and H. K. Beauchamp; Monier-Williams). See E. B. Tylor, P.C., vol. II; J. M. Wheeler, *Footsteps of the Past*, 1895; E. Clodd, *Animism*, 1905; F. J. Gould, *Concise Hist. of Religion*, 1907.

**ANIMISM.** In reference to Hellenic worship, L. R. Farnell (Greek Religion, 1912) thinks that "where we find the object worshipped in and for itself as sentient and animate, a thunder-stone, moving water, a blazing hearth, we should describe the religious consciousness as animism rather than animism, which implies the definite conception of souls or spirits." The use of the term animism was suggested originally by R. R. Marett (1909) to describe, in distinction from Animism, a simple straightforward act of personification. An Animism is an attitude which "is not Animism in the strict scientific sense that implies the attribution, not merely of personality and will, but of 'soul' or 'spirit.'" One of the examples given is that of the members of a Kaffir village who when a thunderstorm approaches, "rush to the nearest village and yell at the hurricane to divert it from its course."

**ANIMISM.** Originally the explanation of all natural phenomena by the theory of an immaterial soul (anima) as the principle of life. G. E. Stahl, the German physician (1660-1731), even maintained, like some of our modern mental healers, that the state of the body is dependent on the state of the mind, that, in fact, disease has its origin in the mind or soul. In modern usage the term animism is applied by E. B. Tylor and others to "the doctrine of souls and other spiritual beings in general." It therefore embraces the conception of the soul as an explanation of human and natural phenomena, of a philosophy of religion. Primitive folk, we are told, have formed a conception of a world of spirits from their observation of dreams, shadows, reflections, echoes, and the phenomena associated with nervous disorders. Figures and scenes seen in dreams are believed really to exist. During sleep, something, the spirit, leaves the body to visit familiar or new friends and places, and if the sleeper be suddenly awakened, the spirit may not return. The spirit is conceived as a kind of shadowy breath or vapour. It is not found in man alone. Since plants, animals, and even inanimate objects also appear in dreams, a spirit is assigned to these as well. See H. Spencer, *Principles of Sociology*; E. B. Tylor, P.C.; E. Clodd, *Animism*, 1905.

**ANIMISTS.** The followers of the German physician G. E. Stahl. See ANIMISM.

**ANNA KUARI.** Anna Kuari or Mahâdhâni is a Hindu deity, a fertility goddess, worshipped by the Orâons, an important Dravidian tribe in India, the members of which work as farm servants and labourers. Human sacrifices are offered to her.

**ANNA PURNA.** An Indian deity, the Corn-giving goddess of Madras. She corresponds to Durga or Devi.

**ANNA-PRASANA CEREMONY.** A Hindu ceremony which takes place as soon as a child is weaned. It is preliminary to the change of diet. An auspicious day having been chosen, a pavilion (prâsana) is erected and decorated with wreaths (toranâs) of mango leaves. The father, with a cup of akshatas (rice coloured with saffron), then invites his relations and friends to come to the feast, which they do, having first bathed. The mother, holding the child, sits by the side of her husband on a platform of earth in the centre of the pavilion. The priest approaches them and performs certain ceremonies (sacrifices to fire, etc.). After this the women sing verses with this child's happiness, and perform the arati ceremony (see ARATI CEREMONY). Next the father offers to his household gods, and has part of the banquet set aside for them. The married women, walking in procession and singing, bring a new dish of silver-plated copper, given by the maternal uncle, a cord of cotton thread, worn by Hindus round their loins to suspend the small piece of calico which covers their private parts. Having touched the child with these two articles, they pour a mixture (paramanna) into the dish. Then singing again they take the dish and place it before the household gods. It is then designated the "dish god." They carry it back, singing, to the child, and fasten the cord round its loins. Three of them then pour some of the mixture down its throat. The arati (q.v.) concludes the ceremony. See J. A. Dubois and H. K. Beauchamp.

**ANAT.** The term (also written ANN) used in Scots law. An Act passed by the Scottish Parliament in 1572 provided that on the death of a clergyman, the next half-year's stipend should be paid to his next-of-kin. This sum was called "Annat."

**ANNATES.** The income of a spiritual benefice for one year (annus), claimed by the Pope as First Fruits. At first the tax was levied only on bishoprics, but afterwards on abbeys, rectories, etc. They were withheld in 1514 in England, and appropriated by the crown to be devoted ostensibly to the Church of England. Queen Anne restored them to the Church, and the fund became known as Queen Anne's Bounty.

**ANNIHILATION.** The theory that the soul ceases to exist at death. Even those who believe in its survival sometimes think that there are exceptions. The Omahas think that a self-murderer is annihilated. The Thompson Indians (British Columbia) hold the same belief. It is said that some savages disbelieve entirely in the survival of the soul, but the cases are rather few. Some of the wild tribes of India (e.g., the Bengalese Orions and the Burmese Mishmis), for instance, are said to have no idea of a future life, though they believe that in the case of some persons a reincarnation takes place on earth (see E. W. Hopkins). To the primitive mind, the best way to annihilate an individual, or even an insect, is to eat him. This is one reason for cannibalism. To punish the wicked, the supreme deity of the Pawnees annihilates them. See E. Westermarck.

**ANNIHILATIONISTS.** A designation of those who believe that after death the wicked will be entirely annihilated.

**ANNUNCIATION.** A theological term for the tidings brought by the angel Gabriel to Mary when she was about to become "mother of the Lord" (see Lk. 1). The festival of the Annunciation is observed by the Church on the 25th of March. It is first referred to in the acts of the Tenth Council of Toledo (586) and of the Trullan Council (692). In England the festival is more commonly known as Lady Day (q.v.).

**ANOINTING.** The Egyptians, Greeks, Romans, and other ancient peoples were accustomed to anoint the body or parts of it with oil as part of their toilet. Among the Hebrews anointing with oil was combined with washing or bathing in water (Ruth iii. 3; Esther ii. 12; Ezekiel xxviii. 10; Judith x. 3). Olive oil is frequently mentioned in this connection (Amos vi. 6; Micah vi. 16; Luke vii. 46). Even this ordinary anointing has become among
some peoples a kind of religious duty. Brahmans anoint themselves with oil of sesame or castor oil from head to foot, they rub themselves with herbs and finally bathe the body. On grand ceremonial occasions their guests are provided with some kind of ointment that they may anoint themselves in the same way. Another kind of anointing, practised by primitive folk, has a different significance. In this case, as in that of swallowing or inoculation, the idea is to get certain virtues imparted to one. The Australian Blacks used to cut out the caul-fat from a man and rub themselves with it in the belief that they would thus acquire his distinguishing qualities. The negroes of Southern Guinea hang up the head of a dead man that the drippings of his brain may fall on to a lump of chalk, which they afterwards use as a kind of ointment for the forehead. The Andaman Islanders rub the melted fat of a boar into the body of a young man when he is initiated into manhood. The Arabs of Eastern Africa anoint themselves with lion’s fat, and the Central Australian tribes use the fat of the kangaroo, their totem. Such customs seem to throw light on the practice (e.g. among the Hebrews) of anointing kings, priests, and prophets with oil. By this action (now become symbolical) it was supposed that the good qualities of their predecessors were imparted to them. Another practice has been to anoint sacred pillars or stones with oil. This seems to have been a form of sacrifice, the oil being a substitute for the fat of an animal. The practice among the Arabs of smearing pillars with fat seems to prove this (see Robertson Smith). This kind of anointing was not confined to Hebrews (Genesis xxviii., 18) and Arabs. The image of Aphrodite was a white cone or pyramid. A cone was also in certain places the emblem of Artemis and Astarte. This cone was anointed with olive oil at a special festival. In the sanctuary of Apollo at Delphi, too, a sacred stone was anointed. Another idea is at work in anointing when it is practised in sympathetic magic. In Suffolk when a man cuts himself with a scythe, he “offs it to prevent the wound from festering.” He does the same with a thorn which has run into his hand. In the Harz mountains people say that “if you cut yourself, you ought to smear the knife or the scissors with fat and put the instrument away in a dry place in the name of the Father, of the Son, and of the Holy Ghost.” As the knife dries, the wound heals.” Among the aborigines of Central Australia, when a boy has been circumcised, his mother rubs grease all over her body every day until the wound is healed. Cp., further, Chrsism and EXTREME UNCTION. See J. G. Frazer, G.B.; Adonis Attis Osiris, 1906; W. R. Smith, R.S.; J. A. Dubois and H. K. Beauchamp, Hindu Manners, etc.; Enycl. Bibl.

ANOIMANS. Another designation of the ANTHROPOMORPHITES. Another name for the Syrian sect Audiani (q.v.).

ANTIOCHIA. Rom. Antichrist. The word is first found in the New Testament (I. John ii. 18, iv. 3; II. John 7). In I. John ii. 18 we read: “Little children, it is the last hour, and as ye heard that antichrist cometh, even now have there arisen many antichrists, whereby we know that it is the last hour.” In vs. 22 it is said: “Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son.” In I. John iv. 3 the words are: “And every spirit which confesseth not Jesus is not of God, and this is the spirit
of the antichrist, whereof we have heard that it cometh; and now it is in the world already." In II. John vs. 7 we read: "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceivcr and the anti-
christ." These are the only passages in which the term occurs. It means "one who opposes the Messiah (Christos)" and although the word only appears in the late Johannine passages, the idea itself is present elsewhere. In II. Thess. II. 1-12 it is said that before the Second Coming of the Lord Jesus Christ there will be a falling away and "the man of sin (or lawlessness)" will be revealed, "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." It is said also vs. 7 f.):

"For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall shew with the breath of his mouth and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing." Ideas belonging to the same world of thought are referred to in the Book of Revelation (xi.; xiii.; xi. ff.). Outside the New Testament, there are many references to Antichrist (and in the Early Fathers) to Antichrist which point to a body of tradition of which the New Testament statements are only fragments. The origin of these traditions is to be found partly in Jewish haggadah, that method of exposition which consisted in "the working up of the historic and didactic parts of Scripture, an elaboration of them by the free use of the legendary element, suitable to the views and requirements of the age." (W. Fair-weather, The Background of the Gospels, 1908). The starting-point for this may have been Daniel xi. 7 f. It should be noticed also in Apocalyptic Literature (e.g., Sibyl. III. 63 ff.) Belial or Beliar, ruler of the evil spirits, "is already presented in an aspect closely resembling that of Anti-Christ" (W. Roussel). If we wish to trace these ideas farther back, much of the imagery may be reproduced from the conception of the dragon in the Babylonian texts, and to deal with the Neo- returning as a spirit from the underworld perhaps belonged originally to another tradition, but both traditions are combined in the Book of Revelation (xiii. and xvii.). The number of the Beast (666, Revelation xiii.) represented in Hebrew letters gives the name of Nero (see P. W. Schmiedel, Johanneine Writings, 1905). Of course, the references to Antichrist have been regarded as prophecies, and some historical person has been looked for who seemed to fulfill the requirements. Other identifica-
tions (i.e., besides Nero) have been: Mohammed, the Grand Turk, Napoleon I., Napoleon III., the Pope. See Ency. Bibl.; W. Roussel, The Antichrist Legend, 1866.

ANTICONSTITUTIONISTS. A name given to those theologians who rejected the papal Bull "Unigenitus " (1713) which condemned the views of the Jansenist leader Pasquier Quesnel (1634-1719). See JANSENIANS.

ANTIDICOMARIANITES. Literally "opponents of Mary." A religious sect in Arabia, referred to by Epiphanius. They held that after the birth of Jesus, Mary and Joseph became the parents of other children.

ANTILEGOMENA. Literally "spoken against." A general designation of those books of the New Testa-
ment the authenticity of which was disputed in the fourth century. They were for a time regarded as un-
canonical (see CANON). The Books in question are: Second Epistle of Peter, Ep. of James, Ep. of Jude, Ep. to the Hebrews, Second and Third Ep. of John, and the Book of Revelation. The term homologomena was applied to the other books. See ANTI-NICARIST. See ANTONIANISM. Antinomian has been defined as "one who holds that the law is not a rule of life under the
Gospel." The idea that to one who had become a true follower of Christ conscience was the only law might easily arise, the xvi. 16, "the law and the
prophets were until John "; Romans vii. 6, "But now
we have been discharged from the law, having died to
that wherein we were held, so that we serve in
newness of the spirit, and not in oldness of the letter"; Galatians ii. 16, "Knowing that a man is not justified by
the works of the law, but only through faith in Jesus
Christ, even we believed on Christ Jesus, that we
might be justified by faith in Christ, and not by the works
of the law"; and other passages would be appealed to in
support of such a view. And the idea would soon be
exaggerated and carried to extremes. This seems
actually to have happened among certain sections of
the Gnostics, and later among some of the religious sects in
the Middle Ages. In such cases Antinomianism, from
being a kind of superstition over to degenerates into
rejection and violation of the moral law. The term was
first applied, however, by Luther, in reference to the views
of John Agricola (1492-1566), called "Magister Isleibis,
from the name of his birth-place, Eisleben. In 1527 he
maintained in opposition to Philipp Melanchthon (1497-
1560) "that the law of God was not to be used to bring
men to repentance, and that the preaching of the law
was no work for a gospel minister" (J. H. Blunt). In 1538
he was bold enough to "declaim against the law, main-
taining that it was neither fit to be proposed to the
people as a rule of manners, nor to be used in the Church
as a means of instruction; and that the gospel alone was
to be inculcated and explained both in the churches and
in the schools of learning." His followers were called
Antinomians. His controversy with Luther, which ended in a recantation (1546), was called the "Antin-
omian Controversy." Since that time Antinomianism,
in one form or another, has had its representatives in
England. Amongst the troublesome parties with which
Luther had to deal were the "Ceremonialists" and
Antinomians who desired an immediate "rule of the
saints." (M. W. Patterson, Hist. ). In 1591 the republica-
 tion of the works of Tobias Crisp (1600-1643) produced
another "Antinomian Controversy" between Congrega-
tionalists and Presbyterians, the latter accusing the
former of Antinomianism (see H. S. Skeats and C. S.

ANTIPAPTDOBAPTIST. A designation, derived from
the Greek, of one who objects to infant-baptism. See
BAPTISTS.

ANTIPHONER. A name given to one of the four parts
of the Medival Service-book of the Christian Church,
the Missal (q.e.) It contained the antiphons sung by the
choir and deacons at the celebration of High Mass. It
was called also Grad or Gradual.

ANTIPHONY. A method of chanting in which two
e choirs sing in turn, responding as far as to each other.
Some of the Old Testament Psalms are admirably adap-
ted for this kind of singing. Ignatius is said to have intro-
duced antiphony at Antioch in the second century.
Ambrose is supposed to have used it at Milan in the fourth
century, and thus to have introduced it into the Western
or Latin Church.

ANTI-POPE. A designation of opposition popes, that
is to say, of popes who have claimed the Papal Chair
and set themselves in opposition to the canonically-elected

ANTI-REMONSTRANTS. When Peter Walsh drew up the Petition of Remonstrance in 1686 which protested against the notion that if Catholicism were tolerated the safety of the State would be endangered, some of the Irish Catholics refused to sign it and were called Anti-Remonstrants.

ANTI-SCRIPTURALISTS. Richard Baxter (1615-1691), writing in 1650, refers to a sect of Puritans with this name. They were closely related to, or perhaps identical with, the Seekers (q.v.). With the latter they would seem to have attached more value to the present illumination of the Spirit, than to the past revelation of the Scripture. See John Hunt.

ANTISTES. A title which has sometimes been applied to a Christian prelate or bishop.

ANTI-TACTICS. A term used by Clement of Alexandria in reference to "opponents" who held a dualistic philosophy and distinguished between God, the Father of all things who made all things good, and an Adversary, a rebel creature, who originated evil (Clem. Alex., Strom. III., 4).

ANTITRINITARIANS. A designation of those who deny the doctrine of the Trinity. See TRINITARIANS, UNITARIANS, and CHRISTADELPHIANS.

ANTITYPE. Literally, something which corresponds to, or is prefigured by, the type. But in theology the person who fulfills the idea of some prophetic type. Christ, e.g., is the antitype of the paschal lamb.

ANTO. One of the gods of the Todas. Perhaps he is the same as On (Anto = Onetu). He seems to have been a giant. According to a legend, he rolled a large stone to the top of a hill with his hair.

ANTONINES. An order of monks founded towards the close of the fifth century by Gaston, a gentleman of Dauphiné. Many people were suffering from a disease called St. Anthony's fire. Gaston's son became one of the afflicted. His father, praying before some relics of St. Anthony, vowed that if his son recovered he would found a hospital (1065). On the recovery of his son, he founded an order of monks, and established a hospital for the treatment of persons afflicted with St. Anthony's fire. The order flourished until the Revolution. "Benedict VIII., in 1297, ordained that the Antonines should live as canons-regular under the rule of St. Austin." See Cath. Dict.

ANTONY'S FIRE, ST. The name given to an epidemic which raged in France especially in 1069. It was so called because many of those who were attacked by it are supposed, on praying before the relics of St. Antony, to have been healed. St. Antony (A.D. 251-356) of Thebes had a great reputation as the father of monasticism and the ideal hermit.

ANTOSIANDRIANS. Opponents of the party of the German Protestant Andreas Oslinger (1408-1529). See OSIANDRIANS.

ANTTRIM, PRESBYTERY OF. An off-shoot of the Irish Presbyterians. They refused to subscribe to the Westminster Confession (q.v.), and formed themselves into an independent body in 1550.

ANTS. The Apalai Indians of South America drive away any demon of disease which may cling to their persons by allowing themselves to be stung by large ants. Certain Indians of Guiana, when a girl first shows signs of puberty, keep her for a month "in her hammock at the top of the hut," and expose her to the painful bites of large ants. This is said to be to strengthen her to bear the burden of motherhood. See J. G. Frazer, G.B.

ANTWERP POLYGLOT. An early printed edition of the New Testament in several languages. It was brought out at Antwerp under the auspices of Philip II., was edited by Benedict Arias Montanus, and was printed by Christoff Plantin. It is called also the Plantin Polyglot after its printer. It contains the Greek text, the Syriac text both in Syriac and Hebrew letters, a Latin translation of the Syriac text and another of the Greek text, and the Latin Vulgate. The Greek text "agrees in the main with Robert Estienne's edition of the year 1550." See C. R. Gregory.

ANU. A Babylonian deity. He is described on an ancient Babylonian seal-cylinder as "Anu, the supreme, king of the Anunnaki" (spirits of the heavens). See Fr. Delitzsch, Babel and Bible, 1903, p. 74. The name seems to be found in inscriptions prior to the year 2300 B.C. Anu is the god of heaven. In the early religion, Anu Bel (q.v.), and Ea (q.v.) are the three great gods. Anu's consort is Anatum. According to one version of the great battle of the gods with the monster Tilmat, Anu is sent to slay the monster. Anu also plays a part in the Adapa Legend (q.v.). He is brought into association with several other gods (e.g., Ramman, Dagan), and in course of time is rather overshadowed by Ashur (q.v.). The sun's ecliptic is described as the "way of Anu," and the pole star of the ecliptic was specially identified with him. See Morris Jastrow, Rel.

ANUBIS. An Egyptian deity. Son of Osiris (q.v.), he is represented as having the head of a jackal or dog-ape. When the Greeks and Romans took over the worship they personified him as Hermes. Like Hermes, with whom the Greeks identified him, he conducted the dead to the underworld (Amenthes), where with Horus (q.v.) he weighed their deeds in the balance before Osiris. In a tomb of the Old Empire has been found a slab of stone containing an invocation to Anubis. Anubis is entreated that the dead person may have a good tomb in the West, and may receive a plentiful supply of offerings on special feast-days. See E. Naville, The Old Egyptian Faith, 1909, p. 219.

ANUNNAKI. A term occurring in Babylonian-Assyrian religion. The derivation of the word is doubtful. It has been interpreted (Hommel) "gods of the watery habitation." In any case, the Anunnaki are a group of gods or spirits employed in the service of other gods. They are spirits of earth, while the spirits of
heaven receive the name Igigi (q.v.). They figure in the Babylonian Creation and Deluge stories. See Morris Jastrow, Rel.

APADĀNA. A Buddhist sacred book, a book of stories of the saints, included in the collection appended to the second division of the Canon. See CANON, BUDDHIST.

APELLIANISTS. A Gnostic sect of the second century named after Apelles, who was for a time the disciple of Marcion (taught about A.D. 150). They were also called Apellians or Apelles. Apelles seems to have held that matter was created by an inferior deity, hostile to God though created by Him; and that Jesus descended mysteriously from heaven and took a body composed of earth, air, fire, and water, which elements were dispersed again before his ascension to heaven. He criticised the prophets of the Old Testament and the Law of Moses, on the ground that they were often inspired, not by God the Creator, but by the inferior deity, the author of evil. He seems to have taught also that salvation depended upon being true to one's own faith, whatever it might be. See J. H. Blunt.

APHACA, POOL OF. A sacred pool among the Phoenicians. Once a year the heaven goddess is said to have come down into the waters "in the shape of a falling star." The worshippers of the goddess were accustomed to cast gifts into the sacred pool. If a gift was not accepted, the eudies cast it up. See W. R. Smith, R.S.

AP-III. Ap-hi is worshipped by the Abhaches of the Caucasus as the god of thunder and lightning. In time of drought an ox is sacrificed to him, and he is implored to send rain to revive the crops. He is one of the examples of a god of thunder being regarded as a god of fertility also. See J. G. Frazer, The Magic Art, 1911.

APHORISM. A short pithy saying expressing a general truth. The Hindus are fond of employing aphorisms (slokas), and many of these are of a moral or religious nature. The children learn them by heart in the schools. See J. A. Dubois and H. K. Beauchamp.

APHRODITE. The goddess of love in Greek religion. She appears under several aspects, some of them oriental. Other Greek names for her are: Aphro-gêneia, the "foam-born"; Anadyomêne, "she who rises" from the sea; Kypris, the Cyprian; Aphrodite Urania, "the heavenly"; Aphrodite Amor, "loved by the people." Thus she was goddess of the sea, especially the calm sea, and much such was worshipped by fishermen and sailors; she was goddess of the sky with its gales and storms. She was also goddess of the earth with its gardens and groves, its plants and flowers. As the goddess of love in a more and more refined sense, she became a goddess of marriage and married life, the goddess beloved by all. Early Greek legend represented that she was the daughter of Zeus and Dione. Aphrodite, however, was not always worshipped as the goddess of a pure love. At Paphos, the great and ancient seat of her worship, she seems to have shared, as a goddess of fertility, the licentious rites of other Asiatic deities, one of these being female prostitution. For her association with Adonis, see the article under that heading. In later Greek times the immoral form of her worship prevailed in Greece also, Aphrodite corresponding to the Roman Venus (q.v.). Her symbol or image was a white cone or pyramid. Minoan discoveries have thrown doubt on the theory that Aphrodite was originally a Semitic deity brought to Greece from Phoenicia or Cyprus. A Minoan Aphrodite is represented on monuments of the First Late Minoan period (c. 1900-1500 B.C.). H. R. Hall (A.A.) points out that "it is evident now that she was not only a Canaanitish-Syrian goddess, but was common to all the peoples of the Levant. She is Aphrodite-Paphia in Cyprus, Ashlaroth-Astarte in Canaan, Atargatis in Syria, Derketo in Phylisias, Hathor in Egypt; what the Minoans called her we do not know, unless she is Britomartis. She must take her place by the side of Rhea-Diktyna in the Minoan pantheon." Professor G. Elliot Smith contends (Dr.) that this list of homologues can be extended to Mesopotamia, Iran, and India, to Europe and Further Asia, to America, and, in fact, to every part of the world that harbours goddesses. See O. Seyffert, Diet.; J. G. Frazer, Adonis, Altes, Osrir.

API. An Egyptian goddess. She is represented as having the body of a hippopotamus.

APIS. An Egyptian deity. At first a sacred bull in the temple of Ptah, he then became a god represented as a bull, and later still was regarded as an incarnation of Osiris (q.v.), and ranked next to Ra (q.v.). See Adolf Erman.

APIGOPHANY. An earth-goddess worshipped in the West Indies (Antilles).

APOCALYPSE. The Greek name of the last book of the New Testament, more commonly known as the Revelation of St. John the Divine (q.v.).

APOCALYPTIC LITERATURE. See APOCRYPHAL BOOKS OF THE NEW TESTAMENT.

APOCALYPTIC LITERATURE. A general term for a collection of Jewish writings called "Apocalypses," i.e., prophetic revelations of the future. An early example is found in the Old Testament in the book of Daniel (167-164 B.C.). The last book of the New Testament bears the Greek title "Apocalypse of St. John the Divine" (see REVELATION, BOOK OF), and some scholars think that a little Apocalypse has been incorporated in the Gospels (Matthew xxiv, 6-8, 15-22, 29-31, 34-36 = Mark xii, 7-9 a, 14-20, 24-27; 50; see Arno Neumann, Jesus, 1906, p. 138) and in the Thessalonians (2:1-12). Other Apocalyptic writings are: the "Apocalypse of Baruch," preserved in Syriac, written by Pharsees (c. A.D. 50-90); the "Book of Enoch," preserved in Ethiopic, composite, the earliest portion having been written perhaps c. 200 B.C., the latest c. 44 B.C.; another "Book of Enoch" or "Book of the Secrets of Enoch," preserved in Slavonic, written about 1.150; the "Ascension of Isaiah," preserved in Ethiopic and partly in Latin, composite, written about 1.1.100; the "Book of Jubilees," preserved in Ethiopic and partly in Hebrew, Syriac, Greek, Latin; Slavonic, written about 40-10 B.C.; the "Assumption of Moses," preserved in Latin, written about 7-30 A.D.; the "Testament of the XII. Patriarchs," preserved in Greek, Armenian, and Slavonic, written about 130 B.C. - 10 A.D.; the "Psalms of Solomon," composite, written about 70-40 B.C.; the "Sibylline Oracles," written in Greek, composite, the "earliest portion" dating from the second century B.C.; the latest from the third century A.D. See Encycl. Bibl.; W. Fairweather, Background of the Gospels, 1908. For New Testament Apocalypses, see APOCRYPHAL BOOKS OF THE N.T.

APOCALYPTIC NUMBER. In the New Testament Book of Revelation we read (xii. 18): "He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is six
hundred and sixty and six.” This is what is meant by the Apocalyptic Number. It is supposed to indicate some name, since Greek and Hebrew letters were used to represent numbers. Prof. Schmiedel (The Johannine Writings, 1898) points out that in many copies of the Book of Revelation before the time of Irenaeus, that is to say, before A.D. 155, the number is given as 616. He therefore suggests that a name must be found the letters of which might in some way or other produce either of the numbers 666 or 616. He thinks that the name of the Emperor Nero meets the requirements, since it might be written N(e)ron K(e)s(a)r or N(e)ro K(e)s(a)r. The vowels e and a would not be expressed in Hebrew. The identifications are as follows:

\[
\begin{align*}
\text{N.R.O.K.S.R.} & \quad 60+6+60+60+60+60+6 = 666 \\
\text{N.R.O.K.S.R.} & \quad 50+200+6 + 100+60+200 = 616
\end{align*}
\]

Prof. Schmiedel points out that the number 666 alone has produced more than a hundred other solutions.

APOCRYPHITES. A sect which appeared in the reign of the Roman Emperor Marcus Claudius Tacitus (A.D. 25-60). Its tenets were largely Gnostic and Manichean. The Apocryphites held also that the human soul is eternal and uncreated.

APOCATASTASIS. A Greek word meaning “restitutio,” and occurring in the New Testament. In Acts iii. 18, it is said that the heavens must receive Jesus “until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began.” Apocatastasis became a theological term denoting the doctrine, taught by Origen and others, that all men would be converted and admitted to everlasting happiness.

APOCATEQUIL. A deity in the mythology of the ancient Peruvians. He was connected with the night, and was called therefore by the Incan Peruvians “Prince of Evil.” His name is said to mean “Chief of the followers of the moon.”

APOCRISIARIUS. From the Greek apokrinesthai “to answer.” A name given from the fourth to the ninth century to ecclesiastical or Papal emissaries to the Court of the Emperor. Their task was to bring important questions, civil and ecclesiastical, to the notice of the civil authority and to obtain answers to them. The same duty was performed at a later date by the Nuncio or Legate a latere. (Cath. Dict.)

APOCRYPHAL, INTERNATIONAL SOCIETY OF THE. A Society the object of which “is to make more widely known the theological, ecclesiastical, and literary value of the Books which the Church doth read for example of life and instruction of manners,” and to promote their more general study among the clergy and laity. (Official Year-Book of the Church of England). The Society publishes a Quarterly Journal.

APOCRYPHA OF THE OLD TESTAMENT. The word Apocrypha means literally “hidden,” and, like the corresponding Hebrew word, denotes books which were withdrawn from public use as being unfit for public reading. Sometimes there is associated also with the word the idea that certain books are not suitable for the general public because they contain mysterious truths or esoteric doctrines. The early fathers applied the word “apocryphal” both to historical works and to works which were not accepted as canonical or included in Sacred Scripture. Old Testament and New Testament Apocrypha, however, have been placed upon a very different level. While the New Testament Apocrypha (properly speaking) have been regarded as possessing very slight value, to some of the Old Testament Apocrypha has been ascribed a value almost, if not quite, as great as that of some of the canonical books. The Old Testament Apocrypha (proper) “the Church of England” does not read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine” (Article vi.). The Roman Catholic edition of the Bible, the Douay Version, includes the Apocrypha (proper) with the exception of the “Prayer of Manasses,” “Third Esdras,” and “Fourth Esdras,” which were rejected by the Council of Trent as uncannonal. The books of the Apocrypha are as follows: 1. The Third Book of Esdras. This is the title given in the Vulgate text. In the Douay [q.v.] and in the Septuagint (q.v.), and in the English Version, it is called “I. Esdras.” The book is partly a compilation from the canonical Book of Ezra (q.v.). It perhaps belongs to the first century B.C. 2. The Fourth Book of Esdras. In the English Version it is called “II. Esdras.” The Greek original has disappeared, and there are omissions in the Vulgate. The work is composite. It belongs perhaps to the first century after Christ. Sometimes it is called the “Apocrypha of Ezra.” 3. The Book of Tobit. Preserved in Greek, Latin, Hebrew, and Aramaic. It was written perhaps not later than the first century A.D. It is a romance of the Captivity, and is interesting on account of its angelology and demonology. 4. The Book of Judith. Preserved in Greek. It belongs perhaps to the first century B.C. It is a romance, and perhaps to some extent an allegory. It describes how Judith, a noble Hebrew widow, delivers the city Bethulia from Holofernes, his beslayer, by assassinating him. 5. The Rest of the Book of Esther. Additions to the Book of Esther (q.v.). In the Greek, Vulgate, and Douay Versions it is not a separate title. 6. The Book of Wisdom. Written in Greek under the assumed name of Solomon. It was perhaps written in the first century B.C. It is not all of equal merit, but there are many remarkable passages in the book. 7. Jesus the son of Sirach. Preserved in Greek, but a translation from Hebrew, much of a (perhaps original) Hebrew version having been recently discovered. It is better known as the Book of Ecclesiasticus. It probably belongs to the second century B.C. The book contains many remarkable passages, and is well worthy of study. 8. Baruch the Prophet. Preserved in Greek. It is composite. Part of it (the end) may have been written after 70 A.D. “The Baruch meant is Jeremiah’s amanuensis, or son of Neriah. Apocrypha to it is added the Epistle of Jeremy (or Jeremiah), which belongs probably to the first century A.D. 9. The Song of the Three Children. Preserved in Greek. An addition to the Book of Daniel (q.v.), and not treated as a separate title in the Septuagint, Vulgate, and Douay Versions. 10. The Story of Susanna. In exactly the same category as No. 9. 11. Of Bel and the Dragon. In exactly the same category as Nos. 9 and 10. 12. The Prince of Manasses. Preserved in Greek and Latin. It appears to have been written in prison by Manasses, king of Judah. 13. The First Book of Macceabees. Preserved in Greek, but a translation from Hebrew. Written about 165 B.C. It is a historical work of great value, recording the history of the Jews in Palestine from 175 to 135 B.C. 14. The Second Book of Macceabees. Preserved in Greek. Of very much less value. The work is composite. The first part purports to give two letters written by the Jews of Jerusalem to the Jews of Egypt. The second part professes to be an abridgment of a lost work in five books by Jason of Cyrene. The above are the works which are commonly known as “the Apocrypha.” Cp. further, PSEUDDEPIGRAPHIA. See Encycl. Bibl.; Prot. Dict.; Cath. Dict.

APOCRYPHAL BOOKS OF THE NEW TESTAMENT.
A large number of writings, purporting to have been written by apostles and designed to supplement the history contained in the New Testament. They group themselves for the most part under the headings Gospel, Acts, Epistles, Apocalypses. 1. Gospel according to the Hebrews. It was originally in Aramaic. Only fragments have been preserved and not in the original language. These are found in the works of Jerome, Origen, Eusebius, and in Codex Vaticanus III. 2. Gospel of the Ebionites or Gospel of the Twelve. Fragments are given by Epiphanius (Adv. Haer. 30). 3. Gospel according to the Egyptians. Quoted once by Clement of Alexandria. 4. Gospel according to Peter. Referred to by Origen (In Matt. tom. 17, 16). A long fragment was discovered at Akhmim in 1885 (see the French Archaeological Mission's Mémoires, 1892). Another fragment is given by Serapion, Bishop of Antioch (A.D. 190-205). 5. The Logia. Sayings of Jesus contained on a papyrus discovered by Grenfell and Hunt. 6. Propheta of James or Book of James. This story of early events in the life of Jesus has been preserved in several languages, Syriac, Coptic, etc. The James is the Just, and the book perhaps belongs to the first century. Mary's parents are said to have been Joachim and Anne. Published by K. v. Tischendorf, Evangelia Apocrypha (1854). Preserved in several languages, Coptic, Greek, Latin, etc. It treats of the Passion, Resurrection, and Descent to Hell of Jesus. It belongs perhaps to the early part of the second century. Published by K. v. Tischendorf (op. cit.). There is another work with the same title (see ACTS OF PILATE). 2. Acts. 3. Epistles. a) Epistle of Paul to the Laodiceans. A short document, preserved in Latin. b) Epistle of Paul to the Alexandrians. Mentioned in the Muratorian Canon (q.v.). c) Third Epistle of Paul to the Corinthians. Preserved in Armenian, Latin, and Coptic. 4. Apocalypse. Preserved, of course, in large part, in Greek. It contains part of a prophecy of Jesus about the last things and a description of the bliss of the blessed and the tortures of the damned. The work perhaps belongs to the early part of the second century. b) Prophecy of Hystaspes. It has not been preserved, but is quoted by Justin Martyr (Apol. L., 20, 44) and Lactantius (Div. Inst. vii. 15, 18), and is associated with the Sibylline Oracles. 5. PREACHING. a) Teaching of the Apostles or the Didache. Preserved in Greek. It was first printed in 1883, having been recently discovered. It is partly a manual of ethics, partly a collection of rules and formule. b) Preaching of Peter. Fragments are given by Heracleon and Clement of Alexandria. It contains warnings against Judaism, a lament of Peter, ethical maxims, and words of Jesus. See in Clark's "Ante-Nicene Library" the volume entitled The Apocrypha, Gospels, Acts, and Revelation. A. H. Hagenfeld, Novum Testamentum extra canonem receptum (2), 1876-84, and M. R. James in the Encyl. Bibl. APOCRYPHANS. A general designation of religious sects which appealed for authority to apocryphal or private writings (e.g., the Manicheans and Gnostics). APOLLINARIANS. The followers of Apollinaris (d. A.D. 390), Bishop of Laodicea. As against Arius, Apollinaris was anxious to maintain the Divinity of Christ. This led him to represent the human nature of Jesus in a way that was considered unorthodox. Making a distinction between nous, the rational soul, and psyche, the animal soul, Apollinaris argued that in Christ the divine Logos took the place of the human nous. In this way he thought the sinlessness of Christ was assured, since it is the human nous which is the seat of sin. He therefore virtually denied the perfect manhood of Christ. Apollinarianism was condemned by several synods from the year 328, particularly by the Council of Constantinople in A.D. 381. APOLOGETICS. That branch of theology which is occupied specially with the defence of Christianity as a divinely-revealed system of religion. The term is still commonly used in Germany. In England the designation "Christian Evidences" seems to be preferred as a modern description. In the early days of the Church, Christian writers wrote "Apologies" in reply to charges brought against the "brethren," and in order to remove occasion of persecution. Thus one Quadratus addressed an Apology to the Emperor Hadrian (A.D. 117-138), which is referred to by Eusebius (Church History, iv. 5). Aristides and Justin addressed one to the Emperor Antoninus (A.D. 138-161). Justin, also famous for his Dialogue (c. A.D. 135) with the learned Jew Trypho, wrote this Apology c. A.D. 152. In it he refutes the charges brought against the Christians and explains their meetings and religious practices. The essay is not free from inaccuracies. Later two Asiatic bishops, Melito, Bishop of Sardis, and Apollinaris, Bishop of Hierapolis, addressed Apologies to the Emperor Marcus Aurelius (A.D. 169-174). Of the former only a fragment has been preserved by Eusebius (Church History, iv. 26).
Apostles' Creed

The latter has been lost, as has that also of Miattides (Eus. C.H., v. 17). Another Apology was that of Athenagoras, another Athenian philosopher. It was addressed to the Roman Emperors Marcus Aurelius and Commodus (A.D. 177-180). This has been preserved. All these apologies were followed by a number of Orations and Addresses to the Greeks. See Louis Duchesne, Hist. Apol.

APOLOGE. A fable or parable with a moral. It is often a story in which animals or inanimate things figure. Aesop's fables are a classical example. There is also a good example in the Old Testament, in the apologue of Jotham (Judges, x. 12), which was perhaps drawn from a collection of popular apologies (see G. F. Moore, Judges, p. 85). Mention may also be made of the fables of Bidpai or Pilpay, of which the oldest version that has been preserved is in Arabic, and dates from about A.D. 750 (Kahilah wa Dinmah).

APOLOGY OF ARISTIDES. An apology of, or defence of, Christianity addressed to the Roman Emperor Antoninus (A.D. 128-161). Aristides, an Athenian philosopher, eulogizes the morals, practices and beliefs of the Christians as compared with those of barbarians, Greeks, and Jews. The work was published by Rendel Harris and Armitage Robinson in 1891 (The Apology of Aristides, Cambridge "Texts and Studies," vol. 1).

APOLOGY OF ATHENAGORAS. See Apologetics.

APOPHIS-SERPENT. A monster often depicted on Egyptian mummy-cases.

APOSTATE. The word has been commonly used of one who abandons or renounces the Christian faith. In the early days of Christianity persecution led many to do this. The Emperor Julian was called the Apostate because he would not accept Christianity and wished to revive paganism. In England apostasy was formerly punished by civil penalties. An apostate can still be excommunicated. Addis and Arnold distinguish three kinds of apostasy. There is apostasy from the Christian faith when one "wholly abandons the faith of Christ, and joins himself to some other law, such as Judaism, Islam, Paganism, etc." There is apostasy from ecclesiastical obedience "when a Catholic wilfully and contumaciously sets at nought the authority of the Church." There is apostasy from a religious profession or from holy orders. The latter happens when one, "having received major orders, renounces his clerical profession, and returns to the dress of the world." (W. E. Addis and T. Arnold).

APOSTLE OF THE NORTH. A name given to John Macdonald (1779-1849), the missionary preacher.

APOLLO. The word "apologist" or "a delegate." In the Greek translation of the Old Testament it is given by Aquila (II. Kings xiv. 6) and by Symmachus (Isaiah xviii. 2) as the equivalent of the Hebrew word shôlîth, "one sent." After the destruction of Jerusalem the Hebrew term was used of those officials who collected from the dispersed the taxes due to the Jewish Patriarch (see Emil Schürer, Gesch. des Judentums, ii. 532, 545). The Greek term is used especially of the twelve disciples chosen by Jesus as his constant disciples and deputed by him to preach the glad tidings of the Kingdom of God (Mark iii. 14, Luke vi. 13; Mark vi. 30, Luke ix. 10). The number twelve seems to have been suggested by the number of the tribes of Israel. The original apostles, as given in Matthew (x. 2), Mark (iii. 16), Luke (vi. 14), and Acts (i. 13) were: Simon, surnamed Peter; James of Zebedee; and John, the brother of James, surnamed Boanerges (q.v.); Andrew; Philip; Bartholomew; Matthew; Thomas; James of Alpheus; Thaddeus; Simon the Zealot; and Judas Iscariot. After the betrayal by Judas Iscariot, or Judas the man of Kerith, Matthias was elected to fill his place. Afterwards Paul claimed equality with these apostles on the ground that he had received a direct revelation and commission from Christ. He describes himself (Galatians i. 21) as "Paul an apostle, not of men neither given by man, but by Jesus Christ, and God the Father, who raised him from the dead." Of the Gospel he says, "neither did I receive it from man, nor was I taught it, but (it came to me) through revelation of Jesus Christ." (Galatians i. 12; Acts ii. 8, i. Corinthians i. 17, i. x. ii. Corinthians ii. 3, etc.). Paul's claims were recognized, and the original inner circle seems to have been enlarged so as to include the "Apostle of the Gentiles" (Romans xi. 13). The title seems in a restricted sense to have been conferred on a small outer circle including Barnabas (Acts xiv. 14), Silvanus (I. Thessalonians ii. 6), Andronicus and Junias (Romans xvi. 7). In a still more restricted sense reference is made to apostles in Luke xi. 49, Ephesians iii. 5, Revelation xvi. 20. The early work known as "The Teaching" shows in fact that in the sub-apostolic age there were a number of "apostles" who travelled about as the apostles did, teaching and ministering in the name of the apostles. The original apostles, however, had the unique advantage of being personally associated with Jesus, and, it is claimed, that they were witnesses of his resurrection (Acts i. 21 f.). They were in a sense his representatives (cp. Acts iii. 16, ix. 34). When new officers were chosen for the early Christian community we are told that these "set before the apostles, and when they had prayed, they laid their hands on them." (Acts vi. 6). See Encyc. Bibl.; Grimm-Thayer, Greek-English Lex. of the N.T., 1896; Prot. Dict.

APOSTLES' CREED. One of the principal creeds of the Christian Church. It does not belong to the apostolic age, but seems to have been called "The Apostles' Creed" because it was considered to embody apostolic teaching. It seems to have developed out of early baptismal formulas; and it is claimed that there are traces of a similar creed in the writings of Irenæus (c. A.D. 135-202), Tertullian (born about A.D. 155), and Cyprian (born about A.D. 200). But Rufinus (d. A.D. 410) is the first to give a form of it which approximates to that which is now known as "The Apostles' Creed." His form of the Roman creed or "symbolum" reads: "I believe in God the Father Almighty; and in Jesus Christ, his only Son, our Lord, who was born of (de) the Holy Ghost of (ex) the Virgin Mary, was crucified under Pontius Pilate, and was buried, rose again from the dead the third day, ascended into heaven, sitteth on the right hand of the Father, from thence he shall come to judge the quick and the dead; and in the Holy Ghost, the Holy Church, the Forgiveness of Sins, the Resurrection of the Flesh" (C. A. Heurtley, De Fide et Symbol, English edition, 1859). This is a shorter form than that in present use. The present Creed has in addition: "he descended into hell"; "I believe in" "the communion of saints"; and "the forgiveness of sins." Bishop of Ancyra, the Galatia (A.D. 336-341) gives in Greek a creed resembling that of Rufinus. The slightly longer form was no doubt in use in the Gallican and Italian Churches in the fifth or sixth century. Legend has it that the twelve articles of the Apostles' Creed were composed by the twelve Apostles, each of them contributing one article. The exact words of our Apostles' Creed are given (c. A.D. 730) by Pirimius, a Bishop in Gaul. See W. R. W.
APOSTLES, Teaching of the

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Apostolic Succession

The Epistles of Ignatius, Bishop of Antioch. Seven letters of which there is a longer and shorter form. In their shorter and purer form they belong to the early part of the second century A.D. "The Catholic Church" is spoken of for the first time. (5) The Epistle of Polycarp, Bishop of Smyrna. A letter addressed to the Church of God at Philippi. It was probably written between A.D. 107 and 155. (6) The Martyrdom of St. Polycarp. Written soon after Polycarp's death (A.D. 155). (7) Papias' Treatise on the Words of the Lord. Only fragments have been preserved. Written A.D. 120.

Apostolic Succession. In one sense all ministers of the Christian Church who carry on the teaching of the Apostles share in the Apostolic Succession. They are doing the same work on the same authority. It may be claimed however, with reason, that the vitality of the Church can be best explained on the supposition that a personal power or influence has since the days of Jesus, its founder, been transmitted from one person to another. The Apostles were the first agents; and there is therefore a deeper sense in the apostolic succession than is implied in a mere preaching of the Gospel. The power or influence of the Apostles may have been imparted to any person who came in contact with them, and may in this way have been disseminated widely. When therefore a person receives "a call" he may have come under this power or influence. In the Church of England the next step required is ordination, first as deacon, then as priest; but the Church of England "does not deny that men chosen in other ways are lawfully called to the ministry, and, in fact, from 1559 to 1662, presbyterian ministers often held all dignities in the Church" (R. Whitehead, Church Law). The Church of England maintains that "episcopacy is necessary to the 'well-being,' not to the 'being' of a Church, in other words, that it is the best form of ecclesiastical polity." If, however, it could be shown that the apostolic power or influence was directly and deliberately transferred to certain persons, and that through them it has been transferred uninterrupted to others, apostolic succession will have a still deeper meaning than those already mentioned. This kind of apostolic succession is, as a matter of fact, claimed for the bishops of Rome, of the Greek Church, and of the Church of England. The Bishop of Rome claims to be the successor of the Apostle Peter. As regards the Church of England, the Catholic Church existed in Britain (Wales) before the Roman mission. The first Welsh bishop is supposed to have been Arishtobulus, who is said to have died in A.D. 67. This claim is best supported in the case of the Greek Church (Antioch and Alexandria). The Church of Rome claims, in addition, a peculiar universal jurisdiction in virtue of its relationship to Peter, to whom Jesus is said to have addressed the words: "Thou art Peter, and upon this rock I will build my church . . . 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" (Matthew xvi. 18 f.). We are told that "it is


APOSTLES, TEACHING OF. See APOTHEICAL BOOKS OF THE NEW TESTAMENT.

APOSTOLIC. A name applied to things relating to, derived from, or characteristic of the Christian Apostles (q.v.).

APOSTOLIC BRETHREN. 1. A Gnostic sect of the third century. 2. and 3. Another name for the APOSTOICALS (q.v.).

APOSTOLIC CANONS and CONSTITUTIONS. The "Canones Apostolici" are eighty-five canons or precepts which purport to have apostolic authority and are supposed to have been communicated to the Church by Clement of Rome. They are first heard of in A.D. 494, when they were declared by Pope Gelasius and seventy bishops to be apocryphal. John Scholasticus, however, who afterwards became Bishop of Constantinople (A.D. 565), declared that they were of apostolic origin, and his decision was supported by the Trullan Council at Constantinople in A.D. 682 and by the second Nicean Synod in A.D. 787. They were therefore accepted in the Eastern Church. The verdict of the Western Church, on the other hand, has continued to be against them. In 1562 the Magdeburg Centuraries argued powerfully against the apostolic origin, and it would seem that in their present form they are not of apostolic origin. Some of them, it is now thought, belong to the sixth century. It has been suggested that the sources of sixty of the eighty-five canons may be found in the "Apostolic Constitutions" and the Canons of Nicaea (A.D. 325), Antioch (A.D. 341), and Ephesus (A.D. 431). The editor seems also to have had before him the "Teaching of the Twelve Apostles." It has also been pointed out that in many places the teaching is not apostolic, and things are mentioned which were of post-apostolic date and origin. The Canons are given in C. J. Hefele's History of the Councils (2nd German edition, 1873-1890), J. Mansi's Collection of the Acts of the Councils (1759-1781), and W. Beveridge's Codex Canonum Ecclesiae Primitiae Vindicatus (1768). The "Constitutions Apostolicae" purport to have been dictated by the twelve Apostles in the first person to Clement of Rome. They are in eight books, and deal with the customs, homiletic teaching, liturgical forms and official titles in the Easter Church. William Whiston (1667-1752) translated them, and believed that he had discovered in them the true "primitive Christianity," which happened to be Arian. But the post-apostolic origin of the Constitutions is proved by absurd anachronisms, and in 1883 it was seen that a large part of one of the books was a reproduction of the "Teaching of the Twelve Apostles." C. J. Hefele assigns the work to the second half of the third century. The whole work is a compilation. It was perhaps put together by a Syrian between A.D. 364 and 378. The "Constitutions" will be found in J. P. Migne, Patrologia Graecae, quarto, vol. i., 1857, and Pitra, Juris Ecclesiastici Graecorum Historia et Monumenta, vol. i., 1864. See F. von Funk, Die Apostolischen Konstitutionen, 1891; Prot. Dict.

APOSTOLIC FATHERS. Fathers of the Christian Church who lived in the period succeeding that of the Apostles. Their writings are commonly called patristic. The following are some of them: (1) The Epistle of Barnabas. Not written by Barnabas, Paul's fellow-traveller, however. It was probably composed between A.D. 70 and 157. The language is sometimes mystical. (2) The Epistle of Clement to the Corinthians. Written by Clement of Rome to the Church of Corinth. (3) The Second Letter of Clement to the Corinthians. The real author is unknown. It is part of an ancient homily belonging perhaps to the middle of the second century.
Peter only, who had any individual successor in his primacy and his universal jurisdiction” (Addis and Arnold). See Prot. Dict.; Cath. Dict.

APOSTOLICALS. 1. A twelfth century sect founded near Cologne and referred to by Evcrivin (Jean Mahillon, Vetus, Anecdot. iii. p. 322) and St. Bernard (Serm. ixvi., in Cauteia). The members of the sect favoured celibacy, but were allowed to have spiritual sisters. They would not eat flesh, and regarded every meal as a Eucharist. They denied that there is an intermediate state after death, and disapproved of prayers for the dead, the invocation of saints, and infant baptism. 2. A medieval sect, founded towards the close of the thirteenth century by Gerard Sagarelli of Parma. Sagarelli's followers, who belonged mostly to Lombardy and the Tyrol, were mendicants who went about bareheaded, unshorn, clothed in white, and accompanied often by “sisters,” as they were not permitted to marry. They lived in expectation of the fulfilment of the prophecies of Joachim, Abbot of Flora, that is to say, in expectation of the rise of a new and purer Church. Coming into conflict with the civil power and the Church, the latter tried to suppress them by means of an Inquisition. Sagarelli suffered death by burning A.D. 1306. He was succeeded by Doflongo of Novara, who did not inveigh against the Pope, Bonifac viii., but put himself at the head of an army and fought against the papal troops. He was ultimately captured, and was executed in 1307 at Verceil. See J. H. Blunt.

APOSTOLIC. Another name for the APACTICS (q.v.).

APOSTOLICON. In the Canon of Marcion (c. 144 A.D.) the New Testament consists of two parts: the Gospel and the “Apostle” or Apostolicon.

APOSTOLICUS. A title used at first generally of Christian bishops. Later it was used only of metropolitan or primates (so Pope Siricius, about A.D. 390). Later still (ninth century) it came to be used only of the Popes. See Cath. Dict.

APOSTOLANS. This name was given to a lectionary containing passages from the Acts of the Apostles in the early Christian Church. See LECTIONARIES.

APOSTOULANS. The followers of Samuel Apostool, a Baptist preacher at Amsterdam (A.D. 1664). The sect was an off-shoot of the Waterlanders, Dutch Baptists. The other division of the Waterlanders received the name Galenists from their leader, Galen Abraham de Haan.

APACTICS. A sect which seems to have advocated the renunciation of private property. Epiphanius and Augustine identify them with a sect having the name Apostolici. They took this name no doubt because they believed they were following the apostolic mode of life.

APOTHEOSIS. The deification of kings and heroes. This might take place during their life or on their death. The Roman Emperors sometimes claimed or were assigned divine honours in their lifetime (e.g., Julius, Augustus, Domitian, and Commodus). The Ancient Egyptians deified their kings in the same way. The deification and worship of ancestors has been widespread. See ANCESTOR-WORSHIP.

APOUATOU. The name of one of the deities in the early Egyptian religion. The meaning of the name is “he who opens the ways,” and the ways referred to are the paths of unexplored regions. So, when the kings went to war, Aponatou was borne before them to show them the way. The deity was carried, in the form of a jackal or dog, on a kind of perch. At a later date he became merged in Osiris (q.v.). See Naville, The Old Egyptian Faith, 1909, p. 46.

APPARITIONS. Primitive folk believe that during sleep the soul leaves the body and makes journeys, sometimes of great distance. It may (so think, e.g., the New Zealanders) on these journeys go to visit distant friends, even penetrating to the region of the dead. In like manner, the souls of the dead revisit the living. The appearance of Apparitions has been condemned for in modern times, they have claimed, on the one hand, that the dead sometimes appear to the living, and on the other hand, that living people sometimes appear to others at a distance. The evidence for the theory of phantasms of the living seems to be increasing. We can hardly speak of “evidence” for phantasms of the dead. In any case, it is possible to explain most cases of apparition by Telepathy (q.v.). Cp. Brand's Popular Antiquities, ed. C. Hazlitt, 1805.

APPEALS, ACT OF. An Act of Parliament passed in the reign of Henry viii. (1538). It declared that the Church of England was empowered to deal with spiritual questions affecting it, and that appeals should be made to no higher authority than the Archbishop.

APPELLANTS. A name given to those theologians who rejected the papal Bull “Unigenitus” (1713) which condemned the views of the Jansenist leader Pasquier Quesnel (1663-1719). They were so called because they desired that the matter should be referred to a General Council. See Jansenists.

APPLES. In the Old Testament book, the Song of Songs, the apple (or the quince) is associated with love and marriage (ii. 3 and 4, viii. 5). A Hebrew Midrash states that in Egypt before the days of Moses the Hebrew women were delivered of children under the apple-trees. Among the Ottoman Jews it is the custom for a mother who is about to bear a child to put an apple on her head. Arab women eat fruit in order to make themselves fertile. Hartland notes that “among the Southern Slavs the bride is veiled beneath an apple-tree and the veil is sometimes hung on the tree.” Tuscan women, when they want children, get a priest to bless an apple. Then they pronounce over it an invocation to Saint Anne. In King-yang-fu in China the women resort to a goddess of fertility. Appearing in a dream, the goddess “gives fruit to the pilgrim, an apple or a peach if she is to have a boy, plums or pears if a girl.” See E. S. Hartland, P.P.

APPLE-HOWLING. A name given to an old religious custom in England. It was observed at least in Devonshire and Cornwall. On Christmas Eve the parishioners walked in procession to the apple orchards, where, standing around a particular tree, they sprinkled it with cider, placed cakes of toast and sugar in its branches, and prayed for its fruitfulness. See W. Carew Hazlitt, and Sidney Heath.

APPROBATION. As a technical Roman Catholic term, this means “the formal judgment of a prelate, that a priest is fit to hear confessions.” The approbation given “by the bishop, or one who has quasi-ciscopal jurisdiction, is needed for the validity of absolution given by a secular priest, unless the said priest has a parochial benefice. See Cath. Dict.

APRIL FOOLS' DAY. A name for the lst of April, which was observed in ancient Britain as a general festival. It was really the old Feast of the Vernal Equinox. It was called April Fools' Day on account of the playful revelry with which the festival was associated, as the beginning of the joys of Spring-time. The Spaniards and Swedes have observed the same custom. One of the customs at the Hindu Holi Festival is said to be “an exact reproduction of April Fools' Day.” People are made "Holi fools" by being sent on useless errands, etc. See W. C. Hazlitt; E. W. Hopkins, Religions of India, 1895.

APSE. From a Greek word meaning “a wheel” or
"an arch." The aperture was an architectural feature in the basilicas or halls of justice which were used by the Christians as places of worship in the early days of the Church. It was a "semi-circular or polygonal termination" to the aisles of a Basilica, in which the judges sat. The aperture was retained in the Byzantine style of Church architecture, as may be seen in the Church of St. Sophia at Constantinople (sixth century). The semi-circular arches also became a feature in some of the churches in England built in the Norman style. Norwich Cathedral is a good example. "On the Continent the aperture continued in use much later than in England, where the practice of making the cast end of the churches square began early in the Norman period" (J. H. Parker, *Gloss. Cath. Dict.*

APSIU. A name occurring in Babylonian-Assyrian religion. It is a personification of the "watery deep" and synonymous with Tiamat. In course of time, it was represented that the gods were born of a union between Apsi and Tiamat, a union, that is to say, between water, the first element, and chaos. See Morris Jastrow, *Rel.*

AQUEL. A sect mentioned by St. Augustine, and probably to be identified with the Hydrotheitae.

AQUARIANS, THE. An early Church sect the members of which, instead of using wine in the Lord's Supper, used consecrated water.

AQUAVITA FATHERS. A name given to the Jesuits (q.v.).

ARABES, or ARABICI. An Arabian sect of the third century, the adherents of which believed that soul and body died together, only to be reunited and revived at the last day. They were converted by Origen at a council of Bishops held about A.D. 250.

ARABAH, THE MOUNT OF. See SERMON ON THE MOUNT, MUHAMMADAN.

ARAKHN. One of the treatises of the Mishnah (q.v.).

ARAKI-SHAMMA. The name of the eighth month in the Babylonian calendar. It was sacred to Marduk (q.v.). The 15th day of the month was sacred to Shamash, MALKATU, and INUNNE (qq.v.). See Morris Jastrow, *Rel.*

ARALT. A name for the nether-world in Babylonian-Assyrian religion. It is supposed to be a cave under the earth to which all the dead went. It seems also to be called "house of Aralt." In later usage it was also the name of the mountain within which the nether-world (Aralt itself) lay. See Morris Jastrow, *Rel.*

ARAMO. Arama, "the gentle," was one of the names given by the ancient Celts to a god who corresponded to the Roman Jupiter.

ARATI CEREMONY. A Hindu ceremony (also called ARTI) which only married women (not widows) and courtiers may perform. It is thus described by Dubois (ed. Beaufmond). "A lamp made of kneaded rice-flour is placed on a metal dish or plate. It is then filled with oil or liquefied butter and lighted. The women each take hold of the plate in turn and raise it to the level of the person's head for whom the ceremony is being performed, describing a specified number of circles with it. Instead of using a lighted lamp they sometimes content themselves with filling a vessel with water coloured with saffron, vermillion, and other ingredients. The object of this ceremony is to counteract the influence of the evil eye and any ill-effects which, according to Hindu belief, may arise from the jealous and spiteful looks of ill-intentioned persons." The ceremony is practised frequently, even daily, on behalf of distinguished persons, by courtiers or dancing-girls. The dancing-girls of the temples perform it twice daily over the images of the gods whom they serve. It is even performed over elephants, horses, etc. See J. A. Dubois and H. K. Beaufmond.

ARCHANGELS. See ANGELS.

ARCHBISHOP. An ecclesiastical title, first used in the fourth century A.D. Athanasius (c. 295-373) styled himself Archbishop. Originally bishops of the Christian Church in charge of a province and having suffragan bishops under them called metropolitanans. When in course of time the bishops of the greater cities themselves had suffragan bishops to assist them, these became metropolitans, and a new title "primate," "exarch," or "archbishop" was given to the old metropolitans. The only difference now between the terms "archbishop" and "metropolitan" is that a metropolitan always has suffragans. There seem to have been three archbishops in Roman times. These were London, York, and Caerleon, Menevia or St. David's. Afterwards took the place of Caerleon. In the sixth and seventh centuries Canterbury and York were the recognized archbishops. St. David's remained as before until it was amalgamated with Canterbury (c. A.D. 1147). In the eighth century Lichfield also was an archbishop for a short time. This was amalgamated with Canterbury. Ireland originally had four archbishops, Armagh, Dublin, Cashel, and Elphin, none of which have been retained by the Roman Catholics. The Protestants have now only two, Armagh and Dublin. There are now a number of colonial archbishops (Cape Town, Ottawa, Rupert's Land, Jamaica, Sydney, Melbourne, Brisbane). The Archbishop of Canterbury is "Primate of All England," and crowns the sovereigns of England. The Archbishop of York is called "Primate of England." The two archbishops are independent; their authority is coordinate. Since 1858 the Roman Catholics have had an Archbishop of Westminster, the first holder of the office was Nicholas Wiseman. The superior dignity of an archbishop in the Roman Catholic Church is still marked by two insignia — the *pallium* with which he is invested by the Holy See, and the *double cross* borne on his "stemma" over his arms. He "has the right of carrying his cross throughout his province, except in the presence of the Pope or a Cardinal Legate" (Addis and Arnold). See Prot. Dict.; *Goth. Dict.*

ARCHDEACON. Originally an ordinary deacon (q.v.) chosen by a bishop to assist him. In course of time he acquired great power, and became almost equal to a bishop. It became necessary in the twelfth and thirteenth centuries to restrict his power and jurisdiction. In the Roman Catholic Church the office has now been entirely, and in the Greek Church almost entirely, abolished. In the Church of England the office is still an important one, but the dignity is inferior to that of a Dean (q.v.), and an archdeacon's powers and duties in no way compete with those of a bishop. He is the Bishop's viceregent in administrative matters, being in most cases appointed by the bishop himself. See Prot. Dict.; *Goth. Dict.*

ARCHBES, COURT OF. An ecclesiastical court of the Church of England, so called because it is used to be held by the Dean of Archb at the church in London called St. Mary le Bow ("Santa Maria de Arcabas"). It is the Court of Appeal from all Diocesan Courts in the province of Canterbury. See, further, Prot. Dict.

ARCHIMANDRITE. A designation in the Greek Church of the dignitary who is placed at the head of a number of abbeys and convents.

ARCHONICTS. A second century sect named after an anchorite Archon, or after the angels or arch-spirits (Gk. archontia), who presided over seven of the worlds into which they divided the Universe. The sect originated
in Palestine and spread to Armenia. The eighth world in their system of the Universe was a higher world ruled by the parent power. They are said to have denied the resurrection; and they did not recognise Baptism or the Holy Eucharist. They had their own apocryphal books. These, and not Holy Scripture, were their inspired and sacred works. Athanasius, who did not marry, regarded woman as a creation of the devil. See J. H. Blunt.

ARCHPRIEST. This was formerly the title of an officer in the Roman Catholic Church, and is said to date from the fourth century. He was at first attached to a cathedral as chief of the presbyters. Afterwards archpriests were appointed in the larger towns. In 1538, the missionary priests in England having no recognised head, Pope Clement VIII appointed George Blackwell (1542-1613) their superior as "Archpriest." Twelve priests were also nominated as his assistants. Blackwell was deprived of office in 1608 for taking an oath of civil allegiance which Pope Urban V. had condemned. He was succeeded by George Birket or Birkhead. On his death in 1614, William Harrison (1553-1621) was appointed. He was the last archpriest. After his death William Bishop (1554-1624) was made Bishop of Chaledon and the first vicar-apostolic of England and Scotland. See Cath. Dict.; the D.N.B.

ARDIBAHISHT. The name of one of the archangels in the Zoroastrian religion. He was originally called ahshahishta, "the best righteousness." Ardibahisht represents the "blazing flame of fire, the light in luminaries, and brightness and splendour of any kind whatever, wherever it may exist" (Haug).

ARDI-EA. A figure in Babylonian mythology. In the Gilgamesh Epic (q.e.) Ardi-Ea is the ferryman who takes Gilgamesh across the waters of death to the fountain of life.

ARIES. The Greek name for the god of war, Mars (q.e.).

AREVURDIS. An Armenian sect.

ARGETEUS'S CODEX. A fragmentary manuscript of the Gothic translation of the Gospels. It is written in silver letters on purple parchment, dates from the sixth century, and is preserved in the University Library at Upsala. See C. R. Gregory.

ARGONAUTS. An ancient Greek legend, already well known in the time of Homer. A number of heroes sailed under Jason, son of JASON. In a fifty-oared vessel called the Argo, "to Colchis on the Black Sea to fetch the golden fleece of which Periaxus had fled. The fleece was held by Æetes, a magician. Æetes sets Jason a task, which seems impossible, and promises on its successful performance to hand over the fleece. Medea, Æetes' daughter, falls in love with Jason, and helps him by her witchcraft to overcome his difficulties. They then escape together. Seyfert points out that "as the story spread, all the Greek heroes that could have been living at the time were included among the number of the Argonauts" (Dict.).

ARHAT. In Buddhism "the Holy One," the ideal ancient monk, one who had gained entrance to Nirvana by strictly obeying the teaching of the Buddha. In Lamsma sixteen of the chief apostles of the Buddha are called "Arhats." See H. Hackmann.

ARIANISM. The doctrines of Arius, a native of Libya, who was born soon after the middle of the third century, and became a presbyter in Alexandria in A.D. 313. The Arian Controversy started from an argument by Arius of Alexandria on the Trinity, delivered by Alexander his Bishop. The Bishop having explained that the unity in the Trinity consisted in an indivisible unity of substance or essence, "a certain one of the presbyters under his jurisdiction, whose name was Arius, possessed of no inconsiderable logical acumen, imagining that the bishop entertained the same view of this subject as Sabellius the Libyan [see SABELLIANISM], controverted his statements with excessive pertinacity, advancing another error which was directly opposed to that which he supposed himself called upon to refute. 'If,' he said, 'the Father begat the Son, he that was begotten had a beginning of existence: and from this it is evident that there was a time when the Son was not in being. It therefore necessarily follows, that he had his existence (hypostasis) from nothing'" (Socrates, Eccles. Hist.). Alexander excommunicated Arius, and those who sympathised with him; but the emperor, denouncing the co-eternity and co-equality of the Son with the Father, and maintaining that he differed from other beings in being created out of nothing as the first and highest of God's creatures. Arius was deposed at Alexandria in 321. In 323 a synod at Bithynia pronounced in his favour. But at the famous Council of Nicea in Bithynia, convoked by the Emperor Constantine in 325, the doctrine of the Trinity was carefully defined in a way unfavourable to Arianism. But Arius was favoured at the Council of Hippo, which followed. The Nicene Creed declared that the Son was "begotten, not made, being of one essence (homousion) with the Father," and anathematized those who say that "there was once when he was not," and "before he was begotten he was not," and "he was made of things that were not," or maintain that the Son of God is of a different nature (hypostasis or ousia) or created or subject to moral change or alteration. The great champion of orthodox doctrine was Athanasius (the "Father of orthodoxy"), who was born about A.D. 295, and became Bishop of Alexandria in 328. In the course of his struggles with the Arians, he suffered banishment five times, his opponents temporarily getting the upper hand. There was a re-action against the Nicene Formula after Constantine's death (337). Athanasius could be said at times to stand against the world ("Athenasius contra mundum"), and there was a period (A.D. 359 especially) of which it could be said that "the whole world groaned, and was astounded to find itself Arian" (Jerome). But a counter-reaction set in after the death of the Emperor Constantius (A.D. 331), and in A.D. 381 at the Council of Constantinople the Creed of Nicea was re-affirmed. Arius, of course, was not the only leader, and Arianism had a number of able exponents. One of his earliest friends and sympathisers was Eusebius, Bishop of Nicomedia (d. 340), who became head of a party, the Eusebians. Another Eusebius (born about A.D. 270), Bishop of Caesarea and famous as a historian, also took part in the controversy. His followers also were called Eusebians as well as Semi-Arians. They maintained that the Son was "like in substance to the Father." Their teaching was therefore Homousian not Homoousian. Strict Arianism was represented by Aetius and his disciple Eunomius, whence they were called Aetians or Eunomians. They were also known as Anomoeans or Heteroeuseans, because they said that the substance of the Son was unlike (anomoios) that of the Father; or as Exunknowns because they maintained that he was created from nothing (ex ous oikton). Another leader was Acacius, who contended simply that the Son is "like" the Father, and refused to use the phrase "like in substance or essence." His followers have been called Acacians or Homoianists (from homos "like"). The heterodox party had also been called Antinomians or Antinucleans as compared with the orthodox Athanasians or Nicene. In the fifth century A.D. Arianism was expelled from the Roman Empire, but obtained a hold among the Vandals, Ostrogoths, Visigoths, Burgundians,
Suevi, and Lombards. It was through Arianism that these Teutonic tribes were introduced to Christianity. By the year 662, however, they had all passed over to the orthodox faith. See J. H. Newman, The Arians of the Fourth Century, new ed., 1891; H. M. Gwatkin, The Arian Controversy, 1886; J. H. Blunt, Heresies, etc., 1886; Cath. Dict.; Chambers' Encyclopedia; and Brockhaus.

ARIANISM. Arianism appears as the name of a goddess revered by the ancient Celts in Britain and associated with the god Gwydion (q.v.). The name was popularly understood to mean Silver Wheel. Arianism is said to have been the mother of Lleu (q.v.). See Squire, Myth.

ARIAPITE. A deity in the mythology of the Tapi tribe of Brazil. He is the god of darkness who is vanquished daily by his brother Timondonar, the god of light.

ARIEL. A name applied to Jerusalem in an Old Testament prophecy. Ariel (Ariah) seems to mean "altar-hearth." When the city is besieged the slaughter in its streets will make it like an altar-hearth. The name has also been explained as meaning "lion of God" or "hearth of God." See Encyc. Bibl.

ARIOSTO. DIALOGUE OF EUSEBIUS refers (Church Hist., iv. 6) to a Dialogue between Papians and Jason written by Arist of Pella. The work, which was of an apologetic nature, has been lost. See A. Harnack, Gesch. der altchristl. Lit. bis Eusebius (1893 and 1897); Louis Duchesne, Hist.

ARK. For the ark of Noah, see DELUGE.

ARK OF THE COVENANT. A sacred chest among the Hebrews. It contained some sacred objects, but what these were originally is not stated. They were probably sacred stones, perhaps stones used in seeking oracles. It was not at first called the Ark of the Covenant. It was known at one time as the Ark of the Testimony (Exodus xxxv. 22), and was supposed to have been so called because it contained the two stones on which were inscribed the ten commandments. It was an early belief that in some way or other the ark represented the presence of Jehovah. It was taken into battle that Jehovah Zeboath, the god of war, might lead Israel's hosts to victory (I. Samuel iv. 28; cp. I. Sam. xvii. 45). According to later writers, those who had charge of it were themselves required to be priests or Levites (Joshua iv. 9, Priestly Code; I. Chronicles xv. 15). David transported it to Zion, his own city (2 Samuel vi. 7 f.), and Solomon set it in the most sacred part of his temple (I. Kings vi. 19). It came in course of time to be known as the Ark of the Covenant (Joshua iii. 6), because Jehovah was supposed to have made a covenant with his people. It was then thought to contain the documents relating to this covenant (I. Kings viii. 9). According to Exodus xxx. 10-22, xxxvii. 6-9 (Priestly Code), a magnificent golden cover was made for it. The Ark disappeared before the destruction of the temple. See H. Guthe, Kurzes Bibel-wörterbuch; Encyc. Bibl.

ARMAGEDDON. In the New Testament (Revelation 16, 18; RV Har-Magedon) represented as the scene of the last great battle when the kings of the whole world shall be gathered together "for the war of the great day of God the Almighty." The writer seems to have had in mind "the mountain district (Hebrew har=mountain) of Megiddo." Assuming, however, that the writer was drawing upon a little apocalypse written in Hebrew, it has been suggested that he misinterpreted the second word of the expression. A very similar word would give the meaning "his beautiful mountain." This would mean "the mountain land of Israel." H. Gunkel's idea that the name of a Babylonian goddess of the underworld (Migdath) forms the second part of the expressions seems rather fanciful. See Encyc. Bibl.

ARMAITI. The name of a goddess or archangel in the Zoroastrian religion. She is the angel of the earth, personifies prayer, and is described as "the bountiful." Armaiti belongs to the number of the seven Ahas-aspantas or archangels. The name originally means "devotion, obedience." She also appears as Spenta-Armaiti (Spendarmad), "the bountiful Armaiti." See Martin Haug.

ARMENIAN CHURCH. The Armenian Church was firmly established as a branch of the Christian Church in A.D. 300 by Gregory the Illuminator (A.D. 257-325), who was supported by King Tiridates III. Gregory became its head or Catholicos (A.D. 322-325), the office for some centuries being made hereditary, and fixed the chief see at Echmiadzin near Mount Ararat. He canonicalized the pagan priests by allowing the continuance of sacrifices for the dead, etc., but the formulæ were christianized and the chief priests were made bishops. At first the Catholicos was ordained at Caesarea in Cappadocia. Monasticism was introduced in the fourth century by Basil (A.D. 330-379). In the fifth century Mesrop Mashtots, the great, translated the Old Testament into Armenian and revised an already existing translation of the New Testament. They also translated Greek liturgies and homilies. This made the Armenians more independent. After the Persian conquest, the connection with Caesarea was broken (c. A.D. 370), and towards the end of the fifth century the Armenians declined to accept the decrees of the Council of Chalcedon (A.D. 451). The Church then became Monophysite (see MONOPHYSITES). Some of the members took up an extreme position, and in the seventh century existed as a sect called Paulicians. Since the time of the Crusades, some of the Armenians (e.g., in Cilicia, Poland, and Russia), the Unitas, have recognized the Pope. In Turkey many of the clergy and laity amongst the "United Armenians" went over to Rome altogether in 1858. There has been change and development in Armenian worship. The Armenians used not to observe the Christmas Festival. They commemorated the Baptism of Jesus, the spiritual birth, and introduced a commemoration of the human birth later (c. A.D. 500). They observed the Jewish Sabbath as well as the Christian Sunday. Originally they practised Adult baptism, but they added Infant baptism later (eighth century). The Feast of the Annunciation was established in the ninth century. Protestant missionaries have had some success in Turkey. See F. W. Conybeare in Prot. Dict., 1904, and in R.S.W., 1908; M. Ormanian, The Church of Armenia, 1912.

ARMENO-CATHOLICS. A sect in Turkey and elsewhere, an offshoot of the Armenian Church. In Turkey they form a nationality (millet) of their own with a special hierarchy. "In Russia the Armenian-Catholics have formed a community of their own; but it is subject to the control of the Roman Catholic bishop of Saratoff. There are also about a certain number of Armenians reckoned a certain number of Armenians in Hungary: these, however, have no relations with their co-religionists in the East." (Malachi Ormanian).

ARMENO-GREEKS. A body in the Ottoman empire which separated from the Armenian Church during the period of Byzantine rule. The sect was at one time very numerous, but its membership has now dwindled to a few thousands.

ARMENO-PROTESTANTS. A sect in Turkey, an offshoot of the Armenian Church, due to the zeal of American missionaries. The Armeno-Protestants have endeavoured to form a special nationality (millet). "Their profession of faith is based on the principles of
the Evangelical Church; a few of their number belong to the Episcopal and Baptist persuasions" (Malachi Ormanian).

ARMENO-RUSSIANS. A small sect in the Caucasus, an offspring of the Armenian Church.

ARMENIAN BAPTISTS. See BAPTISTS.

ARMINIANS. The followers of Jakobus Arminius (1560-1608), who in 1606 was made professor at Leiden. Having engaged in a controversy on Predestination in which he championed the views of Calvin, he became himself in course of time a convert to Universalism, and was accused of Pelagianism. He met with determined opposition from his colleague at Leiden, Fransus, (1562-1641), whose followers became known as Gomarists. After the death of Arminius (1609), the battle between his supporters and opponents continued. In 1610 the Armenians were so fiercely attacked that they drew up a remonstrance, which led to their being called Remonstrants. The remonstrance contained five articles. It claimed (1) that for Christ's sake all who believe in him and persevere in this belief to the end are saved by the grace of God; (2) that Christ died for all who by faith make his merit their own; (3) and (4) that a man can only have faith through Grace, but Grace is not irresistible; and (5) that those who believe can by the Spirit overcome sin, the world, the flesh, and the devil, but Scripture must decide whether those who have been born again can lapse. The Calvinistic party, or the Gomarists, became known as the Counter-remonstrants. Conferences were held at the Hague (1610) and at Delft (1613), but no reconciliation was effected. At the Synod of Dort (Nov. 13, 1618, to the end of April, 1619), to which representatives were sent from England, the Armenians, under Simon Episcopus, also called Bishop or Biscop (1588-1643), a Professor of Leiden, could not obtain a fair hearing. They therefore retired and were condemned and excommunicated in their absence. Hugo Grotius or de Groot (1583-1645), one of their leading men, was sentenced to life-long imprisonment, but escaped after two years. In 1630 some toleration was extended to them in Holland, and in 1634 an edict of toleration was passed. In the same year Episcopus opened a Seminary for Remonstrants in Amsterdam. Here he developed the ideas of Arminius and made them more universalistic. Henceforth Arminianism in Holland became more and more free in its interpretation of Scripture, the creeds, and ecclesiastical government. A certain kind of Arminianism has been represented in the Church of England from time to time. But compared with the later Dutch school, it has been of a moderate kind. In the reign of Charles I, those who were opposed to Calvinism were called Armenians, and in the time of Laud the Latitudinarians were described in the same way. See P. Zeller, Caliver Kirchenlexikon, 1889, etc.; J. H. Blunt; Chambers' Encyc.

ARNOLDISTS. The followers of Arnold of Brescia, a reformer and an opponent of the Papacy in the twelfth century. Arnold was a disciple of Abelard (A.D. 1079-1104). He preached in Brescia against the worldliness of the clergy and excited the people, whereupon he was cited before the Second Lateran Council (A.D. 1139), held under Pope Innocent II., which banished him from Italy. He removed to France, but the hostility of St. Bernard drove him to Zürich. In Zürich he stayed about five years. A rising against the rebel government having broken out in Rome in A.D. 1143, Arnold repaired thither and preached against the secular rule of the Papacy and in favour of the revival of the ancient Roman republic. The insurrection continued for some years, and in the course of it Pope Lucius II. was killed (A.D. 1145). At the end of 1154 it was subdued by Pope Adrian IV. (Nicholas Breakspear), whereupon Arnold fled to Campania. Soon afterwards (A.D. 1159) the Emperor Frederick I. had him arrested and handed over to the Pope at Rome, where he was hanged and his body burned. He was afterwards held in human reverence by the Italians. The Arnoldists lived on into the thirteenth century. See Adolf Hunsrath, Arnold von Brescia, 1881; Die Arnoldisten, 1895.

ARRIBONARI. A name formed from the Greek word arrhabon, "a pledge," and given to a Polish sect because their members held that in the Holy Eucharist the worshipper receives a pledge (not a present gift) of a gift to be enjoyed in heaven.

ARROWS, MAGIC. In the North American Indian myth of the Red Swan, the hunter Ojibwa makes use of three magic arrows. Among the Hindus the god of love (Kama-deva) is represented as having five arrows, the arrow that puts to flight, the arrow that enchants, the arrow that fascinates, the love-kindling arrow, and the love-inflaming arrow. See Monier-Williams.

ARSUS. An Arabian deity, one of the heavenly twins, the evening star. Adopted by the Pythagoreans. Called also Monimus.

ARTAIOSS. A god, perhaps of agriculture, worshipped by the continental Celts. Inscriptions to him have been found in France. The King Arthur of British legend probably evolved out of an old hero-god worshipped by British Celts.

ARTEMIS. The Greek goddess corresponding to the Roman goddess Diana. She is said to have been daughter of Zeus and Lēto and twin-sister of Apollo, Delos having been the place of her birth, and she was worshipped in his shrines. Like Apollo, she carried bow and arrows. She was goddess of Light by night, of Nature, and of the Chase. As the latter, her favourite animal was the hind, and cakes made in the shape of this animal were offered at her festival (Epaphkêbôlē). As goddess of Light, she became goddess of the Moon, and in Attica at full moon round cakes were offered to her. Reversion was also paid her by girls and boys as the Guardian of youth. There were several Asiatic goddesses who bore the same name. Thus there was a Tauric Artemis, a Scythian deity, to whom human sacrifices were burnt and offered. There was a Persian Artemis at Castabala in southern Cappadocia, whose priestesses walked over a charcoal fire, this being apparently a substitute for human sacrifice by burning. A native goddess at Peræa in Pamphylia, whose symbol was also a cone, was called Artemis by the Greeks; and the Sarpedonian Artemis of south-eastern Cilicia was probably another native goddess. See O. Seyffert, Dict.; J. G. Frazer, Adonis Attis Osiris, 1906.

ARTEMONITES. The followers of Artemon or Artes who taught early in the third century and denied the Divinity of the Second and Third Persons in the Trinity. He held that Christ after his incarnation received a certain portion of the Divine Nature. We learn from a quotation in the Ecclesiastical History of Eusebius (v. 28) that the Artemonites tried to find support for their system in geometry and philosophy. "The sacred Scriptures have been boldly perverted by them; the rule of the ancient faith they have set aside, Christ they have renounced, not inquiring what the holy Scriptures declared, but zealously laboring what form of reasoning would enable them to establish their impiety. And should any one present a passage of divine truth, they examined first whether a connected or disjointed form of syllogism can be formed from it. But they abandon the holy Scriptures for the study of geometry; as being of the earth, they talk of the earth, and know not him that
cometh from above. Euclid, therefore, is industriously measured by them. Aristotle and Theophrastus are also admired, and as to Galen, he is even perhaps worshipped by some.'

ARTICLES OF THE CHURCH OF ENGLAND. Doctrinal statements put forth in the sixteenth century. There were a series of such Articles culminating in The xxvi. Articles, as finally revised and synodically sanctioned in 1571, which are now, reasonably interpreted, authoritative for the Church. The earlier series were:

1. The x. Articles of 1536. Some rejected or ignored some of the seven Roman Catholic Sacraments, explaining only those of Baptism, Penance, and the Sacrament of the Altar. 2. The xii. Articles of 1537. Influenced by the Confession of Augsburg, they bear the marks of an attempt to come to terms with the Lutherans. 3. The xiii. Articles of 1538 found among Cranmer's papers were not put forth authoritatively. 4. The vii. Articles of 1539. These were reactionary, for they favoured Communion in one kind, clerical celibacy, vows of chastity, private masses, and auricular confession. 5. The xiii. Articles of 1539. To some extent influenced by the Confession of Augsburg and largely the work of Cranmer and Ridley, these indicate a reassertion of the reforming spirit. 6. The vi. Articles of 1561. Put forth by Archbishop Parker on his own authority, these disallow private Masses and worship of images and relics, and re-admit Communion in both kinds. 7. The xxvii. Articles of 1563. These owed much to Archbishop Parker, and were based upon the xiii. Articles and the Württemburg Confession of 1552. See Prot. Dict.; D. J. Kidd, The Thirty-nine Articles, 1908.

ARTICLES OF PRAGUE. The confession of faith of the Hussites. John Ziska issued it in the year 1420.

ARTIO. Artio was the name of a goddess worshipped by the ancient Celts. The name means "she-bear." On a bronze bas-relief discovered at Muri near Berne the goddess is represented as sitting with a huge bear in front of her. Originally, it would seem, the goddess herself was represented as a bear. In the Roman later, a human form, but had a bear as her companion. Reinach points out that "the memory of the worship of the bear has persisted in the city of the bear (Berne) throughout the ages." See Anwyl; Reinach, O.

ARTOTYRITAE. A division of the later Montanists (q.v.) of Phrygia, who partook of bread (Gk. artos) and cheese (Gk. turos) at the celebration of the Lord's Supper. The cheese represented the fruit of the flock, as the bread did that of the ground. In the festival of the latter, they were called Arunthati. See J. A. Dubois and H. K. Beauchamp.

ARUNGUILLITH. Also written Arunukulla, a term used among the Arunta of Central Australia to denote a mystical potency. The term seems to denote a force, and not a personal being. According to Strehlow, it is "a force which suddenly stops life and brings death to all who come in contact with it." According to Spencer and Gillen, "the name is applied indiscriminately to the evil influence or to the object in which it is, for the time being, or permanently, resident.

ARURU. The name of a goddess in Babylonian-Assyrian religion. In a Babylonian story of creation it is said that she, with Marduk, created mankind: "The Goddess Araru created the seed of men together with him." She figures also in the Gilgamesh Epic (q.v.). Here she creates a human being out of a lump of clay, having already created Gilgamesh himself. See Morris Jastrow, Ret.

ARUSPICES, THE. Etruscan priests or diviners who predicted the future from an inspection of the entrails of sacrificial victims. They were introduced among the Romans.

ARVAL BROTHERS. An early Roman brotherhood (Fratres Arvalis, "brothers of the fields") of twelve priests devoted to the worship of a goddess of cornfields, Dēa Dia, who seems to have been identical with Acan Larentia. The brothers were life-members, and new brethren were co-opted. Under the Empire even the Emperors belonged to the Brotherhood. At their chief festival (1st, 2nd, and 3rd of May) a feature of the ceremonial in the temple of the goddess was a dance with the singing of the "Arval Hymn," which has been preserved and is one of the oldest Latin texts we possess. Part of the festival took place in a grove in which expiatory sacrifices were made for any damage done to the trees by lightning, etc. See O. Seyffert, Dict.

ARVEL BREAD. The name (also written Arvi and Arval) of loaves distributed among the poor at funerals in the North of England. See W. C. Hazlitt.

ARYA SAMAJ. A modern theistic church or society among the Hindus. It was founded by the reformer Dayānanda Sarasvati, and to some extent in opposition to the Brahma Samaj, since Sarasvati still sought authority for his teaching in the hymns of the Vedas. According to him, the only true non-human revelation is to be found in the four collections of Vedic hymns, and Agni, Indra, and Sūrya are merely different names for the One God. Sir Monier Williams received from him this definition: "Religion is a true and just view, and the abandonment of all prejudice and partiality—that is to say, it is an impartial inquiry into the truth by means of the senses and the two other instruments of knowledge, reason and revelation." In his will he appointed a Committee which was charged, amongst other things, to educate the poor. In the principles of the Arya Samaj. Though Dayānanda professed a pure monotheism, he added to it the doctrine of metempsychosis. He denied that anyone, whether Christ or Krishna, could be an incarnation of the Deity, or that God, being absolutely just, could forgive sins. Thus he was equally free in his criticism of orthodox Brahmanism, Monotheism, and Christianity. See Monier-Williams, R.H.; J. C. Ouster, T. V. Russel.

ASCENSION-DAY. One of the festivals of the Christian Church, also called Holy Thursday. It is kept on the fortieth day after Easter, and therefore was called Quadragesima, Tesserocostes or Tetracosostes. The observance can be traced back to the fourth century, but is clearly of much earlier origin. Bishop Barry says that the comparative neglect of the festival in the Church of England, "which is now being partially corrected," is "entirely at variance with the intention of the Prayer Book" (Teacher's Prayer Book). In the Church of Rome, "in 1667 the Congregation of Rites ordered that the paschal candle should be lighted when Mass is sung and in vespers, on Easter Sunday, Easter Monday, Easter Tuesday, on Saturday in Low Week, and on Sundays till Ascension Day, when it is extinguished after the Gospel. The rite symbolises Christ's departure from the Apostles" (W. E. Acland and T. Arnold).

ASCENSION OF ISAIAH. See APOCALYPHIC LITERATURE.

ASCETICISM. The cultivation of the spiritual life by means of self-denial and severe religious exercises. Ascetics think to please God by imposing upon themselves.
suffering. A common form of such self-denial and self-torture is abstention from food (or fasting). "The ascetic element was not strongly marked in the Hebrew religion" (S. G. Smith, *Religion in the Making*, 1910); and asceticism is condemned in the Koran (Sur, liv. 27). But, whether originally condemned or approved, the impulse to it has always been very strong (see William James, *Varieties of Religious Experience*, 1902). Christian ascetics have subjected themselves to all kinds of deprivation, living in caves, dens, or pits, going about in rags, and in animal skins; eating no food except a fruit of the wild olive, and drinking no water or wine. Hindu ascetics have exposed themselves naked to the violence of the weather, cut themselves with knives, eaten offal, etc. Monier-Williams tells of a Brahman who tortured himself by lying on a bed of arrows (as a substitute for a "bed of thorns") "He was seated in the usual way on the ground, but close to him on his right hand was his only bed—an iron framework resting on four short legs, and unprovided with mattress or coverlet, but studded instead with rows of iron spikes, somewhat blunted at the points, while at the pillow-end there was a spiky head-rest." Mohammedans have drugged about heavy chains or cannon balls, have lain on iron spikes, etc. Adherents of Zoroastrianism, the ancient Egyptians, and modern Jews have submitted to flagellation. Ancient Mexicans, as a preparation for festivals or as an expiation for sin, lacerated themselves and let the blood flow freely. Such beating is also connected with purification. As a preparation for the Jewish fast of atonement, for instance, some of the Jews purify themselves by ablutions, while others allow themselves to be scourged. Christians have in all ages suffered pain in order to atone for their sins; and the belief that atonement is possible in this way has prevailed among Mohammedans, adherents of Zoroastrianism, Hindus, and others. The Brahmans believe further that asceticism can produce superhuman power. Another idea which sometimes operates in asceticism is that the suffering will exude the compassion of the deity. A Fijian priest, after praying in vain for rain, is reported to have slept several nights on the top of a bare rock in the hope that the deity would take pity on him and send a shower. Another aim in asceticism is the mortification of the lusts of the flesh to such an extent that the promiscuity of sin may be reduced, and communion with God be rendered possible. Associated with this is the idea that moral and material things are evil by nature. This influenced the Essenes (q.v.) and the Therapeutes (q.v.) in their renunciation of the life of the world. A strict form of asceticism, apart from a simple monastic life, is foreign to the nature of Buddhism, though there are instances of it among Chinese Buddhists. Some of the latter not only brand themselves, but also burn off their fingers or give their whole body to the flames. Others incarcerate themselves. Another form of asceticism is celibacy. Cp. MYSTICISM. See E. Westermarck: Monier-Williams, *Brahmanism*; J. C. Oman, *M.A.S.I.*; H. Hackmann, *Buddhism*.

ASCHAFFENBURG, CONCORDAT OF. An agreement as to Papal rights made in 1445 between the Emperor Ferdinand III. of Germany and Pope Nicholas V.

ASCITAE. A division of the Montanists at the end of the second century A.D. They took their name from the Greek word (askos) for a skin or bottle. Matthew ix. 17 ("Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.") seems to have suggested to them the observance of festivals in which they danced on wine-skins. Cp. ASCODRUGITAE.

ASCLEPIODOTIANS. The followers of Asclepiodotus, a disciple of Theodotus of Byzantium. He held that Jesus was no more than a man.

ASCODRUGITAE. A division of Montanists (q.v.) in Galatia at the end of the second century A.D. One of their practices was to put an inflated wine-skin (askos) on an altar and to dance round it. They held Montans to be the Paraclete, who at times inspired them. The initiated were introduced to mysteries similar to those of the Gnostics (q.v.).

ASCODRUTAE or ASCODRUTI. A division of the Marcionites. They disapproved of externalities, outward signs, in religion, including the Sacraments, and attached all importance to purely spiritual knowledge.

ASCOPHITES. A sect which appeared about the year A.D. 173 and is referred to by Theodoret (Harr. fab. i. 10). They objected strongly to the Holy Eucharist, and seem to have refused to recognise the Old Testament.

ASGARD. In the cosmology of the Ancient Teutons, Asgard was one of the nine worlds. It is said to have been on the Black Sea, and to have been the original home of the god Odhin (WODAN). See P. D. Chantepie de la Saussaye, *Rel. of the Ancient Teutons*, 1902.

ASAGAYA GIGAGEI. A thunder-god in the mythology of the Cherokee Indians.

ASHEM-VOHU. An early sacred formula or creed in the Zend-avesta. In the *Hbidakht Naok* of the Zend-avesta we read: "Zarathushtra asked Ahrumazda, O Ahuramazda! most munificent spirit, creator of the settlements supplied with creatures, righteous one! in whom alone is thy word, the emanation of all good, of all that is of rightful origin? Ahrumazda answered him. In the Ashem-reciter, O Zarathushtra!" Haug translates the formula: "Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness towards Asha-vahishta (perfect righteousness)."

See Martin Haug.

ASHREKH. An object of worship referred to frequently in the Old Testament. A plural form, Ashkim, also occurs (II. Chronicles xxiv. 18). The Authorised Version wrongly translates "grove" or "groves." The use of Asherim is forbidden in Deuteronomy xvi. 21, and they are to be destroyed (Deut. vii. 5, xii. 3). "They were wooden poles set up like the stone pillars at sanctuaries. Their meaning is obscure, scarcely a phallic emblem, possibly a substitute for a tree as a residence of deity, or possibly originally boundary posts, regarded later as sacred. It has also been thought that there was a Canaanite goddess Asherah, equivalent to the great Semitic goddess Ashtarte, whose symbol or idol was the Asherah post (cp. xv. 16). But on this scholars are not agreed" (E. L. Curtis and A. A. Madsen, *The Books of Chronicles*, 1910). See Encyl. Bibl.

ASHRES. The use of ashes in mourning customs is very familiar. The Hebrews and Greeks, for instance, strewed themselves with ashes or sat in them, as a sign of humiliation. Out of this practice developed the simpler one, that of a mere sprinkling. But the use of ashes as a sign of humiliation is not confined to mourning customs. Monier-Williams describes a Hindu ascetic who sat "perfectly motionless and impassive, with naked body smeared all over with white ashes, matted hair, and the forefinger of the upraised hand pointing to the heaven to which in imagination he seemed to be already transporting himself." In other ceremonies the ashes have a different significance: they are sacred. This can easily be understood in cases in which Fire is worshipped. For instance, the devout Brahman performs a religious ceremony before taking his mid-day meal, and consecrates his food by offering small portions to all the deities who
have ministered to his wants, especially to Fire. In the course of this ceremony he takes up ashes from the fire and applies them to his forehead, neck, navel, shoulders, and head. It is natural also that the ashes of an ancestor or a hero should be regarded as sacred. Amongst Chinese Buddhists, for instance, the ashes of a monk who in his devotion to asceticism has innomated himself are treasured as those of a saint. Other uses of ashes are found amongst the Chinese. When a person dies suddenly in his sleep, they believe that he has been struck by a malicious agency. They exorcise this evil spirit by a ceremony in which a circle of ashes is made round the dead man. Again, they strew ashes in the bottom of the coffin of a deceased person. This is done by the sons, but they are unable to provide the ashes themselves because no fire is allowed in the dwelling of the dead person for some days after the decease. When therefore the corpse has been washed, they go round, dressed in sackcloth, to their neighbours to collect ashes. This is called the "begging for ashes." It is the custom to offer gifts for the dead. These often take the form of paper money, which is burned and placed in a paper wrapper in the manner of Zoroastrianism. 

J. J. M. de Groot, R.S.C., 1892, etc.; and, for a number of other customs, Maurice Canney in Hastings' *E.R.E.*

ASHI. The name of a female angel in the Zoroastrian religion. The full form of the name is Ashish vanuhi (modernised into Asheshang), and means "the good truth." She is referred to as a daughter of Ahura Mazda and a sister of the Amesha Spentaentas, the inspirer of prophets and the giver of wealth. See Martin Haug.

ASHKENAZIM. A medieval Jewish name for the Jews of German- and Slavonic-speaking countries, as distinguished from the Spanish and Portuguese Jews who were called Sefardim. See W. O. E. Oesterley and G. H. Box.

ASHTAROTH. See ASTARTE.

ASHTA-YOGA. A form of penance among the Hindus for obtaining forgiveness of sins. After a three days' fast the penitent goes to a temple of Siva, a cemetery, or a special kind of tree. Here he goes through a ceremony and paints a small circular mark (tilaka) on his forehead. Then he clears a clean space on the ground and stands on his head on it with his feet in the air. He performs six times, while in this position, a ceremony of inhaling and exhaling through the nostrils, thereby expelling from the body a nerve in which resides the Man of Sin. When the nerve has been expelled, he washes it and makes an offering to it. Then, by inhalation, he restores it to its original place. See J. A. Dubois and H. K. Beauchamp.

ASHTORETH. The name given in the Old Testament to a goddess of the Canaanites and Phoenicians (I. Kings xi. 5; II. Kings xxiii. 13). The correct form of the name is 'Ashtori, corresponding to the Greek Astarte (q.v.). The plural of the Hebrew, 'Ashthoroth, is used in a general sense of heathen goddesses. In Deuteronomy viii. 13 occurs the peculiar expression "the 'Ashtoroth of thy flock," which, it has been suggested "appears to show that this deity, under one of her types, had the form of a sheep" (S. R. Driver, Deuteronomy, 1895). See Encycl. Bibl.

ASHUKU. One of the five celestial Buddhas in Japanese Buddhism. The Indian name is Akṣobhya. See H. Hackmann.

ASHUR. An Assyrian deity. The name means the "good one." Belit (q.v.) is sometimes represented as his consort. Ashur came to be placed at the head of the Assyrian pantheon. Great gods are associated with him, but he towers high above them all. He was first the patron god of the city of Ashur, to which he gave his name, and then extended his sway over the whole of Assyria. Wherever the kings fixed their official residence, the place became a centre for his worship. He had as his chief symbol a standard which could be carried into battle or into the temple to place. It is possible that he was originally a solar deity. This is perhaps suggested by the standard which "consisted of a pole surrounded by a disc enclosed within two wings, while above the disc stood the figure of a warrior in the act of shooting an arrow" (Jastrow). Samsi-Ramma (c. 1850 B.C.) in an inscription describes himself as "the builder of the temple of Ashur." The Assyrian rulers, since they owed everything to this all-powerful god, the "king of gods," or "the guide of the gods," described themselves poetically as his offspring. Among other things, they owed to him their successes in war, and so in course of time he became purely a god of war. See Morris Jastrow, *Rel.*

ASH-WEDNESDAY. The name of the first day of Lent, the Christian penitential season which now lasts forty days. In early times it lasted thirty-six days, or six weeks, excepting Sundays. Addis and Arnold point out that this was nearly a tenth part of the year, so that "Christians were thought to render a penitential tithe of their lives to God." At the end of the fifth and in the sixth century the season extended from the first Sunday in Lent to Easter Day. Subsequently Ash Wednesday and the three following days were added. There is evidence that this must have happened before A.D. 714. The number of fast days then became forty, corresponding to the number of days Jesus is said to have fasted in the wilderness. The day was called "Ash Wednesday." "Caput jejunii," or "Dies Cicerum," because on the first day of Lent, penitents came to the church door clothed in sackcloth, to have penances imposed upon them. They then had to appear before the Bishop, and ashes were sprinkled on their heads. It became customary for the friends of the penitents to accompany them and to receive the ashes as well. Consequently in course of time the whole congregation came to share in this form of the penance. See *Cath. Dict.*; *Prot. Dict.*

ASMODEUS. An evil demon mentioned in the Book of Tobit (iii. 8), one of the apocryphal books of the Old Testament. The demon killed the seven husbands of Sara, daughter of Raguel, at Ragae. Asmodeus may be the Aeshma Daeva (q.v.) of the ancient Persian religion.

ASPERGES. The first word of Psalm lii. 7, in the Latin Version (In English "sprinkle [me]"). In the Roman Catholic Church it is used as a designation of the practice of sprinkling the altar, clergy, and people with holy water before the celebration of High Mass. See *Cath. Dict.*

ASPERSION. Literally "sprinkling." A designation of that mode of baptism (q.v.) in which an infant is sprinkled with water instead of being dipped in water or having water poured upon it.

ASSASSINS. In a passage in the New Testament (Acts xxii. 38) "Assassins" is given in the Revised Version as a rendering of the Greek word sikariai. The Authorised Version translates "murderers." Sikariai is formed from the Latin sica, a short sword which "cut throats" (Grimm-Thayer, Lexicon, 1890) carried under their clothing (cp. Josephus, Wars ii 17, 6; Antiquities xx. 8, 10). The term seems to have been applied to some of the Jewish Zealots (q.v.).

ASSASSINS, THE. A sect which arose in Persia after the death of al-Mustansir (A.D. 1091), the supreme head of the Isma'illis (q.v.), through the rivalry of his two sons, Musta'li and Nazir. Al-Mustansir is said to have
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ASSUMPTION OF MOSES. See APOCALYPTIC LITERATURE.

ASSURANCE, THE. An oath which all persons who held positions of trust in Scotland were required to take on the accession of William III. Declaration had to be made that William was King de jure as well as de facto. The Episcopalian clergy who took the oath were allowed to retain possession of their benefices.

ASSURITANS. A sect, mentioned by St. Augustine, which arose in the time of Pope Liberius (c. A.D. 358). It was condemned by the Council of Bagai or Vaga in Numidia (A.D. 394).

ASTARTE. A goddess worshipped by the Canaanites and Phoenicians. The name appears in the Old Testament (I Kings xi. 5) as Ashtoreth, and a plural of this word (Ashtårôth) denotes heathen goddesses in general (Judges ii. 13, etc.). Other forms of the name are: ’Ashart (Phoenicia), Ishtar (Babylonia and Assyria), Athar (South Arabia), Antar (Assyria), Antar (Syria). Astarte was worshipped under different aspects and in different places; it is clear that she played an important role as a goddess of fertility and generation. There was a great sanctuary of Astarte at Byblos, where her worship was associated with that of Adonis (q.v.), and another with a grove at Aphaca in Syria. Female prostitution was a prominent feature in her worship, as in that of Aphrodite (q.v.) to whom she corresponds. See Encyc. Bibl.; J. G. Frazer, Adonis Attis Osiris, 1906.

ASTATHIANS. A Greek designation corresponding to the Latin "Instables." The sect arose in Phrygia in the ninth century under the leadership of one Sergius, and was suppressed by the Emperor Michael Rhanzabes (A.D. 811-813). The Astathians were perhaps a wandering body like the "Bohemians" and "Egyptians" of France in the Middle Ages.

ASTREA. Literally the "star-maiden." Daughter of Astraus and Eos, or of Zeus and Themis. In the golden age she lived on earth as a goddess. She was the last of the gods to retire to the sky in the brazen age. She is represented in the Zodiac by the constellation Virgo.

ASTRAL BODY. An expression used in Spiritualism. It is claimed that "the power resides in the subjective mind of man to create phantasms perceptible to the objective senses of others." Some persons, it would seem, can not only create such phantasms, but also give them certain amount of intelligence and power. An image can be thus created in sleep and even projected to a great distance, becoming visible and sometimes even tangible. The phenomenon is called by Orientalists the "projection of the astral body." See T. J. Hudson.

ASTRAL SPIRITS. Among the Greeks and Romans the heavenly bodies were supposed to have each a spirit or soul. In the Middle Ages deceased persons or fallen angels were sometimes thought of as astral spirits.

ASTROLOGY. The study of the stars. Astrology has played an important part in religion and magic as one of the occult sciences. It had a strong hold over the Babylonians. Babylonian astrologers carefully studied the stars and planets, and were enabled thereby—or so it was thought—to answer all kinds of questions about auspicious days, etc. Cuneiform texts show that there was an important official called the "court astral suicide." The Hebrew writings have preserved few traces of the practice of the art, but this is no doubt due to the work of editors. On the other hand, it is forbidden by Mohammed, except as a help to travellers on the sea or through forests. Ancient and mediaeval astrologers undertook to calculate nativities, and to foretell a child's future from a study of the stars at

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been asked by Ḥasan-i-Sabbah in whose name the Isma'il propagada should be conducted after his death, and to have me name the Ashtor after the name of my elder son, Nizar." He therefore carried on his propaganda in favour of this son, and his followers became known as "Assassins." The Crusaders called them Assasini, Assasini, Assissini, or Heissessini. It was once thought that the name was a corruption of Ḥasaniyyin, "followers of Ḥasan." Sylvestre de Sacy, however, has shown that the Greek chroniclers and Rabbi Benjamin of Tudela have preserved a form of the name: Ḥaschshin (Hashshin) more nearly resembling the original. Benjamin of Tudela's designation, Hashshin, represents, it is thought, the Arabic Ḥashšihyyn, a name which would have been given to the sect "because of the use which they made of the drug Hashish, otherwise known to us as 'Indian hemp.'" At this period the properties of the drug seem to have been known to only a few people in Persia. Its use by the Assassins seems to have been confined to one of the Degrees of the Grades of Initiation into which the Order was divided. The head of the order was the Chief-Propagandist or Grand Master (known in popular speech as "the Mountain Chief"). Immediately under him were the Grand Priors or Superior Propagandists. Then came the ordinary propagandists. The lower grades who received a lesser and varying kind of initiation, comprised Companions, Adherents, and Self-devoted Ones. The latter were the 'ministers of vengeance of the Order' (the "Destroying Angels"), and were trained not only in the use of arms, but sometimes also in the use of foreign languages. To die on one of the Grand Master's errands of assassination was considered by them an honour and a sure way to future happiness. See E. G. Browne, Literary Hist. of Persia, 1906.

ASSEMBLY CATECHISM. A catechism or confession compiled by the Assembly of Divines in 1648.

ASSEMBLY, GENERAL. The supreme ecclesiastical court of the Presbyterians in Scotland, Ireland, and the United States. In the Presbyterian State Church of Scotland, the General Assembly includes clerical and lay representatives from all the presbyteries, as well as representatives from the Universities and the royal burghs. At the annual meeting, which takes place at Edinburgh in May and is presided over by a Moderator, who is now always a clergyman, the King is represented by the Lord High Commissioner. The General Assembly is the supreme authority of the Free Church of Scotland and of the Presbyterian Church of Ireland are constituted in a similar way, but of course there is no royal commissioner.

ASSEMBLY OF DIVINES. See WESTMINSTER ASSEMBLY.

ASSERTION OF THE SEVEN SACRAMENTS. A reply to Luther written by King Henry VIII. Pope Leo X. on account of this book gave him the title of Defender of the Faith.

ASSOCIATE SYNOD. See BURGHERS.

ASSOCIATE PRESBYTERY. See ANTI-BURGHERS.

ASSUMPTION OF THE BLESSED VIRGIN. A Christian festival which is said to have been observed in the East and West before the sixth century. It is not observed in the Church of England, but in the Church of Rome is celebrated on the fifteenth of August. It is called in Greek koinēsis or metatasis: and in Latin dormitio, pausatio, transitus, or assumptio. The festival commemorates the taking up of Mary's body into heaven. There was a Gnostic or Collyridian tradition (see COLLYRIDIANS) that Michael brought back the soul of the Virgin Mary from Paradise to be reunited to her body, which was then carried by angels to heaven. See Prof. Dict.; Cath. Dict.
the time of its birth. Medieval astrology also tells of star-souls and star-angels. The Hindus have family astrologers who draw up a horoscope or birth-record of the exact time of the child’s nativity, the constellation under which it was born, with a prophecy of the duration of its life, and the circumstances, good or evil, of its probable career (Monier-Williams). In the village, the Brahman priest acts as astrologer, and the peasants consult him about every conceivable matter—sowing and reaping, sneezing, the cries of animals, etc. The Chinese astrologers combine with the study of astrology the study of geomancy, in the belief that hills, mountains, etc., powerfully influence by their outlines the destiny of man. They have a Bureau of Astrology which selects auspicious days for important events, and to this are attached eighteen geomancers. See T. P. Hughes, 1882; Monier-Williams, Brahmanism: J. J. M. de Groot, R.S.C.; Morris Jastrow, Rel. of Babylonia and Assyria, 1889.

ASURA. A term in Indian religion. At first it meant the great and good spirit. The term is applied to Varuna (q.v.), but not to Varuna alone. Later it came to designate an evil spirit, or demon. See E. W. Hopkins.

ASTAMEDHA. The name of a horse-sacrifice among the Brahmans. It was the principal animal sacrifice, and there are special hymns for the occasion in the Rig-veda. "A horse was selected by a prince who aimed at supremacy and was let loose to roam at large for a year. Those who disputed his claim tried to capture the roving horse and to hold it against the owner and all comers. If no one succeeded, the horse was brought back and sacrificed with long ceremonies, and the prince who held it was acknowledged as paramount sovereign." (Monier-Williams).

ASWATTA. A fig-tree regarded with great awe by the Hindus. Its large thin leaves, fanned by the wind, produce a refreshing coolness so that health-giving properties have been attributed to the tree. It is revered sacred by the tradition that Vishnu (q.v.) was born under it. The tree even becomes an embodiment of Vishnu. It may not be cut down, its branches may not be lopped off, nor may its leaves be plucked (except in worship). The tree is held in great reverence, or consecrated at great cost as the abode or embodiment of Vishnu. See J. A. Dubois and H. K. Beauchamp.

ASYLUM. A sanctuary or sacred spot, "within whose precincts those who take refuge may not be harmed without sacrifice" ("Encyclopaedia Biblica"). Among the Hebrews the asylum was at first the altar (I. Kings I. 50-53; I. Kings II. 28-34). The Greeks fled to sanctuaries. We read in the Apophthegmata of the Jewish high-priest Onias taking refuge in the famous sanctuary of Apollo and Artemis at Ephesus near Anclo (12. Mac- cabees iv. 33 ff). The Romans adopted the practice, and took refuge in sacred places (temples). Among the Central Australian Arunta a man, and even an animal, is safe in the immediate neighbourhood of an erntatununga, the sacred spot in a local totem centre. In Upolu (Samoa Islands) the asylum was found to be a sacred tree. At Malva (South Eastern part of New Guinea), the temple (duba) serves as an asylum. Among the Gallas it is a hut near the burial-place of the king; in Fiji on the Gold Coast it is the hut of the high-priest. In the Caucasian criminals, and even animals, take refuge in sacred groves. Among the Hebrews, when the holy places were abolished, "six cities of refuge" (tēre mishkāt) were appointed as asylums (Deuteronomy iv. 41-43; xix. 2 J., 8-10). Amongst other peoples cities or villages have served the same purpose. In the island of Hawaii there were cities of refuge for non-combatants during a war. Among North American tribes the place of refuge is sometimes a whole village, sometimes a place of worship. Among the South-Central African Barotses it is a city of refuge or the tomb of a chief. Dr. Westermarck thinks that the right of sanctuaries is explained, partly by the fear of shedding blood and disturbing the peace in a holy place, partly by the idea that a criminal, unless he is made friendly, might bring a curse on the deity. Christian churches became places of refuge, and long remained so; but something had to be done to check abuses. Consequently, "by the legislation of Justinian those guilty of certain specified crimes were to find no right of asylum in the churches." (Addis and Arnold). See E. Westermarck, vol. ii., 1908; Encycl. Bibl.

ATABAI. An earth-goddess worshipped in the West Indies (Antilles).

ATAGO. A Shinto god of Japan.

ATAGUCHU. The creative deity in the mythology of the Peruvians.

ATAHENTSIS. The name given to the moon by the Hurons. They regarded the moon as maker of the earth and man. Among the Northern Indians Atahentsis is the Death-goddess.

ATANOCA. The supreme deity of the Algonquin Indians. When in the seventeenth century they heard of the white man's Creator of heaven and earth, they identified him with Atahocan. It has been suggested that Iouskeha, the Sun, of the Hurons is identical with Atahocan.

ATARGATIS. A Syrian goddess. In one of the Apocrypha (q.v.) of the Old Testament (II. Maccabees 12, 26) we read that when Judas Maccabaeus defeated the Ammonites and Arabians, they took refuge in the Temple of Atargatis. Her worship is associated with that of sacred waters. At Ascalon there was a pool near her temple in which were sacred fish. One legend relates that she and her son plunged into the water and were changed into fish. Another represents that she "was born of an egg which the sacred fishes found in the Euphrates and pushed ashore." (Robertson Smith). Compare further ATHEM; and see W. Robertson Smith, R.S.; Encycl. Bibl.

ATAVISM. A scientific term denoting the reverision of an animal to its ancestral type. To the mind of primitive folk the phenomenon is explained by the doctrine of Transmigration of Souls (q.v.). See also METEMPSYCHOSIS.

ATEN. The name of a deity in the old Egyptian religion. Aten was the solar disc, and was regarded as a form in which Ra manifested himself. In the eighteenth dynasty Amenhotep IV. wished to raise the cult of the gods of Heliopolis above that of all the other gods. He assigned the first place to Aten, who became practically his sole god. He also changed his own name to Khuenaten ("the splendour of the solar disc"). Naville thinks he was incensed against the college of the priests attached to the servile of Amun at Thebes. Aten is always depicted as the disc of the sun with rays. See Naville, The Old Egyptian Faith, 1889.

ATHANASIAN CREED. One of the creeds or confessions of the Christian Church. It is also called "Quicunque vult" from its first words. It is printed in the Roman Catholic breviary and in the Book of Common Prayer of the Church of England. The latter speaks of it as "commonly called the creed of St. Athanasius." It is now widely recognised that it can be so called not as having been written by Athanasius, but at most merely as embodying his teaching. The style is Latin rather than Greek. The creed is also mentioned by Cyril of Alexandria, Pope Leo, the Council of Ephesus, or the Council of Chalcedon; and it is
ATHANASIANS. Followers of Athanasius the Great (c. 295-373). See ARIANISM.

ATHANASIUS CONTRA MUNDUM. See ARIANISM.

'ATHAR. A Syrian nature-goddess, equivalent to the Phoenician Ashtar.

ATHARVA-VEDA. One of the four Vedas in Indian literature, the other three being the Rig-veda, the Sama-veda, and the Yajur-veda. Each Veda has three subdivisions, the Samhita, Brāhmaṇa, and Śūtra (q.v.). TheAtharva is the latest collection made from the first collection, the Rig-veda. The text and formulae of the Atharva-veda came to be used and are still used as charms and spells "to prevent or to cure diseases, to drive away demons, to frustrate sorcerers and enemies, to ensure victory in battle, to promote virility, to obtain a husband or wife, to arouse the passionate love of a man or a woman, to guarantee safety at an assignation, to allay jealousy, to stimulate the growth of the hair, and to secure a hundred other advantages both trivial and important". (Oman). See Monier-Williams; J. C. Oman, "Brahmans.

'ATHEH. A goddess worshipped at Tarsus as a partner of Baal (q.v.). The name occurs in combination with another in a Palmyrene inscription ('Athar-athēh), the compound being apparently the equivalent of the Syrian Atamathēn (q.v.) On coins 'Atēh is represented seated on a lion. At Hierapolis-Bambuce near the Euphrates the image of Atargatis was seated on a lion while it was worshipped. Hommel thinks that the East of Asia Minor was the oldest centre of 'Athar's worship, and that it spread to Western Asia and North Syria. See Encycl. Bibl. under "Atargatis"; J. G. Frazer, Adonis Attis Osiris, 1906.

ATHEIST. One who does not believe in the existence of God. The Greeks called the early Christians "atheists" because they did not believe in the classic gods.

ATHENE. One of the three principal Greek deities. Also called Pallas Athene.

ATHINGANI. The name of a division of the Paulicians (q.v.) in Asia Minor. They were called "Atiniani" or "Separates" in the days of the Empress Irene (A.D. 757-802) because they separated themselves from the dominant party, and refused to worship images, the cross, and relics. See J. R. Plunt.

'ATHBAR. A South Arabian god. The name corresponds to the Babylonian Ishtar (q.v.), and the Phoenician Astarte (q.v.), but in South Arabia the deity appears as masculine. Athtar is one of the gods of irrigation. Stags and gazelles seem to have been sacred to him. See W. R. Smith, R.S.

ATHEUS TIRAWA. The chief deity, a creator god, in the mythology of the Pawnees.

ATMA. A term used in Theosophy (q.v.). It is the name given to the Spirit in man. The vehicle of the Spirit is called Buddha, the Spiritual Soul. Mrs. Besant explains that Atma and Buddha "are the reflections in man of the highest planes in the universe." See Annie Besant, "Theosophy," in R.S.W.

ATMAN. A common term in Brahmanism. Atman is spirit. It then becomes the Spirit, that mysterious Power which vivifies the body and is the Breath of Life, that divine afflatus which fills and inspires the sacred writers, that force which manifests itself in men, gods, and all material things, the primal and eternal essence, the Universal Soul. See Monier-Williams.

ATMARAM. Soul of Rama (King of Ayodhya, a great incarnation of Vishnu), one of the names of the Hindu god Rama.

ATMIYA SABHA. Literally "Spiritual Society," a modern Hindu sect or church founded in 1816 by the reformer, Rammohun Roy (1772-1833). It met with great opposition from the orthodox priests which it did not survive, but it prepared the way for the foundation of a similar movement, the Brāhma Samaj (q.v.).

ATOMS. The atomic theory of the universe was originated by Democritus, the Greek philosopher, who was born at Abdera in Thrace about 460 B.C. Democritus was a disciple of Leucippus, whose teaching he developed. "According to this theory there are in the universe two fundamental principles; the Full and the Void. The Full is formed by the atoms, which are primitive bodies of like quality but different form, innumerable, indivisible, indestructible. Failing for ever through the infinite void, the large and heavier atoms overtake and strike upon the smaller ones, and the oblique and circular motions thence arising are the beginning of the formation of the world. The difference of things arises from the fact that atoms differ in number, size, form and arrangement. The soul consists of smooth round atoms resembling those of fire; these are the nimblest, and in their motion, penetrating the whole body, produce the phenomena of life. The impressions on the senses arise from the effect produced in our senses by the fine atoms which detach themselves from the surface of things. Change is in all cases nothing but the union or separation of atoms." (O. Scy-Télomatic: "Democritus," Greek philosophers, 1717.) He accepted the atomic theory, but in his teaching it assumed, in several respects, a different form. He gave it a more ethical and religious bearing. "It seemed to him to be most consonant with the theory of pleasure as the summum bonum, which was the ruling feature in Epicurus' philosophy, and it struck at the root of religious superstition by excluding the gods from arbitrary and capricious interference with the government of the world." (W. L. Davidson, The Stoic Creed, 1907.) According to Epicurus, however, the soul is composed of no less than four elements—heat, air, vapour, and another unnamed; and while Democritus found no place for free will, Epicurus regarded it as a fact of experience, and attached great importance to it as a fundamental principle in ethics.

ATONEMENT. The act or practice of atoning or making expiation. See ATONEMENT, THE. The idea of atonement is dealt with further under ASCETICISM and SACRIFICE.

ATONEMENT, THE. "The Atonement" is the designation of one of the chief doctrines of the Christian religion. To atone means in English to give satisfaction, to set at one, to reconcile. The corresponding word in Hebrew is used in the sense of "to cover."
In Genesis xxxii, 20 Jacob says of Esau: "I will cover his face (Authorised Version 'appear him') with the present that goeth before me, and afterward I will see his face; and peradventure he will accept me (Hebrew 'my face')." But there is reason for thinking that primarily the word means "to anoint." Christian theology of the Atonement may be said to have arisen, to explain to this question: Why was Jesus destined to suffer a cruel death upon the cross? The sudden termination of Jesus' career in a manner that seemed humiliating came as a shock and surprise to his disciples and followers. The Apostle Paul is the first to offer an explanation. In Romans iii. 25 we are told that God set forth (or purposed) Jesus "to be a propitiation, through faith in his blood, to show his righteousnesst toward him that believeth in him, for the remission of sins done aforetime, in the forbearance of God." In Rom. iv. 25 it is said that Jesus "was delivered up for our trespasses, and was raised for our justification" (cp. viii. 3; II. Corinthians v. 21); in Rom. v. 10 and 11 that "if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life, and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (cp. II. Corinthians v. 19). In Rom. v. 19 we read: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." (cp. x. 4; Galatians iv. 4). The conception of another writer is seen in St. John i. 29, "Behold, the Lamb of God, which taketh away the sin of the world," and x. 11. "I am the good shepherd, the good shepherd layeth down his life for the sheep." (cp. Rom. v. 6-8; I. Peter iii. 18). It is clear from such passages as these that the death of Christ was already explained in several ways. It was connected with the Old Testament idea of the fall of man and the atoning (appeasing) power of sacrifice, and with the prophetical and evangelical belief that God is propitiated by a life of penitence, obedience, and self-sacrifice. These ideas were afterwards developed in various ways. Athanasius (235-373), the "Father of Orthodox Theology," lays down the penalty incurred by all men satisfied God and delivered mankind from death. He offered up his sacrifice on behalf of all, "yielding his Temple to death in the stead of all, in order firstly to make men quit and free of their old trespass, and further to show himself more powerful even than death, displaying his own body incorruptible, as first-fruits of the resurrection of all," (De Incarnatione, xx., translated by Archibald Robertson). As to the cross, "if he came himself to bear the curse laid upon us, how else could he have 'become a curse,' save he received the death set for a curse? and that is the Cross. For this is exactly what is written: 'Cursed is he that hangeth on a tree' (xxv.). Again, "as death must needs come to pass, he did not himself take, but received at others' hands, the occasion of perfecting his sacrifice. Since it was not fit, either, that the Lord should fall sick, which healed the diseases of others; nor again was it right for the body to lose its strength, in which he gives strength to the weaknesses of others also" (xxl.). Anselm (1033-1109), however, the founder of Scholastic Theology, is considered to have defined the doctrine more clearly and consistently (Cur Deus Homo). "In various ways Anselm seeks to illustrate and establish the truth of the objective necessity of the Atonement. The necessity is not found in the claims of Satan, nor in the character of man, but in the character of God and the claims of righteousness. But though there was a moral necessity for the death of Christ, His sufferings and death were perfectly voluntary. This is vindicated with great clearness against objections. And as it is shown that neither a sinless man nor an angel could have given the satisfaction which justice required, the necessity for a Redeemer who was both God and man is proved, and the connection is established between the two cardinal doctrines of the Deity of Christ and His atonement for sin. The voluntary death of such a person must have an incomparable value, and may well be accepted by God as a reason for righteously remitting the sins of even the vilest of men. It thus illustrates the love of the Father as well as of the Son. Mercy triumphs over guilt, while the claims of Justice are fully met." (E. S. Proot, Introduction to Cur Deus Homo). The idea of a vicarious satisfaction is now generally accepted by orthodox Churchmen, and the atonement is regarded as complete and sufficient for all men. It may be said that on the whole the main stress is laid now on Jesus' self-sacrificing obedience unto death. Jesus effected the reconciliation not so much by his death as by his life. The "Mystical" theory also refuses to lay too much stress on his death. According to this Jesus made it possible for man and God to be at-one by his Incarnation. Before this man could not enter into intimate relations with God. See Prot. Dict.; Cath. Dict.; Chambers' Encycl.; Brockhaus: A. Ritschl, Die christliche Lehre von der Rechtfertigung und der Versöhnung, 3 vols., 3rd ed. 1888-89, 4th ed. of vol. iii. 1895.

ATONEMENT, DAY OF. A Jewish festival, called in the Talmud "the great day," "the day," or "the great fast." The chapter in the Old Testament (Leviticus xvi.) which treats of its observance is composite, and there is no evidence that such a day was observed before the Exile. But in course of time it became the most important day in the ecclesiastical year. The Day of Atonement was instituted that the Israelites might annually make a complete atonement for all sin, and that the sanctuary might be cleansed (Lev. xvi, 33). The leading idea of the entire Priestly Law found here its best expression (I. Benzinger). Prof. Cheyne points out that the ritual of New Year's Day (Rosh hash-Shanah) had the same prophylactic character. It was believed "that the fate of man was decreed on New Year's Day (the festival of Creation), and that on the Day of Atonement the decree was sealed." No wonder that the nine days which intervened between the first day of the seventh month (New Year's Day) and the tenth (the Day of Atonement) were regarded by the Jews as penitential days." On this day the High Priest does not wear his gorgeous official dress, but the white robes of purity and consecration. The blood that for to expiate the people's sin must be brought directly into the presence of God, because the fullest expression must be given to the thought of atonement, because the innermost sanctuary must be cleansed from the stains with which it is defiled by the presence of a sinful people. He first offers a sin-offering for himself and the people. Enclosed in incense, he carries the blood before the holy mercy-seat, and besprinkles it therewith. Thus atonement is made, and its sin is taken away. Its holy things are consecrated; it stands there as a holy community in which God can dwell. His gracious presence in Israel is once more undisturbed. The second goat,
which has been presented by the people for an expiatory purpose, but is not used as a sacrifice, can now be dedicated in order to carry the burden of the people's sins, laid upon it by confession, as being now forgiven and forgotten, away into the wilderness, beyond the consecrated circle of the camp, into a land where there is neither salvation nor mercy. The feeling of horror at the impurity of sin is so strongly expressed by this ceremony that the persons who have to do with the burning of the animal sacrificed, and with the driving away of the living one, are regarded as polluted, and have to be washed before they regain the holiness necessary for fellowship with Israel'" (H. Schultz, O.T. Theol., vol. i., 1895). Cp. AAZAEL. See Encycl. Bibl.

ATTIS. A god worshipped in Phrygia and corresponding to the Syrian Adonis (q.v.). He is another personification of vegetation which dies yearly and yearly revives. He was born of a virgin, Nana, who conceived after eating an almond or placing it in her bosom. According to one account of his death he was killed by a boar. According to another he destroyed his manhood under a pine-tree, which became the embodiment of his spirit. From his blood grew violets. Attis is said to have been beloved by Cybele (q.v.), the Phrygian Mother of the Gods. The worship of Attis seems to have spread to Rome with that of Cybele (204 B.C.). Attis, in the form of a pine-log, decked with violets, was annually mourned at a Spring festival, part of the mourning consisting in self-mutilation. Afterwards he was sought for on the mountains, and was found on the third day. This resurrection was celebrated in a Festival of Joy (Hilaria), at which people, going about in disguise, made merry without restraint. There were also secret or mystic ceremonies connected with the worship of Attis. The god seems to have been originally a god of vegetation. See J. G. Frazer, Adonis Attis Osiris, 1906; O. Serffert, Dict.

ATTRITION. In the Roman Catholic Church a distinction is drawn between Attrition and Contrition. The latter "is that sorrow for sin which has for its motive the love of God whom the sinner has offended." Attrition, on the other hand, is prompted by a lower motive, such, for instance, as "the fear of hell, the loss of heaven, the turpitude of sin" (Addis and Arnold).

AUDHIUMLA. The name of a cow which figures in Tufic's cosmogony. It is provided by some as symbolical of the clouds. See P. D. Chauntele de La Saussure, Rel. of the Teutons, 1902.

AUDIANI. A sect founded by Audaenus of Mesopotamia in 238. He was a bishop of the Syrian Church, but was expelled for condemning the vices of the clergy.

AUFKLÄRUNG, ZEITALTER DER. The period (eighteenth century) known in Germany as the "Period of Enlightenment." See ENLIGHTENMENT, PERIOD OF.

AUGSBURG CODEX. The Codex Augiensis is a manuscript of part of the New Testament belonging to the end of the 11th century. It was so called from a monastery Angla Major or Dives on an island in Lake Constance. Dr. C. R. Gregory describes it as "a beautiful book." The manuscript, which is now preserved in Trinity College, Cambridge, England, contains the Epistles of Paul, with a few gaps. See C. R. Gregory.

AUGSBURG CONFESSION. Of the most important confession of faith in the Lutheran Church, called in Latin "Confessio Augustana." In order to compose religious differences, Charles V. summoned a Diet of the States of the German Empire to meet at Augsburg in 1530. The Elector, John of Saxony, in view of this meeting, commissioned the Wittenberg theologians to draft articles of faith and present them to him at Torgau. In the execution of their task, these made use of articles which had been drawn up in Latin and German at Swabach and Marburg shortly before. The articles laid before the Elector at Torgau were in turn used by Philipp Melancthon (A.D. 1497-1560), when, with the help of other theologians, he framed the Confession of Augsburg, which in Latin and German was presented to the Emperor on the 25th of June, 1530. It was intended to be a conciliatory statement of the beliefs of the Lutheran Protestants drawn up in such a way as to show little divergence as possible from Catholic views. The Confession consists of two parts: 1. The first contains twenty-one articles of faith; the second consists of seven declarations or protests against abuses in the Roman Catholic Church. The twenty-one articles deal with the following matters: 1. God and the Trinity; 2. Original Sin; 3. The Son of God, the Incarnation, the Atonement, the Descent to Hell, the Assumption, the Second Coming; 4. Justification by Faith; 5. The Ministration of the Word and the Sacraments; 6. Obedience to God; 7. The One Church, its unity of doctrine and sacraments; 8. The Church, its Sacraments effective, even when administered by evil persons; 9. Baptism and the need of Infant Baptism; 10. The Lord's Supper, and the real presence of the Body and Blood of Christ; 11. Confession, its private use allowed; 12. Penance, contrition to be accompanied by good works; 13. The Use of the Sacraments, need of faith in their promises; 14. Church Government, duties and functions of ministers; 15. Church Discipline, and observance of Church Ceremonies; 16. Secular Government, legitimate authority of civil magistrates; 17. Christ's Second Coming to judgment; 18. Free-will and the Holy Spirit; 19. The cause of Sin, not in God; 20. Faith and Good Works, and the merit of Christ's sacrifice; 21. The Merits of the Saints as objects of imitation. The declarations against abuses deal with the following matters: 1. Withholding the Cup from the laity; 2. Compulsory Celibacy of the Clergy; 3. The Saying of Masses for money; 4. The Enumeration of sins in Anglican Confession; 5. Distinctions of Meat in Fasting; 6. Irrevocable Conventional Vows; 7. The Authority of Bishops, its growth and secular use. The Confession was too Protestant to please the Catholics, and too Catholic to please the Anabaptists and Swiss Reformers; but it was accepted by the Lutherans. Melancthon afterwards thought himself at liberty to make certain changes, and in 1550, with the idea of conciliating Calvinists and Lutherans, he published a new edition in Latin (Confessio Variata). The Orthodox Lutherans would not accept these alterations, and the "Confessio invariata" became their standard. Both forms of the Confession, however, came to be recognised by the Reformed Churches of Germany, See the edition of the Confession by Th. Kolbe (1896); also Brockhaus; J. H. Blunt: Chambers' Encycl.

AUGSBURG, DIET OF. See the preceding article.

AUGSBURG, INTERIM OF. Interim was a name given in Reformation times to edicts given forth by the German Emperor pending the decision of religious disputes by a general council. The Augsburg Interim was made at a Diet of Augsburg in A.D. 1548. It provided that the Cup should not be withheld from the laity at the Lord's Supper, and allowed the clergy to marry.

AUGURY. The prediction of future events based on the close observation of the flight of birds, the state of the sky, etc., and the examination of the entrails of animals. Among the Romans there was a priesthood of Augurs or diviners, who were consulted about all kinds of matters, public affairs and private concerns. The predictions from the observation of birds received the special designation Auspices. The practice of augury has been noted among savages such as the Tups of
Brazilians, the Dayaks of Borneo, the Maoris, etc., as well as among representatives of ancient civilizations.

AUGUSTINES. An order of nuns who claimed that their Order originated in a convent founded by St. Augustine at Hippo. The claim was no doubt suggested by a letter (no. 169) he wrote “in which he laid down a rule of life for the religious women under his direction, not binding them to strict enclosure, but requiring them to renounce all individual property” (Addis and T. Arnold). The Augustinians devoted themselves to good works, especially among the sick.

AUGUSTINIAN. It has been claimed that the order of the Canons Regular of St. Augustine was founded by St. Augustine of Hippo (A.D. 354-430). It is difficult, however, to prove that he composed any formal rule. All that can be said is that some of his writings (e.g., De Mortibus Clericorum) may have suggested one. Addis and Arnold mention the argument that “if St. Augustine promulgated a rule and founded congregations which have had perpetual succession ever since, it seems impossible to explain how St. Benedict should have been universally regarded for centuries as the founder of Western monachism.” The Augustinian Canons do not seem to be earlier than A.D. 816. In that year a rule was drawn up at Aix-la-Chapelle for observance among the canons of various Cathedrals. This rule contained canons concerning the holding of private property. In 1059 and 1063, however, at councils held in Rome, the rule was amended. Private property had to be renounced, and those who belonged to the Order had to live together. Those who conformed to this rule were called regular canons. It became known as the rule of St. Augustine. There were soon (12th century) many independent (that is to say, as regards Cathedrals) bodies of Canons Regular of St. Augustine or St. Austin in England. In England, where they were called Black Canons from their black cloaks, they had many houses. At the Reformation there were about 170. There were also Augustinian Hermits: otherwise known as Hermits of St. Augustine, Austin Friars, or Begging Hermits. The Order did not arise until A.D. 1225 when Pope Alexander IV. united several congregations. Pope Pius V. decided definitely that they were friars and not monks (1564). They gave up the common life and became hermits. At the Dissolution they are said to have had thirty-two houses in England. There are now two houses in England, the one at Hoxton, London, the other at Hythe in Kent; and twelve houses in Ireland. Martin Luther was a member of the house of the Augustinian Hermits at Wittenberg. See Cath. Dict.; Chambers’ Encyc.

AUDIT LIGHTS. The United Presbyterian Church was formed in 1847 by the amalgamation of the Associate Presbytery or Secession Kirk and the Relief Church. But when this union took place, a few congregations stood aloof, and claimed to be the Old Seceders (that is to say, the original secession) or the Audit Lights.

AUM. A sacred, mystic word in Brahmanism. It is pronounced with peculiar reverence, and its meaning is kept secret. The three letters may represent the three deities, Brahma, Vishnu, and Siva. See J. A. Dubois and H. K. Beauchamp.

AUREOLE. From the Latin aureolus “golden.” In Christian Art the figure of a holy person is surrounded with gold. This is the Aureole as distinguished from the nimbus which covers only the head. “In theology it is defined as a certain accidental reward added to the essential bliss of heaven, because of the excellent victory which the person who receives it has attained during his warfare upon earth.” See Cath. Dict.

AURICULAR CONFESSION. See CONFESSION.

AUSPICES. Properly, the special designation of pre-

dictions founded on the observation of birds in divination. See AUGURY.

AUSTIN FRIARS. See AUGUSTINIAN.

AUTGA. A Hindu deity, worshipped as the god of hunting by the Malis, a tribe of the Rajmahal hills in India.

AUTHORISED VERSION. Usually contracted and referred to as AV (margin of Authorised Version = AV marg.). The English Version of the Bible published A.D. 1611. See BIBLE. The two versions of the Bible, Authorised and Revised, are often referred to together as EV.

AUTOCEPHALI. Metropolitans, such as those of Cyprus or the Archbishops of Bulgaria, who were not subject to a patriarch.

AUTO DA FE. The Act of Faith was a name given to the public trial of those who were supposed to be heretics in the Roman Catholic Church. A special day was fixed from time to time by the Inquisition in Spain and Portugal for the examination of those who were accused of heresy. If the accused person was found guilty, he was handed over to the magistrate to be put to death, either by burning at the stake or by strangling. In Portugal the ceremony was held in a large theatre which could accommodate 3,000 spectators.

AUTOMATIC. A name given by F. W. H. Myers (1879) to phenomena produced by an impulsive working of what is known as the subliminal self, the subconscious mind, or the subconscious mind. Uprushes of sub-conscious knowledge into the ordinary consciousness, may and do produce, it is claimed, such phenomena as automatic speech or writing. Such automaticism often takes a religious turn. See William James, Varieties of Religious Experience, 1902.

AUTO-SUGGESTION. A hypnotized person is very susceptible to suggestion, so much so that the subject can be cured by suggestion of certain nervous diseases or of vices and bad habits. It is well known, however, that suggestion is, and has been, a great power in our daily life in the form both of heterosuggestion, suggestion coming from others, and auto-suggestion, suggestion made to ourselves. This has led to the discovery, it is claimed, that, without the use of hypnosis, a person can suggest to himself or herself the cure of diseases and bad habits. See A. M. Lidster, E. Worcester, S. McComb and I. H. Coriat, Religion and Medicine, 1908.

AVAKITESVARA. The Indian name of the Chinese and Japanese Buddhist deity, Kwan Yin (Kannon). In Lamaism the name appears as Avalokita. The deity is continually reincarnate in the Dalai Lama of Lhasa. See H. Hackmann.

AVATAR. A term used in Hindu mythology for incarnations of the Deity. Vishnu (e.g.,) is supposed to have appeared in ten different incarnations. In the later writings called Puranas the number was increased to twelve (Vārāha Purāṇa) and even to twenty or twenty-two (Bhagavat Purāṇa). See E. W. Hopkins.

AVE MARIA. A prayer, also called the Angelical Salutation (Hail, Mary!) repeated daily by Roman Catholics before the canonical hours and after Compline. It consists of the words of the angel Gabriel (“Ave Maria gratia plena, Dominus tecum; benedicta tu in mulieribus”), those of Elisabeth to Mary (“et benedictus fructus ventris tui”), and a late addition (“Sancta Maria, Mater Dei; ora pro nobis pecatoribus nunc et in hora mortis nostrae”). The use of the whole prayer was enjoined by Pope Pius V. in 1568. The first two parts came into use towards the close of the twelfth century.

AVENGER OF BLOOD. The. This is the English translation of a Hebrew expression occurring in the Old Testament. The Hebrew expression is gô’êl had-dâm.
and the word go'el means more properly "the reclamer" or "the redeemer." When a person's blood had been unjustly shed, it was the duty of a member of his family or clan, especially of his nearest kinsman, to vindicate the rights of the dead person (II. Samuel xiv. 7, 11; Deuteronomy xix. 12; Numbers xxxv. 19, 21, 27). This vindicator was called the go'el had-dam. See Encyc. Bibl.

AVERNUS, LAKE. A lake in Naples between the ancient Cumae and Putoeci. The hills which surrounded it were thickly wooded. This made the place dark and gloomy, and Homer and Virgil in their mythology have represented the place as the entrance to hell. Real places have often been so conceived. The Hebrews have their Gehinnom (Valley of Hinnom). The Baperi of South Africa think of a cavern, Marimatl, in the same way. The North German peasants have connected the banks of the swampy Drömling, and the Irish the place Lough Derg, with the same idea.

AVERRHIOISM. The teaching of an Arab in philosopher who became known as Averroes (1126-1198). His real name was Abü'l-Walid Ibn Rushd. He was born at Cordova. He was suspected of heresy towards the end of his life, and was exiled. In his book "Decisive Discourse" he attempts to reconcile Moslem law and Science. See Clément Huart, Hist. of Arable Lit., 1903.

AVESTA, THE. The collection of the sacred books of the old Persians (see Zoroastrianism). These sacred writings were collected and edited in the third century A.D. The text together with the commentaries which were added is known as the Zend-Avesta.

AVIGNON CAPTIVITY. A name given to the period (1305-1377) during which the Popes, from Clement V. to Gregory XI., resided at Avignon and were almost vassals of France. It is sometimes called the "Babylonish Captivity."

AWAKENING OF HERCULES. A Greek festival held about the month of January. In it were represented dramatically the burning of the god Hercules and his resurrection. See J. G. Frazer, Adonis Attis Ostris, 1906.

AWALOKITEQWARA. In Chinese religion, one of the chiefs of the Western Paradise, the other being Amitändha. The Chinese Buddhists say that Awalokitewara conveys departed souls to Paradise in a ship ("the barge of mercy."). See J. J. M. de Groot, R.S.C.

AWONAWILONA. The creative deity in the mythology of the Zulu of New South Wales.

AXE, DOUBLE-HEADED. The double-headed axe figures as a symbol or emblem of deities. It was borne for instance by the Asiatic deity Sandan of Tarsus, who corresponded to Hercules; by some of the Hititte deities of Bogaz-Keul; by Sandan of Lydia, another deity corresponding to Hercules. Sandan and Sandan are, no doubt, identical, and the deity in each case is Hititite. In Mycenaean and Minoan worship, again, the double axe appears frequently as a sacred emblem. In Crete it was associated with the sacred bull. See J. G. Frazer, Adonis Attis Ostris, 1906.

AXINOMANCY. A term composed of two Greek words and meaning "divination by an axe." The ancient Greeks practised this kind of divination, and believed that by means of it they could detect those who had been guilty of crime. The practice was to balance an axe upon a stake in such a way that it would turn or move.

AYNIA. Aynia or Alne was an ancient Irish deity. The goddess is associated principally with the North of Ireland. Popular legend suggests that at one time she was the moon-goddess. Near Dunany there is an immense stone, which is called "the chair of Aynia" or "the chair of the lunatics." It was believed that lunatics were drawn irresistibly to this chair. Sitting upon it three times, they became incurable. Even sane persons might lose their reason by sitting upon it. The influence of the goddess was felt particularly on the Friday, Saturday, and Sunday immediately following Lammas Day. Aynia seems to have been also a patroness of medicine and literature. According to W. G. Wood-Martin, herb and charm-mongers regarded her as equivalent to what they called the "vital spark." As patroness of literature, she rewarded the learned by leading them when they died into fairy realms. She came in fact to be regarded as the Queen of Fairies. One of her fairy hunts survives at Knocknanny, in the county Tyrone, in a rude stone monument which the peasants call "Aynia's Cove." Aynia seems to have been equivalent to the god who was worshipped as Minerva by the natives of Gaul. See W. G. Wood-Martin.

AYUNGANG. A deity (also known as Dharma Boja or Lankan), the sun, worshipped by the Savaras (also known as Sawaras or Saoras), an important hill-tribe in Southern India. The deity is supposed to live in big trees.

AZAZEL. In the Hebrew ritual of the Day of Atonement the high-priest had to cast lots upon two goats. The one goat was to be a sin-offering for Jehovah, the other to be "he presented alive before the Lord to make an atonement with him, and to let him go for a scapegoat into the wilderness" (Leviticus xvi. 8-10). The idea seems to have been that the goat which was sent into the wilderness bore away the sins of the people. The meaning of the word, however, has been disputed. Jewish interpreters thought Azazel was a place in the wilderness; others have taken it to be a designation of the goat itself, or even of the act of ritual ("complete dismissal"). But it seems clear that Azazel is a personal being contrasted with Jehovah. Azazel therefore was probably one of the demons to whom in post-exilic times sacrifices were made, or a kind of personal angel (so T. K. Cheyne), though "the first clear mention of a personal devil (Belar=Satan, Samiel, Mastema, Azazel) occurs in The Testaments of the Twelve Patriarchs, dating probably from the Macabean age" (W. Fairweather, The Background of the Gospels, 1908). Prof. Cheyne thinks that the author of the scape-goat ritual substituted this personal angel, "a fallen angel, evil no doubt, yet not altogether unfriendly to man," for the crowd of earth-demons to whom the people were accustomed to offer sacrifice. "This was obviously an offering to the devil," says Dr. Samuel G. Smith, "perhaps not seriously but rather as sending to him the sins of the people, a gift of his own home come home" (Religion in the Making, 1910). See Encyc. Bibl.

AZZUS. An Arabian deity, one of the heavenly twins, the morning star. Adopted by the Palmyrenes.

AZRAEL. In the Mohammedan religion this is the name of one of the four members of the highest group of angels, the others being Gabriel, Michael, and Israfil. Azrael is the "Angel of Death.

AZYMITES. From a Greek word meaning "without leaven." A name applied by Greek schismatics to the Christians of the Latin Church because they used unleavened bread in the Lord's Supper.
B

BAAL. A Semitic word meaning “owner, proprietor, or possessor,” it is used as the title of gods regarded as the owners or inhabitants of places or districts. Thus there was a Baal of Tyre, a Baal of Sidon, a Baal of the Lebanon, a Baal of Mt. Hermon, etc. In the Old Testament, the local deities are spoken of collectively as the Baals or the Baals. As gods of fertility (Hosea ii. 12), agricultural festivals were a feature of their worship (Hosea ii. 8, 13). One of the Baals assumed a leading position in later times was called Baal-shamem, “the owner of the heavens.” When the Israelites settled among the Canaanites they seem to have worshipped the Canaanite Baalim side by side with their own god Jehovah. Later on, however, they regarded Jehovah himself as the Baal of the land, though the rites of the old Baal cult survived even among the Israelites. The prophets of the eighth century denounced this idolatrous worship. See Encyc. Bibl.

BAAL BERITH. See BERITH MILAH.

BAAL-BERITH. A local Baal (q.v.) referred to in the Old Testament (Judges ix. 4), also called “El-berith” (“God of the covenant,” Judges ix. 46). This was a Canaanite Baal who was worshipped at Shechem. In ordinary Hebrew baal-berith means “covenant ally,” literally “possessor of covenant.” Here, however, the god seems to be so called as “the Baal who presides over covenants, or rather over the special covenant by which the neighbouring Israelites were bound to the Canaanite inhabitants of the city” (W. R. Smith, R.S.). Or the covenant may have been between Shechem and neighbouring Canaanite towns. Another view is that the Baal was possessor of a covenant between himself and his worshippers. There was a temple of Baal-berith which is associated with several episodes in Hebrew history (Judges ix. 4, 27, 46). See Encyc. Bibl.

BAAL-HAMMON. A god who is often mentioned in Punic inscriptions. In the Old Testament (Ezekiel vi. 4, 6, and other passages) reference is made to hammanim as places of idolatrous worship. This word has been connected with hamma, a late Hebrew word for “sun,” and interpreted “sun images” or “sun pillars.” Baalhammon might therefore mean “the deity which dwells in the sun-pillars.” In “El-hammon,” however, which occurs in another inscription, hammon seems to be the name of a place. See Encyc. Bibl.; W. R. Smith, R.S.

BAAL-MARCOD. The name of a god worshipped near Bairut and referred to in inscriptions. The Semitic form of the name would mean “lord of dancing,” or a god who required homage to be paid him in dances. See W. R. Smith, R.S.

BAAL-MARRIAGE. In marriages under the system of male kinship in Arabia, the wife—whether obtained by capture or by contract—who joins the husband and bears children who are of his blood has lost the right freely to dispose of her person; her husband has authority over her and he alone has the right of divorce.” Among the Arabsians, Hebrews, and Aramaeans the husband in this kind of marriage was called ba’al, “lord” or “owner.” Robertson Smith therefore describes it as Baal-marriage (cp. the term be’ulah of a subject wife, Isaiah ixi. 4). In this way such a marriage is distinguished from a Beena-marriage (q.v.). Robertson Smith contends that before the separation of the tribes Beena-marriage or matriarchy was the universal practice among the Semites. But Prof. Wellhausen has proved that Baal-marriage or patriarchy can be traced back to primitive Semitic times. Dr. J. Benziger thinks it “best to abandon all attempts to make out a genetic connection or evolutionary relation between the various kinds of marriage.” One tribe “might count kin from the mother, being endogamous, or else marrying its young women to men of alien tribe only when the men consented to join the tribe of the wife and the children remained with the mother. Another tribe counted kin from the father and therefore sought for its wives, so far as these could not be found within the tribe, by capture of such welcome additions from other tribes” (Encyc. Bibl.). See W. Robertson Smith, Kinship and Marriage in Early Arabia, 1903.

BAAL-PER. The Baal of Peor, a Moabite god referred to in the Old Testament (Numbers xxxv. 3; Deuteronomy iv. 3; Psalm 106, 29). The Israelites adopted the worship in Shillim. “And Israel yoked himself unto the Baal of Peor, and the anger of the Lord was kindled against Israel” (Numbers xxxv. 3). It has been suggested (G. E. Gray) that the worship was possibly a local cult of Chemosh (q.v.). See Encyc. Bibl.

BAALSAIMIN. A deity worshipped by the Phoenicians, Nabateans, and Palmyreans. The name means “the lord of heaven.”

BAALZEUB. The name of a local baal (see BAAL), a god of Ekron. Ahaziah, king of Israel, when he was ill sent messengers to consult the god’s oracle (I Kings i. 2, 3, 6, 16). The word has been commonly explained
as "god of flies," that is to say, "a god who sends as well as removes a plague of flies": but this is not very suitable. God of Zebub would be more suitable, but no such place is known. Prof. Cheyne would read Baal-

zebuhl, "lord of the high mountain," the name such as any god with a fine temple might bear. He thinks that in con-
tempt the late Hebrew narrator altered this to "god of flies." See Encycl. Bibl.

BAAL-ZEPHON. The name of a Phoenician god. The word ẓaphôn means "north" in Hebrew, whence Baal-

zebphon seems to mean "Baal of the North," or "the Baal whose throne is on the sacred mountain of the gods in the north." (Bachgene). The god is also referred to in Assyrian inscriptions (Baal-zephon). Prof. Cheyne identifies Baal-zebphon with Baal-Lebanon, "the Baal of Lebanon." See Encycl. Bibl.

BAANITES. Followers of Baanes, a disciple of Josephus Ephraptudios, who formed a sect of the Paulicians in Armenia (c. A.D. 510).

BABÁ. Literally "father," a title of honour in Persia and Turkey borne by distinguished ecclesiastics.

BABA BATHRA. One of the Jewish treatises or treatises which reproduce the oral tradition of unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three treatises of the Mishnah are divided into six groups or orders (sedarim). Báb Bábírah is the third tractate of the fourth group, which is called Nezikín ("Damages").

BABA KAMMA. The name of one of the Jewish treatises or treatises which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three treatises of the Mishnah are divided into six groups or orders (sedarim). Báb Kammá is the first tractate of the fourth group, which is called Nezikín ("Damages").

BABAKIYÁH. The followers of Babek, upon whom is supposed to have fallen the manichee of the Persian Mazzák (founder of a Religious Christianity). Babek claimed to be God incarnate. His followers are said to have practised the "extinction of the lamp" at their nightly festivals. According to Isfaraini, they assembled by night in the mountains and agreed as to the number of depravity with women and fluteplaying; they put out lamps and fires and each rises up to seize the female who sits nearest. But, as F. W. Bussell says, such charges are frequently levelled against all secret meetings of a suspected sect.

BABA MESIÁH. The title of one of the Jewish treatises or treatises which reproduce the unwritten law or oral tradition as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three treatises of the Mishnah are divided into six groups or orders (sedarim). Bábí Messiah is the second tractate of the fourth group, which is called Nezikín ("Damages").

BABBAR. The name of a deity in the old Babylonian inscriptions. It means literally the "brilliantly shining one," and seems to have been another name for the sun, Shamash (q.v.). See Morris Jastrow, Rel.

BABEL, TOWER OF. A story in the Old Testament (Genesis xi.) the purpose of which was to account for a variety of languages amongst men and the dispersion of mankind. The story has been interpreted partly by the spectacle of a ruined temple-tower of Babylon. Babé is, as a matter of fact, the Hebrew form of the native name Bāb-ill, "gate of God"; but the Hebrew

narrator tries to connect it with a Hebrew word meaning "to confuse." The story, which is very anthropo-
morphic, is to this effect. The whole earth had originally one language. Mankind journeyed and found a place suit-
able to their thoughts. In the plain of Shinar, the place where Noah's Ark had landed, they thought of the possibility of making bricks with clay and bitumen. They would build a city and also a tower reaching unto heaven. These would prevent them from being dispersed. But Jehovah, becoming alarmed, "came down to see the city and the tower." Having seen them he returns and takes counsel with the sons of God. If they do this, he says, "nothing will be withholden from them which they pur-
pose to do." Then he adds, "Let us go down, and bring their speech into confusion." Thus, in the words of Dr. Samuel G. Smith, "to save the sanctity of the divine abode, the common language was confounded, the men were scattered abroad, the city building was abandoned, and a primitive explanation of the race question was left on record (Religion in the Making, 1910). See Encycl. Bibl.

BABISM. A religious movement in modern Persia. Babism is an "offshoot of Shiism (q.v.), the Persian state-

religion. The Shiites believe in a spiritual successor, after Mohammed, twelve Imams or vicars of God on earth. The last of these, Imam Mahdi, disappeared mysteriously A.D. 940. He communicated with the faithful, however, through privileged persons, each of whom was called Báb or Gate. There were four of these in succession, and their period was called the "Lesser Occultation." The succeeding period was called the "Greater Occultation." The Shiite school known as Shawkism maintained that between the Hidden Imam and his followers there must always be a "perfect man" to act as a channel of grace. Sayyid Kazim, one of these perfect men, died without naming a successor. Th-repon Mirza Ali Moham-
dad declared that he was the new Báb or Gate, and Mulla Husayn soon became his devoted disciple (May 23, 1844). They were joined by followers of Sayyid Kazim and others, to whom the Báb inveigled against the worldliness of the Mohammedan clergy and the in-
justice of the government. On a pilgrimage to Mecca he seems to have broken definitely with the faith of Mohammed, and in consequence his followers were soon made to suffer. He himself was next arrested, taken to Shiraz, and found guilty of heresy. In 1846 he made his escape to Isphahan, whence he was afterwards banished, first to Maku, and then to Chobirik, where he was closely confined, though he still contrived to send messages to his disciples. After this he gave out that he was the Imam Mahdi himself, and prophesied that there should come after him "He whom God shall mani-
fest," one greater than himself. In his teaching he attached a peculiar sanctity to the number 19. He chose 18 disciples as "Letters of the Living," and called himself, as the thirteenth person, the "Point of Unity." His chief work, which became the Bible of Babism, was called the Bayan. His disciple Mulla Husayn was very active in spreading the faith, but was killed in 1849 while fighting with his co-religionists against the royal troops. There were several such Báb risings in which the Bab's followers were mercilessly dealt with. The authorities now turned their attention once more to the Bab himself. After a mock trial at Tabriz he was con-
demned to death, and died a martyr at the age of twenty-
seven. Other martyrodoms followed, especially in the year 1850. The movement tended to become more political. This, and an attempt on the life of the Shah, led to voluntary exile in Bagdad. In 1854 another move-
ment had to be made first to Constantinople, and then to Adrianople. From 1850 until this time Subh-i-Hazir had been head of the Babis. In 1860-67 an elderly half-
brother Beha gave out that he was "He whom God shall manifest." Subhi-i-Ezeli would not allow this. Thus a schism was caused, and the Behais, whose headquarters were moved in 1888 to Acre, became the more numerous and more powerful division. Amongst his other works, Beha produced one, the Kitab-i-Akus, which became a new Bible and took the place of the Bayan. Beha, who came to be revered as God Almighty, died in 1882, and was succeeded by his eldest son, Abbas Efendi. The Babis, who are said to number now one million, have no places of worship of their own, but hold their meetings generally after sundown, in the houses of various members of the community" (E. Denison Ross). The movement has spread to America. See E. Denison Ross in G.R.W.: E. G. Browne, New History of the Bab, 1893.

BABYLONIAN PSALMS. A number of Babylonian hymns and songs have been preserved, and are interesting as bearing some resemblance to the psalms of the Old Testament. The German scholar H. Zimmermann has made a collection of the psalms of penance under the heading "Babylonian Penitential Psalms" (Babylonische Blass-psalmen). He thinks that the impetus was given to this class of composition by national calamities rather than by personal grievances. The hymns contain historical allusions, and sometimes include a prayer for the king. For specimens of these psalms, see Morris Jastrow, Rel.: W. Bouquet.

BABY-TOWERS. In China it has been the practice to throw away the corpses of infants. In some parts of the Empire they have been left in urns or wooden boxes in the open country. In other parts structures called baby-towers have been built to receive them. These are round, polygonal, or square, and are constructed of stone blocks or of bricks. They have an aperture like a window into which the infants are dropped. Sometimes there are two apertures, one labelled "male infants," the other "female babies." On a slab of stone in front of such a tower may be found the inscription, "Pagoda or Tower for hoarding up bones" or "Place of Resort for Infants." See J. J. M. de Groot, R.S.C.

BACAES. A name given to four beings, upholders of the firmament, in the mythology of the Mayan Indians of Yucatan. Their names were Kan, Muluc, Ix, and Canac. They represented the east, north, west, and south; and had as their symbolic colours yellow, white, blue, and red.

BACCANARISTS. A religious order (also called "Paccanarists"), founded by one Baccanari or Paccanari of Trentino in 1798. Their proper title was Regular Clerks of the Faith of Jesus. Baccanari established his monastery in a country house near Spoleto with the idea of reviving the Jesuit Society of Jesus. The movement spread to France and Holland; but in 1804, when the Society of Jesus was re-established in Naples, it necessarily lost ground, and in 1814, on the restoration of the Jesuits, it ceased to exist. See Cath. Dict.

BACCHUS. One of the Greek names and the common Roman name for Dionysus, the god of wine.

BACILLARII. An Anabaptist sect the members of which believed that Christians are forbidden in the Scriptures to carry any weapon but a staff.

BADHI. A Malay term denoting something half-material, half-personal.

BADHUENNA, GROVE OF. A sacred grove where the Romans were defeated A.D. 28 (Tacitus, Annals, IV., 73).

BAELDAEG. The Anglo-Saxon form of Balder (q.e.), one of the gods of the Ancient Teutons.

BAETYLAE. Since these objects are referred to as "baetyls, animated stones" (Sanchoniathon, Desc, ἄνθρωπος ἀνάφλεκτος), the original meaning seems to be meteorites or supposed thunderbolts (see E. B. Tylor, P.C.). But the term is applied to small portable stones which were supposed to possess magic virtues.

BAGDAD, JEWS IN. The Bagdad Jew is described by E. J. Banks (Bismya, or The Lost City of Adab, 1912) as very superstitious. The following are examples of some of their superstitions. A wife may not look into a mirror, or sweep the floor of her house, or bring a saucemaker into the house after sunset. "When her child dies, she forgets the old Hebrew Law, and takes a pig into the house to protect the other children from the evil eye; if the pig should die, a coat for the child is made from its skin." A large tomb in the desert to the East of Bagdad, which, though modern, is said to be the tomb of Joshua (Son of Nun), is a sacred place of pilgrimage for the Jews of the city. They gather also about a large English gun in a public square. Stroking it, they whisper their prayers, their troubles, and their hopes into its mouth. "They place lighted candles in tiny paper boats in the river, and, as the current bears them away, they read in the flickering flame whatever fate has in store for them."

BAGHARRA DEO. A Hindu deity, the tiger, worshipped as the protector of cattle against wild animals by the Kauravs. A primitive tribe living in the hills of the Chhattisgarh Districts north of the Mahabandole India.

BAGHESHWAR. An Indian deity, the tiger god, worshipped by the Bharias.

BAGNOLENSIES. A branch of the Cathari in the thirteenth century. They were also called Bajoenses, being named after Bagnolo or Balo, a town of Provence. They had much in common with the Albanenses (q.e.), and were perhaps forerunners of the Albigenses (q.e.). They held that matter was created by God alone, but that out of it an evil spirit made the four elements, earth, air, fire, and water, and so formed the world. See J. H. Brent.

BAHAISM. A religion of Persian origin, a development of Bábism (q.e.). At the end of the year 1852 many of the Babis were exiled to Bagdad by the Persian and Ottoman governments. One of the exiles was Babã'uláBáb, an early disciple of the Báb. His real name was Mirzâ Husain Ali Núrí, and he belonged to a powerful and noble family. He was born on the 12th of November, 1817. When he was nearly thirty he determined to consecrate all his energies to the cause of Bábism. He did not meet the Báb, but he corresponded with him regularly. At Bagdad he became leader and organiser of the exiles. In the course of this work he became convinced that he was the Supreme Manifestation heralded by the Báb, but he kept the conviction a secret from all but his most intimate friends. The party that gathered round Babã'uláBáb grew to such an extent that in course of time it came to be considered dangerous. The leader was summoned to Constantinople. Before he left his movement underwent a new development. He declared himself to be the Supreme Manifestation of God prophesied by the Báb. His followers were to be henceforth not Babis but Bahais. And he made the startling pronouncement that foreign peoples, infidels, were no longer to be considered uncivilized. The times were distant since Moses, Jesus or Muhammad had brought them special laws. God would speak again, and this time, through His Supreme Manifestation, he would lead reconciled men toward progress, and regenerate them by love. Disdainful of the comforts of this world, they sought only to strive to develop their spirituality. Thus, the work begun by the Báb would find in him its accomplishment, and its end in the renovation and unification of all religions!" (H. Dreyfus). Babã'uláBáb was four months
in Constantinople. He was then sent to Adrianople (1804). Here he addressed letters to the rulers in Europe and America urging them to assist him in introducing universal fraternity and peace. In 1868 the Sultan banished him to 'Akka, whither he was accompanied by his faithful disciples. They were at first imprisoned in the fortress and were treated rather harshly. After a time, however, they were released, and new-comers joined their colony, Buddhists, Parsees, Musulmans, and others. "One has not often, I think," writes H. Dreyfus, "had the opportunity of observing an economic and social phenomenon such as this little community composed as it was of individuals belonging to the most diverse and equally fanatical religions, having up to this time lived in the most different surroundings, accustomed to conceptions of existence often contradictory; and who had now come to carry into action the principles of detachment and of human fraternity, around the Prophet himself, which until then they had been powerless to realise in their native land. Their conduct was so perfect, their morality so high, their harmony so complete, that, although they have been there for forty years, no judge has had yet to intervene for them in any legal disputes." From 1869 to 1892 the leader dictated to some of his disciples a number of treatises. These included The Most Holy Book, Baha'u'llah's divinely inspired Book "the Book of the Testaments." When Bahá'u'lláh died at the end of May, 1892, his son 'Abdu'l-Bahá (b. May, 1844), who had been a tower of strength to his father, assumed the leadership. His opinions and advice have been sought on all hands by the Bahá'ís. "Thus he is effectively the centre of this great movement, which having started from the Persian mountains, to-day re-unites people from all corners of the earth in one unique aim—that of the progress of humanity." Bahá'u'lláh exalted the ministers of State to make some one language universal, and to institute tribunals of arbitration. He insists "that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened." The Bahá'ís are required to live a spiritual life, but not a life of austerity and solitude. 'Abdu'l-Bahá says: "We were made to be happy and not sad; therefore, not sorrow. Happiness is life; sadness is death; spiritual happiness is new life. It is a light that the night does not extinguish; it is an honour that shame does not follow, an existence which is not resolved into annihilation! For happiness the worlds and contingent beings have been created." See H. Dreyfus, The Universal Religion: Bahá'ism, 1909.

BAHMAN. Originally called 'Volun-maná, "good mind," the name of a Zoroastrian god. Plutarch ("On Isis and Osiris," xvi. and xxi. 1) describes the deity as "the god of benevolence." Bahman "pervades the whole living good creation, and all the good thoughts, words, and deeds of men are wrought by him" (Hanz). BAHRAM. According to R. V. Russell and R. E. Hira Lál, Bahram of Naíchangaon near Pulgaon is the tutelary deity of the Wardha Dhangars. The Dhangars are the Maratha caste of shepherds and blanket-weavers in India. BAIRAGIS. A general term for Hindu ascetics of any Vishnuite sect who are accustomed to go about naked, and pride themselves on having destroyed the power of sexual passion. This latter they are supposed to do either by practising great abstinence in eating and drinking, or by the use of drugs, or even by means of some such mechanical contrivance as a heavy weight fastened to the genital organs. Russell and Hira Lál note that usually the term Bairagi is not applied to the Kabir, Tanti, the Swami-Narayan, the Satnami, the Sikh religious orders, or to the Chatiya sect of Bengal. See J. A. Dubois and H. K. Beauchamp.

BAIRM. The Persian and Turkish name for one of the two great Mohammedan festivals. It follows the first called Ramadan, and lasts three days or more. There is a second Bairam seventy days after the first. This last four days.

BAKHTASHIYEH. The Bakhtashiyeh or Baghdashiyeh are an order of Dervishes which was founded by Haji Bakhtash (c. 1237).

BALA Gopal. A name for the child-god Krishna, a form of Krishna worshipped by modern Hindus. See E. W. Hopkins.

BALAAM'S ASS. Reimach remarks that one of the most curious episodes in the book of Numbers (see NUMBERS, BOOK OF) "is that of Balaam the prophet, whose ass seems to have been an echo of the worship of the ass, considered as an oracular animal." He compares the story (Numbers xxii.) with those animal-fables which were widely prevalent in ancient times (cp. the Eucy l. Bibl. s.v. "Balaam," where Addis compares the Babylonian beast-stories, and the speaking horse in Homer's Iliad, xix. 404), and thinks that "the primitive stories which were combined and revised to form the Bible must have bristled with tales of animals." But he is obliged to admit that in the Bible as preserved to us animals only speak on rare occasions. There are only two instances—that of the serpent in the Book of Genesis and that of Balaam's ass in the Book of Numbers. Why are there not more? The truth may be that the Hebrew stories are not on a level with ordinary animal-fables, but were suggested by real psychical or spiritual experiences which seem to have been granted in unusually rich measure to the Hebrews. Balaam was requested by Balak, king of Moab, to curse the Israelites, that is to say, to bring upon them the baneful influence of a powerful spell. Balaam at first refused to do this. He realized intuitively that this people was under the protection of the Divine Power. When at length he did consent to go, it was with great reluctance and hesitation. Now it has often been remarked that the mental state of a rider influences the animal which he rides. Balaam's uncertainty communicated itself to his ass, and the animal tried several times to turn back. The master beat the animal, and at length, we are told, the ass kicked and rebuked him. Of course animals do not speak. But it is nevertheless possible that Balaam heard a voice, and that he or his reporter believed that the voice proceeded from the animal. The words spoken have been altered in accordance with this idea. We now know that the hearing of a voice is a not uncommon psychical experience (cp. BURNING BUSH), and Balaam was just the kind of man to have had the kind of experience denoted by clairaudience (q.v.) and clairvoyance (q.v.). "Among the various nations of the world we find instances in which we are able to observe how certain persons, popularly regarded as a special type of men, distinct from their fellows, pass into ecstatic states, and in them make peculiar observations. Generally these experiences come to them during worship, or whilst they offer fervent prayer, or during some other powerful religious occupation of the mind. They get into a condition in which they are in a peculiar sense cut off from the world, but in which their souls are all the more active, and respond readily to influences which have no effect upon a man in his ordinary waking life. In this condition they see visions and hear voices and words, the significance of which is unknown to the ordinary man" (H. Kittel, Scientific Study of the O.T., 1910). For the story of Balaam, see Encycl. Bibl.; G. B. Gray, Numbers, in the I.C.G., 1903; A. R. S. Kennedy, Leviticus and Numbers, in the "Century Bible.

BALAJI. Balaji is the name of one of the modern gods
of the Hindus, an incarnation of the Supreme Triad (Brahma-Vishnu-Siva). Sir Alfred C. Lyall states (Asiatic Studies) that he is one of the four most popular gods in the province of Berar in Central India. He thinks that not very long ago he must have been a notable living man. Bálájí is worshipped on Fridays as the younger brother of Rāma by the Dhāngars, the Marāthi caste of shepherds and blanket-weavers.

**BALANCE OF OSIRIS, THE.** A familiar representation in the religious art of ancient Egypt is a figure of the underworld god, from whom the judgment-hall of Osiris (q.v.), the heart of a deceased person is weighed by Horus (q.v.) and Anubis (q.v.) to see whether it is lighter than truth. In a magical text of the Hellenistic period it is said: “he whose evil deeds are more in number than the good, is given to the Devourer of the underworld: his soul and his body are destroyed and he shall live no longer. He whose good deeds are more in number than the evil, is received among the divine counsellors of the Lord of the underworld, while his soul goes with the glorious justified ones to heaven.” — See A. Erman.

**BALDACCHINO.** An Italian word for a canopy. It is supposed to be derived from Baalak, the name by which Bagdad was known at the time of the Crusades. The Baldaquin is used in the Roman Catholic Church. The canopy placed over the high-altar hangs from the ceiling of the church, or is supported on four pillars. Canopies may also be erected outside a priest’s throne, etc. Since the time of Constantine canopies resembling in shape a bowl of cup have been suspended over the altar-table. Inside this canopy was hung a vessel containing the Holy Sacrament. This canopy was called tabernarius. Its use in the Church of England has been declared illegal (Dec. 15. 1873). Badachno is also the name of a canopy held over the Roman Catholic priest as he carries the Eucharist in procession on Holy Thursday, etc. — See Cath. Dict.

**BALDER.** Also written Baldur, the name of a god in Teutonic religion (cp. Anglo-Saxon bealdor “prince”). He is a god of light. His original home was perhaps in Denmark, for he figures most frequently in Danish legends. In Denmark too are Balderbroth where he quenched the thirst of warring by making water spring from the ground, and Baldrsholde where he is buried. Baldur is said to have been slain in a fierce struggle with Höðr, son of a Swedish king, the two antagonists being rivals for the love of Nanna, the beautiful daughter of the Norwegian king Gevarns. Balder could only be wounded by Miming’s sword, of which Höðr was entrusted to obtain possession. There are variations of the legend. According to another account, he was killed with mistletoe. All things had been put under oath not to harm him, except the mistletoe, which had been overlooked. In Norse mythology Balder has become more human: he is “the beaming hero, beloved of all” (C. de La Saussaye). Scenes from the legend of Balder seem to have been depicted on the two golden horns, dating from the fifth or beginning of the sixth century, found in Southern Jutland in 1639 and 1734. There is also reference to the legend in a magic formula (perhaps of the eighth century) found at Mersbury in 1841. — See P. Dr. Quatremère de La Saussaye, Rel. of the Teutons, 1902.

**BALKISHEN.** The boy Krishna, one of the names of the Hindu god Krishna.

**BALMACODIES.** A shrine of the Punic or Phoenician god Baal Marduk, “the lord of dances,” has been found not far from Berytus. In inscriptions of the Roman age this god is called Balmacordes. His worship was introduced into Syria by the Phoenicians.

**BALMUK.** A saint (also known as Balne) worshipped by the Mehtars, the caste of sweepers and scavengers in India. According to R. V. Russell and R. B. Hira LAL, he is really the huntsman Vāmīk, the reputed author of the Rāmâyana, who in turn was originally a hunter called Ratnakār.

**BALOR.** A deity with an evil eye, one of the gods of the Irish Celts of the Fomorian cult.

**BAMCHARI.** A sub-division of the Hindu sect known as Saktas (q.v.). The Ramachari are left-handed Saktas, i.e., worshippers of Sakti, the female force in Nature, personified as a goddess. They are so called as distinguished from the right-handed Saktas and the extreme Saktas. — See J. C. Oman, B.T.M.L.

**BAMINO.** An Italian word, meaning literally “babe.” The term is used in art of the swaddled figure of the Infant Jesus. The figure, carved in wood, in the church of the Ara Coeli at Rome (Santissimo Bambino) is supposed to possess the power of miraculously healing the sick.

**BAMPTON LECTURES.** A Church of England course of Lectures on Divinity delivered at Oxford, and named after their founder, the Rev. John Bampton, Bampton was a Prebendary of Sallsbury Cathedral. He died in 1751, leaving a legacy of £120 per annum for the endowment of eight lectures. The lectures are delivered as sermons at Great St. Mary’s, and are afterwards published. The object of the lectures is “to confirm and establish the Christian faith, and to confute all heresies and schismatics, upon the divine authority of the Holy Scriptures, upon the authority of the writings of the primitive Fathers as to the faith and practice of the primitive Church, upon the divinity of our Lord and Saviour Jesus Christ, upon the divinity of the Holy Ghost, upon the articles of the Christian Faith as comprehended in the Apostles’ and Nicene Creeds."

**BAN.** In the Old Testament we often read of things or persons being put under a ban, that is to say, being devoted to Jehovah by destruction. The term use (hbrn. Greek àdvhaiya: Authorised Version “accursed thing”; Revised Version “devoted thing”) is derived from a common Semitic root. It is the root from which harem (a place consecrated or set apart) comes. Amongst the things devoted to Jehovah were: idols (Deuteronomy vii. 25), Canaanite cities (Deut. xx. 16-18), enemies (I. Samuel xv. v., cp. the Mosaic Stone I. 13, 7.), property (Mal. xxv. 13), and guilty persons (Joshua vii.). Sometimes the devoted thing seems to have been a kind of free-will offering or sacrifice to Jehovah. Leviticus xxvii. 28 says that “no devoted thing, that a man shall devote unto the Lord of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be ransomed: he shall surely be put to death.” Apparently the idea in such cases was to purchase by a vow the friendly aid of the deity. — See Exeget. Bibl.

**BANA.** A term used in Singhalese Buddhism. Bana is a recitation which, even though the hearer does not understand the words, is supposed to act as a charm, averting illnesses and exercising evil spirits. In connection with its use there is a custom called pirita (Pali pārito). Laymen are accustomed to hire monks to read bana day and night without interruption. The ceremony usually lasts seven days, and is performed in the preaching-hall of a monastery or in some other suitable building. “The monks relieve one another in such a way that no smallest pause occurs to break the charm. A Buddhist relic lies on the platform where the monk is reciting, and a sacred cord encircles the whole building, beginning at the place of recitation and leading back to it again, so that by its means the working of the incanta-
tium may be substantially held together. Besides the two monks who read the Sanada simultaneously, there are usually others assembled in the building, who murmur with them and keep hold of the cord which encircles the sacred area. The festival ends with a procession and a mythological performance, which is often the cause of lavish expenditure. Thus the word of the Buddha's doctrine is perverted into a magic formula. See H. Hackmann.

BANAT SU'AD. An Arabic poem in praise of Mohammed. See BURDA.

BANBURY MAN. A name given to Puritans in the sixteenth and seventeenth centuries.

BAND OF HOPE. A name given (1585) to children's Societies the members of which have promised to abstain from intoxicants. The name is due to Jabez Tunnicliffe, of Leeds. One of the chief leaders in the movement was Stephen Shirley.

BANDA. A defiled man, the principal deity of the Kharias, a primitive Kolarian tribe in India.

BANDANA. An annual festival, preliminary to marriage, among the Southals, a wild tribe of India. The unmarried men and women "indulge together in an indescribable orgie, at the end of which each man selects the woman he prefers" (Hopkins).

BANDE NOIRE. When the French Revolution was supposed to have rendered useless many such buildings as castles, monasteries, churches, chapels, abbeys, and similar structures were "made" for the purpose of purchasing them, pulling them down, and selling the materials.

BANDS, CLERICAL. A kind of neckcloth or collar formerly worn by clergy. They are mentioned as early as 1596 as part of the dress of the English clergy which was worn out of doors. They consist of two strips of linen which hang like a necklace. Barristers in England still wear something similar. Graduates at the Universities used to have them, and scholars at Christ's Hospital and Winchester School still have them. In the Church of England they have survived as part of the clerical Court dress. In France and Germany they are still worn. Their origin has been found in the broad collars generally worn in the Tudor period or in the ecclesiastical vestment known as the Amice (q.v.). See G. S. Tyack, *Historic Dress of the Clergy*, 1897.

BANGOR, USE OF. In the early days of the Church in Britain various places had liturgies of their own representing somewhat different modes of celebrating Mass. These were called "Uses" and Bangor was one of the places which had a use of its own.

BANGORIAN CONTROVERSY. A controversy in the Church of England (1717-1720) caused by a sermon preached by Dr. B. Hoadly (1676-1761), Bishop of Bangor, before King George I. on the text, "My kingdom is not of this world." In this sermon, which was published by Royal request, the Bishop laid stress on the fact that the Kingdom of God was spiritual and not temporal. Dr. Hoadly was censured by Convocation for denying the royal supremacy in ecclesiastical matters and for trying to subvert the discipline and government of the Church. The King, however, prorogued Convocation (1717). A great many pamphlets were written on one side or the other. See J. H. Blunt.

BANJARAS. An Indian caste of carriers and drivers of pack-hullocks, also known as Wanjaras, Lahhansas, or Mukeris. Their favourite deities are Banjar Devi, whose shrine in the forest is often a heap of stones; Mithu Bhütia, who was originally a freebooter; and Siva Bhütia, the great spirit to all women, who was wooed in vain by Māri Māta, the goddess of cholera. The Banjaras worship also their pack-cattle, practise witchcraft, and are said to offer human sacrifices. See R. V. Russell.

BANNERS. In the Roman Catholic Church banners are used in processions and services. Inside the church they are hung round or near the altar. "As the soldier in battle looks to the colours of his regiment, and while they float aloft, knows that the day may still be won, and is animated to do valiantly, so should Christians, as the Church by her banners seems to fix her gaze on that Cross of Christ which is the standard of their warfare, and be continually animated by the thought to fresh courage" (Addis and Arnold).

BANNIS. A solemn proclamation of intended marriage made in Christian churches or in licensed public chapels. The proclamation is now ordered by Act of Parliament. In 1215 it had been made a general ecclesiastical law by the Fourth Lateran Council. See Prot. Dict.; Cath. Dict.

BANSHEE. The banshee is a female sprite or fairy in Irish folklore. Originally every family would seem to have possessed a banshee of its own, that is to say, "the spirit of one of its ancestors who always appeared to announce by its weird warning the approaching decease of any member of the family" (W. G. Wood-Martin); but she came to be identified with one of the ancient goddesses and to be associated particularly with aristocratic families. Often, too, she is the ghost of someone who has suffered violence at the hands of a proscriitor of the family. W. G. Wood-Martin points out that the banshee resembles the guardian angel or saint of the Christian. She warned mortals of impending danger, and pointed out to them the right line of conduct to pursue. The mean of the wind in crevices of the rocks before a storm was supposed to be the wall of the banshee, and such strange noises (e.g., in old houses) were explained in the same way. See W. G. Wood-Martin.

RAPHOMET. A name associated with the Templars. It has been explained as a cabalistic formation, an abbreviation, written backwards, of "templi omnium hominum pacis abbas," which means "abbot (or father) of the temple of peace of all men." An earlier explanation, however, is that the word is a corruption of Mahomet, and that the Templars venerated the prophet. Whatever Raphomet was, it seems to have been represented or symbolized by a small two-headed human figure.

BAPTISM, CHRISTIAN. A word formed from a Greek root meaning "to dip," and used as a special designation of one of the rites of the Christian Church. The practice seems to have been suggested by the Jews, who removed ceremonial uncleanness by bathing the body in water and required Gentiles to be baptised on becoming Jewish proselytes. But the rite, it is claimed, assumed a new significance. Whereas Jewish baptism was thought of only as a means of getting rid of ceremonial uncleanness, Christian baptism was regarded as "a baptism of repentance for the remission of sins." Jesus allowed himself to be baptised by John the Baptist. He did not himself baptise, however, and it has been questioned whether he himself instituted the rite. True, he is represented as having done so. In Matthew xxviii. 19, he is represented as saying to his apostles when he appeared to them after his crucifixion: "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost." In Mark xvi. 16 we are told that he said: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." But there is evidence that the passage in Matthew's Gospel has been edited, and that the passage in Mark's Gospel belongs to the last twelve verses which are widely recognised now to be a later addition. At any rate, the Christian community adopted the rite at
with Christ, the head of his Church; he receives a white garment, and a burning light in his hands, symbols of innocence and of the light of faith and charity" (Addis and Arnold). In the Church of England there are three forms of Service: one for the public baptism of infants, a second for the private baptism of children in houses, and a third for the baptism of those of riper years. In the public baptism of infants, the priest requests the sponsors to name the child, and then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discourse and warily, saying, the formula of baptism. "If they certify that the child is weak, it shall suffice to pour water upon it." In practice, when a child is weak or not, the latter method is now generally followed. After this the priest shall make a cross upon the child's forehead; saying: "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross," etc. In the baptism of those of riper years, the priest requests the godfather and godmother to name the person to be baptized, and then shall dip him in the water, or pour water upon him." The controversies about baptism which have arisen from time to time are dealt with under separate headings. Cp. ABLUTIONS. See ENSCEL. BIBL; CATH. DICT.; PROT. DICT.; LOUIS DUCHESNE, HIST.; CHAMBERS' ENCYCL.

BAPTISM OF BLOOD. A baptism of blood seems to have figure in the worship of Attis (æ.d.). The worshipper stood in a pit while the blood of a bull which had been stabbed to death poured through a grating above his head. In this baptism he was born again to eternal life, and for a time he was dieted as a new-born child. The ancient Greeks purged a manslayer by smearing him with pig's blood, the idea perhaps being that the blood is accepted by the offended spirit "as a substitute for the blood of the guilty person" (J. G. Frazer, Adonis Attis Osiris, 1906). Sometimes a child receives a baptism of blood (e.g., among the Gipsies of northern Hungary), the object being "to unite the child in the closest bond with the person whose blood is shed." See further E. S. Hart-land, PERSONS, 1894-1896.

BAPTISTERY. The name of a place or building specially set apart for the performance of Christian baptism. In ancient times it was a separate building attached to cathedral churches. The baptistery was circular or polygonal with a bath in the middle, which in the West was often a large cistern. There is a specimen at Ravenna in Italy belonging to about A.D. 420. The baptistery is now only a name for part of a church. "According to the Roman Rituale, it should be railed off, it should have a gate fastened by a lock, and be adorned, if possible, with a picture of Christ's baptism by St. John" (Addis and Arnold). See W. R. W. Stephens, Common Prayer, 1901.

BAPTISTS. A large body of Christians who object to infant baptism, and claim that, in the light of Scripture and of the origin of Christ's name, baptism is efficacious only when persons are baptized by immersion at an age at which they are able fully to understand the meaning of the rite. Baptism is a new birth ("Except a man be born again, he cannot see the kingdom of God") of which the recipient must be fully conscious, having been taught the truths of Christianity. Appeal is made to Romans vi. 4: "We were buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, even so we also might walk in newness of life"; and Colossians iii. 3: "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." The Baptists do not care to be identified with the Anabaptists of the sixteenth century, whose principles were certainly in some
respects very different. Apparently they claim a kind of apostolic succession for their practices. Some of their principles, however, they find represented among such sects as the Cathari and Albigenses of the Middle Ages. In the twelfth century there were numbers of baptists among the Waldenses. Two leading opponents of infant baptism, Peter de la Rive of Brescia and Henry of Lausanne, were condemned by the Lateran Council in 1139. Arnold of Brescia and Henry of Lausanne gathered around them many followers and organised a kind of Baptist Church at Toulouse in the south of France. Their followers were called Petrobrusians or Henricians. Coming down to later times, a connection is suggested with the Mennonites ("Dutch Baptists") of the sixteenth century, and more especially with the Brownists (q.v.) of the early part of the seventeenth century. A Baptist Church is said indeed to have existed in England in 1417. At any rate, we are told that "there were certainly Baptist 'churches' in England as early as 1589, and there could scarcely have been several organised communities without the corresponding opinions having been held by individuals and some churches established for years previous to this date" (H. S. Skeats and C. S. Miall). But Robert Browne and his successors seem to have been the founders of new denominations. Henry Jacob (1563-1594) is said to have changed the name "Baptists" into "Independents," and in 1616 to have established at Blackfriars, London, a community which claimed to be "The First Independent or Congregational Church in England." As far as this particular claim is concerned, "it is now clearly established that an Independent church, of which Richard Fitz was pastor, existed in 1563" (Skeats and Miall). But the importance of Henry Jacob's church remains. In course of time certain members of this congregation, having convinced themselves that baptism ought not to be administered to infants, separated, and in 1623 established a distinct church of which the minister was John Spilsbury. In 1639 there was another congregation which met in Crutched Friars. In the same year Roger Williams (1604-1683) founded the first Baptist Church in North America at Providence. The spread of the movement in England after this was so rapid that in 1648 there are believed to have been forty-six congregations in and around London. In the reigns of Henry VIII. and of Elizabeth, the Baptists were numerous and important enough to attract the notice of the authorities and to suffer persecution. Since the reign of William III., in which they obtained a full measure of religious liberty, their progress has been unchecked. In 1608 there were 424,008 members of the Baptist Union (formed in 1593) in the British Isles; and in the United States the members numbered over 6,000,000. The Baptists have excellent colleges, and send their missionaries to India, Ceylon, China, Palestine, the West Indies, Africa, Brittany, and Italy. Their church-government is congregational. The body has a number of subdivisions. There are: General Baptists or Arminian Baptists (American Free-will Baptists) who believe that Christ died to save all men; and Particular Baptists who believe that he died to save only an elect number of persons. There are also Free-will Baptists, Old School Baptists, Six-principle Baptists, Seventh-day Baptists, So-Baptists, Scottish Baptists, Tunkers, Campbellites, and Hard-Shell Baptists. See John Hunt; J. H. Blunt; Prot. Dict.; Chambers' Encyc.; the D.N.B.

BARAITHA. A name given to additions to the Jewish Mishnah (q.v.). The term means literally "external," and its use corresponds to some extent with that of the term "apocrypha." The Baraithas are Tannaitic traditions (see TANNAIM) which have not been incorporated in the Mishnah. See W. O. E. Oesterley and G. H. Box.

BARASHNOM OF NINE NIGHTS. A Parsee ceremony of purification, practised mostly by priests and lasting nine nights. The ceremony is described in the Vendidad (Pargyād Ix). "The person who has to undergo the ceremony must drink the urine of a cow, sit on stones within the compass of certain magic circles, and while mourning for the dead he must wash his body with the cow's urine, then rub it with sand, and lastly wash it with water. This custom has descended from the most ancient times, when a purifying and healing influence was ascribed to the urine proceeding from so sacred an animal as the cow was to the ancient Aryans" (Haag). See Martin Haag.

BARBELIOTES. The Gnostic sect in Iberia referred to by Irenæus, Augustine, and Epiphanius. It was named after Barbelo or Barbela, a name which was perhaps framed out of two Hebrew words, bar baalā, "son of the Lady," or bar baal, "son of the Lord." The Barbeliotes claimed that Barbelo was the son of the Father by a mother named Jaldaboath or Sanaoth. From him came Light who was anointed by the Father and became Christ. The sect received the name Borborians from the Greek word borboros, "filth" or "mud," probably on account of some of their secret practices. See J. H. Blunt.

BARCELONA, TREATY OF. A treaty made between Charles V. and Pope Clement VII. in 1529. The Emperor consented to receive his crown from the Pope's hands at Rome, and undertook as far as possible to prevent the reformed religion from spreading.

BARDESANISTS. The followers of Bardesanes (A.D. 154-222), a Syrian, who was born at Edessa in Mesopotamia. It has been thought that he was the tutor of Clement of Alexandria. He was the "last of the Gnostics," but developed a system of his own. He tried to explain the origin of evil by assuming two supreme principles, the one good, the other evil, which are coequal. He asserted that the body of Christ was not real, but celestial, and he would not accept the doctrine of the resurrection of the body. He wrote many hymns which proved a successful means of spreading his teaching. See A. Higgenfeld, Bardeanes, 1864.

BAREFOOTED FRIARS. There has been no distinct order of friars who have made it a practice to go barefoot; but a certain number of mendicant friars belonging to various orders (e.g., Carmelites, Franciscans) have done so.

BARLAAMITES. The followers of Barlaam, a Calabrian abbot. He was an opponent of the Hesychasts, and was among the monks of Mount Athos, who believed that by bringing the body into a state of perfect repose and fixing their gaze steadily on their own navel, they were able to cultivate the "inner light." Barlaam called them "ophalospechii," and accused them of believing in two Gods, a God invisible, and a God visible. A Council held at Constantinople A.D. 1346 supported the Hesychasts and condemned Barlaam.

BAR-MITZVAH. Literally "Son of the Commandment," a Jewish designation given to a boy when he reaches his religious maturity, i.e., when he is thirteen years of age. From this time he has to observe the whole Law. The occasion is marked by a special ceremony in the Synagogue at which the boy is called upon to read aloud or chant a portion of the Law, and by a festival in the home. See W. O. E. Oesterley and G. H. Box.

BARNABAS, EPISTLE OF. See APOSTOLIC FATHER.

BARNABITES. The popular designation of the "Regular Clerks of the Congregation of St. Paul." They are called Barnabites because in the sixteenth century
they preached in a church of St. Barnabas in Milan. The order was founded by St. Antonio Maria Zacaria (in particular), Bartolomeo Ferrari, and Giacomo Antonio Morigna, and the foundation was sanctioned by Clement VII. in 1533. In 1579 St. Charles Borromeo, Archbishop of Milan, examined their constitutions, and finally approved and confirmed them. The Barnabites are a body of secular clergy who live in the world but devote their lives to the work of caring for the sick, instructing the young, preaching repentance, and sanctifying themselves. “Besides the three usual vows they take a fourth, never to seek any office or ecclesiastical dignity, and to accept no post outside of their order without the permission of the Pope. The habit is merely the black cassock worn by secular priests in Lombardy at the time of their foundation” (Addis and Arnold). They have now about twenty colleges in Italy, Austria, and France, their chief establishment being at Rome, where their General resides.

BARIWOSTS. The followers of Henry Barrow (d. 1563). See BROWNSTS.

BARSANTIS. An offshoot of the Apechali (q.v.) in the second half of the fifth century A.D. They are said to have been arranged by Barbas, and have been identified with the Semudalites.

BARSANTIPHITES. An offshoot of the Apechali (q.v.) at the end of the fifth century A.D. They took their name from one Barsanuphis.

BARSOM. In the Old Testament there is a reference (Ezekiel vii. 16, 17) to a practice of holding twigs towards the face in worship. The prophet reproves some of the Jews for doing this as well as for worshipping the sun. The Parsees have such a custom, and the bundle of twigs which they use is called Barson. In Yasna liii. of the Zend-avesta the angel Sraoshah (Srosh) is worshipped as “he who of Ahuramazda’s creatures first worshipped Ahuramazda by means of arranging the sacred twigs (Barson)” and as “he who first arranged the bundle of sacred twigs (Barson), that with three, that with five, that with seven, and that with nine stalks, those which were as long as to go up to the knees, and those which went as far as the middle of the breast (he arranged) to worship, to praise, to satisfy, and to extoll the archangels.” In one form of the ceremony with this bundle of sacred twigs, the twigs had to be arranged in a certain prescribed order while portions of a sacred book were being chanted. Thin metal wires are now generally used instead of twigs. See Martin Hang.

BARTHOLOMEW, MASSACRE OF ST. The name given to the well-known massacre of the Huguenots, because it took place on St. Bartholomew’s Day, the 24th of August. Catharine de Medicis, regent of France, planned that the Huguenots in Paris should be fallen upon and slaughtered on St. Bartholomew’s Day, 1572. The signal was given by the ringing of a bell in the tower of the royal palace, and it is calculated that the number of persons who were killed exceeded 4,000. The provinces followed the example of Paris, continuing the slaughter for some weeks.

BARULI. A branch of the Albanenses in the twelfth century A.D. They maintained that Christ took a celestial kind of body and was not truly incarnate.

BASILIIANS. A monastic order founded by St. Basil (d. 379), Bishop of Caesarea in Cappadocia. His mother Emelia and his sister Macrina had already founded monasteries in a desert region of Pontus when Basil, on his return from a visit to monasteries in Egypt, Palestine and Mesopotamia, established a monastery of his own. Of his two rules, the Great and the Little, the Great comprised fifty-five articles, the Little three hundred and thirteen. These monastic rules now prevail in the Greek Church. St. Benedict himself seems to have taken hints from them. The Basilians have flourished in Southern Italy, Spain, Russia, Austrian Poland and Hungary. There is now a Basilian establishment at Plymouth, the College of St. Mary Immaculate. In Austria and Hungary these monks are called Ruthenians. See Cath. Dict.

BASILICA. A name applied to Christian churches about the beginning of the fourth century. In Rome before the time of Constantine the Christians seem to have used as places of worship private basilicas of Roman palaces and sepulchral buildings (sometimes catacombs). In the age of Constantine they built basilicas of their own with distinctive features. In Syria many Christian basilicas have been unearthed in recent years, dating from the fourth century. The earliest of these are not characterised by distinctive features. “It is often only by the inscriptions that certain basilicas can be known as churches, since these are made in exact imitation of the public buildings of the Romans of the previous period” (Camden M. Cobern). “Between the fourth and fifth centuries there was some development so that strange styles of capitals and a new and rich Christian symbolism was seen. In the beginning of the fifth century classic models of ornamentation are less and less used. The churches of this era, instead of the nine arches on either side of the nave as in the fourth century, now have seven and sometimes five arches, and the central nave becomes much wider and the apse arch much broader, while bands of chain and basket work ornament the mouldings. The churches are large and magnificent, often having splendid baptistries in connection with them, and vast naves for the accommodation of pilgrims; they often stand inside of strong forts, whose towers occasionally, as at Kasril-Benat, rise to six stories in height.” The sixth century “saw the elaboration and perfection of all the architectural motifs that had been initiated and developed in the two centuries preceding.” To this century belongs the church of St. Simeon Stylites at Kallat Siman, described by H. C. Butler as the “most magnificent ruin of early Christian architecture in the world.” One church, dated A.D. 582, “very nearly anticipates by 500 years the Lombard and French Romanesque system, which has vaults constructed above the nave and side aisles.” Cobern’s account is based on Howard Crosby Butler’s Ancient Architecture in Syria, 1910. See also the Cath. Dict.

BASILIDIANS. The followers of Basilides (d. about A.D. 139), one of the earliest of the great Alexandrian Gnostics (see GNOSTICS). He seems to have spent some time in Syria. Menander was one of his teachers. According to his own account, these also included St. Matthias and one Gloria (otherwise unknown), who is supposed to have been associated closely with St. Peter. Baslidides recognised one Supreme Being or First Cause, and called Him Abraxas. The letters of this name are supposed to give the number 355, like the name of the Persian sun-god Mithras. Abraxas has been explained as a Coptic word meaning “Hallowed by the Name.” Baslidides taught that from Abraxas sprang the Understanding or Nous, from the Understanding the Word or Logos, from the Word Providence, from Providence Power, from Power Wisdom, from Wisdom Righteousness, from Righteousness Peace. From these again sprang the higher angels, principalities, and powers, and from these the lower angels. The God of the Jews was only one of those angels of the lowest kind created by Abraxas. Christ the Son (Nous) of the Supreme Being, was sent down to bring to man, who had become corrupt, heavenly knowledge. He joined himself to the man Jesus, and it was this man, not the
Christ, who was crucified. Regarding matter as evil, Basileides did not believe in the resurrection of the body. But he believed in a kind of metempsychosis and transmigration of souls preceding the resurrection of the body. Saints and martyrs, he held, suffered because they had sinned in a previous stage of existence. Everyone had to atone for his sins in this way, by living again in a different body. But in some people faith and godliness, are inborn. The Holy Spirit descended upon Jesus at His baptism, and left him before his death. Basileides wrote some Commentaries. He did not recognize the Old Testament as authoritative, and repudiated the Epistle to the Hebrews and the Epistles of Timothy and Titus. His followers seem to have developed and corrupted his teaching. See J. H. Blunt, and the literature under Gnosticism.

Basle, Confession of. One of the most important of the Protestant confessions of faith drawn up in the sixteenth century (A.D. 1532-33). The Confession of Augsburg being considered still too Catholic, the Confession of Basle was framed by Protestant ministers of Basle to repair these defects. It was reconstituted (A.D. 1536) by Bucer, Capito, and the theologians of Wurtemberg, renamed the Helvetian Confession, and accepted for all the Swiss churches at the Synod of Meyden. Another revision, made by Bullinger and published in Latin soon after 1560, was subscribed by all the Protestant Evangelical communities, having been first accepted by the magistrates of Mulhausen. Thus arose the name Mulhasnian Confession. It was accepted by all the ministers of the Church of Christ in Switzerland as a testimony to all the faithful that they remain in the unity of the true and ancient Church of Christ, teaching no new or erroneous doctrines, and having no connection with any sects or heresies; a fact of which all pious persons are invited to assure themselves by its perusal (Preface). The Confession was accepted also by all the Reformed non-Lutheran communities in France and Flanders. See J. H. Blunt.

Basle, Council of. In accordance with decrees of the Council of Constance (A.D. 1414-1418) which recommended the convening of a general council every five years, Pope Martin V. summoned one to meet at Pavia in 1423. Difficulties having arisen with regard to this plan, the place was altered to Basle, and the date to July, 1431. Cardinal Julian Cesarini was nominated as papal legate and president. Many French and German bishops assembled at Basle; but in the meantime, Martin V. having died and his successor Pope Eugenius IV. having decided that there were objections to the suitability of Basle, the place of meeting was altered to Bologna. The bishops assembled at Basle under Cesarini opposed the transfer, and continued. The representatives from France and Germany had been joined by a few from Italy, Spain and England. In 1432 the Pope sent a delegate, Cardinal Bishop of Cervia, to confer with them, and in 1433 delegated other legates to be present, who were not well received. The next year a letter from the Pope seemed to have arranged matters, and the papal legates were admitted. In June 1435, however, the Council passed a decree for the reform of the Roman Chancery which the Pope would not assent. A difference now arose among the members of the Council themselves on the question of removing the Council to Avignon or Ferrara, the majority deciding in favour of Avignon. The Pope, however, in October, 1437, formally transferred the Council to Ferrara. In May, 1439 those who remained at Basle under the Cardinal of Arles proceeded to depose Eugenius and to elect in his place Amadeus of Savoy, who became known as Felix V. He died, and the Council of Basle, now at Lausanne, recognised Nicholas V. See Cath. Dict.

Basmotheans. A sect referred to in the Apostolic Constitutions (vi. 6), persons who deny Providence, and say that the world is made by spontaneous motion, and take away the immortality of the soul. The name seems to be a variation or corruption of Mashothneans.

Bassinam. A kind of ornament which plays a part in one of the ceremonies of a Hindu marriage. The ornament, decked with gold leaf or gold paper, and entwined with flowers, is placed on the foreheads of husband and wife, as a protection against the evil eye of ill-disposed persons. See J. A. Dubois and H. K. Beauclerk, Zoroastrianism.

Bast. The name of a goddess in the early religion of the ancient Egyptians. The Greek name is Bubastis. Bast delighted in music and dancing, and is commonly represented as holding in her hand the sistrum used by dancing-women, and on her arm a basket. As regards form, she is represented with the head of a cat. When later (c. 650 B.C.) Bubastis in the Delta became the capital of the Libyan ruler Sheshonk, Bast was made the official deity of his kingdom. A great festival was held in the town, a feature of which was the dancing and the playing of castanets. Erman reproduces a figure of Bast in the Berlin Museum in which she appears with a human head, but may be recognized by the basket on her right arm and by two cats which she holds in each hand. See A. Erman, Cat. ROY. Literally "daughter of a voice," a term occurring in Hebrew religion. It is a divine or heavenly voice, and, though the ordinary word for voice (kōl) is sometimes used alone in the same sense, it was called "daughter of a voice" for the sake of distinction. It was not thought of as an echo, but as a real voice which could be distinctly heard, though the author could not be seen. Sometimes it would roar like a lion, at other times murmur like a dove. A distinction is often made between the Bath-kol and the Holy Spirit. The Holy Spirit entered into a close relationship with the prophets and possessed them. The Bath-kol was something external. They could not possess it. The idea of the Bath-kol was no doubt suggested by certain psychological phenomena which are not uncommon even at the present day. Compare the experience of Saint Augustine (William James, Varieties of Religious Experience, 1906, p. 171). See the Jewish Encyc., it., 1902; and cp. W. O. E. Oesterley, Zoroastrianism.

Bau. The name of a goddess in the early religion of Babylonia (referred to before 2300 B.C.). A ruler of Lagash who added her name to his own and called himself Ur-Bau, built her a temple at Urzazaga ("brilliant town"). She was the consort of Nin-girsu, the god of Girsu, another district of Lagash, and on New Year's Day, Zag-muk, called the Festival of Bau, bridegrooms were accustomed to offer presents to their chosen ones. There does not seem to be any connection between Bau and the Hebrew Bohu. Old inscriptions speak of her as the chief daughter of Anu (q.v.), the god of heaven. In incantation texts she is the great mother, the begetter and also the healer of mankind, in other words, the goddess of abundance and fertility. In processions the deities were carried in ships, and Bau's ship bore the name "the ship of the brilliant offspring." See Morris Jastrow, Rel. An ancient Irish deity, the goddess of war. The name signifies rage, fury, or violence, and "ultimately came to be applied to a witch, fairy, or goddess, represented by the scolds-crow or royston-crow." (W. G. Wood-Martin). Bau is represented in Irish tales of war and battle as a scald-crow screaming in anticipation of widespread carnage. In the South of Ireland it is said that the term is applied now to a scolding woman or virago.
BAXTERIANS. The followers of Richard Baxter (1615-1691). Baxter was the son of a well-to-do person, but his father being a gambler, the early years of his life were spent with his grandfather. He was mainly self-educated. In 1638, after trying a court-life, he was ordained and was appointed Head-master of a school at Dudley. He soon left this post to take up ministerial work. On the outbreak of the civil war in 1642 he sided with the Parliament, and retired to Coventry, where he became chaplain to the garrison. He afterwards acted as chaplain to Colonel Whalley's regiment, and was present at several sieges. Then, his health failing, he left the army, and quietly awaited his end. Meanwhile, he began to write his book "The Saints' Everlasting Rest" (published in 1650). He had formerly been preacher at Kidderminster (1641). His old parishioners now invited him to return, which he did. In 1650 he went to London and became one of the King's chaplains. Here he took an important part in preparing the "Reformed Liturgy." When the Act of Uniformity was passed, he left the Church of England (1662). In 1663 he went to live at Acton, and was occupied with literary work there until 1672, when the Act of Indulgence gave him an opportunity of returning to London. In 1685 he was brought before the brutal Judge Jeffreys and charged with libelling the Church in his "Paraphrase of the New Testament," and condemned, thence and imprisoned for nearly eighteen months. He died on the 8th of December, 1691. Baxter was remarkably catholic and tolerant for his period. He was viewed in one quarter as an Armenian, and in another as a Calvinist. See the Reliquiae Baxterianae, 1696; John Hunt; the D.N.B.

BAYAN, THE. The sacred book or Bible of Babism (q.v.), the most important of the works written by Mirza Ali Mohammad.

BEADS. In the Roman Catholic Church, beads made of glass or other substances are used by worshippers to help them to remember a set number of prayers. A string of these beads is called a Rosary.

BEARD. We learn from the Old Testament that amongst the Hebrews the beard was shaved as a sign of mourning (Isaiah xx. 2; Jeremiah xii. 5, xlviii. 37). The Arabs touch the beard, or swear by it, as a token of good faith (Doughty, Arabia Deserta i. 250). The Hebrew priests were forbidden to shave off "the corner of their beard" (Leviticus xxii. 5, but Egyptian priests were accustomed to shave. On the other hand, the Egyptian god is represented as wearing a long beard. See Encycl. Bibl.

BECKMANITES. A religious sect founded by Mrs. Dora Beckman (d. 1883), of Alpena, Michigan. She claimed that in her person Christ was incarnate and had become "the bride of the Church."

BEDS, SACRED. It has been pointed out by Professor Elliot Smith (Mi.) that it is a familiar scene in ancient Egyptian pictures to find the mummy borne upon a bed, and that in a proto-dynastic cemetery, on a site excavated by Flinders Petrie at Barkhan, corpses have been found lying upon beds. It may well be assumed that such beds, or some of them, came to be regarded as sacred. In the sanctuary of Men, the chief god of Antioch in Pisidia, Sir William Ramsay in his excavations found "three of the feet of the 'holy bed' used for the mystic marriage ceremony between the god and his goddess—in which service, according to immemorial tradition, Anatolian ladies, even those of highest rank, were expected to take part.\" (Cohen.) In Ireland, as noted by W. G. Wood-Martin, there are a number of sacred spots known as Saints' Beds or Priests' Beds, to which devout persons, especially women, used to resort. St. Molaise's bed is near his house in the Island of Devenish. It is "a stone trough (coffin) sunk level with the surface of the ground, six feet in length and fifteen inches wide, in which people lie down and repeat some prayers, in hope of relief from any pangs with which they may be affected.\" According to Lady Wilde, there is a stone receptacle called "The Bed of the Holy Ghost" in one of the wild desolate stands of the Western coast of Ireland. If one passed a night in it, it would heal all diseases, and to a woman would bring the blessing of children. In a depression or cavity of a slab of rock on Inishmore, now called Chruch Island, in Longh Gill, county Sligo, was a bed called "Our Lady's Bed.\" Women who desired children lay in it, turned thrice round, and repeated certain prayers. It is said that to "St. Patrick's Bed\" on Croagh Patrick only barren women resorted. Here, after going round the bed seven times, they lay in it and turned round seven times.

BEDAWIYEH. An order of Dervishes, founded by Ahmed el-Bedawy (d. 1276). The Bedawiyeh, according to F. J. Bliss, follow ecstatic principles similar to those of the mother order, the Qadiriye (q.v.).

BEDIKATHE CHAMETS. Literally "the search for leaven," a Jewish ceremony on the evening of the 13th day of Passover, in preparation for the celebration of the Passover, the menorah of a house is searched for a trace of leaven in order to remove or destroy it. See the Jewish Encycl.: W. O. E. Oesterley and G. H. Box.

BEELZEBUB. A name occurring in the New Testament (Matthew xv. 23, xlii. 24, 27, Mark iii. 22, Luke xi. 15, 18 f.). This is the reading of the Authorised and Revised Versions; but the margin of the Revised Version, following a better attested Greek reading (Beelzebuch), was "Beelzebul," Beelzebul is the Aramaic form of Bealzabub, "lord of the mansion," which was altered in contempt to Baalzebub, "lord of flies" (Aramaic form, Beelzebub). The Jews of New Testament times seem to have interpreted "lord of the mansion" as "king of the nether world." When Jesus healed one possessed with a devil, the Pharisees are said to have remarked: "This man does not cast out devils, but by Beelzebul, the prince of the devils (Matthew xii. 24). An older view (Lightfoot) was that Beelzebub was intended by the Pharisees to be understood "lord of dung," zebul being equivalent to the Hebrew word zebel, "dung." See Encycl. Bibl.

BEENA-MARRIAGE. A form of marriage which seems to have been common among the Semites in the period before the tribes separated. Robertson Smith brings forward evidence to show that "there was a well-established custom of marriage in Arabia in which the woman remained with her kin and chose and dismissed her partner at will, the children belonging to the mother's kin and growing up under their protection." J. F. McLennan has given the name beena marriages to marriages of this kind, because in Ceylon "unions in which the husband goes to settle in his wife's village" are so called. Robertson Smith accepts the term as applied to "regulated unions which really deserve the name of marriage.\" In the beena system of marriage it was the woman who was given to receive her husband in her own tent; and a trace of this custom is found in Arabic, Syriac and Hebrew linguistic usage when the husband is said to "go in" (to the tent) to the bride (see Genesis xxxviii. 8; Deuteronomy xxv. 13; Judges xv. 1), whereas, as a matter of fact, the bride was brought in to the husband. There are other traces of beena-marriage or matriarchy in the Old Testament (e.g., Genesis xiv. 67; cp. the feminine tribal names: Keturah, Leah, Bilhah, Zilpah). In the case of Samson's marriage (Judges xiv.) the wife continued to belong to her own tribe. Cp. BAAL-
MARRIAGE. See W. Robertson Smith, Kinship; the Encycl. Bibl., s.v. "Kinship."

BEES. The custom of "telling the bees" has been observed in this country. In Germany, on the death of the master or mistress of a house, it has been the practice to give the message to every bee-hive in the garden and to every bee in the stall. In addition to this, "every sack of corn must be touched and everything in the house shaken, that they may know the master is gone." See E. B. Tylor, P.C.

BEEF. The Egyptian god Râ is sometimes represented as a glittering beetle, and the beetle was the special emblem of the god Khepera. The scarabaeus or model of a beetle was one of the most popular talismans. According to the River Chaco Indians, the universe was created by a gigantic beetle.

BEFANA. An Italian word, a corruption of Epiphania, Epiphany. Befana is a figure in Italian folklore. She is a female spirit or fairy who is supposed to visit children on Twelfth Night and to put presents in the stockings which they have hung up before the fire. But she metes out punishment as well as reward. If a child has been naughty, she fills the stocking with cinders and ashes. The custom on Twelfth Night for a procession to pass through the streets carrying a figure called the Befana.

BEGGING HERMITS. See AUGUSTINIANs.

BEHARDS. Associations of laymen modelled on those of the Béguines (q.v.). They are first heard of in the early part of the thirteenth century in Germany, the Netherlands, and the South of France. Later they became known in France as "bons garçons" or "bon puer," and as "bons valets" or "bon valet." They became vagrants and mendicants, and quickly degenerated. Having allied themselves with the Frati
celli and the Brethren and Sisters of the Free Spirit, and having given themselves up to Antinomianism, severe measures were taken against them. Called upon to suffer persecution after 1367, many of them preferred to join the third orders of the Mendicant Fraternities. They were suppressed by Pope Innocent X, in 1650. See J. H. Blunt: Cath. Dict.

BEINO. Beguni or "the Runners" is another name for the Stramkii (q.v.), a Russian sect.

BÉGUINES. A Roman Catholic sisterhood. The founder is supposed to have been St. Begga (A.D. 700) or (more likely) Lambert le Bégues or le Bèthe who about the year 1184 established in Liége an institution for pious widows and single women. These women lived under a superior in a twofold manner, forming a number of monastic and of conventual establishments. A chapel, a hospital, etc. The establishment was called a Béguinage or a Beguinage.

The only vow which they took was one of obedience and chastity while they remained in the Béguinage. They were free to leave when they liked. They devoted themselves to good works, including education. In the twelfth and thirteenth centuries they were active in France, Germany, and the Netherlands. In the fourteenth century many of them became associated with the Franciscans. In France they were ordered to join the Franciscan convent of St. Francis at Peres, and then they were dissolved. They were in a little town within a town, like the Franciscan convents of Halle. They were called "Béguin-ehauser" in Germany, but these are alms-houses and have ceased to be real Béguinages. See Cath. Dict.; J. H. Blunt: Chambers' Encycl.

BEHOMOTH. An animal referred to in the Old Testament (Job xi. 15-24). The term is the plural form of a Hebrew word which is common in the singular in the sense of "cattle." It seems to be an intensive plural meaning "colossal beast." The margin of the Revised Version gives "hippopotamus." This seems to be based on a supposed connection with an Egyptian word (p-ches
mâw), but it is doubtful whether there was such a word. Prof. T. K. Cheyne regards Behemoth as a mythological monster, lord of the dry land, the other monster referred to in Job (xili.), Leviathan, being lord of the ocean. He thinks that the Hebrew notion of Behemoth was borrowed from the Egyptians, that of Leviathan from the Egyptians. The two monsters are referred to again in two apocryphal passages (Enoch i. 7-9; 4 Esdras vi. 45-49). These passages of Enoch seem to lend strong support to the view that Leviathan is lord of the sea, and Behemoth lord of the dry land. See Encycl. Bibl.

BEHRENISTS. The followers of Jacob Behmen, Boehme, or Jöhm (1575-1624), a German theosophist and mystic, born in Altsalzb erg near Görlitz. Even as a boy, Boehme had strange religious experiences. Once he was for seven days surrounded with a divine light, and stood in the highest contemplation, and inthe kingdom of light. In 1604 he became a master-shoemaker in Görlitz. In 1616 he published his "Aurora, or the Morning Redness," having written it some years earlier.

This was the first of a number of books which brought him into conflict with the authorities. After a time he was summoned before the Elector of Saxony, and examined by six Doctors of Divinity. The court treated him favourably. On his return to Görlitz he died in 1624, after having gained many disciples. His works reveal a thorough knowledge of the Bible and a familiarity with the language of the mystico-philosophical alchemists of his time. His object was to explain the origin of things, the nature of God, and the existence of evil in the term of a mystical philosophy. He has been studied with much sympathy and appreciation in Germany, Holland, and England. John Fordage (1697-1781), rector of Brad
tfield, Berkshire, wrote a commentary on his works. Jane Leade (1623-1704), an enthusiastic disciple, founded a sect, the Philadelphists, for the study of his philosophy. William Law (1686-1761), author of the "Serious Call," translated his writings. Sir Isaac Newton (1642-1727) took a great interest in them. See the biography of Boehme by Paul Deussen (1897); J. H. Blunt.

BEHRAM. The name of one of the angels in the Zoroastrian religion. He was originally called Vereth
ragna, "killer of enemies." Behram is the giver of life; his function seems to vary in various forms of his worship (e.g., as a wind, a cow, a horse, a camel, a boa, a boar, a boy of fifteen, a warrior). Zarathushtra himself was one of his worshippers, and the angel rewarded him with strength of arm and general vigour of body. He was specially worshipped in a meal in which water was consecrated, the sacred twigs, Barsom (q.v.), were solemnly arranged, and an animal of reddish or yellowish colour was slain and cooked. No courteious, criminal, or opponent of the Zoroastrian religion was allowed to take part in it. See Martin Haug.

BEFOBA. One of the modern gods of the Hindus, an incarnation of the Supreme Triad (Brahma-Vishnu-Shiva). According to Sir Alfred C. Lyall, Kandoba, Vito
toba, Beiroba and Balâji are the four most popular gods in the province of Berar in Central India (Asiatic Studies). He thinks that not so very long ago they must have been nothing else than a mere fragment of the great supernatural system.

BEITULLAH. An Arabic expression meaning literally "the house of God." It is a name given to the temple of Mecca or the Great Mosque in which the Kaaba (q.v.) stands.

BEKIOROTH. The name of one of the Jewish
treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Belkhoroth is the fourth tractate of the fifth group, which is called Kodashim ("Holy Things").

BEL. The name of a Babylonian deity. He appears on the oldest monuments as En-lil, which means the "chief demon." He is "the lord of the lower world," the lower as compared with the upper or heavenly world. Becoming the great deity of Nippur, in course of time he "is released from the limitations due to his local origin and rises to the still higher dignity of a great power whose domain is the entire habitable universe" (M. Jastrow). He then became known as Bel, "the lord" par excellence, and was venerated in north and south alike. Nippur, however, remained his most important place of worship. It was called the "land of Bel." The great temple there called E-Kur or "mountain house" was continually repaired and added to by the kings of Nippur, each of whom wished to be known as "builder of the Temple of Bel at Nippur." Even the patron deity of the city of Babylon, Marduk, is sometimes honoured by having the name of Bel combined with his own. In the days of Khammurabi when Bel's powers were transferred to Marduk, the name was transferred as well. From about the twelfth century Marduk is referred to repeatedly as Bel. When Tiglath-pileser I. wishes to announce that he rebuilt a temple to Bel he adds the word "old" to avoid confusion. The honour bestowed upon Marduk is referred to in a "Marduk hymn" in the Babylonian story of Creation: "Because he created the heavens and formed the earth, 'Lord of Lands' father Bel called his name." Bel figures in the eleventh tablet of the Gilgamesh Epic as the rival of Ea (q.v.) and as wishing to destroy mankind. Bel is mentioned in the Bible in Isaiah xli. 1: "Bel has bowed down, Nebo has crouched" (Cheyne). See Morris Jastrow, Rel. of Babylonia and Assyria, 1898; H. Winckler, History of Babyl. and Ass., 1907.

BEL AND THE DRAGON. An apocryphal addition to the Book of Daniel in which the Greek, Latin and Douay Versions the fragment is actually included. See APOCRYPHA OF THE OLD TESTAMENT.

BELATUACDRUS. Belatuacdrus, "the brilliant in war," was one of the names given by the ancient Celts to the god of war, the deity corresponding to the Roman Mars. Belatuacdrus was held in high honour in ancient Britain. The name occurs in a number of inscriptions.

BELenus. One of the gods worshipped by the ancient Celts. The name is rather like that of the Phoenician term Baal and of the Babylonian god Bel; but it is doubtful whether there was any connection between them. Reimach declares that "the Celtic divinity Belenus (Apollo) had nothing in common with a Baal." Ausonius states that Belenus was held in reverence by the Druids (q.v.) as a sun-god. In any case the name Belenus survived in Belnus, a mythical king of Britain, and in the Baln who figures in the Mort D'Arthur. See Anwy; Squire, Myth.; Reimach, O.

BELFRIES. It has been held that the Irish round towers, which evidently once served a religious purpose, were watch-towers or belfries or both. Another suggestion is that they were pillars used for keeping alive the sacred fire of Bal. In this connection Sidney Heath points out that "the Irish colonists were worshippers of Bal, and that the constant recurrence of the word Bel in Irish place-names seems to indicate some connection with the early pagan settlements."

BELGIUM. CONFESSIO OF. A Confession drawn up in A.D. 1561 by Belgian Protestants, who previously had called themselves "Associates of the Conference of Augsburg." Published in French in A.D. 1562, after having been framed in the Walloon language by Guy de Bres, it was approved by the Synod of Flanders (A.D. 1579), and confirmed by the Synod of Dort (A.D. 1619) and at the Hague (A.D. 1651). See J. H. Blunt.

BELIARR. A name for Satan in some of the apocryphal books (Test of the Twelve Patriarchs; the Book of Jubilees; the Sibylline Oracles). BELL. A name for Satan in some of the apocryphal books (Test of the Twelve Patriarchs; the Book of Jubilees; the Sibylline Oracles). BELLIVERS. A name given to those who believed in the claims of Joanna Southcott (1750-1814), the prophetess of Exeter. She was the daughter of a farmer, and for some years was in domestic service. She began to make conversions in 1801. See the D.N.B.

BELIT. One of the deities in the old Babylonian pantheon. She is referred to as the sister of Tammuz (q.v.), which suggests that she was one of the deities of vegetation. Her consort is Alala, and the two deities both belonged to the court of Allatu (q.v.).

BELISAMA. Bellisama, one of the deities worshipped by the ancient Celts, corresponded to the Roman deity Minerva. The name means "the most warlike goddess." The British Celts regarded her as the tutelar deity of the River Ribble.

BELIT. One of the Babylonian deities, a goddess, mentioned in inscriptions prior to 2200 B.C. The name means "the lady" par excellence. Another form of it was Nin-Li. Belit is the "mistress of the lower world." She received the title Nin-khar-sag, "lady of the high or great mountain," that is to say, the mountain on which the gods were thought to dwell. When in the days of Khammurabi Bel became Marduk, Belit did not at the same time become Marduk's consort. But Belit did apparently come to be applied in its general sense of "mistress" to the consort of the chief god. Thus Tiglath-pileser I. speaks (c. 1140 B.C.) of Belit, "the lofty consort and beloved of Ashur"; and Nabopolassar, referring to the consort of Shamash at Sippur, speaks of "Belit of Sippar." As a general title, "mistress," the term is also applied to Ishtar (q.v.), Ashurbanipal.
Bell, Book, and Candle

apparently referring to her as "Beltá mati" or "the lady of the land." This would involve in course of time the transference of the qualities of Belt, the consort of Bel, to other consorts, just as the qualities of Bel were transferred to Marduk. From the names of the eight gates of Sargon's palace, it appears that Belt was a goddess of fortuné. See Morris Jastrow, Rel. BEL. BOOK, AND CANDLE. The expression has reference to a custom in the Roman Catholic Church. Since the eighth century, when a person has been condemned to suffer the greater excommunication, after the sentence has been read, a bell is rung, the book is closed, and a candle is put out.

BELLA PENN. See BURA PENN.

BELLONA. Two goddesses with this name were worshipped by the Romans. (1) One was the goddess of war, and seems to have been of Sabine origin. She is reputed to have been the sister or wife of Mars. The senate sometimes met in her temple in the Campus Martius. (2) The other goddess belonged originally to Comana in Cappadocia. Her worship was introduced among the Romans towards the beginning of the first century B.C. The priests and priestesses, who wore Cappadocian and Phrygian costume, adorned their arms and cloaks with a twinned-edged axe and prophesied to the sound of drums and trumpets. Similar practices elsewhere suggest that this was regarded as a means of renewing a blood covenant. Robertson Smith points out (R.S.) that in the account of the worship given by Tubillius the blood is sprinkled on the idol; and that according to the Church Fathers "those who shared in the rite drank one another's blood" (on this practice cp. BLOOD). See O. Sennert., Dict.

BELLONA R. See BELLONA.

BELLS. Bells have been used in religious worship from a remote period. They have been found among Buddhists and Brahmins and in the Shinto temples of the Sun goddess in Japan. Bells are mentioned in the English translation of the Bible, but the words so translated do not seem to denote bells in our sense of the word. The Mohammedans object to the use of bells. In front of the porch before the door of a temple dedicated to Siva (q.v.), Monier-Williams noticed three long rows of bells. Whenever a worshipper entered the shrine, he rang one of the bells. In the shrine itself "there was a constant ringing of small portable bells and clapping of hands, as if to draw the attention of the deity worshipped to the prayers muttered by his worshipper." In the Hindu ceremony called Paci'ciyatana one of the sacred objects of worship is a small bell. At the adoration of the bell, the worshipper says: "O bell, make a sound for the approach of the gods, and for the departure of the demons. Homage to the goddess Ghanjâ (bell). I offer perfumes, grains of rice, and flowers, in token of rendering all due homage to the bell." Among the Lamas of Tibet a bell forms part of the sorcerer's equipment (see L. A. Waddell). The bells already referred to were hand-bells. It is not known when exactly the large church-bells in Christian churches were introduced. It is possible that when in the early days of the Church basilicas or halls of justice were used as places of worship, the bells belonging to them were rung to call the people to divine worship. Paulinus, Bishop of Nola in Campania, however, is reputed to have introduced their use. In France they seem to have been used before the seventh century; and they were in use elsewhere in the ninth century (e.g., in the Greek Church). In Germany and Switzerland they came into use in the eleventh century. In the tenth century the custom arose of giving them names. In the eleventh century we begin to hear of "the baptism of a bell." This is a popular expression for the ceremony of consecration, which is still observed in the Roman Catholic Church. "The bishop washes the bell with blessed water, signs it with the oil of the sick outside, and with chrism inside, and lastly places under it the virgins with burning incense. He prays repeatedly that the sound of the bell may avail to summon the faithful, to exclude evil spirits, to drive away storms, and to terrify evil spirits." It is explained that "this power of course is due to the blessings and prayers of the Church, to no efficacy superstitionally attributed to the bell itself. Thus consecrated, bells become spiritual things, and cannot be rung without the consent of the ecclesiastical authorities" (Addis and Arnold). Small bells are also in use in the Roman Catholic Church. A bell is rung during Mass at the Sanctus and at the elevation of the Host. See Cath. Dict.; Chambers' Encyc.; Monier-Williams, Brahmanism.

BELTANE FIRES. The so-called Beltane Fires were lit in honour of the sun-god Bel on the three great Druid festivals on May-day Eve, Midsummer Eve, and All Hallow-e'en. The custom is said to have survived until recently in Ireland, Scotland, and Cornwall. It was christianised by the Church, which made the fires symbolic of the shining light of John the Baptist (John the Baptist's Day = Midsummer Day). See Sidney Heath.

BEMIDBAR RABB. Bemidbar "in the wilderness" is the Hebrew name for the Old Testament Book of Numbers. Bemidbar Rabbah is the name of the Rabbinic commentary (midrash) on this book contained in the Midrash Rabbah. The work is composite, the second part being largely derived from another Midrash, Midrash Tanchuma. It seems to belong to the twelfth century. See the Jewish Encyc.; W. O. E. Oesterley and G. H. Box.

BENDIDEIA. An Athenian festival in honour of BENDIS (q.v.).

BENDIS. A Thracian goddess of the moon. The Greeks identified her with Artemis, Hecate, and Persephone. A public festival was held in her honour at Athens, which was called Bendideia.

BENEDICT. One of the canticles in the Order for Morning Prayer in the Prayer-book of the Church of England. Shadrach, Meshach, and Abed-nego, who figure in the Book of Daniel, are supposed to have sung it in "the burning fiery furnace." It is included in the Old Testament Apocrypha under the title "The Song of the Three Holy Children." In the Septuagint translation of the Bible it is inserted in the third chapter of Daniel (between verses 23 and 24). It was in use in the time of Christ (A.D. 27-68) in the services of the Church.

BENEDICTINES. Orders of monks and nuns founded by St. Benedict (A.D. 480-543). Starting at Subiaco, near Rome, in A.D. 529, he removed his order to Monte Cassino, near Naples. While Benedict was still living, his disciple St. Maur founded a Benedictine monastery at Cluny, near Angers, in France. In Spain others were founded about A.D. 653, and St. Placid, another disciple of St. Benedict, introduced them into Sicily. St. Augustine, when he came on his mission to England, having been abbot of a Benedictine monastery at Rome, brought the rule of St. Benedict with him. The English Benedictines became great missionaries. St. Willibrord (658-739), born in Northumberland, worked among the Frisians and the Dutch. St. Boniface or Winfried (A.D. 680-755), born at Crediton in Devonshire, laboured amongst the Germans and earned the title of "the Apostle of Germany." The rule of St. Benedict binds a monk to remain permanently in a monastery: to endeavour to live the perfect life; to observe chastity; to celebrate daily the divine office at the canonical hours; to live simply and labour devotedly. As copyists, students, and
Benedictus, the Benedictines have done a great work. Their clothing has long been black, whence they have been called "black monks." They were required to abstain from meat. Persons who were quite young could be admitted to the order. They were then educated in a monastery. This gave rise to monastic schools.

The Venerable Bede or Beuda (b. about A.D. 673) is said to have entered the Benedictine abbey at Monkwearmouth when he was only seven years old. The order degenerated in course of time, but from time to time reformers arose such as Benedict of Aniane (A.D. 750-821), Peter the Venerable (b. A.D. 1094), Abbot of Cluny (1122), and St. Dunstan (A.D. 924-988). At a later date certain abuses led to the formation in France of the reformed congregation of St. Vanne (A.D. 1350) and of St. Maur (A.D. 1615). At the Revolution (A.D. 1792) the order was suppressed in France, but in the nineteenth century new foundations arose. In Germany, after being suppressed, the order has reappeared. At the Dissolution, the abbeys, priories, and nunneries were suppressed. The Benedictines, however, have reappeared in England also, and now have a number of houses. There is an English Benedictine monastery at Douai, and the Benedictines have done good work in Western Australia and New Zealand. There are also a number of abbeys in the United States. See Abbot Gasquet, Henry VIII. and the English Monasteries; Cath. Dict.

BENEDICTUS. The name of one of the canticles, the song of Zacharias (Luke i. 68-79), included in the Order for Morning Prayer in the Prayer-book of the Church of England. It is so called because the first word in the Latin version is "Benedictus." Formerly in the services known as the Canonical Hours (q.v.) it was sung at Lauds.

BENEDICT OF CLERGY. In Latin "privilegium clericale," originally the privilege allowed to clergy who were charged with felony (other than high treason or arson) of being tried only in ecclesiastical courts. Henry II. was anxious to abolish the privilege. So far from being abolished, however, in course of time it was extended, so that it was enjoyed not only by those who wore "habilum et tonsuram clericalem" but also by anyone who could read, except women and "bigami." It was afterwards extended to bigamists (1547), then even to Peers who were unable to read, and early in the eighteenth century to others who were unable to read and to women. But a statute of 1487 had already provided that the privilege could not be claimed by a layman more than once, and to insure this he must be burned with a hot iron. When the privilege was extended to women they had to be burned and to spend less than a year in prison. The "privilegium clericale" was finally abolished in 1827. See Prot. Dict.; Cath. Dict.

BENI-ISRAEL. Literally "sons of Israel," the designation of a community of persons of Jewish origin settled in Bombay and other parts of western India. They keep the Sabbath strictly, observe the great feasts, and are careful to abstain from such flesh or fish as is regarded as unclean. They seem to have called themselves Beni-Israel because the Mussalmans could not bear to hear the name Jews (Yehudim).

BENSHEE. Another form of the word Banshee (q.v.).

BENTHEIM CONFESSION, THE. A German Confession of Faith in twelve articles drawn up by the authority of the ruling Count, who is said to have been a convinced Presbyterian. It is still authoritative. "No Confession in the long series is less controversial and partisian, more simple and charitable." (William A. Curtis).

BERAKHOT. The title of one of the Jewish treatises or tractsates which reproduce the oral tradition or un-
written law as developed by the second century A.D., and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractsates of the Mishnah are divided into six groups or orders (sedairim). Berakah is the first tractate of the first group, which is called Zera'im ("Seeds").

BERCITA. Another form of the name Perchta (q.v.).

BEREANS. A name taken by the disciples of John Barclay (1734-1798). The name is supposed to have been suggested by Acts xvii. 11, where the people of Berea are said to have "received the word with all readiness of mind, examining the scriptures daily." Barclay was originally assistant minister at Errol. Here he gave offence by his teaching, and was dismissed. He then became (1763) assistant minister at Petterburn, Kincardineshire. Here again in 1772 he was inhibited from preaching. His next step was to found independent congregations at Sauchyburn and Edinburgh. At a later date he founded another in London. The views held by the Bereans were largely Calvinistic. They also attached supreme importance to the Bible as a revelation of God's being and character, and as the only revelation. See the D.N.B.

BEREGINTIA. A goddess referred to by Gregory of Tours. She was perhaps identical with Brigindu (q.v.).

BETH Milah. Literally "Covenant of Circumcision," the Jewish ceremony at which a boy is initiated into the covenant of Abraham. The godfather (Sandek), who took the child on his knees in the course of the ceremony, is sometimes spoken of as "Master of the Covenant" (Boat Beth). See W. O. E. Oesterley and G. H. Box.

BERKLEYISM. The philosophy of George Berkeley (1684-1753), Bishop of Cloyne, the Idealist. In 1709 Berkeley published an "Essay towards a New Theory of Vision." This was followed in 1710 by his "Treatise concerning the Principles of Human Knowledge," and in 1713 by his "Three Dialogues between Hylas and Philonous." The two latter are his chief works. The difference between a thing and an idea, according to Berkeley, "does not consist in the former being real and the latter notional, but in the former being complex and the latter simple; both are "notional beings." Instead of the world of Leibnitz, which consisted of quasi-spirits, we have one which consists solely of spirits and of their images or ideas. The principle which Leibnitz applies to some substances—that they have the power of thought and of will—is in this case applied to all alike. Instead of Leibnitz's Semi-idealism, we have here a consistent form of Idealism. Berkeley himself does not employ this name for his system. If he had wished to give it a distinctive title, he would probably have called it "spiritualism," possibly "notionalism," or "phenomenalism." Suffice it to say, that he takes up a position directly antagonistic to what he called, as we do, materialism, and that he is never tired of arguing against the mistaken notion involved in the "supposition of external objects," which really "subsist not by themselves, but exist in minds" (Erdmann). See J. E. Erdmann, vol. ii., 1892; and the D.N.B.

BERNARDINES. The followers of Bernard of Clairvaux; another name for the Cistercians (q.v.).

BERRETTA. A term formed from the Latin birrus, a mantle with a hood, and applied to a special kind of headgear worn by Roman Catholic priests and other ecclesiastics. Its use has been introduced into the Church of England by the ritualistic party. The Beretta is "a square cap with three or sometimes four prominences or projecting corners rising from its crown"
(Addis and Arnold). It often has a tassel on the top. The berretta of an ordinary cleric is black, of a bishop purple, of a cardinal red, of the Pope white. See Faith, Dict.

BES. An Egyptian deity who became popular in the period of the New Empire. He was regarded by the priests as an inferior kind of deity, as a demon in fact. Like a Greek satyr he was represented as half-human half-feline. He belonged to a class of grotesque beings who amused the great gods with music and dancing, and fought against adversaries of various kinds. His figure was used as a magical protection against evil creatures. In the Hellenistic Period Bes was esteemed highly as a protecting warrior, and he was represented as holding a shield in one hand and brandishing a sword with the other. See A. Erman.

BESÁ. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Besá is the seventh tractate of the second group, which is called Móxed ("Festival").

BETHESDA, POOL OF. In the New Testament reference is made (John v.) to a pool, Bethesda (or Bethsaida, or Bethzatha), the waters of which possessed healing virtues. "Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered, waiting for the moving of the water: for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden." Bethesda seems to be for the Aramaic Béth-hesbá, "house of mercy." But the best authorities read Bethsaida or Bethzatha. Bethesda would be equivalent to the Aramaic Béth-tsaidá, "place of fishing," or "fish-pool." Bethzatha is apparently for the Aramaic Béth-zalbáh, "place of the olive." It has been a common practice to bathe in sacred pools, and where the bather has had great faith in the healing properties of the waters, diseases of a nervous nature, (paralysis, etc.) have been cured. In modern times this has happened at Lourdes, for instance.

BETH HA-KENESETH. Literally "House of Assembly," the Hebrew name for a Synagogue (q.v.).

BETH HA-MIDRASH. Literally "House of Study," the Jewish name for a college in which higher instruction in the Jewish Law and Religion is given.

BETHLEHEMITES. 1. An order of monks who are said to have had a monastery at Cambridge in 1257. Matthew Paris (d. 1259) calls them "fratres Bethleemtitae" and says that they wore a habit like that of the Friars Preachers, except that they had also on their breast a red and blue star. 2. A military order founded by Pope Pius II. in 1459 in opposition to the Turks. 3. An order founded about 1600 in Guatemala by the Spaniard Peter of Bétencourt. His foundation included a school, hospital, and convent. The Bethlehemites in 1657 were placed by Innocent XI. under the rule of St. Augustine. 4. The same name was applied to the Hussites (q.v.).

BEZIPOFSTSCHINS. A name for Russian dissenters who have abolished the office of pope or priest. They are self-dividing and number considerably.

BEZLOVESTNI. Literally "the dumb," a name given to a Russian sect of the eighteenth century. On joining the sect, a member became speechless, consequently nothing, not even torture, has availed to gain information about the religious tenets of the Bezlovestni. BHADRA-KALI. The deity of the Makkovans, the caste of sea fisher on the Malabar coast of India. A goddess is represented by a log of wood kept in a hut which is called a temple. The Makkovans assemble four times a year, offer fruit to the log of wood, and sacrifice a cock.

BHAGA. A name, occurring in the Rig Veda, for the sun-god in Hindu religion. The word seems to have meant first "giver" and then "god." There is one hymn addressed to Bhaga which begins: "The earlyconquering mighty Bhaga call we, the son of Boundlessness, the gift-bestower." See E. W. Hopkins.

BHAGAVAD GITA. One of the sacred writings, the Divine Song, of the Hindus. It is described as "the wonderful song, which causes the hair to stand on end." It is a revision (Krishnaité) of an earlier Vishnuité poem, and is treated with great reverence by the Vishnuites. "It is a medley of beliefs as to the relation of spirit and matter, and other secondary matters; it is uncertain in its tone in regard to the comparative value of action and inaction, and in regard to the practical man's means of salvation; but it is complete in itself in its fundamental thesis, that all things are each a part of One Lord, that men and gods are but manifestations of the One Divine Spirit, which, or rather whom, the Vishnuité re-writer identifies with Krishna, as Vishnu's present form." (E. W. Hopkins). See E. W. Hopkins.

BHAGAVAT. A Buddhist title, meaning "the Blessed One." It is one of the titles of Gautama. BHAGAVATAS. An early Hindu sect the members of which worshipped Vishnu (q.v.) as Bhagavat. They held in reverence the holy-stone, and were guided by the Upanishads (q.v.) and the Divine Song or Bhagavad Gita (q.v.). See E. W. Hopkins.

BHAGWAN. The fortunate or illustrious, one of the names of the Hindu god Vishnu.

BHAINASUR. A figure in Hindu mythology, the buffalo demon, invoked by the Jubbulpore Kols, a large tribe in India. Pigs are sacrificed to the deity for the protection of the crops. As R. V. Russell and R. B. Hira Lál suggest, the pig itself was no doubt worshipped at one time by the Hindus. It seems possible that the Hindus revered the wild boar in the past as one of the strongest and fiercest animals of the forest and also as a destroyer of the crops. And they still make sacrifices of the pig to guard their fields from his ravages. These sacrifices, however, are not offered to any deity who can represent a defiled pig, but to Bhainsasar, the defiled buffalo. The explanation seems to be that in former times, when forests extended over most of the country, the cultivator had in the wild buffalo a dicer foe than the wild pig. The breeding of pigs for sacrifices is made a special business by some of the Kumhars, the caste of potters in India.

BHAIRON. A figure in Hindu mythology, the watchman of the hermitages of Mahâdeo. He is represented riding on a black dog.

BHAKTAS. An early Hindu sect the members of which worshipped Vishnu (q.v.) as Vâsudeva. It is also the name of a modern order of mystics which was founded in 1876. These Bhaktas seek to attain "in-ebriation in God."

BHANDARIN. An Indian deity, worshipped as the goddess of agriculture by the Gadbas, a primitive tribe belonging to the Dīrghapattam District of Madras.

BHARATA. One of the two great epics of early Hinduism, the other being the Râmâyana (q.v.). The Bhârata (tale) is also called Mahâ-Bhârata or Great
Bhārata. It was recognized as sacred by all sects. The work, which contains legends, myths, history, etc., is composite. Characters in the story were familiar to Pāṇini (probably of the fourth century B.C.), and the work was complete at the end of the sixth century A.D. The Bhārata reveals a great growth in an asceticism which is not of an exalted nature. See E. W. Hopkins, BHĀRAS. One of the wild tribes of Bengal. Another form of the name is Bhārata, which suggests a connection between the Bhārs and the great tribe known as Bhārs. The Bhārs hold in honour as sacred things, and perhaps as totems, the bamboo, the betel-tree, the tortoise, and the peacock. See E. W. Hopkins.

BIHARWAN. An Indian deity, the protector of cattle, worshipped by the Gadbas, a primitive tribe belonging to the Vizagapatam District of Madras.

BIHATS. An Indian caste, the caste of bards and genealogists.

BIHAVA RISHI. The caste deity of the Padma Sāles, a Telugu-speaking caste of weavers in the Madras Presidency of India. "A festival in honour of this deity is celebrated annually, during which the god and goddess are represented by two decorated pots placed on a model of a tiger (vyagrā vāhanam), to which, on the last day of the ceremonial, large quantities of rice and vegetables are offered, which are distributed among the loom-owners, pūjari, headman, fasting celebrants, etc."

BHARTHWA. An ancient Irish deity. In English the name of the goddess appears as Vera, Verah, Verah, Berri, Dirra, and Dhirra. She is conceived popularly as a being of great stature and forbidding mien. In the county Sligo there is a popular tradition that she was able to wade all the Irish rivers and lakes except Lochda-ghedh, in which she was drowned. There still exists on the mountain near the lake a ruin called Callenach-a-Vera's House. In the county Louth there survives a sepulchral chamber called Callenach Dirra's House. According to W. G. Wood-Martin, "in some parts of Ireland she is now looked upon as a banshee, and makes her appearance before the death of a member of some well-known families." See W. G. Wood-Martin.

BHMSEN. An Indian deity, worshipped as the god of rainfall by the Baigas, who inhabit the eastern Satpura hills in the Manda, Balaghāt and Bīlaspur Districts.

BHJARIYA. The name of a barley feast observed in the Central Provinces of India. Grains of barley are planted in a pot of manure on the seventh day of the month Sāwan. These grow very quickly into long stalks, and on the first day of Bhādor, the next month, the women and girls present the plants to their male friends to be placed in their turbans, throwing the manure into water. J. G. Frazer compares these plantings with the Gardens of Adonis (see ADONIS), which "are essentially charms to promote the growth of vegetation." See J. G. Frazer, Adonis Attis Osiris, 1906.

BHUMI DEVATA. A Hindu deity, worshipped once in three years as the earth goddess by the Jhoolas, Pengu, and Kundal divisions of the Porojas, a class of cultivators in India.

BHICTAS. The Bhūtas are demons worshipped by certain Hindu castes (e.g., the Nalikes). The demon form, as is called the Bhūta cult, is also connected with a number of images. "All castes in South Canara have great faith in Bhūtas, and, when any calamity or misfortune overtakes a family, the Bhūtas must be propitiated. The worship of Bhūtas is a mixture of ancestor and devil propitiation. In the Bhūta cult, the most important personage is Brahmeru, to whom the other Bhūtas are subordinate. Owing to the influence of Brahman Tantras, Brahmeru is regarded as another name for Brahma, and the various Bhūtas are regarded as ganas on attendants on Śiva. Brahmānical influence is clearly to be traced in the various Bhūta songs, and all Bhūtas are in some manner connected with Śiva and Pārvati" (E. Thorston and K. Rangachari). Among the many Bhūtas there are only two females, Ukkatiri and Kaluṛti.

BIANCHI. A fanatical sect found in Italy in 1299. Its members subsisted on bread and water, and always wore long white garments.

BIAS. In a very helpful work, Herbert Spencer has explained the influence of a number of different kinds of bias, educational, patriotic, social, political, theological. It is a common charge against theologians that they are biased. It is not sufficiently realized, on the other hand, by their opponents that men's views are distorted equally by an anti-theological bias. The theological bias cannot, of course, be denied. "Under its special forms, as well as under its general form, the theological bias brings errors into the estimates men make of societies and institutions. Sectarian antipathies, growing out of differences of doctrine, disable the members of each religious community from fairly judging other religious communities. It is always difficult, and often impossible, for the zealot to conceive that his own religious system and his own zeal on its behalf may be wrong or even inferior; and if he should conceive that there may be relative truths and relative values in alien beliefs and the fanaticisms which maintain them. Though the adherent of each creed daily has thrust on his attention the fact that adherents of other creeds are no less confident than he is—though he can scarcely fail sometimes to reflect that these adherents of other creeds have, in nearly all cases, simply accepted the dogmas current in the places and families they were born in, and that he has done the like; yet the special theological bias which his education and surroundings have given him, makes it almost beyond imagination that these other creeds may, some of them, have justifications as good as, if not better than, his own, and that the rest, along with certain amounts of absolute worth, may have their special fitnesses to the people holding them." But the anti-theological bias also leads to serious errors, "both when it ignores the essential share hitherto taken by religious systems in giving force to certain principles of action, in part absolutely good and in part good relatively to the needs of the time, and again when it prompts the notion that these principles might now be so established on rational bases as to rule men effectually through their enlightened intellects. . . . It generates an unwillingness to see that a religious system is a normal and essential factor in every evolving society; that the specialties of it have certain fitnesses to the social conditions; and that while its form is temporary, its substance is permanent. In so far as the anti-theological bias causes an ignoring of these truths, or an inadequate appreciation of them, it causes misinterpretations." See Herbert Spencer, The Study of Sociology, 18th ed., 1897.

BIBLE. In Greek Ta Biblia is a plural expression meaning "The Books," just as we speak of "the Scriptures," meaning the Scriptures par excellence. In Low Latin the word Biblia came to be used as a singular, and has been adopted in modern languages. The English Bible is a collection of books regarded as sacred and received as canonical. It includes books of the Old and New Covenants. See OLD TESTAMENT. The Roman Catholics accept also as canonical certain books which the English Churches regard as apocryphal. These are included in their Bible (see CANON OF THE OLD TESTAMENT). The ordinary English Bible, how-
ever, contains only the Old and New Testaments. The Apocryphal additions to the Old Testament (see APOCRYPHA OF THE OLD TESTAMENT) are only found in special editions of the whole Bible or in separate editions of the Apocrypha. In the English Versions, the Old Testament is translated from the Hebrew text of the New Testament. John Wycliffe (d. 1384) was the first to concern himself about a translation of the whole Bible into English. He himself seems to have translated the whole of the New Testament and part of the Old Testament. The whole work was completed and edited by John Purvey (1533-1428?) before 1400. Nicholas de Hereford (? 1390), one of the leaders of the Lollards in Oxford, seems to have been responsible for the translation of a large part of the Old Testament. There are no verse-divisions in Wycliffe's Bible, but the matter is roughly divided into chapters. There are about 170 manuscripts of this Bible in existence. The first printed edition of the New Testament in English (1526) was the work of William Tyndale (d. 1535), who went direct to the original Greek. Afterwards he translated the Pentateuch (c. 1530), the following books of the old Testament as far as II. Chronicles, and the Book of Jonah (1532). Large use of this version was made when the Authorised Version of the Bible was compiled, and Tyndale is considered to have set a standard of biblical translation. Tyndale's New Testament was printed and published at Worms. It was not yet possible to print a translation in England. The first English Bible which the Government allowed to be sold in England was the Bible of Miles Coverdale (1488-1566). His translation seems to have been first printed by Christopher Froschauer of Zürich in 1535. It was introduced into England in the same year by James Nicolson of Southwark. The work was not original, the translation being based upon the Bibles of Luther and Zwingli, with the help of Latin versions (especially the Vulgate) and of Tyndale's New Testament. In 1537 Coverdale revised and modified his version, which was then authorised by the King. In the same year Matthews' Bible was published. Thomas Matthews was a name assumed by John Rogers (1550-1555), who was afterwards burnt at Smithfield in the Marian persecution. This was really a new edition of Tyndale's translation, which was completed by the addition of the Old Testament books after II. Chronicles from Coverdale's version. Next appeared Taverner's Bible (1539), which was no more than a revised edition of Matthews' Bible by Richard Taverner (1505-1573), who wrote works in support of the Reformation. This was followed by the Great Bible or Cranmer's Bible (1539), another revision of Matthews' Bible. The printing of it in Paris was superseded by Miles Coverdale. It was, in fact, a revision of Matthews' Bible by Coverdale. From this Bible was taken the English version of the Psalms in the Prayer Book of the Church of England. Cromwell enjoined the use of the Great Bible in every parish church. Some years later some of the reformers who had fled to Geneva brought back the Geneva Bible (1557-1590), popularly called the "Breeches Bible," a version made by Protestant refugees. It was called the Breeches Bible because in Genesis iii. 7 in one edition it is said that Adam and Eve "sewed fig-tree leaves together, and made themselves breeches." This was for many years the most popular Bible in English homes. It was of a convenient size, and was supplied with notes. Another Bible of a later date (1568) was known as the Bishops' Bible. Matthew Parker (1535-1575), Archbishop of Canterbury, was occupied in the publication of this, a revision of the Great Bible, for some years (1563-68). Another version of the New Testament appeared in 1582. It was made at the College of Douay to meet the needs of English-speaking Roman Catholics, and was published at Rheims. The Old Testament was published at Douay, but not until 1669-10. This version is commonly known as the Douay Bible. The next version of the Bible was the famous one undertaken in the reign of James I. It became known as the Authorized Version, not because it was directly and officially authorised by King, Parliament, or Convocation, but because through its own merits it came to be regarded as authoritative. It was the work of six companies sitting at Westminster, Oxford, and Cambridge, and was based upon the Bishops' Bible with the help of the Genean and Douay versions. The undertaking was discussed in 1664, seriously taken in hand in 1667, and completed in 1611. As Mr. Patterson truly says, it "has become a classic wherever the English tongue is spoken." He adds that "by the providence of God, it was written when the English language was in its simplest and most majestic form." But, beautiful and excellent as the Authorised Version is, yet another English version has been made necessary in recent years by the progress of scientific study. Since the time when the Authorised Version was made, much of its phraseology has become obsolete, even changed its meaning; scholars have a more thorough and accurate knowledge of the original and cognate languages of the Bible; new discoveries of ancient manuscripts, versions, and quotations have been made; and textual criticism has become a science. In June, 1870, therefore, an assembly of distinguished divines met in the Jerusalem Chamber in Westminster Abbey to start work upon a new version of the Bible. The New Testament was published in 1871, and the Revised Version of the whole Bible in 1885. In 1895 was published a Revised Version of the Apocrypha (Old Testament), "being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1894." The work was done by three Committees, which were called the London, Westminster, and Cambridge Committees. See J. Paterson Smyth, How we got our Bible, 1889; M. W. Patterson, Hist. of the D.N.B.

BIBLE CHRISTIANS. See METHODISTS.

BIBLE COMMUNISTS. Another name for the PERFECTIONISTS (q.v.).

BIBLE SOCIETIES. Societies formed for the purpose of circulating copies of the Old and New Testaments. The First Bible Society seems to have been founded in Germany in 1712 by Baron Hildebrand von Canstein (1667-1719), the friend of the Pietists P. J. Spener (1635-1755) and A. H. Francke (1663-1727). Called the "Cansteinische Bibelanstalt," it was afterwards combined with the Francke Institutes at Halle. In 1750 a society called "The Bible Society" was formed in England with the object of supplying Bibles to soldiers and sailors. This afterwards became known as the "Naval and Military Bible Society." In 1762 a "French Bible Society" was formed for the purpose of circulating Bibles in France. In 1892 Thomas Charles (1755-1814) went to London to call the attention of religious people to the scarcity of Welsh Bibles in Wales. "Having been introduced to the committee of the Religious Tract Society, it was suggested by the Rev. Joseph Hughes, a Baptist minister, who was present, that there might be a similar dearness not only in Wales, but in other parts of the country, and that it would be desirable to form a society for the express purpose of circulating the Scriptures." On inquiry it was found that there was such a dearness, and "The British and Foreign Bible Society" was founded (1804). This Society "was founded on unsectarian principles, it being resolved that one-half of its committee should be elected from amongst Churchmen, and one-half..."
from amongst Dissenters (H. S. Skene and C. S. Miall). This is now the greatest society of the kind, and has branches in all parts of the British Empire. There is also a "National Bible Society of Scotland," which was formed in 1861. The Society next in importance to the British and Foreign Bible Society is the "American Bible Society," which was founded in 1816 at New York. There are similar societies in Germany and Russia. The income of the "British and Foreign Bible Society" is about a quarter of a million, and about five million dollars is raised annually for the publication and distribution of the Bible in 409 languages and dialects. London Diocese Book, 1910. See Chambers' Encyclopedia; Brockhaus; Prot. Dict.

BIBLIA PAUPERUM. Literally the "Bible of the Poor." The famous book with this title was a work giving pictures of the chief events recounted in the Old and New Testaments, to which were added short illustrative notes or texts in Latin or German. The book was treasured by the laity and used as a textbook by mendicant preachers in the Middle Ages. It was so called either because these mendicant preachers were known as Pauperes Christi, "Christ's Poor," or because it was intended for the "poor in spirit." The pictures were copied in sculptures, and on walls, glass, altar-pieces, etc. In Vienna are preserved an altar-piece of the twelfth century with a painting from the "Biblia Pauperum." There are copies of the book dated 1426. The book fell into disuse early in the sixteenth century. There was another book with the same title, "Biblia Pauperum," or "Poor Man's Bible," compiled by Bonaventura (A.D. 1221-1274). This book explains the contents of the Bible on mystical and allegorical lines.

BIBLICAL ARCHAEOLOGY, SOCIETY OF. A society founded in December, 1876. The special object of the Society was the collection of illustrations of archaeology, history, arts, and chronology from the monuments of Ancient and Modern Assyria, Palestine, Egypt, and other Biblical Lands. Papers were read, and published in the "Proceedings" of the Society, which were issued monthly during the session.

BIBLIOLOGY. A term composed of two Greek words and meaning "divination by the Bible." The practice was to open the Bible haphazardly, and in regard to the first passage on which the eye fell as a special message or pronouncement of the Bible heard after entering a place of worship might be similarly regarded. Another form of bibliology is the ordeal of the Bible and the key. The way to detect a thief is to read to the apparatus Psalm 50. At the words "When thou satest a thief, then thou consentedst with him," it will turn to the guilty person (see E. B. Tyler, P.C.).

BIBLIOTHECA. A term which has sometimes been used as a designation of the Bible. It came into use towards the end of the fourth century A.D.

BICORNI. Literally "idol," a contemptuous designation of the Beghards (q.v.), used by mediaeval writers.

BIDELIANS. Followers of John Biddle (1615-1662). In 1641 Biddle was made master of the free school of St. Mary-le-Crypt, Gloucester. In 1645 he was imprisoned on account of his religious opinions, but was soon released on bail. He was next summoned before a parliamentary commission of nine judges, and was ordered to send back to prison. In the same year, a work which he had published on the Holy Spirit, and in which he argued against the Godhead, was burnt as blasphemous by the hangman. Afterwards he was again released on bail, and then again imprisoned, this time in Newgate. In 1652 he was set free once more, in virtue of Cromwell's Act of Oblivion. By this time he had gained a number of followers. In 1654, however, he was imprisoned in Gatehouse, and in 1655 he became involved in a theological dispute and was banished to the Scilly Islands. He was allowed to return to London in 1658, and preached there until 1662. He was then arrested again, and, being unable to pay his fine, went to prison. Here he died. Biddle has sometimes been regarded as the founder of Unitarianism (q.v.) in England. See D.N.B.

BIDDING PRAYER. A form of Christian prayer in which the people are "bidden" to pray for certain persons. It is no longer in common use: but may be heard sometimes in Cathedrals, Inns of Court, and the Universities. Canon 55 of 1603 orders that "before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer, in this form or to this effect as briefly as conveniently they may." The form then in use ran: "Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland: and herein I require you most especially to pray for the King's most excellent Majesty our Sovereign Lord James, King of England, Scotland, France, and Ireland, Defender of the Faith and Supreme Governor in these his realms, and all other his dominions and countries, over all people which are in all places, as well Ecclesiastical as Temporal; ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates: ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and faithfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God in humble obedience to the King and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that this life ended we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer." See Prot. Diet.

BIJAS. A term employed in Hinduism. Mantras (q.v.) are inspired Vedae texts which are supposed to possess great power as occult forces. Bijas are the radical letters or syllables of Mantras, the essential parts of them, or letters or syllables which represent the name of the deity to whom the Mantra is addressed, or letters or syllables which denote parts of the body over which the deity is supposed to preside. See Monier-Williams.

BIKKURIM. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are grouped into "orders" or "tractates" (sedarim). Bikkurim is the eleventh tractate of the first group, which is called Zera'im ("Seeds").

BILocation. The expression denotes the power of being in two places at the same time. Certain persons are supposed to have possessed or to possess this power. In a biography of St. Alfonso di Liguori, translated by Cardinal Wiseman, the saint is said one day to have been
in his own house and at the same time in church preaching a sermon. The writer of the biography of Apollonius of Tyana reports that his hero transported himself quickly and mysteriously from one place to another. Pythagoras is said to have had the same power. In modern times spiritualists have claimed that the same thing still happens. In 1905 Italian newspapers reported strange happenings in a family named Pausini. Two boys are said to have had a number of strange experiences. "The boys were at Ruvo one morning at 9 o'clock, and at 9.30, without knowing how or why, they found themselves at Molfetta, before the convent of the Capuchins." Again we are told that "one day the two boys were in the Piazza di Ruvo at 1.35 o'clock, and at 1.45, about ten minutes afterwards, were at Trani, before the door of the house of one of their uncles, Signor Girolamo Maggiore" (Joseph Tappenden, Hypnotism and Spiritism, 1907).


BINDING AND LOOSING. Expressions occurring in the New Testament (Matthew xvi. 18, xviii. 18). In Matthew xvi. 18, Jesus is represented as saying to his disciple, Simon Peter: "And I also say unto thee, that thou art Peter (petra), and upon this rock (petra) I will build my church; and the gates of Hades shall not prevail against it. 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." On this passage the Church of Rome, of which Peter is supposed to have been the first bishop, bases its claim to supremacy. In Matthew xviii. 18, Jesus, addressing the disciples collectively, says: "Verily, I say unto you, what things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." The expressions were commonly used of decisions given by the Jewish rabbis. To bind was to forbid; to loose was to allow. See Encyc. Bibl.

BINZURU. Binzuru is one of the deities most widely revered in Japan in connection with the ancient national religion known as Shintōism (g.v.). The god of medicine, he is usually represented by a red lacquer figure of a man seated, and much defaced by the rubbings of centuries (I. Bishop). Persons afflicted with disease make pilgrimages to celebrated images of the god. To cure the disease they rub that part of the god which corresponds to the afflicted part of their own persons. Then they rub themselves again. See "Shintōism" in R.S.W.

BIRADEVARU. Biradevaru or Birappa is the patron saint of the Kurubs, a caste of hunters in Southern India. Horses and ponies being vehicles of the god, the Kurubs will not ride upon them. The Kurubs are ancestor worshipers, and treasure golden discs stamped with the figures of human beings. Their temples are dolmen-like structures. "In the open country near Kadir in Mysore is a shrine of Biradevaru, which consists of four stone pillars several feet in height, surmounted by flat slabs as a cap-stone, within which the deity is represented by round stones, and stones with snakes carved on them are deposited. Within the Kuruba quarter of the town, the shrine of Anthargattamma is a regular dolmen beneath a margosa (Melia Azadirachta) tree, in which the goddess is represented by rounded stones imbedded in a mound of earth. Just outside the same town, close to a pital tree (Ficus religiosa) are two smaller dolmen-like structures containing stones representing two Kuruba Dées, one a centenarian, who are buried there" (E. Thurston and K. Rangachari).

BIRRET. See BERRETTA.


BIRTH CEREMONIES. In Arabia soon after a child was born a sheep was sacrificed, and the infant's head was shaved and daubed with the sheep's blood. The sacrifice was meant "to avert evil from the child by shedding blood on his behalf," apparently to establish a kind of blood-brotherhood between the protector and the protected (see BLOOD). This ceremony was called "AKIKA (q.v.). Another custom among some sections of primitive folk has been to spit on a child after its birth (e.g., in Connemara) or at its naming (e.g., among the Mandingos and among the Bambars of Western Africa). The reason for this is that sometimes a person's saliva is supposed to possess the element of life. In order, apparently, to place a child under the deity's protection, the Arabs also did it, as soon as it was born, under a cauldron, where it remained until dawn. Sometimes on the morning after birth a child's gums were rubbed with masticated dates and a name was given it. Robertson Smith thinks that "in general, the sacrifice, the naming, and the symbolic application of the most important article of food to the child's mouth all fell together, and marked his reception into partnership in the sacra and means of life of his father's group" (Kinship). See W. R. Smith, Kinship; E. S. Harland, Persicus.

BISNOIS. A Hindu sect, founded in the Punjab by a Panwar Raja named Jhabmbji (6. A.D. 1451). Jhabmbji is supposed at an early age to have given evidence of a miraculous origin, and during a famine in 1453 he is said to have won a great reputation by providing food for all who had faith in him. He seems to have been a religious reformer, "who attempted to break loose from the debased Hindu polytheism and arrogant supremacy of the Brahmins by choosing one god, Vishnu, out of the Hindu pantheon, and exalting him into the sole and supreme deity" (R. Y. Russell). Some of his doctrines, as given by Russell and Hira Lal, are as follows: Bathe in the morning; Cease to adulterate; Be content; Be abstemious and pure; Strain your drinking-water; Be careful of your speech; Examine you food in case any living creature be burnt with it; Show pity to living creatures; Do not steal; Do not speak evil of others; Do not tell lies; Never quarrel; Avoid opium, tobacco, bhang and blue clothing; Do not cut green trees; Sacrifice with fire; Say prayers: meditate; Perform worship and attain heaven; Baptise your children if you would be called a true Bisnol.

BISHOP. The word is given in the English version of the Bible as a translation of the Greek word episkopos (Philippians i. 1; I. Timothy iii. 2; I. Peter ii. 25). In Acts i. 20 episkopos is translated "bishopric," but not, of course, in a technical sense. It has long been a matter of controversy whether "bishop" is used in the New Testament in the sense in which it was used later in the Christian Church. The word episkopos was taken over from the Greeks, among whom it denoted an "overseer" or a "superintendent" (e.g. episkopos, visitation, oversight; and then office or charge generally). It seems to have been used particularly of the finance officers of Greek guilds. And it was just this kind of duty that the Christian episkopos was called upon to perform—the administration of the common fund of a kind of benevolent society. On the other hand, the word had already been adopted in the Greek translation of the Old Testa-
ment to represent the Hebrew ἀρχων, which denotes an
“overseer” in a more general sense (Judges ix. 28; Ne
ehim. xi. 14. 22; II. Kings xi. 15). An earlier title
for the officials of the early Christian Church was
presbyteros, Presbyter or Elder (Acts xi. 30; xv.); and
when episkopos first came into use the two terms seem
to have been regarded as equivalent (Acts xx. 28; Philip-
plans i. 21; I. Timothy v. 17; Titus i. 5, 7; I. Peter v. 1.
Moreover, these two terms seem to have other equiva-
lents, such as ἱεραρχον, “presidents” (I. Thessalonians
v. 12; Romans xi. 3), ἀρχιμαχον, “rulers” (Hebrews
xii. 7, 17), and ποιμήν, “shepherd” (Ephesians iv. 11).
The question is: Did one of the Presbyters of a collegium
come gradually in New Testament times to be elevated above the rest. It
has been ably contended that this did happen, and that the
government of the apostolic Church became monarchical.
The power exercised by Diodore (I. John i. 9), it has
been pointed out, seems to have exceeded that of ordinary
presbyters. But Diotrephes is rebuked for desiring to
exercise this power, so that it seems to have been a kind
of usurpation; and in the time of Hermas and Irenaeus,
bishops and elders or presbyters seem still to be placed
upon the same level (Hermas, Vision ii. 4, iii. 9; Simi-
litudes iii. 27; Irenaeus, Adv. Haeres. iii. 3). Local con-
ditions were not, however, everywhere the same, and the
middle of the second century the monarchical episco-
pate was well established, and in Rome and elsewhere
the development may have been more rapid than in other
places (cp. Ignatius, Epistle to the Romans, ii. ix.;
Epistle to Polycarp iv. vi.). In any case, it is difficult
to prove that the monarchical episcopate is of apostolic
origin. That it was, on the other hand, a natural and
pre-ordained development is a legitimate contention.
The Roman Catholic Church, however, insists on the
apostolic origin of episcopacy. The Council of Trent
says: “If anyone deny that there is in the Church a
hierarchy instituted by divine ordinance, which consists
of bishops, presbyters, and ministers, let him be anathema”;
and “if anyone affirm that bishops are not
superior to presbyters, or that they have not the power
of confirming or ordaining, or that the power which they
have is common to presbyters also, let him be anathema.”
It is claimed by Roman Catholics (though not by them
alone) that “St. James has been worthy of all
reliable doubts bishop of Jerusalem”; that St. Paul having
given Titus power to ordain presbyters, and Timothy
directions as to receiving accusations against presbyters,
these two were clearly “ecclesiastical officers superior
to the clergy of the second order”; and that the Angels of the
Churches mentioned in the Book of Revelation (i. 20)
“answer to the idea of diocesan bishops and to
nothing else.” In the third century, according to Cyprian
(Ep. Ixvii.), bishops were chosen “by the vote of all the
faithful and by the judgment of the bishops,” and they
were so elected in the West until the eleventh century.
Bishops were then elected by the cathedral chapter. At
first the election had to be confirmed by the metropolitan.
The right of confirmation afterwards passed to the Pope,
and in course of time in some cases the election itself.
In Catholic Germany and Switzerland the right of elec-
tion now belongs to the cathedral chapters; in France,
Portugal, Spain, Naples and Sicily, Sardinia, Austria,
and Bavaria to the Sovereign. In England the Pope
chooses the Roman Catholic bishops. In the Church
of England royal letters patent are sent to the Dean
and Chapter of the Cathedral telling them to make a certain
choice. In Protestant Germany the title Bishop has
been dropped in favour of General-Superintendent. See
D. Schenkel, Bibel-Lexikon: Encycl. Bibl.; Chambers’

BISHOPS’ BIBLE. An English version of the Bible,
published in 1568. See BIBLE.

BISHOPS’ BOOK, THE. A name given to “The
Institution of a Christian Man,” a manual which was
published in 1537. It was composed by a committee
of bishops on the lines of and sometimes in the language
of the Ten Articles, and its use was authorised for three
years by Henry VIII. The book expounded the Apostles’
Creed, the Sacraments, the Ten Commandments, the
Lord’s Prayer, the Ave Maria, Justification, and Pur-
gatory. “It represented neither doctrinal advance nor
doctrinal reaction” (M. W. Patterson, Hist.).

BISHIRIYYA. An Arabian sect, regarded by the
Summa (q.v.) as heretics. They hold that “the Will of
God was one of His works, that since God is omniscient
and knows what is profitable for man, it is impossible
to suppose that He does not will it.” See F. A. Klein.

BISMILLAH. An Arabic expression meaning “In
the name of God (Allah).” The bismillah means the
formula in which the name of God is mentioned.

BIZOCHI. A name used by Pope John XXII, for the
Fraticelli in his Bull of A.D. 1317.

BLACK BARTHOLOMEW. A name given to St.
Bartholomew’s Day in 1652, because on that day all ben-
efited clergy had to comply with the provisions of the Act
of Uniformity and accept the Roman Prayer.

BLACK BOOK. The report of the committee which
King Henry VIII. nominated in 1555 to inquire into the
condition and administration of the monasteries became
known as the “Black Book.”

BLACK CANONS. See AUGUSTINIANS.

BLACK PRIARS. See DOMINICANS.

BLACK-LETTER DAYS. These are the minor Holy
Days noted in the Calendar of the Christian Church.
They are so-called in distinction from the major Holy
Days Red-letter Days, which were distinguished
originally by red letters. See W. R. W. Stephens,
Common Prayer, 1901.

BLACK MONKS. See RENEDICTINES.

BLACK POPES. A name given to the leaders of the
Jesuit Society of Jesus in the time of Pope Pius IX,
because of the influence which they exercised at Rome.

BLACK STONE, THE. A sacred stone in one of the
generations of Ka'ba, the square stone building at Mecca.
See KA'BA and HAJJ, THE.

BLASPHEMY. In the Old Testament the word is
equivalent to scorn or rejection of God. The Hebrews
made such treatment of God a capital offence (Leviticus
xxiv. 15). The people were forbidden lightly to use
the name of God, and in course of time even to pronounce
his true name was a profane act (Leviticus xxiv. 11).
Jesus was accused of blasphemy when he claimed to be
the Son of God (Mark xiv. 61-64; Matthew xxvi. 63); and
Stephen was stoned because he was considered to have
used “blasphemous words against Moses, and against
God” (Acts vi. 13, viii. 56 ff.)

BLAVATSKY INSTITUTE, THE. The Blavatsky
Institute was organized by a small group of disciples
of H. P. Blavatsky. It is an activity within the
Theosophical Society founded in 1875 by H. P. Blavat-
sky, H. S. Olcott, and W. Q. Judge. The promoters
of the Institute believe in the teachings of Theosophy,
and wish to give to those who desire it an oppor-
tunity to study them. The study of H. P. Blavat-
sky’s works, and the application of her statements to the
various problems, social, ethical, philosophical and
religious, which confront us in our complex civilization,
constitute the main work. Intellectual and spiritual
development receive equal attention. The fundamental
laws of the Universe are learnt, and at the same time
man is taught to obtain mastery over himself. It is
stated that "it is not the object of this enterprise to furnish a retreat for misanthropes and hypochondriacs. Neither is it an enterprise for ghost-seers, visionaries, or dreamers, where they may make their dreams come true among the creations of their own fancy; nor is it to be a school for occultism, where magic arts are taught to the fool; but it is intended to be a place where those who earnestly aspire to spirituality may find the external conditions to cultivate it, and to acquire the true 'magic staff' that will securely support them on their journey through Eternity." The Blavatsky Institute publishes a monthly journal called The Path.

**SACRAMENTAL CONFRATERNITY OF THE.** A Society founded in 1862 in the Church of England. With it was amalgamated in 1867 "The Society of the Blessed Sacrament." The Associates are priests and laymen. Grants of money are made to poor parishes for altar linen and Eucharistic vestments. The Associates are asked to pray for the re-union of Christendom, the restoration of the Reserved Sacrament, Sacramental Confession, and for the faithful Departed. Members of the Order are identified by a scapular. See Walter Walsh, "Ritualistic Secret Societies," in Prot. Diet.

**BLESSINGS AND CURSINGS.** In primitive times there was supposed to be a great power in a blessing or a curse. To have the blessing of a deity was to enjoy his friendly aid and protection; to have the curse was to encounter his disfavour and active hostility. A blessing or a curse was thus a kind of spell. Amongst the Hebrews it was an ancient practice to invoke a curse upon the enemy before commencing hostilities. Balak, King of Moab, summoned Balaam the prophet to come and curse the Israelites before he attempted to overthrow them (Numbers xxii.); and Goliath "cursed David by his gods" before advancing to battle against him (1 Samuel xvii. 43). Curses were added also to legal formulae to make them more impressive. Blessings might be used on the same occasions as cursings. Moses powerfully blessed his own people and effectively cursed their enemies (cp. Leviticus ix. 22, Numbers vi. 23-27). Fathers on their death-bed pronounced valued blessings on their children. There can be no doubt that, given a strong belief in the power of the god, the effect of a blessing or curse on the mind, and so on the life, of a person, might be very powerful. This, of course, is not the primitive, but the true psychological explanation. In the story in the New Testament, "Cursing of the Fig-tree (Matthew xxv. 19 f.; Mark xi. 13, 21 f.), the curse is so potent that it withers up the tree. Here we have not merely a mental effect, but one that is regarded as directly material. Jesus pronounced blessings in his discourses, as well as denunciations which might be called curses. See Encyc. Bibl.

**BLOOD.** Robertson Smith (Religion of the Semites, 1894, p. 233) notes that among the Semites the sacrificial use of blood is connected with a series of very important ritual ideas, turning on the conception that the blood is a special seat of the life. But primarily, when the blood is offered at the altar, it is conceived to be drunk by the deity." He compares cases of the drinking of blood among other peoples. In Africa fresh blood is drunk by all the negroes of the White Nile. It is imbibed by Masai warriors, by the Gallas, and, as far as the men are concerned, by the Hotentots. Durkheim (p. 137) notes that in the tribes of Central Australia human blood is in every way a thing that it serves frequently to consecrate the most respected instruments of the cult. "For example, in certain cases, the nurtunja is regularly anointed from top to bottom with the blood of a man. It is upon ground all saturated with blood that the men of the Emu, among the Arunta, trace their sacred images. There is no religious ceremony where blood does not have some part to play. During the initiation, the initiate open their veins and sprinkle the novice with their blood; and this blood is so sacred a thing that women may not be present while it is flowing; the sight of it is forbidden them, just as the sight of a churinga is. The blood lost by a young initiate during the very violent operations he must undergo has very particular virtues: it is used in various ceremonies. That which flows during the sub-incision is piously kept by the Arunta and buried in a place upon which they put a plate of gold. Elliot Smith has pointed out that blood was regarded as an elixir of life (q.v.), and that red ochre came to be used as a substitute for it. It was an Aztec belief that the sun was an animal, which was originally a man. The man had become transformed, and "had received the intense vitality necessary for the performance of his functions from the blood of the gods, voluntarily shed for that purpose" (Edwards and Speace, p. 48). In the Central American system the sun is often represented as "a deity whose sole sustenance is human blood, and who must be well supplied with this gruesome pabulum or perish" (ibid., p. 72). The Scandinavian god Heimdallir is nourished by the blood of sacrifices.

**BLOOD, FIELD OF.** See ACELDAMA.

**BLOOD-BURIAL.** An expression used in Chinese religion. It is a mark of filial devotion to allow a few days (sometimes seven) to elapse before a deceased parent is buried. When this is not done, the burial is called a "blood-burial," because the corpse is supposed still to have blood in it (J. Doolittle, Social Life of the Chinese, 1867, quoted by J. J. M. de Groot in R.S.C.).

**BLOOD-LICKERS.** See BLOOD.

**BOANERGES.** We read in the New Testament that Jesus gave this name to two of his disciples, James and John, the sons of Zebedee (Mark iii. 17). The name is interpreted by the Gospel writer "Sons of Thunder." The first half of the word might be a corrupt form of the Hebrew b'nē "sons of." The second part of the word is more difficult to explain. The most plausible suggestion is that the Hebrew or rather Aramaic word intended is rēgaz "anger." Rēgaz might be used of thunder, though "sons of anger" in the sense of "soon angered" seems more suitable. See Encyc. Bibl.

**BOCHICA.** A deity in the mythology of the Muyesas of Bogota. He is represented as a culture-hero, the teacher of building, agriculture, and laws; and as god of the dawn.

**BODHISATTVAS.** Literally "he whose essence is becoming enlightenment," a term used in Buddhism. A term applied to a Buddha at a certain stage in his development. Thus, when Gautama became incarnate and was born of Mayā, he was a Bodhisattva. Now "when a Bodhisattva undertakes the task of a Buddha, then his goal is Nirvāṇa; with that, naturally, all earthly relation comes to an end." But, "many of those lofty beings, who are in a position to tread the last way of life, are possessed by a strong craving to aid their fellow-
Boedromia was not himself crucified, but that some phantom was substituted in his place: in this respect agreeing partially with the teaching of the Qurān. Their condemnation of wine and the general austerity of their mode of life and the stern severity of their outward demeanour would seem to further the likelihood of this view. They prayed five times a day and five times a night, repeating the Lord's Prayer with frequent kneelings, and would thus find it very little change to join in the services of the mosque. See J. H. Blunt; T. W. Arnold, The Preaching of Islam, 1896.

BOHEMIA, CONFESSION OF. A Bohemian confession approved by Luther, Melancthon, and the Academy of Wurtemberg, and published in A.D. 1532.

BOHEMIAN BRETHREN. The Bohemian Brethren were descendants of the Hussites (q.v.). When the Taborites (q.v.), the extreme section of the Hussites, were finally conquered and dispersed, a remnant of them settled at Littitz on the borders of Moravia and Silesia. This remnant united with a remnant of the Calixtines (q.v.) in 1457 to form a religious body of Bohemian (and Moravian) Brethren, which took the name Unitas Fratrum. The unity they desired was that of a brotherhood of Christians (of every denomination) united on a broad basis of scriptural doctrine, practice, and worship. In 1467 the Brethren decided to organize a ministry of their own. Stephen, a Waldensian bishop, who claimed descent from the bishops of the early Church, consented to consecrate as their first bishop Michael Braducius. Under George Podiebrad (d. 1471) the Brethren were persecuted. Under Lubomir of the Thirty (1472-1478) the disappearing Brethren were united in the only rule of faith and practice. In 1500 their churches in Bohemia and Moravia already numbered two hundred. In the time of John Augustus (1531-72) they issued "Confessions." In 1565 they published a Hymn Book, and in 1593 a Bohemian version of the Bible, the Kralitz Bible. The Bohemian Brethren, in fact, made great progress and became prosperous. But in course of time prosperity brought relaxation of discipline and excess of ambition. They had supported the Bohemian Protestants in their rising against Ferdinand II. These were routed at the Battle of the White Mountain in 1620, and the consequences were serious for the Bohemian Brethren. In 1621 their leading men were beheaded. Thousands of them afterwards fled, or were expelled, from Bohemia. A century later, when the remnant also left their native country, the refugees became known as Herrnhuters or Moravians (see MORAVIANS). The members of the Unitas Fratrum were divided into three classes: the Beginners (incipients), the Proficientes (proficientes), and the Perfect (perfecti). The ministers also, who were chosen from the Perfect, were of three kinds: Acolytes or Deacons, Pastors or Priestes, and Bishops or Presidents. At the head of the Unitas Fratrum was a Council of Elders. See J. H. Blunt: Prot. Diet.; Cath. Diet.; Brockhaus.

BOHRAS. The Bohras or Bohor (probably “traders”) of India are a caste of traders, whose original home was Gujarat. The sect is said to have grown up here through the activity of a missionary, Abdullah, who came from Yemen to Cambay in A.D. 1067. In 1539 the Bohras of India were joined by the Bohras of Arabia, and Surat became the headquarters of the sect. The Bohras are Muhammadans, and for the most part Shiias of the Ismaillia sect of Egypt. With a few exceptions (e.g., the special importance attached to the Nimun—literally, the ‘home’ of the Bohras do not differ much from those of ordinary Muhammadans. See R. V. Russell.

BOLLANDISTS. The great Jesuit work "Acta Sanct-
BOOK OF "AM DEAT." Literally the book "of that which is in the underworld," a sacred book in the religion of ancient Egypt. It was inscribed on sarcophagi, or written on papyri which were placed in graves. There is a fuller form of the text reserved for royal use and an abridged form. The Dätat has twelve divisions, through each of which the Sun made an hour's journey at night. These divisions represent fields, cities, or dwellings through which runs a river. The Sun-god, journeying in his bark from West to East, meets every conceivable kind of spirit and demon, and encounters enemies whom he punishes, and faithful ones whom he rewards. The underworld received in different places rather different colouring. The book which gives the Theban representation was the work of the priests of Amon, and the sun is identified with this god. We have in the Book of "Am Dätat," says Prof. Naville, "one of the best examples of the incoherences which reign in the religious ideas of the old Egyptians. It would indeed be difficult to disentangle from the midst of the fantastic scenes which pass before our eyes any unity of conception, beyond the fact that the subject is the course of the sun during the night, or rather of the king who has become that great god. If we would look for a key to the fantastic symbolism of the book, we should continually run against contradictions, and against conceptions which are in complete antagonism to one another." See A. Wiedemann; A. Erman, Handbook; R. Naville, The Old Egyptian Faith, 1890.


BOOK OF BEN SIRA, THE. Jesus the son of (Ben) Sira or Sirach is the reputed author of the Apocryphal book Ecclesiasticus. The work is also known as the Book of Ben Sira or The Wisdom of Jesus the son of Sirach.

BOOK OF CHAD. A manuscript translation of the Gospels, belonging to the seventh or eighth century. It contains the emended Irish text of Matthew, Mark, and the beginning of Luke. The manuscript is preserved in Lichfield Cathedral. See C. R. Gregory.

BOOK OF CHANGES. The Yih, "Book of Changes," or Yih-king, "Classical Book of Changes," is one of the ancient books treasured by the Chinese. It gives the ancient political cosmogony. A very ancient work, it was remodelled and expanded by the founder (1122 B.C.) of the imperial dynasty that ruled in the time of Confucius (551-479 B.C.). Confucius himself added appendices to the Yih. He said he would gladly give fifty years to the study of it. The book has been described as "the most ancient of the Chinese writings." And this would seem to be a true description, though Prof. Legge asserts that not a single character in the book is older than the twelfth century B.C. The Yih-king was one of five books that received the title of the "Five Classics." See James Legge, Religions of China, 1859; A. Terrien De Lacouperie, The Oldest Book of the Chinese, 1892; H. J. Allen, Early Chinese Hist., 1906; E. H. Parker, Studies, 1908.

BOOK OF DEER. A manuscript translation, an emended Irish text, of the Gospels, belonging to the eighth or ninth century. It is so called because formerly it was in the monastery of Deer or Deir in Aberdeenshire. It is now preserved in the Library of the University of Cambridge, England. See C. R. Gregory.

BOOK OF DIMMA. An Irish manuscript translation of the Gospels belonging to the ninth century. It is preserved in Trinity College, Dublin.
BOOK OF DUROW. An Irish manuscript translation of the Gospels belonging to the eighth century. It is preserved in Trinity College, Dublin.

BOOK OF HISTORY. The Shu, "Book of History," or "Book of Annals," or Shu-King, "Classical Book of History," was one of the seven important books accepted by the Chinese as Classics. The Book of History deals with the patriarchal period and ends with the year 221 B.C. According to Prof. Legge (The Religions of China, 1880), this compilation is the oldest of Chinese books (see, however, BOOK OF CHANGES). See H. J. Allen, Early Chinese Hist., 1906; E. H. Parker, Studies, 1910.

BOOK OF JASHER. The Book of Jasher (Revised Version, Jashar) is an ancient Hebrew song-book from which quotations are given in the Old Testament (Josh. x. 13; 2 Sam. i. 18). The Hebrew expression is sêpher hayâyâshîr, which is most naturally translated "the book of the righteous (or upright)." Yâshîr can hardly be a proper name here. According to the Greek Version of the Old Testament (the Septuagint), the words of Solomon in 1 Kings vii. 12 f. were to be found in the "Book of Songs." This in Hebrew would be sêpher hashâshîr. Very likely in every case this was the original expression. Sêpher hayâyâshîr (s-ph-r h-sh-r) was misread Sêpher hayâyâšîr (s-ph-r h-sh-r). The book was a collection of poems and perhaps also of narratives, which seems to have been made about 930 B.C., that is to say, soon after the time of Solomon. See Encycl. Bibl.

BOOK OF KELLS. An Irish manuscript translation of the Gospels, belonging to the seventh or eighth century. It is preserved in Trinity College, Dublin.

BOOK OF MOLING OR MULLING. An Irish manuscript translation of the Gospels belonging to the ninth century. It is preserved in Trinity College, Dublin.

BOOK OF ODES. The Shi, "Book of Odes," or Shi-king, "Classical Book of Odes," is one of the Chinese Classics. It contains "the popular songs of China, in which the people of the various states expressed their political and social emotions" (E. H. Parker). The odes were collected and edited by Confucius (551-479 B.C.).

Prof. Giles quotes one as follows:

Do not say, This place is not public;
No one can see me here.
The approaches of spiritual Beings
Cannot be calculated beforehand;
But on no account should they be ignored.

Prof. Legge quotes another ode, dating from the twelfth century B.C., and gives it in rhyme thus:

With reverence I will go
Where duty's path is plain.
Heaven's will I clearly know;
it's favour to retain
Is hard,—let me not say
'Heaven is remote on high,
Nor notices man's way.'
There in the starlit sky
It round about me moves,
Inspect all we do,
And daily disappears.
What is not just and true

Prof. Giles thinks it is clear from the Odes "that the Chinese people continued to hold, more clearly and more firmly than ever, a deep-seated belief in the existence of an anthropomorphic and personal God, whose one care was the welfare of the human race." See James Legge, Religions of China, 1880; H. J. Allen, Early Chinese Hist., 1906; H. A. Giles, Religions of Ancient China, 1905; E. H. Parker, Studies, 1910.

BOOK OF ORIGINS. The name given by H. Ewald to the Elohist narrative which runs through the Hexateuch. It was so called because it seemed to form the framework or groundwork (German "Grundschrift"). See SUPPLEMENTARY HYPOTHESIS.
BOOK OF SECRET BLESSINGS. The "Book of Secret Blessings" is an exposition in its modern form of the Chinese religion or system of ethics known as Taoism (q.v.). Next to the "Book of Rewards and Punishments" (q.v.), which it resembles, it is said to be the most popular religious work in China, being welcomed by Buddhists, Confucianists, and Taoists alike. It has gone through many thousand editions, and has become a household word throughout the empire (Douglas). Amongst its maxims, as summarized by Prof. Douglas, are these: "Publish abroad lessons for the improvement of mankind, and devote your wealth to the good of your fellow-men. In all your actions follow the principles of Heaven, and in all your words follow the purified heart of man. Have all the Sages of antiquity before your eyes, and examine carefully your conscience." See R. K. Douglas, Confucianism and Taoism.

BOOK OF THE ACTS OF SOLOMON. An old Hebrew record referred to in the Old Testament. In I. Kings xi. 41 we read: "Now the rest of the acts (or "words") of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?" It seems to have been a work based upon the annals of the reign of Solomon. It would appear to have included also narratives partly historical and partly biographical, which were intended to illustrate the wisdom and greatness of Solomon. The work was one of the sources used by the compiler of the Books of Kings. See Skinner, Kings, in "The Century Bible."

BOOK OF THE COVENANT. The name of several documents referred to in the Old Testament. (1) We read: "And Moses came and told the people all the words of Jehovah, and all the judgments: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do, and be obedient" (Exodus xxiv, 3, 4, 7). The document intended here is not the section of the Hexateuch comprised in Exodus xx. 19-31, Exodus xxxii, 29-34, and Numbers xxv. 1-18, but a work which also bore that title. And David is said to have added to it. (2) It has been supposed that this book or the covenant may have been a book for the dead. (3) In another passage we read: "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel" (Exodus xxxiv. 27). Here a "Book of the Covenant" is not actually mentioned, but is implied. It evidently consists of the preceding section, Exodus xxxiv. 1-28, the work of the Judaic writer. To distinguish it from book no. 1 (above), it has been designated by scholars the Little Book of the Covenant. It really represents another declamation in addition to that of Exodus xx. 1-17 (see DECALOGUE). (3) Another book is referred to in II. Kings xxii.-xxiii. and II. Chronicles xxxiv.-v. It is first spoken of as "the book of the law" (II. Kings xxii. 8, 11; II. Chronicles xxxiv. 15) or "the book of the law of Jehovah" (II. Chronicles xxxiv. 14) or simply "the words of the law" (II. Chronicles xxxiv. 19), and then as the "book of the covenant" (II. Kings xxii. 2, 21; II. Chronicles xxxiv. 30) or "the law of Moses" (II. Kings xxiii. 25) or "the word of Jehovah by the hand of Moses" (II. Chronicles xxxiv. 6). This "book of the covenant" is the book which was brought to light and introduced to the people in the eighteenth year of King Josiah (621 B.C.). It used to be thought that it was identical with the whole of our Pentateuch or of the Jewish "Torah." That view is no longer held by critical scholars. It has been demonstrated that "the Book of the Covenant," otherwise called "the Book of the Law," comprised "either a portion of our Deuteronomy or a collection of laws, Deuteronomic in tone, and, in range of contents, having a close resemblance to our Book of Deuteronomy" (H. E. Ryle). There are two lines of evidence. (1) It is clear from the description of the book that "in its most characteristic features, it approximated more closely to portions of Deuteronomy than to any other section of the Pentateuch." (2) When the historian speaks of "the law," he appears "to have in view the Deuteronomic section, and scarcely to be acquainted with any other." The arguments are summarized very lucidly by H. E. Ryle. The public recognition and acceptance of this deuteronomistic work marks the beginning of the process of canonization. See H. E. Ryle, Canon; W. R. Smith, O.T.J.C. (2); C. A. Briggs, Hex. xxiv. xxxiv. 2-12. BOOK OF THE DEAD. A book, that is to say, intended for the dead, the most important of the religious writings of the ancient Egyptians. Parts of it may belong to the remote period of the first Memphite dynasties. The Book contains prayers or addresses, hymns, and formulae for the use of a deceased person in the underworld. It was in use in the Middle Kingdom, but more so in the New Kingdom, and, later, portions were written on the walls of the tombs, the sides of sarcophagi, and the linen bandages, and on papyrus folded within the body-cloths. Different portions or chapters were thought to be adapted to different tastes, emergencies, or means. With the magic help of the Book of the Dead, a soul on its journey through the underworld could overcome the evil spirits and win over the good ones. Prof. Naville gives this rubric from later papyri: "He who knows this book on earth, or on whose collar it has been written, may come out from the day of his death with all that he wishes. Nothing can repel him. And there shall be given to him bread, beer, much flesh meat, upon the altar-table of Ra; he shall receive allotment of land in the garden of Aalu, and there shall be given to him grain, and he shall grow green (flourish) again, like what he was upon earth." A very interesting chapter or section has reference to the testing of the soul in the underworld. Arrived at the Hall of Two Truths or Two Justices, the deceased must have had to stand before the judgement throne of Osiris, with whom sat the forty-two judges of the dead. The deceased had to justify himself, to make a confession, and to show that he had not been guilty of any of the forty-two sins. To test him, his heart was weighed in the scales by Horus (q.v.) and Anubis (q.v.). If he came through this ordeal satisfactorily, he received
back his heart and in his old form became a new and eternal being. Other books based upon the Book of the Dead, supplementing it or reproducing the most important formulae, had a wide circulation. These included such works as: "The Book of the Breath," "The Second Book of the Breath," "The Book of Journeying in Eternity," "The Book of May, may Name FLOURISH." It should be added that much of the matter in the Book of the Dead reveals a well-developed moral sense. See A. Wiedemann; A. Erman, Handbook; E. Naville, The Old Egyptian Faith, 1909.

BOOK OF THE KINGS OF ISRAEL. An old Hebrew record referred to in I. Chronicles ix. 1. It was one of the sources used by the compiler of the Books of Chronicles. The full title of the work seems to have been "The Book of the Kings of Israel and Judah." This work, which is cited as an authority for reigns as early as that of Asa and as late as that of Jehoiakim, was clearly a comprehensive one, but not the canonical Books of Kings, because it is cited for matters not in those books—i.e., genealogies (I. Ch. ix. 1), the wars of Jotham (II. Ch. xxvii. 7), and the prayer of Manasseh (II. Ch. xxxii. 18) and the abominations of Jehovah (II. Ch. xxxv. 8). Neither was it the sources mentioned on I. and II. Kings for the political history of Israel and Judah, since they were two distinct works. But it may have been dependent upon those sources, "or since the real historical material derived from this book apart from that in the canonical books is extremely meagre, it may have been dependent upon those books, a Midrash or commentary on them (Kuchen, Ebrtl. p. 160). In their earlier form I. and II. Kings may have contained fuller information than in their present Masoretic form" (E. L. Curtis and A. A. Madsen). See E. L. Curtis and A. A. Madsen, Book of Chronicles, 1919.

BOOK OF THE LAW, THE. A document referred to in the Old Testament (II. Kings xxii. 8, 11) in connection with the reforms of King Josiah. In II. Kings xxii. 2, 21, and II. Chronicles xxxiv. 20 it is called the Book of the Covenant (q.v.).

BOOK OF THE RESURRECTION. A N.T. apocryphal work. A Coptic version, found in Egypt, has been printed in recent years by the Trustees of the British Museum. The work exhibits marked Egyptian (Gnostic) influence. "It describes the descent of Jesus into hell; the conquest of death; the defeat of the devil; the destruction of the gates, bolts, and bars of hell; the extinction of its fires; the overthrow of its blazing cauldrons; the liberation of Adam and Eve and all the children of men; the final condemnation of Judas Iscariot; the ascent from hell of the Lord Jesus; his resurrection; his enthronement at the right hand of the Father in his tabernacle of light in the seventh heaven; and the reconciliation of God with Adam and his sons" (Cobenn)

BOOK OF THE WARS OF THE LORD. An ancient Hebrew book referred to in the Old Testament (Numbers xxxi. 14 f.). The reference is as follows: "Wherefore it is said in the book of the Wars of the Lord, Vaheb in S업hah, and the valleys of Arnon, and the slope of the valleys that inclinest toward the dwelling of Ar, and leaneth upon the border of Moab." The book, it has been thought, was a collection of songs referring to Israel’s wars against its neighbours, and it has been suggested that other passages in the O.T. (e.g., Exodus xv. 1-19) were derived from it. Thus it may be supposed to have been a book like the Book of Joshar (q.v.). It was perhaps compiled about 800 B.C. Prof. Cheyne observes, however, with good reason, that the contents of the quotation hardly suggest a history or a collection of historical songs or ballads. The quotation suggests that the book "had reference to geography." There is paragraph some corruption in the text, though it is difficult to emend it satisfactorily. See Encycl. Bibl.

BOOK OF TORGAU. A confessional formula drawn up mainly by James Andree and Martin Chemnitz. It was designed as the basis on which the Lutherans might agree, and superseded the Swabian and Saxon Formula of Concord (q.v.) and the Mauhbronn Formula. The Book of Torgau consisted of twelve articles. In 1571 A.D. Andree and Chemnitz, with the assistance of Selnecker, Musculus, Körner, and Chytraeus, recast it at Bergen near Magdeburg as the Formula of Concord (q.v.). See William A. Curtis.

BOONIOLONG. A magic word among the natives of New South Wales. If it is uttered on the approach of the evil spirit which in the form of "a dwarf with monstrous head roams the woods at night and devours those whom he meets," the dwarf will pass by and do no harm. See D. G. Brinton, Rel.

BORBELITES. Another name of the BARBELLIOOTES (q.v.).

BORBORIANS. A name applied by way of reproach to the Barbelliotes (q.v.).

BORBELLIOITES. A division of the Dutch Baptists or Mennonites. The sect was founded by Adam Borrel in the seventeenth century. They correspond very largely to the English Quakers.

BORVO. Borvo, or Borno, or Bornanus was one of the names of a god of the ancient Celts who corresponded to Apollo (q.v.). The name means "the boiling," and Borvo was the deity of thermal springs. The ancient Celts often associated a god with a goddess, but it is uncertain what relationship they had in mind. In any case, the god Borvo is paired with the goddess Damona (q.v.). See Anwyl, Celtic Religion, 1896; Reinach, O.

BOSTON DECLARATION, THE. The "Boston Declaration" is a Confession of Faith which was approved by the Synod of the New England Churches in 1680 A.D. It is simply the Savoy Confession with the Cambridge Platform) (William A. Curtis). Cp. SAVOY DECLARATION and CAMBRIDGE PLATFORM.

BOTANOMANCY. Divination by means of plants. It was once a custom to write words and questions on leaves or flowers, and when the leaves were blown about by the wind, some of them were supposed to come together in such a way as to answer questions.

BO-TREE. The name given in Buddhism to the tea under which Gautama received the revelation which changed his outlook on life. The Buddhist monks plant such a tree (Ficus religiosa) within the precincts of every monastery. Asoka sent one to Ceylon, which "still survives as a two-thousand-year-old rarity in the remarkable ruins of Anuradhapura." In Japan a substitute is found in an unisex (Illicium religiosum) or in a Chinese juniper. See H. Hackmann.

BOUCHERA. A goddess worshipped by the Hijras (also called Khasus), the community of eunuchs in India. The name appears also as Behecha.

BOURIGONISTES. The followers of Madame Antoinette Bourignon de la Porte (1616-1680), a mystic and visionary. She was born at Lille. Madame Bourignon believed that she saw visions and was directly inspired by God to revive Christianity in its pure evangelic form. Admitted to a convent by the Archbishop of Cambrai, she succeeded in making disciples of some of the nuns. She was afterwards head of a hospital, first in Lille, and then in East Friesland. She died at Franeker in Friesland. Her religion was a pietistic mysticism in which more importance was attached to emotion and inner feeling than to knowledge and practice. Madame Bourignon was an unpolishèd conversationalist and a prolific writer. Her principal followers have included...
Bartholomew de Cordt, a Jansenist priest, and Peter Poiret, a Calvinistic minister, the editor of her works (25 volumes, 1675-84). The movement spread from Holland to Germany, France, Switzerland, and England. See J. H. Blunt.

BOURNEANS. The followers of one Bourne, a Birmingham preacher, who maintained that at the final punishment impertinent sinners would be totally annihilated.

BOWLS, MAGICAL. Morris Jastrow (Cit.) notes that at Nippur hundreds of clay bowls, containing magical inscriptions in Aramaic and Syriac as a protection of the dead against evil demons, and dating from about the sixth century of our era, were found in graves of the uppermost layers in certain sections of the mound, as a proof that Nippur continued to be a sacred necropolis for Jews and Christians many centuries after it had ceased to be occupied, and at a time when all traces and even the recollection of its one-time grandeur had disappeared.

BOXERS. A secret society in China, one of the objects of which was to expel European missionaries from China. In 1900 the European Powers united to suppress them, and the expedition was successful.

BOY-BISHOP. In the Middle Ages it was a custom to elect one of the boys of the church or cathedral choir or of the grammar-school to act as boy-bishop from the 6th of December (St. Nicholas' Day) to the 28th of December (Holy Innocents' Day). The custom was perhaps intended as a commemoration of Jesus' act in setting a child in the midst of his disciples as a pattern of humility (Matthew xviii, 2-4). The boy-bishop was allowed to wear the episcopal dress, and to have a number of attendants who wore the priestly dress. With these he performed ceremonies (except Mass) in the church, and, going from house to house, blessed the people. The custom was discontinued in England by Henry VIII. (1542), but was revived by Queen Mary (1554). It was abolished, gradually, in the reign of Elizabeth. The Council of Regent commended the practice (1531).

BOYLE LECTURES. A Church of England course of Lectures on Divinity founded by the Hon. Robert Boyle (1627-1691), one of the founders of the Royal Society. By his will he left £50 a year for eight sermons to be preached by "some preaching minister," the purpose of the lectures being to defend the Christian religion against notorious Infidels, Atheists, Delists, Pagans, Jews and Mohammedans. The lectureship may be held by the same preacher for three years. He must reside within the City of London or Circuit of Bills of Mortality," and deliver the lectures between Christmas and Midsummer of each year in some London Church. See the London Diocesan Book.

BRACHITAE. A branch of the Manichaeans (q.v.), which seems to have belonged to the end of the third century A.D.

BRAHGI. God of poetry in the religion of the ancient Tumans. Menton is made of Bragi's cup which every new king had to drain on ascending the throne of his father and by which he had to pledge himself. This Bragi must be distinguished from Bragi the Old or Bragi Bodsson who seems to have been a historical person of the ninth century. See P. D. Chantele de La Saussaye.

BRAHMA. The Indian deity from whom Brahmanism takes its name. Brahma is the Creator, but not in the sense of being the original source of everything. He is the personal and impersonal manifestation of the one impersonal Essence or Being, Brahma (neter). With him are associated, and often identified, Vishnu (q.v.) and Siva (q.v.). The two latter can, in fact, be worshipped as Brahma, since the functions of the three gods are interchangeable. This is thought to account for the fact that there are not many temples to Brahma himself. There is a temple to him near Idar or Ibar, and another in Pushkara, both of which associate him with the temple at Kalighat near Calcutta. One of the shrines of Siva's wife, Kali (Alexander Duff, India and Indian Missions, 1839, quoted by Oman). Brahma is said to have performed a sacrifice at Pushkara, which made the lake there sacred, so that to bathe in it is to be cleansed of all sin and to be made fit to enter Brahma's heaven. Monier-Williams describes a visit to the temple at Pushkara. "He found the actual shrine of Brahman in the centre of a quadrangle. In front of the entrance was the inevitable bell. I was allowed to look through the well-carved wooden gate at the image which was clearly visible in its sanctuary at the end of the vista of open columns. I observed that it had four black faces, each of which was supposed to be directed towards one of the four quarters of the compass. In point of fact, however, three of the faces were made to look at the observer, each face having two great staring glass eyes. On either side of the four-faced head was a broad red turban, and over that were hanging five umbrella-shaped ornaments. I noticed that the image was dressed in red clothes with flaps of coloured cloth hanging round the waist. On one side of the god's image was that of his wife worshipped here as Gayatri or Sävitrí, and behind both was the image of Káma-dhenu—the sacred cow granting all desires. On the marble floor in front of the shrine was the carved representation of a tortoise—significant, no doubt, of Brahman's connection with Vishnu (p. 105), out of whose navel he is said to have sprung, seated on a lotus." See Monier-Williams; E. W. Hopkins; J. C. Oman, B.T.M.I.

BRAHMACHARI. A name given to the young Brahman after he has obtained the right to wear the triple cord. He is invested with this cord at a special ceremony called the Upánayana. "It is well known that all Brahmins wear a thin cord, hung from the left shoulder and falling on to the right hip. It is composed of three strands of cotton, each strand formed by nine threads. The cotton with which it is made must be gathered from the plant by the hand of a pure Brahmin, and carded and spun by persons of the same caste, so as to avoid the possibility of its being defiled by passage through unclean hands. After a Brahmin is married his cord must have nine and not three strands" (Dubois and Beach)."}

BRAHMAHAMA. A sectarian festival among the early Hindus in honour of Brahman, a festival in which all the castes took part. It was a kind of harvest festival accompanied by athletic contests. See E. W. Hopkins.

BRAHMANAS. Each of the four Vedas in Indian Literature, the Rig-Veda, the Sámá-Veda, the Yajur-Veda, and the Atharva-Veda, has three sub-divisions, the Samhãts, Brahmanas, and Sûtras. The majority of the Brahmanas were written before 450 B.C. They deal with prayer, ritual, dogma, sacrifice, and love much later than the Vedic hymns. "Their object is to connect the sacrificial songs and formulas with the sacrificial rite, by pointing out, on the one hand, their direct mutual relation; and, on the other, their symbolic relationship with each other. In setting forth the former, they give the particular ritual in its details: in illustrating the latter, they are either directly explanatory and analytic, dividing each formula into its constituent parts, or dealing with that connected dogmatically by the aid of tradition or speculation. We thus find in them the oldest rituals we have, the oldest linguistic explanations, the oldest traditional narratives, and the oldest philosophical speculations. This peculiar character is common generally to all works of this class,
yet they differ widely in details, according to their individual tendency, and according as they belong to this or that particular Veda" (A. Weber). Appended to the two Brahmans of the Rig-Veda is an Aranyaka, a Forest-Book, and in the Forest-Book an Upanishad (q.v.). See A. Weber, *Hist. of Indian Lit.* (2) 1878; E. W. Hopkins.

BRAHMA SAMAJ. Literally "the Congregation of God," a modern theistic church founded at Calcutta in 1828 by the Hindu reformer, Rammohun Roy (1772-1833). After the death of Rammohun Roy, his successor, Debendranath Tagore (1818), founded another church, "the Truth-teaching Society" (1839-1859), which was afterwards united with the Brahma Samaj. In 1844 the latter was re-organised as the Adi Brahma Samaj, the First Congregation. The members of this took an oath, and were guided by a president and minister. A schism was nearly caused in the Church by a difference of opinion regarding the infallibility and authority of the Vedas. The movement, however, spread, and in 1850 Samajas were in existence in other provinces. In 1858 Keshub Chunder Sen joined the Brahma Samaj, and soon began to advocate far-reaching reforms, such as the abolition of caste, child-marriages, and polyandry. Failing in his purpose here, in 1866 he founded a new church, the Brahma Samaj of India as distinguished from the Adi Samaj of Calcutta. In this church caste-restrictions and Brahmanism were abolished, but the religion was characterised by much emotionalism and ecstatic fervour. Sen, himself, though he denied that he made any claim to divine honours, came to receive divine honours. He certainly claimed to be divinely inspired, and assumed the power of a pope among his followers. His glory suffered an eclipse when in 1877 his young daughter (16) was engaged to a boy-prince (16). In 1880 he proclaimed Christianity to be the only true religion; but the Christianity he had in mind was hardly that of the Christian Churches, for he afterwards professed to find the true religion in an amalgamation of Christianity, Hinduism, and Mohammedanism. In 1878 Sen's opponents started another new church or society, and now there are said to be many such congregations in India. Cp. ARYA SAMAJ, and see E. W. Hopkins; Monier-Williams; J. C. Oman, *B.T.M.I.*; and R. V. Russell.

BRAHMANASPATHI. Also called Brhadapati, one of the more recent of the Vedic gods, a personification of Prayer. In some texts he is identified with Agastya with Soma.

BRAHMANS. The priestly caste of India. Its name seems to have originated in the bards, ministers, and family priests attached to the king's household in Vedic times. "Gradually then from the household priests and those who made it their business to commit to memory and recite the sacred hymns and verses handed down orally from generation to generation through this agency, an occupational caste emerged, which arrogated to itself the monopoly of these functions, and the doctrine developed that no one could be a Brahman who was not qualified by birth, that is, nobody could be a Brahman who was not the son of a Brahman" (Russell and Hira Lal). When the Sanskrit language ceased to be the language spoken by ordinary people, the Brahmans alone held the key to the sacred books, and for a long time they enjoyed a monopoly of literacy and education. This made their intellectual, religious, and even administrative leadership secure. A change, however, is taking place now through the action of the British Government, which has made education available to all. It is no longer possible for a Brahman to learn all the Vedas and their commentaries. Hence the ordinary Brahman devotes himself to one of the branches (or Shakhas) into which each Veda has been divided, and only to one Veda. This has given rise to a kind of sectarian division. In the Central Provinces most Brahmans are either Rigvedics or Yajurvedics, who usually marry only followers of their own Veda. "Formerly the Brahman considered himself as a part of Brahma, and hence a god. This belief has decayed, but the gods are still held to reside in the body: Siva in the crown of the head, Vishnu in the chest, Brahma in the navel, Indra in the genitals and Ganesa in the rectum. Most Brahmans belong to a sect worshipping especially Siva or Vishnu, or Kama and Krishna, the incarnations of the latter god, or Sakti, the female principle of energy of Siva. But as a rule Brahmans, whether of the Sivite or Vishnute sects, abstain from flesh meat and are averse to the killing of any living thing" (Russell and Hira Lal). See R. V. Russell, and cp. J. Dowson.

BRAIDISM. A name given to the hypnotic system used by the Scotch surgeon James Braid. Braid proved that the hypnotic state can be brought about oneself by staring at a shining object, and is not dependent upon external agencies such as mesmerism or any kind of magnetism (q.v.). He made his patients stare at a shining object, and produced hypnotism in this way. Braid was the first writer who employed the terms "hypnotism" and "nervous sleep" in this sense. See J. Lapponi, *Hypnotism and Spiritism*, 1907; H. Münsterberg, *Psychotherapy*, 1909.

BRAIN. The Gaelic Bron or British Brán was one of the deities revered by the ancient Celts in Britain. He is said to have been the son of Llyr (q.v.). He is represented as the king of the Underworld, and the patron of bards and minstrels, and as being of immense size. See Squire, *Myth.*

BRANDING. The chiefs (dāryyas) of the two Hindu sects of Rāmaṇa make a periodical visit of their depositories, and in every large town hold a kind of confirmation. They confer every child or young person who has been initiated by branding or stamping him as a true follower of Vishnu. "Boys may be branded at the age of seven or upwards; girls only after their marriage. A sacred fire is kindled, two golden instruments are heated, and the symbols of the wheel-shaped discus and conch-shell of Vishnu are impressed on the breast, arms, or other parts of the body." The same practice is observed by the Mādhva sect. "When I was at Tanjore," says Monier-Williams, "I found that one of the successors of Śrī Madhava had recently performed his branding visitation. He was engaged throughout the entire day in stamping his disciples and receiving fees from all according to their means." The worshippers of Siva are branded and stamped with the weapons and symbols of Siva (e.g., the trident and the linga). See Monier-Williams.

BRASEN SEA. When Nebuchadrezzar, King of Babylon, sacked Jerusalem, his soldiers are said to have broken in pieces "the pillars of brass, (q.v.) or any other house of the Lord, and the beams and the brased sea that were in the house of the Lord," and to have carried the brass to Babylon (2 Kings xxv. 13). The Brased Sea was a laver.

BRASEN SERPENT. An object of veneration among the ancient Hebrews. According to the story in the Old Testament (Numbers xxv.), when the people were bitten by fiery serpents in the wilderness, the Lord said unto Moses: "Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live." Moses did so, making the serpent of brass; "and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived" (vs. 9). The idea of this story seems to be to account for the worship
of serpents by the Hebrews. The worship has, as a matter of fact, been widespread, and "in some form or other the serpent had been worshipped ages before in Egypt." (Samuel G. Smith, Religion in the Making, 1910.) It has been looked upon with fear and awe, because, amongst other things, to use the words of Genesis (iii. 3), the serpent is "more subtle than any beast of the field which the Lord God had made." When King Hezekiah proceeded to introduce extensive reforms, it is said that he "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 a piece of brass." (2 Kings xviii. 4.

BREASTPLATE OF JUDGMENT. In the Old Testament the High Priest is said to have worn on the ephod a Breastplate (khōshēn, Exodus xxviii. 4) or Breastplate of Judgment (khōshēn mishpāṭ, Exodus xxviii. 15). This seems to have been a square kind of pocket fastened at each corner to the shoulder-straps of the ephod. The outer part was ornamented with precious stones.

BREECHES BIBLE. A popular name for the English version of the Bible (1537-1539) brought from Geneva. It was so called because in one edition it is said in Genesis i. 7 that Adam and Eve sewed fig-tree leaves together and made themselves breeches." See BIBLE.

BRETHREN OF CHELCIC. Peter of Chelcic was one of the spiritual descendants of John Hus (c. 1369-1415). He appeared in Bohemia some time after the final defeat and dispersion of the Taborites (q.v.), the extreme section of the Hussites, and by his pamphlets prepared the way for the foundation of the "Unitas Fratrum" (see BOHEMIAN BRETHREN). Peter of Chelcic described the Pope as an Anti-christ, attacked the morals of the priests in Bohemia, and contended that men could be saved solely by their own faith. Further, "he interpreted the Sermon on the Mount literally, denounced war as murder, opposed the union of Church and State, and objected to oaths and litigation." He declared that Christ's example and law were guide sufficient for any man. See C. H. H. Wright and C. Nei, Prof. Diet., s.v. "Moravian Church."

BRETHREN OF JESUS. Reference is made in the New Testament to "brethren of Jesus." In Mark iii. 32 (Matthew xii. 47; Luke viii. 20) it is said that messengers came to Jesus and said: "Behold, thy mother and thy brethren without seek for thee." It is not absolutely necessary here to take brethren in its literal sense: "brethren" might mean kinsfolk. In Mark vi. 3, however, when Jesus began to teach in the Synagogue, we are told that the people exclaimed: "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" In this case real brothers and sisters seem to be meant. Again in Galatians i. 19 the writer says: "Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." In the interest of the perpetual virginity of Mary, the Mother of the Lord, it has been denied that the "brethren of Jesus" were literal brethren, and has been maintained that here the Greek adelphoi stands for anēpsioi, children of two brothers or two sisters. But the expression used of Jesus in Luke ii. 7, prototōtōn, "first-born," clearly denotes that Mary had other children after the birth of Jesus.

BRETHREN OF MONTE SENARIO. Another name for the Sebastians (q.v.).

BRETHREN OF PURITY. A Muhammadan secret order of the tenth century. The Brethren composed an encyclopedia in fifty-one treatises which combined Aristotelian logic and physics with Neo-Platonic metaphysics and theology, and to which Jewish writers (such as Ibn Gabirol, Judah Halevi, Moses and Abraham Ibn Ezra) were much indebted. See Isaac Husik.

BRETHREN OF THE COMMON LIFE. A Dutch branch of the "Friends of God" (q.v.).

BRETHREN OF THE CROSS. A body which arose in Thuringia in 1414 under the leadership of Conrad Schmidt, who regarded himself as a reincarnation of Enoch. Schmidt "prophesied the downfall of Rome and the sacramental system, the imminent recognition by all mankind that salvation could only be attained by the whip. Joined by many of the vagrant Beghards, the united society suffered grievous persecution at the hands of Eyillard Schönewald and became nearly extinct." (F. W. Russell.) The Brethren lashed themselves in public twice a day, believing that the blood which they shed mingled with the blood of the Saviour and wash away all sin.

BRETHREN OF THE FREE SPIRIT. The name of a sect which was originally called Ortilibenses (q.v.). The name and tenets seem to have been suggested by Romans viii., 2 and 14: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." For as many as are led by the Spirit of God, they are the Sons of God." The Brethren claimed to be free from external ordinances and from the law of sin.

BRIDE OF THE NILE. A truncated cone of earth called the "bride" figures in a rite of irrigation performed at Cairo about the middle of August. The ceremony seems to be a charm to ensure a rich fertilization of the land by water when the dam of earth across the canal of Cairo is cut. The "bride," set up in front of the dam at the river's side is washed down before the cutting of the dam. According to tradition, the bride was originally a young virgin who was thrown into the river as a sacrifice. Dr. Frazer thinks that the ceremony represents the marriage of the river as a male power to the cornland as his bride. See J. G. Frazer, Adonis Atis Osiris, 1906; E. W. Lane, Modern Egyptians.

BRIDGEWATER TREATISES. The Bridgewater Treatises "On the Power, Wisdom, and Goodness of God, as manifested in the Creation" were so called, because they were paid for from a fund left for the purpose by Francis Henry, Earl of Bridgewater, who died in 1829. Eight treatises were published, the authors being Thomas Chalmers, John Kidd, William Whewell, Charles Bell, Peter Mark Roget, William Buckland, William Kirby, and William Prout.

BRIEF. A Papal Brief or Breve is a letter written in modern characters on thin white parchment and issued from the Court of Rome. It is subscribed by the Secretary of Briefs, stamped in red wax with the Pope's signet-ring which bears a figure of St. Peter hauling in his fishing-net, and dated "a die Nativitatis." Before the date come the words "given at Rome at St. Peter's under the ring of the fisherman." See BREVIA.

BRIGANTIA. It appears from several inscriptions found in the North of England that Brigantia was a goddess worshipped by the ancient Celts.

BRIGINDU. One of the goddesses worshipped by the ancient Celts. The name appears on an inscription found at Volnay near Beaune in Gaul. C. Squire connects her with the Brigit who was worshipped in Ireland as a kind of Minerva or Vesta. E. Anwyl thinks that she is perhaps to be identified with a goddess of the same name, who is referred to by Gregory of Tours. The goddess mentioned by Gregory would seem to have been a corn-spirit, for we are told that her image was
borne on a wagon to the fields and vineyards to protect them. See Anwyl, Celtic Rel., 1906; Squire, Myth.

BRIGIT. A goddess worshipped by the Irish Celts as the patroness of knowledge. She seems to have been also a goddess of fertility. When the Irish Celts converted to Christianity, Brigit was transformed into Saint Brigit.

BRIGIT'TINES. An order founded in 1344 by St. Brigit (Brigitta) or Bridget (1302 or 1303-1373), a Roman Catholic saint, in Sweden. The community consisted of sixty nuns, thirteen priests, four deacons, and eight lay-brothers. It was thus a double establishment. The rule adopted was that of St. Austin. The order was called the Order of St. Salvator or the Order of the Saviour. It is also known as the Order of St. Brigit. It is claimed that the constitutions were divinely revealed to her. In Sweden the community was suppressed in 1595. There was a Brigittine house, Sion Convent, near Brentford, which was restored by Queen Mary, but suppressed in the reign of Elizabeth. In 1651 the convent of Sion House, Spettisbury, Dorsetshire, was founded by Brigittines from Portugal. In 1787 it was transferred to London. A book which gives the confessions of St. Brigit, "Revelations of St. Brigitta" has been much read. See Cath. Dict.; Chambers' Encyc.

BRITANIANS. The name of a colony of Augustinian monks settled at Britini, Ancon.

BRITISH AND FOREIGN SCHOOL SOCIETY. Originally (1808) the Royal Lancastrian Society, founded in the interests of the Lancastrian System of Education (q.v.).

BRITOMARTIS. Literally "saint maid," a Cretan goddess. She was identified sometimes with Artemis (q.v.). A goddess of Nature, of birth, and of health, she was supposed to protect sailors, fishermen, and hunters. As a goddess of the sea, she was called Diktynna, apparently from the Greek word diktyon, "a net." According to legend, to escape the attentions of Minos, her suitor, she leapt into the sea, fell into some nets, and was made a goddess by Artemis. Seyfert thinks that "she would seem originally to have been a goddess of the moon, her flight symbolizing the revolution of the moon round the earth, and her leap into the sea its disappearance." See O. Seyfert, Dict.

BRIZO. A goddess of Delos, worshipped particularly by women as one who protected mariners. Offerings were brought to her in small boats.

BROAD CHURCH. A liberal party in the Church of England. The Churchmen who have adopted a broad or liberal attitude in matters of doctrine (cp. LATITUDINARIANS). Dr. Rashdall is certainly right when he claims: "It may safely be said that there has been no period in the history of the Church of England up to the days of the Oxford Movement at which there have not been thousands of the clergy who could only justify their position in its ranks by taking in a very loose and liberal sense some part or side of the authorised formulae" ("Clerical Liberalism" in the work Anglican Liberalism, 1908). But the particular attitude characterised as Broad Church may be said to have found one of its first representatives in John Colet (1467-1519), Dean of St. Paul's (1504-1519), who was accused of heresy (1513-14) by Richard Fitzjames (d. 1522), Bishop of London. In the seventeenth century the movement made great headway. It may be said to have been represented by such men as Jeremy Taylor (1615-1667), Bishop of Down and Connor, the famous author, whose writings include the "Liberty of Prophesying" (1646); John Hales (1584-1650), Fellow of Eton (1613-49) and Canon of Windsor, who wrote a tract on "Schism and Schismatics" (1642); William Chillingworth (1602-1644), who turned Roman Catholic for a time (1630), but afterwards repented (1634) and wrote a book: "The Religion of Plato's Republic" (1638); John Tenison (1636-1715), Archbishop of Canterbury, who was noted for his "moderation towards dissenters"; Ralph Cudworth (1617-1688), Regius Professor of Hebrew at Cambridge (1635-88), who wrote: "The True Intellectual System of the Universe" (1678); and the Cambridge Platonists: John Tillotson (1630-1664), Archbishop of Canterbury, who had to defend his orthodoxy in a course of lectures on the Socinian Controversy (1660); Edward Stillingfleet (1638-1700), Bishop of Worcester, who offered an olive-branch to the Presbyterians in his work "The Irenicum" (1659); John Hoadly (1678-1746), Archbishop of Armagh, one of whose friends was Thomas Chubb, the deist; and Gilbert Burnet (1643-1715), Bishop of Salisbury, who in 1699 published an "Exposition of the XXXIX Articles." Naturally the Broad Church attitude was well represented among the divines of the "rationalistic" eighteenth century. We may mention such as: John Bowdler, the schoolmaster of Conygar Middleton (1633-1709), Fellow of Trinity College, Cambridge (1706), whose works on "Majesties" (1747 and 1748) caused a considerable stir; Arthur Ashley Sykes (1651-1756), who published in 1742 "A Brief Discourse concerning the Credibility of Miracles and Revelation"; Francis Blackburne (1705-1787), Prebendary of York, who wrote an "Apology for the Authors of the Free and Candid Disquisitions"; John Hey (1742-1815), Norrisian Professor of Divinity (1780-93) at Cambridge, whose "Divinity Lectures" (1796) are remarkable for their candour and freedom; and Richard Watson (1737-1816), Bishop of Llandaff, who undertook to controvert Edward Gibbon (1776) and Thomas Paine (1796). The Broad Church attitude, however, has been identified more particularly with a school of theologians belonging to the nineteenth century who were influenced by a more scientific criticism of the Bible and by its representatives in Germany. In this school we may include: Sydney Smith (1771-1845), Prebendary of St. Paul's, the famous author of the "Plymley Letters" (1807); Richard Whately (1787-1863), Archbishop of Dublin, who chose as the subject of his Rampton Lectures (1822) "Partly Feeling in Matters of Religion"; Thomas Arnold (1795-1842), the renowned Headmaster of Rugby School, author of Principles of Church Reform (1835); Julius Charles Hare (1790-1857), Archdeacon of Lewes, who translated German works and defended Niebuhr and Luther; Henry Bristow Wilson (1802-1888), Vicar of Great Staughton, Huntingdonshire (1850-1888), who was prosecuted for heterodoxy on account of views expressed in a contribution to "Essays and Reviews" (1860); Frederick Denison Maurice (1805-1872), Professor at King's College, London, who was charged with heterodoxy in 1851, and in 1833, after the publication of his "Theological Essays," was requested by the Council of King's College to resign; Mark Patteson (1813-1884), Rector of Lincoln College, Oxford (1861), who contributed an article to Essays and Reviews; John William Colenso (1814-1883), Bishop of Natal, who was deposed and excommunicated in 1863 by the Bishop of Cape Town on account of his views works on the Pentateuch; Arthur Penrhyn Stanley (1813-1881), Dean of Westminster, who defended Bishop Hampden (1856), Bishop Colemo (1857), and the writers of "Essays and Reviews" (1861); Frederick William Robertson (1816-1853), Vicar of Trinity Chapel, Brighton, whose liberal sermons have been widely read in Germany as well as in England; Rowland Williams (1817-
1879), Professor of Hebrew at St. David's College, Lampeter (1850-62), who was prosecuted for heterodoxy on account of views expressed in a contribution to "Essays and Reviews" (1860); Benjamin Jowett (1817-1883), Master of Balliol College, Oxford (1870-93), who contributed an essay on the "Interpretation of Scripture" to "Essays and Reviews" (1860); Charles Kingsley (1819-1875), Canon of Westminster, the distinguished author; and Edwin Hatch (1833-1889), who chose as the subject of his Hibbert Lectures (1888) "Greek Influence on Christianity." See John Hunt; Leslie Stephen, Hist. of English Thought in the Eighteenth Century; A. I. Fitzroy, Dogma and the Church of England, 1891; Anglican Liberalism by Twelve Churchmen, 1908; the D.N.B.

BROSS FOUNDATION, THE. In 1879 William Bross, who was Lieutenant-Governor of Illinois from 1866 to 1870, transferred to the "Trustees of Lake Forest University" the sum of forty thousand dollars to found a memorial to his son Nathaniel Bross (d. 1856). When the income accumulated it was to be devoted to the purpose of stimulating the best books or treatises "on the connection, relation and mutual bearing of any practical science, the history of our race, or the facts in any department of knowledge, with and upon the Christian Religion." The donor wished "to call out the best efforts of the most talented and devout scholars of the world to illustrate from science, or from any department of knowledge, and to demonstrate the divine origin and the authority of the Christian Scriptures; and, further, to show how both science and revelation coincide and prove the existence, the providence, or any or all of the attributes of the only living and true God, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." In 1900 the Trustees began to carry out the provisions of the trust. They decided to purchase and publish a series of books under the general title "The Bross Library." The first volume in this series was the "Evidences of Christianity" by William Bross's "very dear friend and teacher, Mark Hopkins, D.D." A prize, open to "the scientific men, the Christian philosophers and historians of all nations," was offered in 1902, and was awarded in 1905 to James Orr, D.D., professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. His treatise, "The Problem of the Old Testament" (1906) was Volume I of the "Bross Library." The Trustees have also invited eminent scholars to deliver courses of lectures before Lake Forest College. The first course, on "Obligatory Morality," was given in 1903 by Francis Landey Patton, D.D., LL.D., President of Princeton Theological Seminary. The second course, on "The Bible: Its Origin and Nature," was given in 1904 by Marcus Dods, D.D., Professor of Exegetical Theology in New College, Edinburgh. The third course, on "The Bible of Nature," was given in 1907 by Mr. J. Arthur Thomson, M.A., Regius Professor of Natural History in the University of Aberdeen.

BROTHERHOOD OF AS- SANUSI. An Arabian religious movement founded by Muhammad ibn Ali as-Sanusi in 1838. The Brotherhood is of the Druze rite of a puritanical and reforming character. Its principles are strictly monothestic. The original home of the order was at Jarabub in the eastern Sahara, but houses have been established throughout North Africa and Morocco. The head of the order, who resides in the African desert, claims that he is the Mahdi. See D. B. Macdonald, Development.

BROTHERHOOD OF ST. ANDREW, THE. A Church of England Brotherhood for laymen of all classes. "The rules binding on members are two: (1) The Rule of Prayer, to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labours of the Brotherhood; (2) the Rule of Service, to make at least one earnest effort each week to lead some man nearer to Christ through His Church. There is a Junior Department attached to the Brotherhood. See the Official Year-Book of the Church of England.

BROTHERHOOD OF THE KOSMON DAWN. A religious brotherhood founded in 1918 by members of the so-called Faithist Churches as nearly as possible on the lines indicated in their sacred book, the Kosmon Bible Oahspe. The home of the Brotherhood, for the time being, is at "Rock," Crown Hill, South Devon. The objects are: (a) to found the Father's Kingdom on Earth through orphan babes, castaway infants, and foundlings under 2 years of age; (b) to provide a new way of living, and opportunities for a higher and holier development, whilst living upon and cultivating the land, thus providing for the spiritual as well as the corporeal man. All members work, sleep, and dine in the open as much as possible, and lead a simple life. In accordance with the teaching of the book Oahspe as to the desirability of purity and health, the children are encouraged to take sun, light and air baths. Vegetarianism is practised, as well as non-resistance to persecution and abuse. One of the conditions of life for the brethren is that they shall abjure war, even if necessary, by submitting to death rather than take part therein." See further Kosmon Ray, No. 1, 1919.

BROTHERHOODS, MODERN ANGLICAN. There are three well-known Brotherhoods. (1) "The Community of the Resurrection." This was founded at Pusey House, Oxford, in 1882. Since 1898 its centre has been the House of the Resurrection, Mirfield, to which was added in 1903 a College for training Candidates for the ministry. The Community itself consists of celibate Clergy who live under a Rule and share a common purse. "Each priest who joins the Community does so after a period of probation, and with the intention of remaining permanently in it, and is bound to it by simple vows." (2) "Society of St. John the Evangelist." This is a Society of Mission Priests of St. John the Evangelist who are commonly called the Cowley Fathers (Cowley St. John, Oxford). It was founded in 1865 by the Rev. R. M. Benson "for the cultivation of a life dedicated to God according to the principles of Poverty, Chastity, and Obedience, and is engaged in works both Missionary and Educational, at home and abroad, for the advancement of the Kingdom of Christ. Lay Brothers are united with the Clergy in Dedication to the Religious Life, who assist so far as they can in the works of the Society." (3) "Society of the Sacred Mission," Kelham, Newark-on-Trent. This is "an association of men bound together for the service of the Church." Its objects are: "1. By its rule and discipline to maintain the spirit of devotion and self-forgetfulness in the members: 2. To render such devotion effective by an organisation which allows of the concentration of many gifts upon a common plan." The House of the Sacred Mission is a recognised Theological College. See the Official Year-Book of the Church of England.

BROTHERS. In theosophy (q.v.) those who possess the Secret Wisdom form a great Brotherhood and are called Brothers. They are also called Adepts, Masters, Mahatmas (q.v.).

BROTHERS AND SISTERS OF PENANCE. The third Franciscan order, otherwise called Tertiaries (q.v.).
BROTHERS AND SISTERS OF ST. ALEXIUS. A more correct designation of the fraternity commonly known as Lullards (q.v.).

BROTHERS OF THE HOSPITAL OF ST. JOHN THE BAPTIST. Another name for the Knights of the Hospital of St. John of Jerusalem. See HOSPITALERS.

BROTHERS OF VICTORY. A name by which the Minims (q.v.) were known in Spain.

BROWNIE. A kind of domestic fairy. Early references are found to it in Scotch writers. The brownie was supposed to visit houses and to help in the domestic work. It was a "very obliging spirit, who used to come into houses by night, and for a dish of cream to perform lastly any piece of work that might remain to be done: sometimes he would work, and sometimes eat till he burst: if old clothes were laid for him, he took them in great distress, and never more returned." (Pinkerton quoted in Brand). Offerings of various kinds were made to the spirit. See Brand's Popular Antiquities of Great Britain, ed. W. C. Hazlitt, 1805. The Brownie corresponds to the German Kobold (Kabouter). "The Kobold, as a rule, likes to lend a helping hand in the field and stable; he feeds the cattle and threshes the grain, fetches water, and performs all manner of domestic duties. At the same time he is also capable of teasing, but, as a rule, only those who have deserved punishment." (de la Saussaye, Reye, of the Teutons, 1902.

BROWNISTS. The forerunners in England of the Independents or Congregationalists, followers of Robert Browne (1550-1633). After graduating at Corpus Christi College, Cambridge, Browne seems to have ordained about 1573. After this he became Master of the Free School of St. Olave's, Southwark. At the same time he preached in the open air at Islington without a licence from the Bishop. About the year 1578, preaching at Cambridge and in the neighbouring villages, he began to attack the parochial system, and to denounce ordination by bishops or by the presbytery. His brother obtained him a licence to preach from the Bishop of Ely, but he destroyed it. For this he was inhibited. He proceeded to Norwich about the year 1580, and formed an independent congregation, "the church," the first in the country, his assistant being Robert Harrison (d. 1584). In 1581 the Bishop of Norwich was induced to take action against him, and he was imprisoned for "delivering up the people corrupt and contentious doctrine." But through the influence of Cecil, Lord Burleigh, he was released. He then left England with his followers and settled at Middleburg in Holland. Here he wrote and issued books, which in England were not allowed to be circulated. One of these, published in 1583, was "A book which sheweth the life and manners of all true Christians, and how unlike they are to Turks and Papists and Heathen folk. Also, the points and parts of all Divinity, that is of the revealed will and word of God, are declared by their several definitions and divisions." In 1583 he quarrelled with Robert Harrison, and in 1584 he left Holland for Scotland. Having spent a few days in prison there, he returned to England. In England he was again imprisoned. His next field of action was Northampton where we find him preaching in 1586. In 1588 there was an ejection of the parishioners by the Bishop of Peterborough. After this he "submitted himself to the order and government of the Church." Thereupon he was made master of Stamford Grammar-school. From 1591 to 1623 he was Rector of Thorpe-Auchurch in Northamptonshire. Before his death he was again imprisoned, this time for assaulting a constable. He died in Northampton gaol about the year 1633. Henry Barrow or Barrowe (d. 1593) succeeded Browne as leader of the Brownists. In consequence they became known also as "Barrowists." He was a Cambridge graduate and a barrister of Gray's Inn. In his advocacy of Brownist principles he was assisted by John Greenwood (d. 1593), a young clergyman. In 1586 they were both summoned to appear for examination before the Court of High Commission. From this examination it was clear that Barrow set himself in uncompromising opposition to the ecclesiastical government. He was, moreover, bitterly opposed to the use of fixed prayers and the taking of an oath. Greenwood's principles were found to agree closely with those of Barrow. They published an account of their examination and other works, and paid the penalty by going to prison. Subsequently (1593) they were hanged at Tyburn "for writing and publishing seditious books and pamphlets, tending to the slander of the Queen and Government." In the same year another Brownist, John Henry (1559-1593), who wrote pamphlets under the pseudonym "Martin Mar-Prelate," was hanged in Southwark on the charge of exciting to rebellion. Henry Barrow was succeeded by Francis Johnson (1562-1618), who had been a Fellow of Christ's College, Cambridge, but was expelled in 1589 for preaching a "seditious" sermon. He went to Middleburg in Holland and was preacher to the English merchants there. In 1592 he formed an independent church in London. In 1596, after being imprisoned several times, he went to Amsterdam, where he acted as Independent pastor and published works explaining Independent principles. Henry Jacob (1563-1624), precentor of Corpus Christi College, Oxford, joined the Brownists in Holland in 1593. In 1598, after a return to England, he was again in Holland, and in 1606 he entered into a controversy with Francis Johnson. He seems to have been convinced by a pamphlet which Johnson wrote the next year. Later on Jacob was associated with John Robinson (1575-1625), who emigrated to Amsterdam in 1608. In 1616, having returned to England, he established in Southwark "the first Independent or Congregational Church in England." Jacob regarded each congregation as an "entire and independent body-politic, endued with power immediately under, and from, Christ, as every proper Church is and ought to be." (Declaration of Plainer Opening of Certain Points, 1611). In 1623 he emigrated to Virginia. Returning to London, he died there in 1624. He was succeeded in London by John Lathrop, Lothrop, or Lothrop (d. 1653), who emigrated to Boston in 1631. See John Hunt: D. Neal, History of the Puritans, 1752-1788; J. H. Blunt; the D.N.B.

BRUGGENIANS. The followers of two brothers, Christian and Jerome Rohler, belonging to the Swiss canton of Bruggen. They gave out (A.D. 1746) that they were the two witnesses referred to in the Book of Revelation (Rev. XI. 3 ff.). Christian Rohler said he would ascend to heaven on a certain day and take his followers with him. The two brothers were executed in 1753.

BRUGPA SECT. A sect among the Tibetan Buddhists. Brupa is another form of Dupa. See DUPGA SECT.

BRYSIANS. The followers of Peter de Bruys, a religious sect of the twelfth century.

BRYANITES. A sect of the Methodists.

BUCCHANITES. The followers of a Scotch lady, Mrs. Elspeth Buchan (1738-1791). She was the daughter of an innkeeper, John Simpson, near Banff. Originally an Episcopalian, about 1760 she married a potter, Robert
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Buchan, and he adopted his religion, that of the Burgher Secession. She separated from him in 1781. Shortly before this she began to prophesy the speedy coming of the millennium and fantasize about the possibilities of her disciples not dying, but would witness the Second Coming of the Lord and with Him possess the earth for a thousand years. In 1783 Hugh White, minister of the Relief Church at Irvine, was persuaded that she was inspired. He became a follower, and his presbytery deposed him. Other followers joined them. They lived together, having renounced marriage and the ordinary duties of life, and awaited the Second Coming. In 1784, being expelled from Irvine, they moved into a farmhouse in Closeburn near Thornhill, Dumfriesshire. There were forty-six members of the community. They were supported mainly by the contributions of the wealthier disciples. In 1786 some of her followers left her and complained of trickery and extortion. Mrs. Buchan died in 1791, declaring on her deathbed that she was the Blessed Virgin and the woman referred to in the Book of Revelation (xii.). See Joseph Train, The Buchanites from First to Last, 1846; J. H. Blunt: the D.N.B.

BUDDHASASANA SAMAGAMA. A modern reform party among the Buddhists. The movement originated in Burma in 1902, and was reorganized in 1905. The leader now is a European, Mr. Allan B. MacGregor, who was formerly a Roman Catholic. The aim of the society is to bring Buddhism "into close contact with Europe and its culture, for the needs of which this religion is held to be all-sufficing." There is a branch of the society in Ceylon. Here the members "have built a preaching-hall, in which on Sunday (5) evening there is usually a Sinhalese sermon on Buddhist questions, at which the audience—mostly attired in European clothes—sit on benches as in a Christian church, the monk preaching from a kind of platform. They do not sing, but a creed is recited in unison at the close. In the background of the hall—somewhat in the position of a Christian altar—is a statue of the Buddha." See H. Hackmann.

BUDDHAVAMSA. A Buddhist sacred book included in the collection appended to the second division of the Canon. See CANON, BUDDHIST.

BUDDHI. A term used in Theosophy (q.v.). It is the name given to the Spiritual Soul in man, which is the vehicle of the Spirit or Atma (q.v.).

BUDDHIST. The title given by Gautama, afterwards called the Buddha, who seems to have been born about 567 B.C. Gautama's father was Buddhodhana, a prince of the royal family of the Sakyas, a Rajput clan, which lived and ruled in the valley of the Ganges about 130 miles N. of Benares. The son was born under three full trees in the Lambini Grove by the town of Kapilavastu, and lost his mother Mâyā or Mahâ-Mâyâ a week later. When he grew up he married his cousin, the daughter of the raja of Koli. At the age of twenty-nine, soon after the birth of a son, he was impelled to renounce the world in order to devote himself to the study of religion. Before doing so he visited his wife and child as they lay asleep and took a last look at them. This parting is called by Buddhists the "Great Renunciation." According to legend it was accompanied, like his birth, by miraculous signs. Mâra, the prince of evil, tried to turn him back, but without success. He was first led to the Ganges, which is the most sacred river in India, and then to the south of the Ganges, where he studied the philosophy of the Brahmans. Then, in company with five ascetics, he withdrew into the jungle and entered upon a course of austerities, which lasted six years. This period is called the "Great Struggle." At the end of it he abandoned the practice of austerities, and was abandoned by the five ascetics. Having bathed and eaten, he sat down under a banyan tree, and suffered again the attack of Mara. Again defeated, and the new light came to Gautama. From being a Bodhisattva, one who was destined to attain supreme wisdom, he became a Buddha or "enlightened one"; and the tree came to be known as the Bo-tree or "tree of enlightenment." The five ascetics had gone to Benares. Thither Gautama went, sought them out, converted them, and admitted them to the order of monks which he established. After thus "setting in motion the wheel of the law," the Master went about from place to place preaching. He also sent forth many disciples as missionaries. According to tradition, he was eighty years old when he died. Immediately after his death a Council is said to have been held at Râjagrîha which established a fixed and authorised version of the sayings of the Master. The Vinita and the Dharma were rehearsed, but no mention is made of the Abhidharma, the third division of the Buddhist Canon. About a hundred years later a second Council was held at Vaisali to consider certain questions asked for by a section of the Buddhist monks. When these relaxations (or ten indulgences) were rejected by the Council, a schism took place. After about another century a third is said to have been held at Patâliputra or Patna under the presidency of king Asoka (d. about 230 B.C.), which condemned all innovations and heresies. Asoka's work was of such importance that he has been called the "Buddha Constantine." In some ways he did much more for Buddhism than Constantine is supposed to have done for Christianity. "Until his reign Buddhism was apparently confined to a comparatively restricted area in and about Magadha, and was perhaps little more than one of many sects of an all-embracing Hinduism. He gave it predominant influence and prestige. And by his zealous missionary endeavours, his direct inculcation of its principles, and by the example of his own life and practice, won respect and adherence to Buddhist teaching not only throughout the Indian peninsula from the north almost to the extreme south, but beyond its borders. As far as the available evidence enables us to form a judgement, it was Asoka who raised Buddhism from a narrow local sectarian faith to the position of a world-wide religion" (A. S. Geden, Studies). The thoughts and teachings of Asoka have been preserved in numerous edicts which he caused to be engraved on rocks and pillars throughout his empire. From these edicts it appears that he enjoined kindness and gentleness to animals as well as men, and toleration of other religions; that he appointed overseers or censors of public morals; and that he established hospitals for the care of men and animals. About three hundred years after the third Council, a fourth Buddhist Council met under the Indo-Scythian king Kanishka, who did for Northern what Asoka had done for Southern Buddhism. The purpose seems to have been to composes different forms of opinion and to lay down rules for future guidance. Buddhism was introduced into Ceylon as the result of a mission sent there by Asoka. It has flourished in Ceylon with particular vigour. Indeed, the famous Buddhist monk and commentator Buddhaghosa, who lived there in the fifth century A.D., has been called the second founder of Buddhism. From Ceylon Buddhism spread to Burma, and then to the Malay peninsula, to Sumatra and Java, and to other islands of the Eastern Archipelago. In Kashmir and Nepal it appeared at an early date. It was carried to China in 62 A.D., and thence to Korea in 372 A.D., and to Japan in 552 A.D. It reached Tibet during the years 638-40 A.D., probably
by way of Nepal. Here it was developed about a century later by the Indian monk and saint Padma-Sambhava, the founder of Lamaiism. At about the close of the sixteenth century, Tibetan Lamaiism seems to have been introduced into Mongolia. From the sixth century Buddhism steadily declined in the land of its origin, and at the opening of the nineteenth century, although it was still supreme on the Himalayas, in Burma and in Ceylon, it had practically disappeared from India proper. It is said to have at the present time about 500,000,000 adherents in the world, and thus to be the religion of about one-third of the human race. The first and fundamental truth that the Buddha proclaimed was that existence itself is an evil, a source of pain and unhappiness. The desire for continuance of existence has, like other desires, to be suppressed. The second fundamental truth is an attempt to explain the origin of evil. Human life is linked to its beginnings by a chain of cause and effect. The first link of causation and the primary root of all evil is ignorance. With knowledge of the truth, false notions disappear. The formula known as the Buddhist confession of faith, though independent, gives expression to a thought similar to that of the Chain of Causation. To get rid of the evils of life, the causes of life itself must be suppressed or destroyed. The Buddha denied the existence of a soul in the sense of an individual and personal identity. There are only the skandhas. These, when a person is born, unite together in various proportions (hence differences in character, disposition, etc.) to form the living sentient creature; and when he dies, they are dissolved again and perish. Apart from them no existence is possible. "The great aim of Buddhist teaching therefore is to show by what means the reconstitution of the skandhas may be prevented, and thus release obtained from existence with its weariness and sorrow." (Geden). When at death the skandhas are reconstituted and recombined a new individual arises in this or in some other world, and the link between the old and new existences is what is called karma or action. It is karma, and not the individual, that lives on. In the new existence (except for the Budhhas), the memory of the events of previous lives is lost, but penalty is paid for wrong-doing or reward is received for good deeds in a previous existence. This is what is meant by pre-birth in Buddhaism. The great aim of Buddhism is to break the chain of karma, to extricate oneself from the mechanical round of rebirths. To do this and to enter into the rest which is called Nirvana, one must become enlightened by treading in the Noble Eightfold Path. Nirvana is explained by E. Lehmann in Chantepie de la Saussaye's Lehrbuch. "The Nirvana is the condition in which the suffering life's endless reincarnations are abolished. It is declared to involve the extinction of Desire and of Cognition; and though we are not told that it also includes the extinction of Life, such an extinction would be in the logical consequence of Buddhism, since the evil from which man is to be saved himself, namely, suffering, consists precisely in existence." But "the Nirvana can only be defined negatively; not Desire, and not Consciousness, not Life, yet also not Death. Only this can be said positively concerning it,—that it is the condition in which the soul is freed from the transmigration of bodies. Beyond the point of view of the endless births, with their life and death and life, is it possible to attach any conception whatsoever to the term Nirvana" (quoted by F. von Hügel). The two chief schools of thought and practice in Buddhism are called the Mahâyâna or the "Great Vehicle" and the Hinâyâna or the "Little Vehicle." They are also described, rather inexactely, as Northern Buddhism and Southern Buddhism. "The Mahâyâna system taught a kind of speculative theism, with which were united especially in Tibet elements of mysticism and fable, derived in large part from the ancient popular religions of the country. This system was moreover tolerant, gentler and more human than its rival, the Hinâyâna; and permitted greater freedom to the individual, both in action and belief, than did the simpler agnosticism and stern but unattractive morality which claimed to represent primitive Buddhism (Geden). The Mahâyâna is often ascribed to Nâgârjuna, the thirteenth or fourteenth in succession of the Buddhist patriarchs. He is said also to have taught a "middle way" between the doctrines of the reality and of the deceptiveness of existence (the Middle Vehicle). This system is known in Tibet as the Mûdhâyamâyâna. In Tibet the religion of the Buddha has been changed and modified by nature and devil worship; and the ritual, with its altars, processions, and incense, resembles strikingly that of the Roman Catholic and Greek Churches. Buddhism in fact presents various types. "The Buddhism of Nepal and Tibet differs from the Buddhism of Ceylon as much as the Christianity of Rome or of Moscow differs from that of Scotland or Wales. The Buddhism of Mongolia and China is far removed from either of these, and the Buddhism of Japan has peculiarities all its own" (T. W. Rhys Davids, Hibbert Lectures, 1881). An interesting problem is raised by the resemblance of some of the stories and parables which were in course of time attributed to Gautama and incorporated in the Buddhist scriptures, to passages in the New Testament Gospels. It has been maintained by some that Christianity borrowed from Buddhism, and by others that Buddhism borrowed from Christianity. "Albert J. Edmunds and Garbe earnestly advocate the indebtedness of Christianity to Buddhism. Such borrowing has not yet been fully proved, though shown to have been possible" (G. A. Barton, Religions of the World, 1917). See, in addition to works already mentioned: W. Bouisset, H. Hackmann, Arthur Lloyd, F. W. Russell.

BUDDHIST SACRED WRITINGS. See CANON, BUDDHIST.

BUDDHIST SOCIETY OF GREAT BRITAIN AND IRELAND. A Society founded in London in 1867. Its aim is to promote a better knowledge of Buddhism and to further the study of Pâli and Sanskrit Literature.

BUDNATANS. The followers of Simon Budnaxus. They were drawn from the Antitrinitarians of Poland and Transylvania soon after 1565. In 1584 Simon Budnaxus and his followers were excommunicated. They would not accept the doctrine of Jesus' miraculous birth.

BUFFALO, SACRED. The buffalo is worshipped by the Todas of South India as the main source of subsistence. They eat the male only once a year. A large ox is killed on ceremonious occasion by all the grown-up males of the village, and roasted by a sacred fire. "There is good reason for believing the Todas' assertion that they have never at any time eaten the flesh of the female buffalo" (Marshall, Travels among the Todas, 1873, quoted by W. R. Smith). At a funeral, when they kill a buffalo, the men, women, and children bewail its death. See W. R. Smith, R. S. Bug in the Tale. A popular designation of Mahâbhårata's Bibb (553). It was called because in Psalm cxlix. 5, the passage, "Thou shalt not be afraid of the terror by night," is rendered "Thou shalt not be afraid of the bugles by night."

BULGARIANS. A name for the Catharists or Albigenses of mediaeval times. They seem to have been so called because they came from, or were connected
with, Bulgaria. Other forms of the name are: Bulgari, Bogri, Boulgares, Bougres.

BULLA. An ornament worn by free-born Roman children. It was a round or heart-shaped box with an amulet inside it. In the case of patricians it might be golden, in that of poor families it was of leather. Boys deserted it and it was discarded when they reached the age of virils. Adults, however, occasionally wore it as a protection against the evil eye. See O. Seyffert, *Dict.*

BULL-ROARER. A convenient description of a sacred instrument, a kind of rattle (Australian *tornado*) used in religious mysteries in New Mexico, Australia, Africa, and even in ancient Greece. F. Cushing (*Adventures in Zuni*) describes its sound as "a deep whirring noise."

The Kurnai of Australia make boys listen to the din of the bull-roarer when they go through their mystic ceremony of initiation. The American Indians of Zuni use it to summon men to the mysteries. In South Africa it also has, besides this use, magical power to raise a wind. It is noteworthy that among the Australian Kurnai women are strictly forbidden to look upon the *tornado*. As Spencer and Gillen have shown, the same prohibition extends to the *churinga*, a similar instrument with the same ritual significance, employed by the tribes of Central Australia. An identical instrument, it should be added, was used by palaeolithic man in Europe. The identification of the Greek *kóvós* (cp. *phóblos*) is due to Andrew Lang. He notes that an ancient scholarist on Cemens of Alexandria writes: "the *kóvós* is a little piece of wood, to which a string is fastened, and in the mysteries it was whirled round to make a roaring noise." The bull-roarer has survived as a toy; and in Scotland also as a thunder-spell.

BUNE, one of the deities in Babylonian-Assyrian religion. In the great temple E-habbarra at Sippar in the time of Nabubaldiddin (c. 550 B.C.) Shamash, Malik, and Bunea form a triad. In a design added to the inscription of Nabubaldiddin the two deities Malik and Bunea seem to be represented as attendants on the sun-god, "who drive the fiery chariot that symbolized the great orb." Bunea, though a male deity, becomes in time the consort of Malik. See Morris Jastrow, *Rel.*

BUPHONIA. This word is the Latin term for the *Diophillia*, a festival at which a bull was sacrificed. The term means "ox-murder." Robertson Smith points out (R.S.) that originally the term was a general one for the slaying of oxen for sacrificial feasts.

BÜRA PENN. Among the Khonds of Orissa, Bura Pennu or Bella Pennu is the supreme creative deity, the Light-god or Sun-god. He is the good deity to whom is opposed the deity of evil his consort Tari Pennu the Earth-goddess. Bura Pennu created the world a happy Paradise. Tari Pennu rebelled and introduced disease, poison, and every kind of disorder. The Khonds are divided into two sects. The Bura sect believe that Bura prevailed in the conflict; the Tari sect hold that the battle still continues. See E. B. Taylor, *P.C.*

BUR'A. The Arabic word for "mantle." Mohammed presented his own bura to the poet Ka'b ibn Zuhair in recognition of a flattering verses which he had written. The poet showed his gratitude by writing another poem known as "Bânat Su'âd" from its opening words. In imitation of this panegyric, a later poet, Sharaf al-Dîn Muşâammad al-Rûṣî (A.D. 1211-1294) wrote another famous ode to the Prophet's mantle called "Qâsîdât al-Bur'a," which has been translated into French, German, and English. See Clément Huet, *Hist. of Arabic Literature*, 1903.

Sometimes in the Old Testament this word stands at the head of prophecies (Isaiah xli. 1, xvi. 1, xix. 1, xxii. 1, etc.). In such cases the Hebrew word is massâ from a root meaning "to lift up" (in this connection "the voice"), and the correct translation is "oracle" (so margin of the Revised Version, 2 Kings ix. 25).

BURGHERS. A name taken by one of the divisions into which the Associate Synod or Seccession Church of Scotland was divided in 1733. The revival was due to a difference of opinion regarding the religious clause of the burgess-oath which burgesses were required to take in certain corporate towns. This clause read: "I profess and allow with all my heart the true religion presently professed within this realm, and authorized by the the laws thereof; I shall abide at and defend the same to my life's end, renouncing the Roman religion called Popish." The Burghers were not prepared to refuse to take this oath. The other division, however, the Anti-burgers, refused to do so. In course of time other divisions took place. In 1799 the Burghers separated into "Old Light Burghers" and "New Light Burghers." In 1820 the "New Light" sections of the Burghers and Anti-burghers joined forces as the "United Seccession." In 1847 this joined itself to the "Relief Seccession," a body which had seceded on the question of patronage and had formed itself in 1799 "into a Presbyterian for the relief of Christians oppossed to their Christian privileges," and the two together became the "United Presbyterian Synod." The "Old Light Burghers" returned in 1839 to the Established Church. Cp. Anti-BURGHERS. See J. H. Blunt.

Buxi. A Dravidian people of the Chhotanagpur district of India.

BURKHAN. See Khurshid.

BURLING, EARLY CHRISTIAN. Burial gilds are referred to in a number of early Christian inscriptions discovered in recent years. By the will of Arites (Central Phrygia), for example, a sum of money is bequeathed to the "Society of Neighbours" to enable it every year to "cause the grave of my wife Aurelia to bloom with roses." Camden M. Coberin thinks the burial club was almost certainly the first official society established under the auspices of Christianity. It was composed mainly of Jews and the Jews, though not conducted probably on the same wide lines of charity and brotherhood as among the early Christians. Only by joining one of these clubs could even a hard-working labourer be sure of a decent burial in the first century.

BURIAL HILL, DECLARATION OF THE. The Burial Hill (Boston) Declaration of Faith was drawn up in 1665 A.D. by the National Council of Congregational Churches of the United States. It "impressively" firms the Synod's adherence to the faith and order of the Apostolic and Primitive Churches held by their fathers, and substantially as embodied in the Confessions and Platforms which the Synods of 1648 and 1650 set forth or re-affirmed." (William A. Curtis). BURNETT LECTURES. A course of lectures so named after John Burnett (1729-84), an Aberdeen merchant. Originally the sum of money bequeathed by Burnett was to be applied to the foundation of two prizes to be awarded for the two best treatises on "The evidence that there is a Being all-powerful, wise, and good, by whom every thing exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this independent of written revelation, and of the revelation of the Lord Jesus; and from the whole to point out the inferences most necessary and useful to mankind." Under a new scheme the prizes have since 1883 been converted into a lectureship on some subject illustrating natural theology. In 1887, for instance, Prof. W. Robertson Smith was invited to
give three courses of lectures from October, 1888, to October, 1891, on "The primitive religions of the Semitic peoples, viewed in relation to other ancient religions, and to the spiritual religion of the Old Testament and of Christianity."

**BURNING BUSH, THE.** A phenomenon mentioned in the Old Testament (Exodus iii. 2-4). The vision is said to have been seen by Moses while he was tending the flock of Jethro, his father-in-law. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, 'I will turn aside now, and see this great sight, why the bush is not burnt.'" Verse 5 continues: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said 'Moses, Moses.' And he said, 'Here am I.'" The word used for bush here, *seneh*, seems to occur again in Deuteronomy xxxii. 16, where Jehovah is referred to as "He that dwelt in the bush," *shōkeni seneh*. This would suggest that Jehovah, like the deities of other primitive folks, was sometimes thought of as making his abode in trees. But Renan was no doubt right in thinking that the original reading in Deuteronomy was *shōkeni sinai*, "he who dwells in Sinai." There is no reason to doubt that the Hebrews regarded fire as being sometimes a manifestation of the divine presence, or that they believed certain trees to be the abodes of deities. But this particular story need not be based upon such beliefs (cp., however, *Encycl. Bibl.*). Nor is it necessary to think, with Robertson Smith (R.S.), that "the original seat of a conception like the burning bush, which must have its physical basis in electrical phenomena, must probably be sought in the clear dry air of the desert or of lofty mountains." The story describes the kind of subjective vision which a prophet may well have seen. The seeing of a bright light and the hearing of a voice belong to psychic phenomena or experiences. See *Encycl. Bibl.*

**BURNING OF THE GOD.** In ancient times it was the practice in some countries (e.g. in Asia Minor) solemnly to burn a god either in effigy or in the form of a human representative. The idea of the rite seems to have been that in this way the incorruptible and immortal part of him was set free from the corruptible and perishable elements of human existence. The representative of the god was sometimes a king. Melcarth, the great god of Tyre, whom the Greeks identified with Hercules, seems to have been burnt in effigy in Gades (mod. Cadiz), an early Tyrian colony. It is said of Hercules himself that he burned himself to death and afterwards ascended to heaven. J. G. Frazer thinks this is a Greek imitation of the burning of Melcarth. The Cappadocian god Sandan, who also corresponds to the Greek Hercules, seems to have been burnt in effigy at a periodical festival in Tarsus. The Assyrian king Sardanapalus, who is said to have founded the city of Tarsus, is also said to have burned himself on a great pyre. The story is not true of the Sardanapalus who is otherwise known as Asurbanipal; but it is perhaps reminiscent of the practice of burning a king as a representative of the god. See J. G. Frazer, *Adonis Attis Osiris*, 1906.

**BURNT OFFERING.** See ALTAR, SACRIFICE.

**BUSSUMARUS.** Bussumarus, "the large-lipped," was one of the names given by the ancient Celts to a god who corresponded to the Roman Jupiter.

**BUTO.** The name of a goddess in the religion of the ancient Egyptians. She was the protecting goddess of Buto, the lower capital of Egypt, and took the form of a serpent. Her original name was Uto. In the religion of the late period Buto became the most important of the seven gods who spoke by oracles. See A. Erman.

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**Caitanya Sect.** A Hindu sect in Bengal. The followers of Caitanya. Caitanya was born in the year A.D. 1485. He came to be regarded as an incarnation of Krishna, which accounts for marvellous stories about his early years. Thus it is said that soon after his birth holy men visited his parents to pay homage to their new-born child and to offer him a present of rice, fruits, gold and silver. He is said also to have made himself master of Sanskrit grammar and literature with great rapidity. After spending some years in making religious pilgrimages he began to preach and to propagate his own view of Vaishnavism or the worship of Vishnu in Bengal. "His success as a preacher was remarkable. Even his enemies were attracted by the persuasiveness of his manner and the magnetic power of his eloquence. The lower classes flocked to him by thousands."
Caityas

Calvandules

ing his two disciples, Advaita and Nityānanda to continue his work in Bengal, he himself settled at Katāk in Orissa not far from the temple of Jagannāth. “The first principle he inculcated was that all the faithful worshippers of Krishnā (= Vishnu) were to be treated as equals. Caste was to be subordinated to faith in Krishnā. And Vishnu was to be symbolized under the figure of human love.” This devotion, similar to the tender affection of a girl for her lover, should be so intense that the worshipper loses “all individuality and self-consciousness in ecstatic union with his god.” Such a state may be produced by constant repetition of the name of the deity, by singing, music, dancing or similar movements of the body. It is not known how or when Caitanya died. He disappeared in a mysterious way when he was forty-two years of age (c. A.D. 1527). After this he was deified and worshipped. The only question was “whether he was a full manifestation of the Supreme Being (Krishna) or only a descent of a portion (aśā) of his essence.” It was decided that he was the very Krishnā incarnate, and that “his two principal disciples, Advaita and Nityānanda, were manifestations of portions of the same deity.” Another disciple, Hari-dās, was deified in Bengal as a separate divinity. See Munier-Williams.

CAITYAS. Originally the word Caitya meant the heap or mound under which the Buddhists placed the relics of their great saints. Then it came to denote a relic-structure within an assembly-hall, whereas a stūpa meant a relic-structure outside in the open air. See STUPAS.

CAJETANI. Another name for the Order of Theatines (q.v.).

CALEDONIAN ASYLUM, ROYAL. An institution founded by the “Highland Society of London” in 1814, and incorporated by Act of Parliament on June 14, 1815. See IRVINGITES.

CALP, GOLDEN. Reference is made in the Old Testament to worship of a golden calf by Israelites of the Northern kingdom. These images are said to have been set up in Dan and Bethel (1. Kings xii. 28 ff.; II. Kings, x. 29; Hosea x. 5). and in Samaria (Hosea viii., ix. 4, 5). Reference is perhaps made also to their worship in Glgal (Amos v. 4 f.; Hosea iv. 15, ix. 15, xii. 1). Apparently, however, they were not worshipped in the temple of Jerusalem or in the other sanctuaries of Judah. Aaron is said to have made a golden calf in the wilderness; but it is strange that nomads wandering in a wilderness should have thought of worshipping a golden calf. Some scholars have thought that the Israelites followed the example of the Egyptians in worshipping the bull. But Dr. Benzinger points out (Encycl. Bibl.) that the Israelites were not much influenced by the Egyptians, and as a matter of fact it was living animals that were worshipped by the Egyptians. The Israelites seem to have learned the worship from the Canaanites amongst whom the bull was the symbol of Baal. The prophetic writers condemn the worship as idolatry (Hosea viii. 5, x. 5; cp. the Deuteronomist in I. Kings xlv. 16, xv. 26, xvi. 26; II. Kings x. 29). See Encyclop. Bibl.

CALIXTINES. One of the sections into which the followers of John Hus (1369-1415; see HUSSITES) were divided. The name is derived from the Latin caïx “cup” or “chalice”; and the Calixtines, “men of the Cup,” were so called because they insisted on Communion in both kinds (sub utraque specie; bread and wine). They were also called Ultraquisks. This point, Communion in both kinds, was not one to which Hus himself attached importance. It was made imp-
they were restored in 1622. See Schaff-Herzog; the Cath. Dict.

CAMAXTLI. A god of war among the Tlascaltecs or Tlascalan of Mexico.

CAMAZOTZ. A god of bats in the mythology of the Quiché of Guatemala.

CAMBRIDGE CAMDEN SOCIETY. A Society founded in 1589 "to promote the study of ecclesiastical architecture and antiquities, and the restoration of mutilated architectural remains." W. Walsh (Prot. Dict., s.v. "Oxford Movement") quotes Francis Close (1797-1882), afterwards Dean of Carlisle, as saying in 1844 in a sermon that "as Romanism is taught Analytically at Oxford, it is taught Artistically at Cambridge—It is inculturated theoretically, in tracts, at one University, and it is sculptured, painted, and graven at the other. The Cambridge Camdens build churches and furnish symbolic vessels, by which the Oxford Tractarians may carry out their principles."

CAMBRIDGE PLATFORM OF CHURCH DISCIPLINE. The Cambridge (New England) Platform of Church Discipline was drawn up by the Cambridge Synod in 1648 A.D. as a supplement to the Westminster Confession (q.v.) of 1646 A.D. The new Platform takes the place of the doctrine of Church government and discipline in chapters xxv., xxx., and xxxi. of the Westminster Confession. W. A. Curtis speaks of it as "a careful and minute application of Congregational principles to the details of the Puritan doctrine of the Church." See William A. Curtis.

CAMBRIDGE PLATONISTS, THE. A party of religious thinkers at Cambridge who were opposed to the party of William Laud at Oxford. Its chief representatives were Benjamin Whitehead (1609-1638), provost of King's College (1644-60), Ralph Cudworth (1617-1688), Regius Professor of Hebrew (1645-58), Henry More (1614-1687) of Christ's College, Nathaniel Culverwell (d. 1651), Fellow of Emmanuel College, and George Rust (d. 1670), Fellow of Christ's College (1649-50).

CAMEL, THE. Camels were used as food and offerings by the Arabs, but not by the Israelites. According to Nilius, among the Saracens, "the camel was not allowed to be killed and eaten except in a public rite, at which all the kinsmen assisted" (Robertson Smith). It was devoured by the Arabs in a sacramental meal while its blood and flesh were still warm. In the oldest known form of Arabian sacrifice, as described by Nilius, "the camel chosen as the victim is bound upon a rude altar of stones piled together, and when the leader of the band has thrice led the worshippers round the altar in a solemn procession accompanied with chants, he inflicts the first wound, while the last words of the hymn are still upon the lips of the congregation, and in all haste drinks of the blood that gushes forth. Porthill the whole company fall on the victim with their swords, hacking off pieces of the quivering flesh and devouring them raw with such wild haste, that in the short interval between the rise of the day star which marked the hour for the service to begin, and the disappearance of its rays before the rising sun, the entire camel, blood and bones, skin, blood and entrails, is wholly devoured." (R.S.) We read too of consecrated camels among the Arabs, which they released from service and allowed to roam at large. Those might not be ridden, even in an emergency. But, though they seem sometimes to be spoken of as the property of the deity, they were not used for his service. At Rammūlah in Palestine there are two springs, one of which is supposed to be inhabited by a camel.

CAMERONIANS. The name given to a body of Scotch Covenanters in the reign of Charles II. They were so named because one of their leaders was James Cameron. They claimed to be the true representatives of the principles of those who framed the original Covenant. Cameron was one of those responsible for the anti-monarchical Declaration which was read at Sanquhar in 1680. He was killed in the battle of Airdmoss in the same year. The Covenanters were organised in "societies," and were also called Society People. On the death of Cameron, John Rennwick succeeded to the leadership. Rennwick boldly disowned "the usurpation and tyranny" of James, Duke of York, and in 1685 was martyred. In 1696 John Macmillan became leader of the Societies. In conjunction with Thomas Naismith, in 1713 he founded and organised a new body, "the Reformed Presbytery." Originally the Reformed Presbyterians were forbidden by a formal Act of Testimony to exercise the franchise or to take the oath of allegiance. In 1683, however, the Scotch synod decided that "while recommending the members of the Church to abstain from the use of the franchise and from taking the oath of allegiance, discipline to the effect of suspension and expulsion from the Church shall cease." A minority of the Reformed Presbyterians refused to accept this decision, and formed a new body with the same name. In 1786 the older and larger body of Reformed Presbyterians united with the Free Church of Scotland. See Schaff-Herzog; J. H. Blunt; CAMERONITES. A School of theology founded by John Cameron (15739-1625). Cameron was born and educated at Glasgow. In 1600 he went to France and taught Greek and Latin at Bordeaux. In 1602 he received an appointment at Sedan. After studying divinity at Paris, Geneva and Heidelberg for about three years, he went back to Bordeaux as protestant minister (1608-1617). In 1615 he removed to Saumur as professor of divinity. Here he put forward views which were similar to those afterwards adopted by Moses Amyraut (see AMYRALDISTS). "The substance of these opinions was that God wills the salvation of all men, and not of the elect only, that none are excluded from the possibility of salvation, and that those are saved who cooperate with God by using the power of judgment between good and evil which He infuses into their understanding for the choice of good." (Blunt) In 1620 Cameron returned to London, and in 1622 he became Principal of Glasgow University. He soon decided to return to Saumur, and went back to Saumur. The next year he removed to Montauban as professor of divinity. Here in 1625 he was stabbed by one of his opponents and died from the wound. His works were published in Latin and French in ten volumes (1616-42). See J. H. Blunt; the D.N.B.; and Chambers' Encycl.

CAMPBELLITES. The followers of Alexander Campbell (1788-1866). Born in Ireland, Campbell went to the United States in 1819. Here he became pastor of a Presbyterian church in Washington county, Pa. In 1827 he founded an independent sect which he called "The Disciples of Christ." The members of this sect are now known as the Campbellites. In 1840-41 he founded an institution called Bethany College and became its first president. The Disciples of Christ held that the Church of Christ was intended to be one and undivided; that its lost unity might be regained by a return to the Gospel and original simplicity; that all the theological terms and doctrines of the schools must be abandoned and replaced by the original words, phrases, and ordinances of Holy Scripture; and that baptism should be by immersion. The officers of the local churches are elders and deacons. See Harper's Encycl. of U.S. Hist., 1902.
CAMPBELLITES, AMERICAN. The followers of Thomas Campbell, who went from Ireland to America in 1802, called themselves Reformed Baptists.

CAMULUS. Camulus, it would seem, was one of the dottles worshipped by the ancient Celts. As a war-god, he would correspond to the Roman Mars; but he seems also in some respects to have resembled Jupiter as well. The name survived in Camulodunum (Colchester), and perhaps in the Irish Cumhal who appears as father of Finn. See Anwy: C. Squire, Myth.

CANDLES. An ecclesiastical festival, so called in account of the candles which in the Roman Catholic Church are carried in procession. The festival is also called the Purification of the Blessed Virgin Mary. It is observed on the 2nd of February in commemoration of the presentation of Christ in the Temple. In the Prayer Book of the Church of England it is described as The Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin. The purification thought of originally was that of the Biblical law (Lev. 12: 2), but a short other events are now more prominent in the Roman Mass and office. Candles are blessed and carried in procession to remind us how the holy old man Simon met our Lord, took Him in his arms, and declared Him the light of the Gentiles and the glory of Israel. Next, in the collect, epistle, and the gospel there are marks references to the fact that our Lord was at the same time presented in the temple before God and redeemed with five holy shekels. (Luk. xii. 22; cp. Exod. xii. 2, Num. viii. 16, xvi. 15—Cath. Dict.). The festival is said to have been kept at Antioch in 528 under the Emperor Justin, and was known in the West before 735. Baroniuss suggests that Pope Gelasius substituted it for the pagan Lupercalia which was kept in February (15) and was also a festival of purification and expiation. The lights were forbidden in the Church of England in 1548 by an order of the Privy Council. See Prot. Dict.; Cath. Dict.

CANDLES. The Chinese burn candles on their domestic altars. At sunset they place a burning candle in the "lattern of Heaven" which is suspended near the doorposts of the house. Candles are burned in front of the ancestral soul-tablets. Every evening, as long as the coffin of a deceased person is in the house, these candles are offered to the soul. In the funeral procession lighted candles are carried in lanterns hanging from curved poles. The lanterns bear inscriptions. The undiscerning person and others who follow the procession will lead astray by the lights. The candles are designed to prevent the soul from being led astray by other lanterns, which may happen to see along the road. (de Groot). A peculiar kind of candle stands on the altar or in front of the altar in the temples of Tibetan Buddhists or Lamas. This lamp has a tall lampstand, into which is inserted a wick, and it is fed by melted butter. As the great mass of butter solidifies and remains mostly in this state, the lamp is practically a candle. The size varies according to the means and the number of the temple votaries, as it is an act of piety to add butter to this lamp. One is necessary, but two or more are desirable, and on some occasions 108 or 1,000 small lamps are offered upon the altar. Sometimes a whole lampstand of several lamps forms an altar, and it is termed the "branching lotus-flower pattern." (Waddell). See L. A. Waddell: J. J. M. de Groot, R.S.

CANNON, WORSHIP OF. An example of the worship of a cannon is noted by E. S. Hartland (P.P.). "A cannon, old and useless and neglected, belonging to the Dutch Government, lay in a field at Batavia, on the island of Java. It was taken by the native women for a linga. Dressed in the bole, and adorned with flowers, they used to worship this piece of senseless iron, presented it with offerings of rice and fruits, miniature sunshades, and copper, and completed the performance by sitting astride upon it as a certain method of winning children." (p. 123). A similar superstition has been noted by E. J. Banks (Bismya, or The Lost City of Adab, 1912) among Jewish women in Bagdad. These gather about a large English gun in a public square, and stroking it, whisper into its mouth their prayers, their troubles, and their hopes.

CANON. The term Canon is commonly used (1) of a law or rule, (2) of a collection of sacred writings, especially of the Sacred Scriptures accepted by Christians, and (3) of a dignitary of the Church of England. The word is of course the same as the Greek kanon. It meant originally a reed or rod. It then came to mean a measuring rod, and was next "used for a plumbline or for a level, or for anything that had a measure or a rule for other things" (C. R. Gregory). Then in the intellectual sphere it denoted a rule "that told a man what was right or what he had to do." The grammarians in Alexandria called the ancient Greek writers the canon, because they were regarded as patterns or models. They also called their rules for declensions, conjugations, and syntax "canons." In common usage canon denoted "a measure, a definition, an order, a command, a law." Joshua, an ideal leader, is called by Philo (c. 20 B.C.-45 A.D.) a canon. The word is found in the New Testament. In Galatians vi. 16 it is said: "As many as shall walk by this rule (tō kanonō toutō), peace be upon them and mercy." In II. Corinthians x. 13 (Authorised Version) it is said: "But we will not boast of things without our measure, but according to the measure of the rule (Revised Version "province"); Revised Version margin "limit"; Gk. tou kanonos) which God hath distributed to us, a measure to reach even unto you." In course of time the word came to be used in the Christian Church for a definite and certain decision, an ecclesiastical determination. At a synod at Antioch held in A.D. 266 one of Paul of Samosata's doctrines was said to be "foreign to the ecclesiastical canon." After this the ecclesiastical canon became a set phrase for the rule or custom of the Church. From A.D. 341 (Council at Antioch) the term "cannon" was used to designate the ecclesiastical councils. The term "canon" as applied to Holy Scripture was first used by the Greek Fathers of the fourth century. Cp. further CANON, OLD TESTAMENT. In the other sense of the term, a Canon is a residentiary member of a cathedral chapter. He is appointed by the Bishop or nominated by the Crown. There are also Honorary Canons who receive no emoluments. They are appointed by the Bishop or Archbishop, and rank next after the residentiary Canons; finally there are Minor Canons. These have to intone part of the Service. A good voice is therefore a necessary qualification for appointment. They are appointed by the Cathedral chapter. In some cases a professorship carries with it a canonry (e.g., at Oxford, Cambridge, and Durham). "The clergy of every large church in ancient times were termed canonici, as being entered on the list (for this is one of the meanings of κανών) of ecclesiastics serving the church." (Adams and Arnold). See C. R. Gregory: Cath. Dict.

CANON, BUDDHIST. There are three collections of Buddhist sacred writings. We find (1) a Canon of the Southern Buddhists comprising books written in the Pali language; (2) a Canon of the Northern Buddhists.
comprising books written in Sanscrit; and (3) a Canon of the Chinese Buddhists, comprising books written in Chinese. As regards the fundamental features, the main divisions, and the most important books, the Canon is much the same everywhere; but there are great differences in details, and in the Canons of the Northern and Chinese Buddhists many later texts and commentaries have been introduced. In any case, there is not the same unity among the Northern Buddhists as there is among the Southern. "It is incorrect to speak, as is so often done, of Northern and Southern Buddhism as the only two great divisions into which Buddhism had been divided. There was a unity in Southern Buddhism; but there has been no such unity in Northern Buddhism. We may talk, indeed, of Northern Buddhists; but it would be better to keep the Buddhism of each of the northern countries in which it has been adopted separate and distinct, both in our thoughts and our language" (T. W. Rhys Davids). Of the later books admitted into the Northern Canon (e.g. by the Buddhists of Nepal), one is called "The Lotus of the true Law" and is a kind of mystery play (Sacred Books of the East, xxii); the other is called "Lalita-Visarana" and is an account of the birth and trials of the Buddha. The sacred collection of the Sikhs is called the "Adi-Granth" (g.v.). That of the Jains includes the "Ganadharma Sunya" (Sacred Books of the East, xxii). The Southern Canon, however, must be taken as the original model. "Scholars generally agree that the canon of the so-called Southern Buddhism (prevailing in Ceylon, Burma, Siam), on the whole, presents the most original aspect of the sacred books" (H. Hackmann). In this Canon there are three principal divisions. It is therefore called the "Tripitaka" (Sanskrit, Tri-pitaka) or "The Three Baskets." (1) The first division is the Vinayapitaka. It deals with the organization of the monastic life. There are four works in this division. (a) Suttavibhanga. This gives the precepts concerning monastic penances. (b) The Khuddhakas. There are two books: the Mahavagga and the Cullavagga. These give rules as to admission into the Order (Pattimokkha), and as to dressing, dwelling, etc. (c) Parivara. This is a kind of appendix of later date giving details about the life of the community. (2) The second division is called the Suttanipata. It deals with the Buddha's doctrine of salvation. There are four works in this division. (a) Dighanikaya. Longer discourses of the master. (b) Majjhimanikaya. Discourses of medium length. (c) Anguttaranikaya. Discourses arranged after numbers (Hackmann). (d) Samyuttanikaya. Discourses arranged in groups. There is an appendix to this division called Khuddakanikaya, "a collection of different materials, sayings of the Buddha, songs, tales, legends, and the like." There are fifteen books, "some of which belong to the best-known and most impressive works of the Buddhist literature. They include the Dharmapada, a kind of hymn-book, which has been considered perhaps the most sacred and popular book of the Buddhist Bible (see Sacred Books of the East, x); the Jataka which gives legends concerning five hundred and sixty previous existences of the Buddha; the Apadana which gives stories of the saints; the Buddhavamsa which deals with twenty-four previous Buddhas; and the Cariyapitaka which treats of thirty-four previous incarnations of the Buddha." (3) The third division is called the Abhidhammapitaka. It discusses "the psychological prolegomena of the Buddhist ethical system" (Hackmann). There are seven works in this division. (a) Dhammasangani. This describes states or phenomena. (b) Vibhanga. This is a continuation. (c) Kathavatthu. It refers two hundred and fifty-two heresies. (d) Puggalapaññatti. This divides men into classes from the ethical standpoint. (e) Diññakatha, (f) Yamaka, and (g) Patthana are smaller treatises. The books included in the Southern Canon seem to be described in writing by about the beginning of the first century B.C. Earlier collections were recognised as authoritative in the time of Asoka (c. 250 B.C.). See H. Hackmann; Max Muller, Sacred Books of the East; T. W. Rhys Davids.

**Canon of the New Testament**

The sacred writings of the earliest Christians were the canonical writings of the Old Testament. The authoritative words of Jesus, which were written by his preachers, were first collected orally in the Church. The earliest written documents were letters written by the Apostle Paul to Churches which he had founded and which were in need of guidance. As in the case of the Old Testament the need for a sharply defined collection of sacred writings did not arise until other writings began to compete with those of the Church. This would not happen for some time. As Gregory says, at least in many districts, well on into the second century the word was still preached by wandering preachers, the Apostles. "Little by little it will have become known that the Gospels had been written. These Gospels will at first have been circulated in the immediate neighbourhood of the place in which each was written, and then have soon struck the great lines, if they were not already on one of them, and have reached Rome and Jerusalem and Alexandria. Wheresoever a Gospel was received, Christians will have compared its teaching with what they had heard by word of mouth. But for a while the living voice of the evangelist or preacher will have been preferred to the dead letter in the book. Many Churches will for a long while have had no Gospel or only one Gospel, and only after much waiting have gotten more. Church after Church, group after group of Christians had then a Gospel and an Epistle or two, a few Epistles. The tendency of the intercourse between the Churches was towards an increase in the collection of books; at first one new one was added by friends to the old and treasured store of rolls." In course of time a fairly large number of books would be known to all the Churches alike, though some of them might not be held in equal esteem everywhere. Clement of Rome, writing in the post-Apostolic age, seems to be acquainted with nearly all of the books of our New Testament. We know that some of these books were already being made use of by unorthodox teachers (e.g., Simon Magnus, Cerinthus, Basilides). Basilides himself wrote two or four books on the Gospel. The Church Father Polycarp, according to Gregor, had in his hands all the Epistles of Paul, the First Epistle of Peter, the First Epistle of John, the Gospel of Matthew, and probably all the four Gospels. The Gnostic Valentinus (first half of second century) seems to have been acquainted with most of the books of the New Testament. The Gnostics had also
books of their own, such as the Gospel of Truth, the Gospel of Perfection, the Gospel of Eve. Marcion, who left the Church and about the year 144 founded a Church of his own, set up his own canon of New Testament writings. He accepted only the Gospel of Luke, and ten Epistles of Paul (Galatians, Romans, Ephesians [Laodicens], Colossians, Phili- bians, Philemon). Melito, Bishop at Sardes (fl. 176 A.D.), seems to quote all the books of the New Testament, except the Epistle of James, the Epistle of Jude, the Second and the Third Epistle of John. Tatian, who severed his more direct connection with the Church about 172 or 173, in compiling his Diatessaron made use of the four Gospels. He seems also to have known most of the books of the New Testament. The Muratori\'an fragment belongs according to Gregory to about 170 A.D. It contains (as far as it has been preserved) a list of the books of the New Testament. We have the four Gospels, Acts, the Epistles of Paul, the Epistles of John, Jude, the Revelation. So far as the fragment goes, it brings neither James nor the Epistles of Peter nor Hebrews. Of course, in the case of a copyist who was so extremely careless, there remains the possibility that he only placed a line or several lines omitted. These Epistles are, however, Epistles that would be likely at first to be read more in the East than in the West.\" The Epistle to the Hebrews seems, however, to have been known at Rome as early as about 95 A.D. \"There may have been some special reason for its omission in this fragment. Perhaps the author of the fragment thought, as Tertullian did, that Hebrews was written by Barnabas, and he may not have been inclined to put it into the list on that account.\" (Gregory). Irenaeus, in his great work on the Heresies, written between about the years 181 and 189, made use of the four Gospels, the Acts of the Apostles, the First Epistle of Peter, the First Epistle of John, the Book of Revelation, and all the Epistles of Paul except Philemon. He speaks of the Scriptures as having been handed down without corruption. Clement of Alexandria, according to Eusebius (H. E. vi. 14) made comments on all the Scriptures, including the books spoken against (Antilegomena), the Epistle of Jude and the rest of the Catholic Epistles. The Epistle to the Hebrews he regarded as the work of Paul. Tertullian does not seem to know anything of the Epistle of James, the Second and the Third Epistle of Peter, the Second and the Third Epistle of John. He knows of the Book of Revelation, and ascribes it to the Apostle John. He knows also of the Epistle to the Hebrews. This he ascribes to Barnabas, Origen accepts most of the books of the New Testament, including the Epistle of Jude, the Epistle to the Hebrews, and the Book of Revelation. His testimony as to the Epistle of James, the Second Epistle of Peter, the Second and the Third Epistle of John is somewhat uncertain. Dionysius of Alexandria (died about 265 A.D.) accepts the Epistle of James, the Second and the Third Epistle of John, and the Epistle to the Hebrews. The Book of Revelation he ascribes to an unknown John. The only books of the New Testament that he does not seem to accept are the Epistle of Jude and the Second Epistle of Peter. Cyprian of Carthage (died 258 A.D.) does not seem to have known of the Epistle of James, the Second Epistle of Peter, the Second and the Third Epistle of John, the Epistle of Jude, and the Epistle to the Hebrews. In the third century A.D., therefore, it cannot be said that our books of the New Testament were cherished, that is to say, recognized as a whole as canonical. It is even possible that other works were considered of equal authority. Oscar Holtzmann (Life of Jesus) thinks that the Gospel of the Hebrews was assigned a rank equal to that of the Gospels of Luke and John. We next come to Eusebius, who wrote his Church History between about the years 375 and 395. He divides the writings of the three first centuries into three classes (H. E. iii. 25). There are: (1) the acknowledged books, the four Gospels, the Acts of the Apostles, the Epistles of Paul, the First Epistle of John, the Epistle of Peter, and perhaps (\"if that appears perhaps just\") the Revelation of John; (2) the disputed books, the Epistle of James, the Epistle of Jude, the Second Epistle of Peter, the Second Epistle of John, the Third Epistle of John, and the spurious books, the Acts of Paul, the Shepherd, the Apocalypse of Peter, the Epistle of Barnabas, the Teachings of the Apostles, and perhaps the Revelation of John and the Gospel according to the Hebrews; heretical books, the Gospel of Peter, Thomas, Mathias and others, the Acts of Andrew, John, and others. The Epistle to the Hebrews is included among the Epistles of Paul. Cyril of Jerusalem, in his Catechetical Lectures, written about 346 A.D., recommends a study of the four Gospels, the Acts of the Twelve Apostles, the Seven Catholic Epistles of James and Peter, John and Philip, and the fourteen Epistles of Paul. The Revelation is not recommended. The next landmark in the history of the Canon is supposed to be the Council of Laodicea held in 363 A.D. The last canon gives a list of \"canonized\" books which includes all the books of our New Testament except the Book of Revelation. But the list seems to have been a later addition. The first complete list of New Testament books regarded as inspired scripture is given by Athanasius of Alexandria in his \"History of the Church\" (367 A.D.). Later we find Amphilochius, Bishop of ICONIUM IN LYCAONIA, rejecting the Book of Revelation and doubting the Second Epistle of Peter, the Second Epistle of John, the Third Epistle of John, and the Epistle of Jude. At the third Council of Carthage, held 397 A.D., a list of canonical books was drawn up corresponding to our list, and it was settled that \"apart from the Canonical Scriptures nothing is to be read in the Church under the name of Divine Scriptures.\" But the books were still far from being accepted universally. It is doubtful whether John Chrysostom (347-407 A.D.), Bishop of Constantine, accepted all of them. Junilius (died after 550 A.D.) states that the Book of Revelation was questioned among Orientals. He himself does not seem to have accepted all the Catholic Epistles. Augustine, who became assistant Bishop of Hippo in 395 A.D., says that the Christian reader should place in the front rank those Canonical Scriptures which are received by all Catholic Churches, in preference to those which some do not receive. \"Among those, moreover, which are not received by all, let him prefer those which are more and more important Churches accept to those which are fewer and less authoritative Churches hold. Should he, however, find some to be held by very many and others by very weighty Churches, although this cannot easily happen, yet I think that they are to be regarded as of equal authority\" (after Gregory). On April 8, 1546, the Council of Trent recited a \"catalogue of the sacred books,\" including those of the Apocrypha, and decreed that \"if any one receive not, as sacred and canonical, these same books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate Edition,\" he should be anathema. The sixth article of the Thirty-Nine Articles of the Church of England says: \"In the worship and understanding of the Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.\" It then gives a list of the Old Testament books. There
Canon of the Old Testament

There is no list of the New Testament books. In place of it we read: "All the books of the New Testament, as they are customarily reckoned, are depository and account them Canonical." It is then stated that the other books (the Old Testament Apocrypha) are read simply for example of life and instruction of manners, and a list is added. It has been suggested that a distinction is here drawn between the "Canonical" books and such "Canonical books as have never been doubted in the Church," and that the framers of the Article on a point on which scholars were greatly divided wished to leave the judgment to the Bibles. 


CANON OF THE OLD TESTAMENT. The Jews divided their canonical writings into three groups: (1) The Torah or Law; (2) The Neubim or Prophets; (3) The Ketubim or Writings (Hagiographa). The first group, the Torah, comprises the five books of the Pentateuch, canonized by the Jews of the fifth century of the era (chumishhah chunshe ha-torah). The Hebrew name of each of the five books is derived from the initial word or words of the book. The second group, the Neubim, is subdivided into two main divisions: (a) The Neubim rishonim or Former Prophets comprising Joshua, Judges, I. and II. Samuel, and I. and II. Kings; (b) The Neubim akharonim or Latter Prophets, comprising Isaiah, Jeremiah, Ezekiel, and the twelve Prophets. The Latter Prophets are further sub-divided sometimes into (i.) The Major Prophets (Isaiah, Jeremiah, Ezekiel) and (ii.) The Minor Prophets. The Minor Prophets were regarded as forming together a single book, and as such received the title "The Twelve" (Heb. shenem 'asar; Aramaic teresar; Greek το δώδεκα προφητευματα). The third group, the Ketubim, is subdivided into three divisions: (i.) The Ketubim rishonim or Former Writings, Psalms, Proverbs, Job; (ii.) The Megilloth (q.v.) or the Five Rolls, Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther; (iii.) The Ketubim akharonim or Latter Writings, Daniel, Ezra, Nehemiah, I. and II. Chronicles. It seems strange that Joshua, Judges, I. and II. Samuel, and I. and II. Kings should be regarded as prophetic. But Samuel, of course, was a prophet; and Jewish tradition regarded him as the author of the Book of Judges as well as of the two Books of Samuel. Tradition also ascribes the Book of Kings to the prophet Josiah to have regarded the Book of Joshua, Numbers xxviii. 18 speaks of Joshua as "a man in whom is the spirit," and Ecclesiastes xli. 1 refers to him as "the successor of Moses in prophetic books." As Prof. Sanday says (I., 1900), "the idea was that the history of each successive generation was written by a contemporary prophet; and as the prophetic literature in the narrower sense does not begin until the reign of Jeroboam II. in Israel and Uzziiah in Judah the narratives of those kings fall in the second half of the Second Book of Kings, it was natural that the great bulk of the historical writings (Joshua—II. Kings) should be roughly described as the work of the older prophets" (p. 155). This was only a tradition; but as a matter of fact there was an element of truth in it, insofar as the books in their present form were put into shape by a prophetic school. The order of the Books of the Old Testament given above is that which is commonly followed in printed editions of the Hebrew Bible. In the Talmud (Baba bathra 14b), however, the order of the Latter Prophets is given as: Jeremiah, Ezekiel, Isaiah, the Twelve. The explanation of this remarkable order is fancifully explained as follows. "Since Isaiah lived before Jeremiah and Ezekiel, ought he not to have been put before them? [No.] Because Kings closes with destruction, Jeremiah is entirely occupied with it, Ezekiel begins with it, but ends with consolation, while Isaiah all along with the comfort of the people. This order was first given as the ancestry of David, whose writings, the Psalms, come second. The other books are supposed to be in chronological order. The Massoretic scholars and usually the Spanish manuscripts arrange the books: Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra. Thus they keep the five rolls or Megilloth together. German manuscripts generally follow the order found in our printed Hebrew Bibles. The order of the Ketubim in the Talmud is: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra—Nehemiah, Chronicles. The last order is placed first as giving the ancestry of David, whose writings, the Psalms, come second. The order is supposed to be in alphabetical order. The Massoretic scholars and usually the Spanish manuscripts arrange the books: Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra. The Jews expressed the idea in a different way. Books which we call canonical are said by them to be books "that defile the hands" (metammein eth hayyadim). The meaning of this expression seems undoubtedly to be that contact with the sacred writings involves a ceremonial washing of the hands. "The Pharisaeans," says Budde "(under protest from the Sadducees: cp. Yad. iv. 6) attributed to the sacred writings a sanctity of such a sort that whosoever touched them was not allowed to touch aught else, until he had undergone the same ritual ablution as if he had touched something unclean" (Encyc. Bibl.). According to a tradition preserved in Second Esdras Ezra was inspired to dictate ninety-four books, of which seventy were to be delivered only to the wise, while the other twenty-four were to be published. As far as Ezra himself is concerned, the legendary nature of the tradition is clear; but it seems to be no less evident, as Wildeboer says, "that toward the end of the first century of our era in Jewish circles a Canon of twenty-four books was recognized, and that gradually the part which Ezra had in the canonization of the Old Testament, viz., giving binding force to the (Former) Canon, was extended to the entire Old Testament." The New Testament, it has been the Church's practice to supply evidence that even in the New Testament period the Book of Chronicles was the last work in a Canon of twenty-four books. In Matthew xxiii. 35 we read: "that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zacharias son of Barachiah, whom ye slew between the sanctuary and the altar." (cp. Luke xi. 51). The idea, it is supposed, was to refer to the four books (Gospels iv.) and last book (II. Chronicles xxiv. 20-22) of the Old Testament. Since, however, it is uncertain which Zacharias is really referred to, it is not safe to attach much importance to the passage. The tradition as to Ezra and his companions was revived by David Kimchi (d. 1240) and Elias Leclerc (1472-1530), who stated that Ezra and his associates, the Men of the Great Synagogue, fixed the whole canon (Leclerc, Massoreth ha-Masoret, p. 346. ed. Ginsburg). But the only Talmudic passage in which any support for this statement can be found is Baba bathra 14b, and there is no satisfactory evidence of the existence of the Great Synagogue (q.v.). Moreover, as a matter of fact, some of the books of the third group (e.g., Daniel) were clearly later than the time of Ezra. Daniel can hardly have been added to
the Kethubim (Hagiographa) before the time of the Maccabees. And, assuming that the whole Canon was fixed at one time, it would in any case be very strange that Daniel should have been placed among the Kethubim instead of among the Prophets. It is useless to contend that he was not a prophet in the same sense as the others. He is recognized as a prophet in the New Testament (Matthew xxiv. 15; Mark xiii.). The Jewish tradition cannot be relied upon. Some of the books included among the Kethubim are found in the later Canon, because they were of late origin and were added to the Canon after the Prophetic group had been closed. The process of collection and canonization was a gradual one. It is clear that an original collection, the Books of the Law, was gradually supplemented and enlarged. The division known as the Torah has a distinctive character; but, as Wildeboer says, "no one has succeeded in satisfactorily defining the specific difference between the Neubim and Kethubim." It is noteworthy too that the Septuagint makes no distinction between the two groups (see ALEXANDRIAN CANON).

The process of growth and development can be seen from the very beginning. The Law itself grew. There was first the Ten Words inscribed on two tables of stone. Prof. Briggs (Introd.) thinks that, "if any document fulfills all the tests of canonicity, the Tables of the Law can fairly be appealed to as the model rescript, or "the book of the Covenant" (Exodus xxxiv., Judaic narrative; Exodus xx. 22-xxii., Ephramitic narrative), which Moses "read in the audience of the people" when God made a covenant with them (see BOOK OF THE COVENANT). After this came the promulgation of the Deuteronomic Code, which was found in the Temple in the reign of Josiah (621 B.C.). The event is recorded in 11. Kings xxii.-xxiii.-xxii. Chronicles xxxiv.-xxxv. The book is described as "the book of the law" (II. Kings xxii. 8, 11) or "the book of the covenant" (II. Kings xxiii. 2, 21; II. Chronicles xxxiv. 39), or "the book of the law of Yahweh" (211. Chron. xxxiv. 14). Modern scholarship seems to have demonstrated that this book was nothing more than the Deuteronomic Code. The next stage brings us to the public recognition, through the influence of Ezra and Nehemiah, of the first division of the present Hebrew Canon. The Law. The account of this event is given in Nehemiah viii-x. This "book" ascribed by Ezra and Nehemiah in 444 B.C., was practically the Law as we have it. But only the Law was made authoritative by Ezra. Nehemiah viii.x. speaks of nothing else. The Samaritans, moreover, adopted as their sacred book only the Pentateuch. This may be taken to prove that at least as 333 B.C. (according to Josephus' dating) or at any rate as late as about 410 B.C. (according to the calculation of many modern scholars), the Law stood alone (see SAMARITAN PENTATEUCH). It is true that in later times the Samaritans possessed a Book of Joshua. But it resembles the canonical book very little. As Wildeboer says, "it is really the beginning of a chronicle relating the history down to the time of the Roman emperors. Besides, the close connection of Joshua with the Pentateuch, taken together with the fact that Joshua is peculiarly the tribal hero of Ephraim, makes this exception quite explainable." In the case of the second group of writings, the Prophets, we have no historical accounts of a kind of public recognition or canonization. But here again the process was gradual. The ultimate recognition of an authoritative group of prophetic writings was the result of a national crisis. The prophets were naturally speakers rather than writers, but at a comparatively early date they found it convenient to commit their words to writing. Thus a prophetic literature began to arise in the 5th century B.C. This was read even before the Exile, and during and after the Exile, was much studied. There is evidence of this in the books of Deuteronomy, Isaiah, Ezekiel, and Jeremiah. It is not difficult to account for the veneration with which this literature came to be regarded. The situation is well described by Robertson Smith (O.T.J.C.). "When the national existence with which the ancient religion of Israel was so closely intertwined was hopelessly shattered, when the voice of the prophets was silenced and the sacred services of the sanctuary no longer called the devout together, the whole continuance of the spiritual faith rested upon the remembrance that the prophets of the Lord had foreseen the catastrophe, and had shown how to reconcile it with the undiminished trust in Jehovah, the God of Israel. The written word acquired a fresh significance for the religious life, and the books of the prophets, with those records of the ancient history which were either already framed in the mould of prophetic thought, or were cast in that mould by editors of the time of the Exile, became the main support of the faithful, who felt as they had never felt before, that the words of Jehovah were pure words, silver sevenfold tried, a sure treasure in every time of need." The prophetic writings gradually took firm hold of the hearts of the godly in Israel. Consequently, these books had no need to be brought from Josephus' dating), the writing of the Apocrypha, or the redaction before the nation by the authority of a Tirshatha. The only form of public recognition which was wanting, and which followed in due course, was the practice of reading from the Prophets in the public worship of the synagogue. It required no more formal process than the natural use made of this ancient literature, to bring it little by little into the shape of a fixed collection. The collection was not at once formally fixed, but for Ezra's purpose, that of establishing a theocracy, the Priestly Law was of primary importance. When, and for what reasons, was it formally fixed? The strictly historical books known as "the former prophets" (Joshua, Judges, Samuel, Kings) immediately continue the narrative part of the Pentateuch, and are connected organically with it. It is reasonable therefore to suppose that these formed an early appendix, as it were, to the Law. "It is quite possible," says Smith, "that the memory of the interval between the canonization of the historical books and of the prophetic writings proper is perpetuated by the order of the two groups of books and by the appellation based upon it, Neubim Rishonim and Acharonim." Wildeboer thinks that there is an element of truth in II. Maccabees ii. 13 which says that Nehemiah, "founding a library, gathered together the books about the kings and prophets and the books of David, and letters of kings about sacred gifts." Nehemiah collected a number of books; and this collection, which was held in high esteem, became the basis of the second and third parts of the Canon. At the same time he had no intention of ascribing canonical authority to this collection. A preeminent place in it was taken by the books of Joshua, Judges, Samuel, and Kings. These formed the foundation of the second division of the Canon, and in later times were rightly called Neubim Rishonim. To this early collection was added in course of time the Neubim Acharonim. It has already been mentioned that the Book of Daniel is not included in the second division of the Canon. The true explanation of this seems to be that it did not gain canonical recognition until after the division had been closed. It has been thought, moreover, that the Book of Daniel itself in ix. 2, where it speaks of "the books" (ha-sepharim) assumes as well known a collection of prophetic writings. There are excellent reasons for concluding that the Book of Daniel was com-
posed between the years 165 and 165 B.C. (see DANIEL, BOOK OF). Another clue may perhaps be found in the fact that Isaiah xxiv.-xxxvi., which probably belongs to about 232 B.C., is included in the collection. It suggest that the prophetic-historical and the other prophetic writings were canonized some time after 332 B.C. and before 165 B.C. Wildeboer thinks that the date will probably have been about 200 B.C. Jesus ben Siras is thought to lend support to this view (xiv.-1). When he mentions the Twelve, it is supposed that he had in mind the technical name for the Twelve Minor Prophets. The Greek Ecclesiastes is included in the collection between the years 120 and 120 B.C. The Hebrew original falls between the years 190 and 170 B.C. In the Prologue to Ecclesiastes the grandson of Jesus ben Siras speaks of his grandfather as having “given himself to the reading of the Law and the Prophets and other books of our fathers.” Speaking of his own time, he says that “many and great things have been delivered unto us by the Law and the Prophets, and by others that have followed their steps.” Such language has been taken to indicate that for some time the Law and the Prophets had been recognized as clearly defined groups. After the time of Ezra, it was apparently the scribes of Jerusalem who determined what books should be regarded as sacred. In the case of the third division of the Canon, the Kethubim, historical statements as to the canonization are again wanting. But clearly here, as in the other groups, the collection was formed gradually. The beginning seems to have been made with the Book of Psalms. In the New Testament we actually find a reference (Luke xxiv. 44) to “the Law and the Prophets and the Psalms.” The third group may be supposed to have existed for a time as an undefined collection. But, as Wildeboer says, it was not every book that could gain admission to this indefinite group. “There were admitted to it only books written in Hebrew or Aramaic, which treated of the ancient history (Ruth, Chronicles), or gave information about the establishment of the new order of things (Ezra-Nehemiah), or were supposed to have been written by some famous person of ancient times (Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, perhaps Job also); while Esther obtained admission (after much controversy, as was the case with Ecclesiastes) because it was in complete harmony with the national sentiment of people and scribes alike.” The Old Testament Canon seems to have been closed in the course of the second century, and not before. As Wilkins says, “it was not Israel, not the Judaism of Ezra or of the Maccabees, that determined the canon, but the Church; and the canon is that, as it is, the Church of the first Christian centuries.”

The earliest days? The Apocalyptic literature in fact assumed an air of superiority. Thus the position of the really ancient literature seemed to be threatened. Something had to be done to defend it. The final fixing of the Canon was now aimed at the apocalyptic literature. The Rabbis had come to look upon the apocalyptic wisdom and the apocalyptic writings with anxiety and even to show pronounced hostility towards them. And the opposition was most bitter and pronounced just at that time when the principle of the Canon was established. See F. Buhl; H. E. Ryle; W. Santay, J.; G. Wildeboer; W. H. Green, Eusebius. See HARMONIES OF THE GOSPELS.

CANTICLES. One of the books of the Bible. It is included in the third division of the Canon (q.v.), that is to say among the Kethubim or Hagiothaph. It is also one of the five books belonging to the sub-division Megilloth or “Rolls.” Other names of the book are the “Song of Solomon” and the “Song of Songs” (i.e., the choicest of all songs). The theme of the Song of Songs is love. Older scholars (following Herder) regarded the book as a collection of independent love-songs. It is now held by many (following Ewald) to be a kind of drama. Whereas the older scholars recognised only two characters—King Solomon and a Shulammite (or Shunammite) maiden—later scholars have discovered three principal characters—King Solomon, a Shulammite (or Shunammite) maiden, and a young shepherd to whom she is betrothed—and a kind of chorus consisting of the “daughters of Jerusalem.” King Solomon tries to win the affection of the maiden, but she remains true to her shepherd-lover, and true love triumphs (chap. viii. 5-7). Another explanation of the poem connects it with marriage customs which still prevail among the peasants of Syria. The customs have been described by G. Weitzsch. The substance of this description is given in the Encyc. Bibl. (s.v. “Canticles”). “During the seven days after a wedding, high festivity, with scarcely interrupted singing and dancing, prevails. The bridegroom and the bride play the part of king and queen (hence the week is called the ‘king’s week’), and receive the homage of their neighbours; the crown, however, is at present in Syria (as in Greece) confined to the bride (contrast Song iii. 11), whereas the bridegroom has his train of companions (to borrow the ancient term, Judg. xiv. 11), and the grader the wedding the more of these there are. The bride too has her friends (cp. ‘daughters of Jerusalem,’ Song i. 5, etc.), the maidens of the place, who take an important part in the reception of the bridegroom (cp. Ps. xlv. 14, Mt. xxv. 1-13).” This would suggest that in Canticles the “king” (King Solomon) represents the young husband, while the Shulammite (or Shunammite) maiden is his young wife. In any case, the secular nature, however good the moral may be, and it is rather surprising that it should have gained admittance into the Canon. The explanation is that, owing to the mention of Solomon, it was believed to be of Solomonic authorship, and that it was inter-
preted as a spiritual allegory (so in the Fourth Book of Esdras). But the canonical authority of the book was certainly for a time a matter of controversy among Jewish scholars (see the passage from the Mishnah quoted under ECCLESIASTES). It is clear "that in the second
century A.D. there was still vigorous dispute about some
books of the Kethubim, viz., Proverbs, Ecclesiastes, Canticles, and Esther" (G. Wildeboer). As regards the
date of Canticles, certain peculiarities in the language
(Persian and Greek loan-words, etc.) seem to require a
time not earlier than 200 B.C. See C. H. Cornill, "Loci
G. Currie Martin, Proverbs, Ecclesiastes, and Song of
Solomon in the "Century Bible"; G. Wildeboer.

CAPUCHINS. An off-shoot of the Franciscans (q.e.),
or rather of a branch of the Franciscans, the Observant-
ines (q.v.). The Observantines adhered to the strict rule
of Francis of Assisi. Matteo di Bassi of Urbino was one
of them, being a member of the Observant fraternity
at Monte Falco. He came to the conclusion, however,
that the hood (capuche) used by St. Francis was different
from that adopted afterwards by the Franciscan monks.
In 1526, therefore, he went to Pope Clement VII, and
obtained permission "to put on a pyramidal capuche, to
wear a long beard, to live as a hermit, and to preach
whichever he liked, on the condition that he should report
once every year at the provincial chapter of the Observants [Observantines]" (Schaff-Herzog). But the
Observantines regarded him as an apostate. He was
joined by others, and the new body was befriended by the
Conventuals. In 1528 the Capuchins or Fratres Minores
Capuzinzi were confirmed by Pope Clement VII, as a
separate congregation, but were placed under the
authority of the Conventuals. It was agreed that they
should be allowed to live the hermit life, to wear beards,
and to use the pyramidal capuche. "They should have
only a vicar-general, and he should be confirmed by the
general of the Conventuals; they should be subject to visitsations from the chapter of the Conventuals; when
walking in a procession, they should walk under the cross
of the Conventuals, and not under a cross of their own,
etc." (Schaff-Herzog). In 1619 they obtained more inde-
cision, when they were allowed to walk in procession
under a cross of their own, and to have their own general.
Before this the Order had spread from Italy to France,
Germany, and Spain. In France and Germany the Order
was abolished in the eighteenth century, but in Austria,
Switzerland, and the British Isles it still flourishes. In
1531 an Order of Capuchin nuns was founded in Italy.

CAPUTIATI. The followers of one Durand, a car-

cumper, a sect which appeared in Auvergne in 1182. They
were so called from the caps or hoods which they wore.
They proclaimed universal liberty and equality; and
Durand professed to have received revelations from the
Virgin Mary in the light of which he hoped to establish
peace in the Church. They were suppressed by Bishop
Hugo of Auverre, who marched against them with troops.
See Schaff-Herzog; J. H. Blunt.

CARBONARI. The word means literally "charcoal-
burners" or "colliers." It was adopted as the name of
a secret society, which was founded in the Abruzzi in
1369, the name being due to the fact that there were many
charcoal-burners in that part of Italy. In organizing the
society, and arranging its ceremonial, the founders
seem to have taken suggestions from freemasonry and
Christianity. It had lodges, mystic rites of initiation,
and four grades of members. In 1835 the Carbonari
were a political force of considerable power and
significance. Its members afterwards included the
Italian poet Silvio Pellico (1788-1854), Lord Byron (1788-
1824), and Giuseppe (Joseph) Mazzini (1800-1872). Maz-

zini, however, from the first seems to have shown dis-
satisfaction with the organisation of the Carbonari. He
was amused at their ceremonies of affiliation, and "re-
lected with surprise and distrust that the oath which
had been administered to him was a mere formula of
obedience, containing nothing as to the aim to be reached
... it was war to the Government, nothing more." The
association which he himself founded later seems to
have been intended to be an improvement upon that of
the Carbonari. This new association was called "Young
Italy," and was founded in 1831 or 1832, under the name of
Young Europe." Cp. PACT OF FRATERNITY. See C. W.
Heckethorn, Secret Societies of All Ages, 1874; and
Chambers' Encyc.

CARDINAL. The term is explained as follows in C.
H. Bowden's Simple Dictionary for Catholics. "A name
first given (in the fourth century) to the priests having
charge of the Roman parish churches or titles, and
now to the immediate counsellors and assistants of the
Sevente Pontiff, whose election rests with them.
The college of Cardinals consists of six bishops, fifty priests,
and fourteen deacons; but the number is seldom com-
plete."

CARDINAL VIRTUES. According to Plato, the chief
or cardinal virtues are four: Wisdom, Fortitude, Temper-
ance and Justice. St. Ambrose suggested the addi-
tion of the three Christian virtues: Faith, Hope, and
Charity.

CARFEST. These festivals are now char-
acteristic of Hinduism. They are processions in
connection with the more important temples. That in
connection with the Temple of Jagan-nath is famous.
On these occasions "the idols are placed on huge massive
cars supported on four large solid wheels, not made, like
our wheels, with spokes and felloes. A big beam serves
as the axle, and supports the car proper, which is some-
times fifty feet in height." The thick blocks forming the
base have figures of men and women carved on them.
"Several stages of carved planking are raised upon this
basement, gradually diminishing in width until the whole
fabric has the form of a pyramid." The car is decorated
with garlands, etc., and the idol richly apparelled and
bedecked with jewels is placed in the middle of it under
a canopy. The car is drawn by thick cables, more than a
thousand persons sometimes being harnessed to it. The
car is covered with banners and dancing-girls; the car
fan the idol, and many other persons who guide the car
and spur on those who are dragging it. "The proces-
sion advances slowly. From time to time a halt is made,
during which a most frightful uproar of shouts and cries
and whistlings is kept up." The courties perform
dances; and "as long as the procession continues, the
drums, trumpets, and all sorts of musical instruments
give forth their discordant sounds." And "finally a
great number of devotees crawl slowly before the car
on hands and knees. Those who have nothing else to do
shrill and shout so that even the thunder of the great
Indra striking the giants would not be heard by them." See J. A. Dubois and H. K. Beauchamp.

CARUAPITAKA. A Buddhist sacred book included
in the collection appended to the second division of the
Canon. For BUDDHIST CANON, BUDDHISTS.

CARPELIT. An order of monks founded about
1556 A.D. at the Well of Elijah on Mount Carmel by a
crusader named Berthold. There seem to have been
hermits there already. The community established by
Berthold received in 1209 a rule in sixteen articles from
Albert, Patriarch of Jerusalem. By this the monks were
required to live in separate cells, to renounce the pos-
session of property, to abstain from meat, and to observe
a strict fast for a certain period. They were recom-
mended also to work with their hands and to observe silence. The rule was confirmed by Pope Honorius III. in 1224. In 1228 the Muhammadan danger made it necessary for them to leave Mount Carmel and establish themselves in Europe. The change required them also to abandon the life of hermits. In 1247, therefore, their rule was changed with the approval of Innocent IV., and they were confirmed under the title of Friars of Our Lady of Mount Carmel. They now became a mendicant order, and adopted a brown habit with white cloak and scapular. In England they became known as the White Friars. The scapular consists of a strip of grey cloth, one of which is worn in front and on the back, and carried hanging with each other on the shoulders (Schaff-Herzog). It was believed that the pattern of this piece of dress was revealed to St. Simon Stock, general of the order (1255), by Our Lady herself. In 1431 the rule of the order was further relaxed by Pope Eugenius IV. This led to divisions. There arose Observantines or Discalced Carmelites who followed the stricter rule, and Conventuals of Discalced Carmelites who worked more in the spirit of the rule. Independent congregations were founded for the observance of the strict rule, such as the Congregation of Mantua, which owed its origin to Thomas Conneote. In 1452 an order of Carmelite Nuns was founded in France, but in course of time the strict rule was relaxed. St. Teresa, desiring a return to the strict rule, founded the Discalced Carmelite Nuns in Spain. With the help of St. Peter of Alcantara she founded there also reformed convents for men. In England there were at one time fifty-two Carmelite houses. See Schaff-Herzog; The Cath. Dict.

CARNIVAL. A word composed of two Latin terms and denoting either a farewell to flesh-mort or a solace of the flesh. It is an institution in Roman Catholic countries. A carnival is held on the three days preceding Lent. It is a special season for feasting, dancing, masquerading, and mirth of all sorts, and is observed in Rome as well as in other places. In itself this custom is innocent, although the Church from Septuagesima onwards assumes the garb of merriment, and prepares her children, by the saddened tone of her office, for the Lenten season (Addis and Arnold). See Cath. Dict.

CARPOCRATIANS. The followers of Carpoctates of Alexandria. Carpoctates (born in the first half of the second century) was a Platonist and established in Ephesus. His son Epiphanes, who was only seventeen years old when he died, was worshipped as a god at Cephalonia, where a temple and museum stood in his honour. Carpoctates believed in one God, from whom emanated a whole hierarchy of angels. The visible world is their work. The souls of men first moved around the Father-God; then they fell into the power of matter, from which they have to be released to go back to their original state. Jesus, the son of Joseph, voluntarily born like other men, and subject as they are to metempsychosis was able, by a remembrance of what he had known in his first existence, and by power sent from above, to obtain dominion over the rulers of this world, and to re-ascent to the Father. It is in the power of all men by following his example, and by the method he used, to despire the creators of this world and to escape from them. They can achieve this equally well, or even better, than he did. This scheme of deliverance is consistent with all conditions of life and with every kind of act (Du Chesnay). Jerome charges the Carpoctates with mutilating the Gospels; Irenaeus accuses them of dealing in magic. The Carpoctates paid reverence not only to images of Jesus Christ, but also to those of Pythagoras, Plato, Aristotle, and other sages. They believed that Jesus imparted secret teaching to his disciples. The Carpoctate heresy was introduced into Rome by Marcellina (see MARCELLINIANI). See J. H. Blunt; Louis Duchesne, Hist.

CARTHUSIANS. An order of monks founded in the eleventh century by St. Bruno. Bruno went from Cologne, his birthplace, to Rheims, and there as "scholasticus" made a reputation as a teacher. Before long, however, he decided to retire from the life of the world. He left Rheims, went to Hugh, Bishop of Grenoble, and unburdened his soul to him, telling him that, with certain companions, he wished to live a life of severe austerity and poverty. Bishop Hugh appointed him to a site in La Chartreuse (whence the name Carthusian) near Grenoble, a spot accessible only by a difficult and gloomy path, and here in 1166 with his followers he erected an oratory and small separate cells around it, as in the Lausas (q.v.) of Palestine. A few years later Bruno was summoned to Rome by his old pupil, now the Pope, Urban II., never to return to La Chartreuse. Later he founded convents at Quenque and La Torre in Calabria, and he returned to La Torre to die there (+ 1168). The Carthusians wore very rough and scanty dress, which included next to the skin coarse hair-shirts. They fasted almost without interruption. Sick or well, they would never touch flesh, but they ate fish when it was given to them as alms. On Sundays and Thursdays they ate eggs and cheese; on Tuesdays and Saturdays bapule or herbs; on Mondays, Wednesdays, and Fridays they took only bread and water. They ate only bran bread. Except on special occasions, they had only one meal a day. They devoted themselves to some manual work, chiefly the transcribing of books, and to constant prayer and worship, alone and in common. For some time they seem to have had no written rule. The rules were first written down by Guigo, fifth prior of La Chartreuse (1228). In 1239 a collection of all the decisions of the chapter-general since 1141 was made by Bernard de la Tour. In 1291 a fourth compilation appeared (Nova Collectio Status Ordinis Cartusianorum). In 1288 this was approved of by Pope Innocent XI. The name Chartreuse, which in England became Charterhouse, was given to all the monasteries of the order. In France at the beginning of the eighteenth century there were seventy-five monasteries. These were all swept away during the Revolution. There were nearly a hundred monasteries elsewhere. In England there were nine at the time of the dissolution. The Carthusian seems to have been founded in the thirteenth or fourteenth century. London still has its "Charterhouse," though it now serves a new purpose. The site, near Smithfield, with the surrounding land was purchased in 1239 by Sir Walter de Manny (+ 1327) as a burial-place for those who died from the "Black Death." In 1371 on the same land he founded a house of Carthusian monks. At the dissolution the prior was hanged for refusing to renounce the Pope's supremacy, and the monastery passed into the hands of the Speaker of the House of Commons, Sir Thomas Audley (1488-1544). In course of time it was purchased by Thomas Sutton (1552-1611), who founded a hospital and school, the hospital (home) for eighty men, by preference military men, the school for forty boys. The school was in course of time removed to Godalming. The Hospital remains, and now accommodates eighty Poor Brothers or pensioners. See Schaff-Herzog; W. Benham; the Cath. Dict.; Chambers's Encycl.

CASWALLAWN. A war-god worshipped by the British Celts. Probably the British warrior Castwallawnaus owes his name to him.

CAT, THE. In ancient Egypt the cat was regarded as a sacred animal, "especially in the nome of Bubastis.
where cat-mummies may be counted by tens of thousands." (S. Reinach, *Cults*). The goddess Bast is figured with the head of a cat. It was a crime to kill cats; and it was forbidden in early times to export them from Egypt. Among the Greeks and Romans they were practically unknown. Not until the fourth century, when Christianity triumphed in Egypt, did the domestic cat begin to travel. The Greek monks when they left Egypt to preach in Europe took the cat with them. "Thus," says St. Jerome, "the cat, a local animal in Egypt, spread and domesticated in that country only, spread over Europe when Egyptian paganism had vanished and all the barriers reared by the old cult had been levelled with the ground." In Scandinavian mythology the chariot of Freyja, a goddess of fertility, was drawn by cats. The Mungo, a low caste of the Maratha Districts in India, regard the cat as a sacred animal. Their most solemn oath is sworn on a cat.

**CATACOMBS.** Recent archaeological discoveries have thrown new light on the Roman catacombs, underground passages and chambers, which were used by the early Christians for concealment from their persecutors, for burial, and for worship. "The catacombs represent the most notable monuments of primitive Christianity which have come down to us. They are entirely of Christian construction, and did not originate, as was formerly supposed, out of ancient stone quarries but are hewn out of the tufa rock. The vastness of these labyrinthine awakens astonishment when we consider the poverty of the early Christians" (Camden M. Cober). The catacombs were dug along several of the principal streets leading out from Rome. "They are narrow passages with graves on the right and left, the number of which has been estimated at nearly two millions. They were evidently built on Jewish models, the Jews having made such underground cemeteries near Rome in pre-Christian times. Several of these Jewish catacombs remain, containing pictures which represent the olive branch, the dove, the palm, the seven-branched candlestick, and a number of inscriptions, prominent among which may be seen the Hebrew word כִּים ("Peace." Up to A.D. 70 the early Christians were legally regarded as Jews by the Roman Government, and could doubtless be buried in Jewish catacombs or in graves of their own without fear. Burial places of criminals were specially respected by the Roman Empire, so that for several generations Christian cemeteries were not disturbed."

The earliest of the catacombs, such as those of Domitilla, Priscilla, Commodilla, and the crypt of Lucca, date back to the first century; but the majority of those dug up (more than 50) during something over 300 years belong to the fourth century. Even after churches and cemeteries were built above ground, the catacombs continued in use. By the eighth century, however, they had been deserted, and from the tenth to the sixteenth they were almost entirely forgotten. In the catacombs have been found many beautiful inscriptions and paintings. Through the munificence of the Holy See, "there has been dug up a treasure of early Christian epitaphs and paintings, valuable beyond all expectations, which has given much needed-for information concerning the faith and creeds of the early Christians, their concepts of life hopes of eternity, family relations, etc." (Anton de Waal, *Cath. Encyclopaedia*). See A. P. Stanley, *Ch. Institutions*, 1852; and the *Cath. Dict.*

**CATAPALQUE.** The name given to a structure, usually empty, like a bier, placed in the centre or other suitable part of a Roman Catholic church while Masses are said for the dead. The term also includes the tapers, ornaments, etc., with which the structure is surrounded. Another name for the structure with all the decorations is *castrum doloris* or "castle of grief." The French name is *chapelle ardente*.

**CATASTERISM.** Translation into the stars. "The heroes of mythology, or even those of human society, continued to live in the sky in the form of brilliant stars. There Perses again met Andromeda, and the Centaur Chiron, who is none other than Sagittarius, was on terms of good fellowship with the Dioscuri." To some extent the good or bad qualities of such heroes were then transferred to the constellation. "For instance, the serpent, which shines near the northern pole, was the author of medical cures, because it was the animal sacred to Asclepius" (Francis Cumont, *O.R.*).

**CATECHISM.** Catechism means properly teaching by word of mouth or oral instruction, but the term has come to denote a summary of Christian doctrine, usually in the form of questions and answers. As a result of deliberations at the Council of Trent, Pope Pius IV. was commissioned to arrange for the drawing up of a Catechism for the Roman Catholic Church. This appeared under the title "Catechismus Romanns, ex Decreto Concilii Tridentini, Pii V. Pont. Max. jussu editus." Since that time other Catechisms of various sizes have been prepared by Bishops. The Catechism incorporated in the Prayer Book of the Church of England (as far as the end of the explanation of the Lord's Prayer was composed in 1549): but the latter part on the Sacraments was added, after the Hampton Court Conference, in 1664.

**CATECHUMENS.** A name formerly given to those who were being prepared for Christian baptism. The instruction often lasted for two or three years, and the catechumens were divided into classes. See *Cath. Dict.*

**CATEGORICAL IMPERATIVE.** An expression used by the German philosopher Immanuel Kant (1724-1804) to describe the fundamental law of the practical reason and the highest universal principle of morality. The principle is this: "So act that the maxim of your Will (or the subjective principle of your willing) can always stand at the same time as the principle of a universal law." As compared with the Categorical Imperative, the Hypothetical Imperative denotes mere rules of convenience for particular cases and definite circumstances. To speak in general terms, the Categorical Imperative is the supreme absolute law. To take due exercise every day is an hypothetical imperative whose necessity depends on the hypothesis that I wish to keep well" (Butler). See C. J. Deter, 1906; Arthur Butler.

**CATEQUIL.** Catequil was one of the deities worshipped by the ancient Peruvians. He was the god of thunder, and as such was greatly feared. To propitiate him children were sacrificed. He was armed with a club and sling. See Lewis Spence.

**CATHEDRAL.** The church which contains the *cathedra* or seat of the bishop of a diocese and in which he performs the chief episcopal functions of the year. In the Roman basilicas the bishop's seat was a marble chair behind the altar. "This marble chair is often called the Cardinal's chair, because when the church was served by a Cardinal it was his seat." (J. H. Parker, *Glossary*). The best example of the survival of the Bishop's chair in England is said to be that behind the altar in Norwich Cathedral. A few examples are to be seen on the Continent.

**CATHOLIC APOSTOLIC CHURCH, HOLY.** The title assumed in 1852 by the followers of Edward Irving (1792-1834). See *IRVINGITES*.

**CATHOLIC EPISTLES.** A name given from early times to certain of the New Testament Epistles, because they seemed to have been addressed to the whole Catholic Church. The group originally was considered...
to include the First Epistle of John and the First Epistle of Peter. Afterwards it was extended (from the third century), and was made to comprise also the Epistles of James and Jude, the Second Epistle of Peter, and the Second and Third Epistles of John. The epistles were printed in quite small books. They could easily be circulated. As Dr. C. R. Gregory says, James, the longest of the Epistles, would fill only about ten pages. To copy and distribute it widely would have been a simple matter.

CATholic Truth Society, THE. The beginnings of a movement in the direction of the work of the Catholic Truth Society were suggested by the Anglican movement which began with the Tracts for the Times. About a dozen persons, Roman Catholics, priests and laymen, recognizing the importance of cheap but attractive publications in support of or in the service of the Faith, decided to contribute a pound each for this purpose. Three booklets were published, which not only excited interest but even realized a small profit. Dr. Collin, Bishop of Southwark, when his attention was directed to the work, became an active sympathiser and patron. Early in 1884 a meeting was held at Messrs. Burns and Oates, the publishers, to consider the further development of the work, but no practical decision was arrived at. On November 5, 1884, a meeting was held at Herbert House, at which Bishop Vaughan presided. The Bishop had been approached by James Britten, had consented to become President of a new society, and had suggested that this new society should take up the name and work of “The Catholic Truth Society.” The society was therefore formally re-established, with George Whitlaw as Treasurer, and Father Cologan and James Britten as Honorary Secretaries. The earlier Catholic Truth Society had been established in 1868 by Dr. Vaughan, Rector of St. Joseph’s Missionary College, Mill Hill, Lady Herbert, and Father Bamfield. It had not been a great success. Its predecessors had been a “Catholic Society for the Distribution of Prayer-Books, Catechisms, etc.” (1832); and a “Catholic Tract Society” (1831), which had been amalgamated in 1838 with the “Catholic Institute,” an organization for the printing and distribution of literature. In connection with the re-established “Catholic Truth Society,” in 1888 an Annual Conference, somewhat similar to the Anglican Church Congress, was held. “Since then the Conferences have been an annual event in the Catholic life of England, and have afforded a platform for the delivery, by successive Archbishops, of important pronouncements affecting the action of English Catholics” (James Britten, Letter 1887). The scope of the “Catholic Truth Society” had grown to such an extent that special premises were taken. The Society now had important branches in Ireland, Scotland, Australia, New York, and other places. Offshoots are the “Catholic Needlework Guild” and the “Catholic Guardians’ Association.” The aims of the Society have been condensed into four sentences. 1. To disseminate among Catholics small and cheap devotional works. 2. To assist the uneducated poor in a better knowledge of their religion. 3. To spread among Protestants information about Catholic Truth. 4. To promote the circulation of good, cheap, and popular Catholic works. The pamphlets written to spread among Protestants information regarding Catholic Truth are unfortunately largely controversial, for in stating Catholic truth it is too often necessary to expose Protestant falsehood. In addition to pamphlets, the Catholic Truth Society publishes a number of larger works. Cardinal Newman, who had looked forward to seeing the establishment of a Catholic Society on the lines of the Anglican “Society for the Promotion of Christian Knowledge,” is said to have found the realization of his dream in the Catholic Truth Society. Abbot Gasquet emphasizes the great importance and absolute necessity of the work of the Catholic Truth Society. “There is hardly a paper, magazine, or book — that is perhaps too wide — so let me say there are few publications of non-Catholic origin which do not display an ignorance about Catholic matters which is simply amazing. Statements are made in such works which are wholly or partly false. Sometimes this is obviously intentional, but let us hope generally that it is done in ignorance.” See Abbot Gasquet and James Britten, The Catholic Truth Society.

Causal Nexus, THE. The Causal Nexus (Pratitya Samutpadâ) is a formula in Buddhism held in high esteem by all Buddhists. It is as follows:

Ignorance produces the syntheses;
The syntheses produce cognition;
Cognition produces name and form;
Name and form produce the sixfold sphere
(sense surfaces and understanding);
The sixfold sphere produces contact;
Contact produces feeling;
Feeling produces craving;
Craving produces grasping;
Grasping produces renewed existence;
Renewed existence produces birth;
Birth produces old age and death, grief, lamentation, distress, melancholy and despair.

The nexus forms a chain with twelve links. And “though the ideas underlying the connection of these twelve links are much disputed, it is clear that some sort of natural law is maintained, resulting in a new existence, and that in the series of causes craving and grasping are those which immediately produce this new existence” (H. Hackmann). See C. A. F. Rhys Davids, A Buddhist Manual of Psychological Ethics, 1909; H. Hackmann.

Caves, Sacred. In Aegean religion there seems to have been nothing resembling a special religious building. Houses and palaces had small chambers or shrines. Apart from these, the worship of the gods on a large scale seems to have been pursued in the open air, or in graves, or in caves. To such places pilgrimages were made. See H. R. Hall, A.A.

Celticinian Hermits. A branch of the Franciscans (q.v.). The institution, which was named after Pope Celestine V., who authorised it, grew out of a desire to practise with greater strictness the rule of St. Francis. Celestines in France, Italy, and Germany, but the order has now almost disappeared.

Cellite Brothers and Sisters. A more correct designation of the fraternity commonly known as Lullards (q.v.).

Centeotl. Centeotl was one of the deities worshipped by the ancient Mexicans. The name was that of a goddess, and means Maize-goddess. Centeotl was represented as bearing in her arms a child (the young maize), or as a frog with many udders. One of her descriptions is “the nourisher of men.” Just as a young male was sacrificed to Tezcatlipoca (q.v.), a maiden, who personated Centeotl, was sacrificed to the goddess with other victims. “Before her death she took part in several symbolic representations which were expressions
of the various processes in the growth of the harvest. The day before her sacrifice she sowed maize in the field, and on the arrival of midnight she was decapitated and flayed." (Lewis Spence). A priest then donned her skin. J. M. Robertson compares the practice of the Babylonian priests who identified themselves with the fish-god by wearing artificial fish-skins. See Lewis Spence; J. M. Robertson, "The Religions of Ancient America," in R. S. W.; P. C., 1911.

CERONIANS. A sect named after the Syrian Cerdo, who appeared in Rome in C.E. A.D. A body of ascetics, they declined to marry, to drink wine, or to eat meat. They held that the birth and sufferings of Jesus were mere appearance.

CERINTHIANS. The followers of Cerinthus, who seems to have flourished about the end of the first century A.D., and to have been a contemporary of John of Asia. The principal authority for his teaching is Irenaeus. According to a story told Irenaeus by Paulinus, John of Asia actually met Cerinthus in Ephesus. On entering the baths at Ephesus one day he saw Cerinthus there, and left immediately saying: "Let us flee; the house may fall in, for it shelters Cerinthus, the enemy of the truth." (Iren. iii. 3). The doctrine of Cerinthus is stated by Irenaeus in the following passage (Iren. 1. 26): "A certain Cerinthus in Asia taught that the world was not made by the Supreme God, but by a certain power entirely separate and distinct from that authority which is above the universe, and ignorant of that God who is over all things. He submitted that Jesus was not born of a virgin (for this seemed to him impossible), but was the son of Joseph and Mary, born as all other men, yet excelling all mankind in righteousness, prudence, and wisdom. And that after His baptism there had descended on Him, from that authority which is above all things, Christ in the form of a dove; and that then He had announced the unknown Father and had worked miracles; but that at the end Christ had flown back again from Jesus, and that Jesus suffered and rose again, but that Christ remained impassible, since He was a spiritual being." (as quoted by A. S. Peake). Hippolytus adds that Cerinthus taught that the world was made by an angel, and that the Law was given to the Jews by another angel, who was the God of the Jews. These angels were far below the Supreme Being. The teaching of Cerinthus has often been regarded as a mixture of Judaism and Gnosticism. J. M. Fuller more correctly speaks of it (Dict. of Christ. Biogr.) as a link connecting Judaism and Gnosticism. A. S. Peake agrees with Th. Zahn in regarding the Judaism of Cerinthus as only a learned myth. He points out that the representation of Cerinthus as a Judaizing Gnostic is due to Epiphanius and Philaster. "It is quite likely that what has given rise to it is the way in which Irenaeus connected Cerinthus with Carpocrates and the Ebionites." Irenaeus speaks of the Ebionites as holding views similar to those of Cerinthus and Carpocrates, and as using only the Gospel according to Matthew. "The point of contact between the Ebionites and Cerinthus lay in their denial of the supernatural origin of the humanity of Jesus; and this was extended by Epiphanius and Philaster to an acceptance of a mutilated Gospel of Matthew and a Judaizing legalism (A. S. Peake). Bishop of the Ebionites, was a disciple of Cerinthus, and connects Merinthus with Cerinthus. Merinthus may be another form of the name Cerinthus, or it may be a nickname ("noose"). See Louis Duchesne, Hist.; Arthur S. Peake in Hastings' E.R.E.; Wace and Piercy. CESSAIR. An ancient tribal deity in Ireland. She was worshiped there in pre-Celtic times. Later legend represents her as the first inhabitant of the island.

CHAC. A god of rain, thunder, and agriculture in the religion of the Mayan Indians. He was worshipped in Yucatan. With him were connected a number of subsidiary deities called the Chac. These were associated with the snake, the symbol of rain.

CHAGIGA. The title of one of the Jewish tracts or treatises which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Chaggô is the twelfth tractate of the second group, which is called Mô'ed ("Festival").

CHALCHIHUITLICUE. One of the deities worshipped by the ancient Mexicans. She was the goddess of Water, wife of Tlacol, the god of Rain. See TLALOC.

CHALDEAN RITE, CHRISTIANS OF. In ecclesiastical usage, according to the Cath. Dict., the name Chaldeans denotes the Catholics who belong to the Church formed by conversions from Nestorianism. It seems that the Christians of Persia, who claimed that Nestorius followed them, called themselves the Chaldean Church (F. W. Bussell, p. 152). The Chaldean Catholics are now distinguished from the Nestorians properly so-called by the name Meshidaya, which means "followers of the Messiah." The term Chaldean is not used in a pejorative sense. "The Catholics of the Syrian and Chaldean rites agree in the use of the Syriac tongue in the liturgy; the former, however, using the Western or Jacobite, the latter the Eastern or Nestorian, dialect." (Cath. Dict.).

CHAIL. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Chail is the ninth tractate of the first group, which is called Zera'îm ("Seeds").

CHAMON. A Syrian deity, dedications to whom have been found at Ham near Heliopolis, and in Dacia. Probably he is to be identified with Hermes (so E. S. Bouchier).

CHALCHITON. A figure in Hindu mythology, the queen of the demons. She plays an important part in the devil-charming or devil-driving of the Vannâs, a washermen caste in the Tamil and Malayalâm countries of India.

CH'AN TSUNG. The name of one of the principal schools of thought in Chinese Buddhism. Ch'an means Buddhistic meditation, and tsung denotes School. The school was founded by Bodhidharma, the Patriarch of Indian Buddhism, who settled in China in A.D. 528. He urged the true disciples to cultivate the inner being, the heart, the nature, of Buddha, and not to concern themselves about externalities such as writings and ritual. The disciples must receive oral instruction, and must practice the "inward look" or deep abstraction. "The philosophy based upon this was the 'emptying of consciousness'—that is to say, the complete subjectivity of our human conceptions and impressions." Bodhidharma was succeeded in the patriarchate as the Wallgazer. "Every outward manifestation was indeed superfluous as far as Bodhidharma's contemplative aim was concerned—whether worship, image, or recitation; and it may be that in those early times his school had already discarded these things, although, naturally, such is no longer the case." In course of time the school split up into five subdivisions, which all attached importance to
objectivism and externals, and opposed the absolute subjectivism of the Ch'ian school. See H. Hackmann.

CHAPTER. CATHEDRAL. An ecclesiastical body composed in the Church of England of the provosts, canons, and dean (who acts as president). In former times it governed the diocese whenever the see was vacant. Since the thirteenth century this is the case "only with regard to an archiepiscopal see" (Prot. Dict.). While the Dean and Chapter advise the bishop, they enjoy rights and privileges of their own, and often act independently. In the Roman Catholic Church "everywhere hierarchy and cooperation reign between the bishops and the cathedral chapters" (Cath. Dict.). In England every Catholic diocese has its chapter, consisting usually of ten canons and a provost.

CHAPTER, CONVENTUAL. An expression used in connection with the monastic life. Monks have long been accustomed to meet together every morning to hear a chapter (capitulum) of their rule read, and for other purposes. The term Capitulum or Chapter came in course of time to be applied both to the assembly and to the place of meeting. See the Cath. Dict.

CHAPTER-HOUSE. A chapter-house may be either the room or hall in which the dean and chapter (canons) meet to transact business, or the meeting-place of the religious of a monastery. Before the thirteenth century Chapter-houses were usually rectangular. Now they are of various shapes (circle, parallelogram, octagon, etc.).

CHARTERHOUSE. A school of hypnotism founded by Professor Charcot of the Paris Salpêtrière. It is also called the Paris School, or School of the Salpêtrière. It "holds that hypnotism is the result of an abnormal or diseased condition of the nerves; that a great number of the phenomena can be produced independently of suggestion in any form; that the true hypnotic condition can be produced only in persons whose nerves are diseased; and that the whole subject is explicable on the basis of cerebral anatomy or physiology" (Hudson). A person must be in the condition which Charcot calls "neuromuscular hyperexcitability." See T. J. Hudson, Psychic Phenomena, 1907; Joseph Lapponi, Hypnotism and Spiritism, 1907.

CHARMS. The use of charms, like that of amulets (q.v.), has been common in all religions, and their nature has been very varied. It has been found that "in the hills of Northern India and as far as Madras, an approved charm for getting rid of a disease of demonic origin is to plant in a spot where four roads meet, and to bury grass underneath, which crows disintegrate and eat" (Westermarck). In Morocco, it is said, the cross serves as a charm against the evil eye. Dr. Westermarck thinks that the chief reason for this is that the cross "is regarded as a conductor of the beneficent energy emanating from the eye, dispersing it in all the quarters of the wind and thus preventing it from injuring the person or object looked at." Among the Tibetan Buddhists, or Lamas, virtue is ascribed to the use of charms as a protection against evil spirits. One of the commonest charms is the repetition by monks of portions of the sacred writings. One of the best known of the sacred formulae is "Om! mani padme, hum!" or "Om! the jewel in the lotus, hum!" It is reputed to contain all happiness, knowledge, and capacity. It is adored with all sorts of mystic additions and interpretations; the six syllables represent the six divisions of the world, and each has special attributes, etc. Many written charms, mantras or dhāranis are also in use. The words need not be intelligible to the common people. "Such sayings are attached to walls or are carried on the person. In case of illness the person swallows such a charm, either by itself or mixed with some other ingredients. They have them reflected in a sacred mirror, which is commonly to be found in a temple; then the mirror is diligently washed, and the patient drinks the water which has been used for the purpose, and which is supposed to have absorbed the spirit of the formula" (Hackmann). Or the sacred words are written on rags, which are then hung up as flags. These prayer-flags are to be seen everywhere. A still more mechanical device is the prayer-cylinder. "The sacred formula (or a number of them) is printed on a long strip of paper rolled round the cylinder, which is stored in a box, and by means of a stick, which is in the axle on which it revolves, it is to be turned in a ceremony or in a case. Every turn of the cylinder sets the word in motion, and makes its wholesome influence operative." Sometimes wind or water is used to set the cylinder in motion. See H. Hackmann; B. Westermarck.

CHARTERHOUSE, THE. See CARTHUSIANS.

CHARTISM, CHRISTIAN. In connection with the Chartist political movement, a serious effort was made to form so-called Charist churches. The best known church was at Birmingham and was conducted by Arthur O'Neil and John Collins. The former definitely proclaimed himself a Christian Chartist. The principles of his movement are explained in the report of a sermon by him (Parliamentary Papers, 1845, p. cxviii, quoted by Mark Howell). "The necessity of their new Church was evident, for the true Church of Christ ought not to be split up into opposing sects; all men ought to be united in one Universal Church. Christianity should prevail in everyday life, commerce should be conducted on Christian principles, and not on those of Mammon, and every other institution ought to be based on the doctrines of Christianity. Hence the Chartist Church felt it their duty to go out and move amongst the masses of the people to guide and direct them by the principles of Christianity. They felt it incumbent upon them to go out into the world, to be the light of the world and the salt of the earth. The true Christian Church could not remain aloof but must enter into the struggles of the people and guide them. The characteristic of members of a real Church was on the first day of the week to worship at their altar, on the next to go out and mingle with the masses, on the third to stand at the bar of judgment, and on the fourth perhaps to be in a dungeon. This was the case in the primitive Church and so it ought to be now." There was a similar church in London, conducted by Henry Vincent; and there were Christian Chartist churches in Scotland, especially at Paisley and Partick.

CHARTOPHYLAX. In the Eastern Church the Chartophylax, literally "keeper of records," originally corresponded to the Bibliothecarius of the Latins. In course of time, however, he assumed other duties. In Constantinople, and eventually, in other parts of the East he came to represent the bishop and to act as a kind of archdeacon in the Western. The Uniate Greeks of the Austrian Empire still have their Chartophylax or Carthophylax, who directs the business of the episcopal chancery. See the Cath. Dict.

CHAS. One of the gods worshipped by the ancient Peruvians. Chasca corresponded to Venus (q.v.).

CHASULA CEREMONY. A Hindu ceremony. Chausa means "tonture," and this is made for the first time three years after the birth of a male child. The child is seated between his father and mother on a little earthen platform. Married women first anoint him with oil and bathe him in warm water. They then powder his forehead and other parts of his body, and put ornaments on him. "A long necklace of coral beads round his neck and two bracelets to match on his wrists."
The priest then draws near and, after performing some other priestly ceremonies, “traces on the floor in front of the child a square patch with red earth, which they cover with rice that has the husk on.” On one side is now placed the idol Vigneshwara, and sacrifice and offerings are made to it. “The child is made to sit near the square patch, and the barber, after offering worship to his razor, proceeds to shave the child’s head, leaving one lock at the top, which is never cut. While the barber is performing his part of the ceremony, the women sing, musical instruments are played, and all the Brahmins present remain standing in perfect silence. As soon as the barber has finished, they throw him the money due to him. This he picks up, and before retiring he also carries off the rice that has been scattered over the square patch.” The child is then bathed again “to purify him from the defiling touch of the barber.” After the women have again attended to his toilette, and the priest has performed some other ceremonies, the occasion is celebrated by a feast and the distribution of presents.

See J. A. Dubois and H. K. Beauchamp.

CHAUHASI. The belief in and doctrines concerning a Millennium, or in a glorious and happy existence upon earth which was to last a thousand years. The Jews believed that this happy rule was to be introduced by the expected Messiah (q.v.). In its early form the doctrine was of a spiritual nature. Chiliasm, however, came in time to mean the expectation of a glorious Jewish or Jewish-Christian kingdom of a worldly character. This expectation was common in the days of Jesus, and was shared even by his most intimate disciples. Believers in the millennium are called Chiliasm or Millenarians.

CHIN. A moon-goddess in the mythology of the Muysca Indians of Bogota. She is associated with water, and is said on one occasion to have flooded the whole earth.

CHINAX. A tribal deity, god of war, in the religion of the Mayan Indians.

CHIROANCY. Literally “divination by the hands,” another name for palmistry, which has flourished in ancient Greece and Italy, and in modern India. “Chiroancy traces in the markings of the palm a line of fortune and a line of life, finds proof of melancholy in the intersections on the saturnine mount, presages sorrow and death from black spots in the finger-nails, and at last, having exhausted the powers of this childish symbolism, it completes its system by details of which the absurdity is no longer relieved by even an ideal sense” (E. B. Tylor).

CHITRAGUPTA. A god worshipped, as their divine ancestor, by the Kâyasthas, the caste of writers and village accountants in India. On special occasions the Kâyasthas worship also pen and ink.

CHITRAKATIHIS. The Chitrakathis (also known as Hardis) are quite a small caste of religious mendicants and picture showmen found in the Maratha Districts of India. “The men sometimes paint their own pictures, and in Bombay they have a caste rule that every Chitrakathi must have in his house a complete set of sacred pictures; this usually includes forty representations of Râma’s life, thirty-five of that of the sons of Arjun, forty-five of the Pàndavas, forty of Sita and Râwan, and forty of Harishchandra. The men also have sets of puppets representing the above and other deities, and enact scenes with them like a Punch and Judy show, sometimes aided by ventriloquism” (R. V. Russell). Their special god is Hari Vithal.

CHIOLA PACHO. A Hindu deity, the lady of the sacred grove, worshipped by the Oraons, an important Dravidian tribe in India, the members of which work as farm servants and labourers. The goddess is supposed to give the rain which causes good crops.

CHRIST, THE. The Greek equivalent (Christos, “the anointed”) of the Hebrew Messiah, a designation of Jesus. There is a tendency in modern thought to distinguish between the Jesus of history and the Christ of religious experience. The idea is expressed in *Science and Health* (p. 334). “The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master’s ascension, when the human, material aspect, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes.”

CHRISTENING. Initiation into the Christian religion, a popular designation of baptism (q.v.).

CHRISTIAN QUAKERS. Another name for the
Keithians (q.v.), the followers of George Keith (1639-1716).

CHRISTIANITY. Christianity claims to be based upon the teaching of Jesus of Nazareth (b. shortly before the year 1 of our era), who seems to have come to regard himself as the Messiah (Christ) eagerly expected by the Jews, while interpreting the Messianship in a new way. To Jesus the Kingdom of God meant a divine rule under the guidance of a spiritual Messiah, not a national and political realm, in the hearts and minds of men. This Kingdom was in the world, but not of the world. In the world in a real sense; not of the world in being raised above the world. Jesus was not the first to speak of God as a Father. But here again he brought a new interpretation. The sense in which he uses Father is not that of the stern (if just) master and ruler of the household, but that of the loving head and friend of the family. God as the Father is just but not stern, remorseful but not revengeful, reproachful but not vindictive. Full of kindness and love, on the first sign of penitence, he is ever ready to forgive. All are the children of God. Consequently all are brothers and sisters, who, being equally loved, should love one another equally. “Jesus had realized the life of God in the soul of man and the life of man in the love of God. That was the real secret of his life, the well-spring of his purity, his compassion. Jesus understood the unbreakable idealism: he knew the Father. But if he had that greatest of all possessions, the real key to the secret of life, it was his highest social duty to share it and help others to gain what he had. He had to teach men to live as children in the presence of their Father, and no longer as slaves cringing before a despot. He had to show them that the ordinary life of selfishness and hate and anxiety and chafing ambition and covetousness is no life at all, and that they must enter a new world of love and solidarity and inward contentment” (W. Rauschenbush, Christianity and the Social Crisis, 1907). The kernel of Jesus’ message or Gospel (evangelium) was not so much the preaching of the coming of the kingdom of God as this doctrine of the fatherhood of God. The model prayer which he gave to his disciples, and which even to-day is the real confession of faith that unites all Christendom (Arno Neumann, Jesus, 1938), is: “Our Father! In his determination to carry out the will of the Father, he rejected the ordinances of the orthodox leaders of the people, and elected to pay the penalty of death upon the cross. He was the Redeemer, though “not in the sense that his death was a propitiatory sacrifice, without which the God of love would not have been able to forgive us our sins.” It was “his special work to redeem by guiding us from the letter to the spirit, from the feeling of a slave to the love of a child, from self-seeking to brotherly love, from the dominion of the visible to that of the invisible, and his death showed that he was ready and determined to offer, in order to procure these benefits, not his labour only, but also his life” (Neumann). He was the Saviour and Deliverer.

“Jesus delivered religion from all national claims, from all national fetters, from ceremonial, from the letter of the law, and from the domination of eredion. (W. Bousset). The religion of Jesus was simple. In order to adapt it to the Graeco-Roman world, the Apostle Paul to some extent elaborated and transformed it. A community of disciples became a Church. The divine aspect of Christ was emphasized. Jesus became a Redeemer sent from heaven to deliver mankind from sin and death, and his death a vicarious sacrifice of atonement. The sacred acts of Christianity—such as Baptism and the Lord’s Supper—began to receive a sacramental interpretation. Whether, and to what extent Jesus himself was a mystic is an open question. But in any case Paul and John (or the Johannine writers) found mysticism in the Gospel and developed the teaching along these lines. According to Evelyn Underhill (J.W.), Paul is in fact “the supreme example of the Christian mystic: of a “change of mind” resulting in an enormous outpouring of vitality: of a career of impassioned activity, of “divine fecundity” second only to that of Jesus Himself. In him, the new life breaks out, alike itself in its dual aspect; the deep consciousness of Spiritual Reality which is characteristic of the contemplative nature, supporting a practical genius for concrete things.” When the Gospel of John was written (c. 100 A.D.), the Gnostic heresy, which was beginning to germinate in the time of Paul, had made considerable progress. The writer therefore opposes to it the true Christian gnosticism. To the Johannine writers we owe the exposition of God as Spirit (John iv. 24), Light (I. John i. 5), Love (I. John iv. 8, 16). In the Apostolic Age Churches began to be organised on very much the same lines as Jewish Synagogues. There was of course a Christian community at Rome in the days of Paul, to which he addressed his Epistle to the Romans. It has been conjectured that this was founded by the Apostle Peter. At any rate, Peter’s pre-eminent place (according to W. E. Hartung, the keys of the kingdom of heaven were committed, is regarded by Roman Catholics as its chief foundation, and the Pope as his successor is held to be “the vicar of Christ, the visible head of the Church, the doctor and teacher of all the faithful” (Cath. Dict.). In the second century the powerful appeal made by various types of Gnosticism led to the development in Christianity of its episcopal form of government and of a tendency to rely upon written creeds. The latter tendency was accelerated by the menace of a new heresy, that of Arius, who began to teach in Alexandria about 318 A.D. At the Council of Nicea in 325 A.D. the so-called Nicene Creed was formulated. At the First Council of Constantinople in 381 A.D. it was reaffirmed and slightly supplemented. In the next century a great controversy arose between two schools of Christian thought—the school of Antioch and the school of Alexandria—which had developed during the third century about the two main-outlines of Christ. In 451 A.D. the Council of Chalcedon sought to settle the matter, but neither of the extremes was satisfied. “The Monophysites, who believed in one nature, separated from the church. These form the Egyptian (or Coptic), the Abyssinian, and the Armenian churches to the present time. The radical Dyophysites, who believed in two natures, also separated and formed what is known as the Nestorian church. For some centuries they flourished, spreading eastward to modern Russia and China, but have now dwindled to a small remnant in Persia” (G. A. Barton, Rel.). The division of the early Church into the Eastern Church and the Western Church began when the Roman Empire was divided into an Eastern and a Western empire, and was completed in the Middle Ages. A marked difference between the two was that the Eastern Church was given to speculation and definition, while the Western Church concerned itself more with organization and administration. Monasticism took root and flourished in the East and West alike, but it assumed a rather different rôle. “In the West monasticism preserved its ascetic, quietistic character, but in the more vigorous West it developed into a civilising power of the highest importance” (Bousset). Bousset describes Christianity in the Eastern Church—the Greek Catholic Church—as sinking on the whole to a lower stage of religious life, through its
attachment to fixed dogmas and self-sufficing acts and ceremonies. "Religion became entirely custom, usage as it had been when it was at the national stage of religious life; and from the time when the Byzantine Empire was subdued by advancing Islam the Oriental Church was split up into a number of insignificant, degenerate Churches chiefly consisting and some of the nations which were now arising in the East." In the West, on the other hand, the Roman Catholic Church did not lose its spiritual generating power. It developed the old traditional ecclesiastical features, drew to itself the spirit of Roman law and Roman world-empire, and assumed a political character. Its development owed much to the genius of St. Augustine and later of St. Francis of Assisi. The Middle Ages, after a period of darkness, produced a series of intellectual leaders who are known as the Schoolmen, such as Anselm (1038-1109) A.D.), Abelard, and Thomas Aquinas (1227-74). These expounded the doctrines of the Church (e.g., the Atonement) in such ways as to commend them to the reason. Then other divines, seeking more direct knowledge of God and the Bible, interested themselves in a presentation of the Scriptures in the vernacular, and in mysticism. In the 14th century appeared the translation of the Bible by Wycliffe (1328-84) and the writings of Meister Heinrich Eckhart (d. 1329), John Ruysbroek (1293-1381), and John Tauler (1300-1363). On the one hand, it was felt that with the Holy Scriptures to guide him the meanest peasant might know the truth; and, on the other hand, that "the soul finds God in its own depths" (Ruysbroek). In the fifteenth century mysticism in a developed form passed into common life. It was a mysticism which abandoned speculation for practice. Its keynote was the 'Imitation of Christ, and the reality of inward religion' (H. B. Workman). The outcome of this new movement on its intellectual side is seen in the Imitation of Christ of Thomas à Kempis (1380-1471), which Dr. Workman describes as "the most influential mystic writing the world has ever known." If the Protestant Reformation was not the result of the work of such men as Wycliffe, Huss (d. as a martyr in 1415), and Eckhart, they assumed the humanists like Erasmus to prepare the way for it. The Reformation itself, as A. C. M'Giffert points out, was not exclusively nor even chiefly a religious movement. "It involved a break with the historical ecclesiastical institution and the organisation of new churches independent of Rome, but the break itself was as much political as religious both in its causes and in its results. Dissatisfaction with the existing order of things was widespread in Western Europe, and was coming to ever more active expression. It was not confined to one class of society, nor limited to one set of conditions. The period was marked by discontent and unrest, moral, religious, social, economical, and political. The conviction was growing that traditional customs and institutions needed adjustment to the new needs of a new age, and on every hand criticisms of the old were rife and programmes of reform were multiplying. For centuries the Church had been the most imposing institution in Europe, and the most influential factor in its life. Rightly or wrongly it was widely held responsible for current evils in every line, and every project for the betterment of society concerned itself in one or another way with the ecclesiastical establishment." The Reformation is closely associated with the name of Martin Luther (1483-1546), in whose teaching the most modern element was the idea of Christian liberty. He laid great stress on the doctrine of justification by faith. Another of the fathers of Protestantism was the great Swiss reformer, Huldreich Zwingli (1484-1531), though the differences between him and Luther were considerable. In his teaching the controlling place in Christian thought was given not to a personal religious experience, but to the absolute and unconditional will of God. It was he rather than Luther that guided the reformed wing of Protestantism. The teaching of Luther and Zwingli was undertaken chiefly by Philip Melanchthon (1497-1560) in the Lutheran camp, and by John Calvin (1509-64) in the Reformed. There was much in common between Melanchthon and Zwingli. "Both had the same conception of the authority of the Bible, of the relation of natural and revealed theology, of the oneness of law and gospel, and of the nature of faith" (M'Giffert). The theology of Calvin, however, who regarded man as a totally depraved being, taught that his sins were borne vicariously by Christ, was the most widely accepted. The sixteenth century gave birth to many radical sects, which were not all the fruit of the Protestant Reformation. These included the Anabaptists and the Socinians. In England the break with Rome came in the reign of Henry VIII. In the reign of Edward VI. by the first Act of Uniformity (1549) the English Church was made the only lawful service book in the English Church. The second Act of Uniformity (1552) substituted a revised edition. In the reign of Elizabeth certain reformers who were called Puritans came into prominence. Many of the Puritans aimed simply at purifying and reforming the English Church from within. But some of them refused to belong to a national church, and formed independent churches of their own (e.g., the Independents or Congregationalists). Thus arose the Separatists or Nonconformists. In the seventeenth and eighteenth centuries, through the influence especially of Philip Jacob Spener (representative of Pietism) in Germany, and of George Fox (d. 1690, representing the Friends) and John Wesley (representative of Evangelicalism) in England, mysticism pleased again asserted itself. Wesley, who came under the influence of the Moravians, and with whom was associated George Whitefield, sought to promote an evangelical revival in the Church, and ended by founding (1739) a new denomination (Methodism). In America a movement closely related to the evangelicalism of Wesley appeared in the New England theology of Jonathan Edwards and his school. At the same time the philosophical speculations of men like Descartes, Spinoza, Hobbes and Locke, and the scientific discoveries of men like Bruno, Copernicus, Galileo, Kepler, Gassendi, Bacon and Newton promoted rationalism in all spheres of thought. In England theology sought refuge to some extent in the Neo-Platonism of the Cambridge school, as represented by such men as Benjamin Whichcote, Henry More, Ralph Cudworth and John Smith (Cambridge Platonists), who laid "emphasis upon reason as a faculty by which we may enjoy a direct vision of spiritual realities hidden from the senses and inaccessible by the ordinary processes of discursive reason" (M'Giffert); but to a greater extent in the rational supernaturalism of theologians like John Tillotson and Samuel Clarke. The Deists (such as Tindal, Chubb, and Morgan) held that religion is primarily a means to virtue, and even opposed the divine claims of Christianity; but some of them at least regarded themselves as defenders of the true faith. In France Deism found wide acceptance, and in the writings of Voltaire and Rousseau was developed on more radical lines. In Germany rationalism in religion was promoted by the philosophy of Leibnitz in America by the early Unitarians. In the nineteenth century a profound impression was made upon Christian thought by the philosophy of Kant and
Hegel, by the development of historical and literary criticism of the Old and New Testaments, by the spread of various types of Socialism (the Chartist Movement, etc.), and by the publication of Darwin’s Origin of Species (1859), Christianity struggled to readjust itself, either by abandoning non-essentials (the Broad Church Movement in the Church of England; Modernism in the Church of Rome; various types of New Theology in the Free Churches), or by going back to traditions of Authority (proclamation of Papal Infallibility, 1870; the Oxford or Tractarian Movement in the Church of England). Turning to more recent times, the Roman Church seems to have taken its stand definitely for the mediæval form of Christianity. In Protestantism modern Christ-ism is still endavouring to adjust itself to the new intellectual universe called into being by modern science. The adjustment is not fully accomplished and there is consequently, much variety” (G. A. Barton). But the tendency seems to be to lay increasing stress upon a Christian life rather than upon Christian dogmas; and to regard religion as a system of living emotions rather than of dead intellectual errors. Mysticism, if of a rather new kind, is again making a strong and successful appeal (see J. E. Harrison, Rationalism and Religious Reaction, 1919).

CHOREPISCOPUS. Chorepiscopus (Greek chorep-iskopos) means literally “country-bishop.” The word is first found in a canon belonging to a period late in the third century, and the office seems to have arisen in Asia Minor. The chorepiscopus was appointed by the bishop of a large diocese to take charge of and administer the more remote districts and was empowered to confer minor orders. Fifteen chorepiscopi are found among those who subscribed the Nicene canons. This has suggested that they were true bishops, “as far as order went, on a level with others, though they were sometimes consecrated by one bishop only” (Benham). The Catholic Dictionary thinks the better opinion is that, “notwithstanding the name, they were neither true bishops nor an order of clergy interposed between bishops and priests, but simply priests, invested with a jurisdiction smaller than the episcopal, but larger than the sacerdotal.” The Council of Laodicea describes them as “circuit officers.” In the Western Church frequent reference is made to them after the year 500 A.D. It appears that in course of time they were often not properly consecrated. After the middle of the eleventh century they disappeared. See Benham; Smith and Cheetham; the Cath. Dict.

CHOREUTAE. A name given to the Euchites (q.v.). They were so called because they danced. They trampled in this way on demons which they believed they could see. According to the teaching of the Euchites, everyone is born with a demon, which has to be expelled.

CHÔRTENS. A term used in Tibetan Buddhism or Lamalism. It means literally “receptacle for offerings.” Intended originally as reli- holders, the Chörtens correspond to the Caltys and Stupas or Tops of Indian Buddhism. They are now mostly erected as cenotaphs in memory of Buddha or of canonized saints. The Lamaist Chörtens “generally adhere to the Indian type, but differ most conspicuously in that the dome in the commonest form is inverted. Both have more or less elaborately plinths, and on the sides of the columns are often figured a pair of eyes, like the sacred eyes met with in ancient Egyptian, Greek, and Roman vases, etc., and believed to be connected with sun-worship. Above the torus [square capital] is a blunted conical or pyramidal spire, Chodāmani, of thirteen step-like segments, typical of the thirteen Bodhisat heavens of the Buddhists. This is surmounted by a bell-shaped symbol (usually copper-gilt) called the kalsa, the handle of which forms a tapering pinnacle sometimes modelled after a small Caltys, but often moulded in the form of one or two or all of the following objects: a lotus-flower, a crescent moon, a globular sun, a triple canopy, which are commonly surmounted by a tongue-shaped spike, representing the jyoti or sacred light of Buddha. And sometimes round the base of the kalsa is a gilt canopy or umbrella (catara).” See L. A. Waddell.

CHREMATHIEISM. A term coined by E. W. Hopkins to denote a kind of worship which pervades the Rig Veda (q.v.). It is “the worship of more or less personified things, differing from pantheism in this, that whereas pantheism assumes a like divinity in all things, this kind of theism assumes that everything (or anything) has a separate divinity, usually that which is useful to the worshipper, as the plough, the furrow, etc.” Chrematism is not to be confused with Petitchism (q.v.). See E. W. Hopkins.

CHRYSTELPHIANS. What is known as Christism is still in use in the Greek and Roman Church. It was used also in, or soon after, the time of Tertullian, in the ancient Christian Church; and in the English Church until about 1552. Originally they were a compound of simple olive oil. Christism denotes in the Roman Church, as it did in the English Church, a compound of oil and forty different spicles. The Maronites (q.v.), before their union with the Roman Church, mingled with the oil, saffron, cinnamon, essence of roses, white incense, and other spicles. It appears that in England the parish priests obtained the chrism from the bishop, who consecrated it every year on Maundy Thursday. Christism was used, as it is still in the Roman Church, in baptism, confirmation, ordination; the consecration of altar-stones, chalices, churches; the blessing of baptismal water; and also at royal coronations. It used to be the custom in England to anoint a king first with oil, and then with chrism. The chrism is now dispensed with. See Benham; the Cath. Dict.

CHRISTIADHELPHIANS. The small sect known as the Christiadelphia was formed during the American civil war. The founder was John Thomas, who was at one time one of the Disciples of Christ (q.v.). The Christiadelphiaians (“Brotherhood of Christ”) adopted this name because they claimed that being in Christ they were brethren, and that they were the true representatives of the faith and practice of Apostolic times. Their congregations they called “ecclesias” to distinguish them from other churches which they regarded as the successors of the apostasy.” Christiadelphiaians do not accept the Trinity. “They believe in one supreme God, who dwells in unapproachable light; in Jesus Christ, in whom was manifest the eternal spirit of God, and who died for the offences of sinners, and rose for the justification of believing men and women; in one baptism only,—immersion, the burial with Christ in water into death to sin, which is essential to salvation; and in immortality only in Christ; in eternal punishment of the wicked, but not in eternal torment; in hell, not as a place of torment, but as the grave; in the resurrection of the just and unjust; in the utter annihilation of the wicked, and in the non-resurrection of those who have never heard the gospel, lack in intelligence (as infants), or are sunk in ignorance or brutality; in a second coming of Christ to establish his kingdom on earth, which is to be fitted for the everlasting abode of the saints; in the scriptural personification of sin; in the millennial reign of Christ on earth over the nations, during which sin and death will continue in a milder degree, and after
which Christ will surrender his position of supremacy, and God will reveal himself, and become Father and Governor of a complete family; in salvation only for those who can understand the faith as taught by the Christadelphians, and become obedient to it” (Schaff-Herzog). They profess in their Services to proclaim the Truth as set forth by Moses and the Prophets, Christ and the Apostles, in contradiction to “the writings and teachings of the Clergy of the Church of Rome and her Harlot Daughters the Church of England and Protestant Dissenters.” See Schaff-Herzog; Chambers’s Encycl.; J. H. Blunt.

CHRISTIAN BROTHERS. The Christian Brothers or more correctly the Brothers of the Christian Schools was an association which was founded in 1684 by the Abbé J. B. de la Salle (1651-1719) and elevated to the rank of a religious congregation by Pope Benedict XIII. in 1725. The object was to promote the Christian education of the people. The Brothers “bound themselves by vow to devote their lives to teaching in the schools, and wore the religious habit” (Cath. Dict.). They were required to “be and remain laymen, equally with the professors and assistant teachers who were employed under them. And this has continued to be the practice of the congregation ever since.” It has been claimed that J. B. de la Salle was the originator of primary schools, and that he founded a Sunday School at St. Sulpice (1699) before such institutions were thought of in England. See the Cath. Dict.

CHRISTIAN BROTHERS, IRSAL. A religious congregation founded in Ireland in 1802 by Edmund Ignatius Rice (1762-1844), and modelled on the foundation of J. B. de la Salle (see preceding article). The efforts of Rice met with great success, and in 1820 the order of Christian Brothers, who devoted themselves to the work of educating poor children, was confirmed by Pope Pius VII. “The Brothers, after the establishment of the Irish system of national education in 1831, placed their schools for a time in connection with the Board, and accepted the grant; but finding that the rules of the Board as to the absolute division of secular from religious teaching were gradually leading them into concessions alien from the spirit of their founder and the Church, they withdrew from all connection with the Government, and have since carried on their schools independently” (Cath. Dict.). In 1866 the schools are said to have numbered three hundred. See the Cath. Dict.

CHRISTIAN DYNASTY. The

CHRISTIAN COMMONWEALTH, THE. One of the publications which have been closely identified with a new development in religion and theology (cp. ESSAYS AND REVIEWS, LUX MUNDI, etc.) was the weekly journal which bore the name “The Christian Commonwealth.” When Mr. R. J. Campbell was bitterly attacked as the apostle of the “New Theology” (q.v.), this journal boldly supported and defended him. Its allegiance never wavered, and the journal was recognised as the organ of that progressive movement in religion and social ethics which was associated with the name of Mr. R. J. Campbell. The adoption of the “New Theology” was commonly supposed to mark a great change in policy, but those who knew “The Christian Commonwealth” best claim that the development was a natural one, and that in all essential particulars the principal and policy of the paper had remained unchanged. The journal was founded in 1851 by Dr. W. T. Moore, Dr. John Kirton, and Mr. Henry Varley. Dr. Moore, an ardent follower of the Scottish American Alexander Campbell (see CAMPELLITES), had come to England from Cincinnati, U.S.A., where he was minister of a large church, to carry on an evangelical campaign in this country. In 1879 he founded with Mr. Timothy Coope in the North of England a paper called “The Evangelist.” On moving to London, he produced with coadjutors a newspaper unlike any other religious journal published, and to this was given the name “The Christian Commonwealth.” As explained in the first number, the editors aimed “to be liberal without being lawless; to be modern in our sympathies, thoughts and expressions, without being guilty of that popular spiritual vandalism which, whilst bearing the Christian name, attempts to destroy the whole Divine life and work and among them the ancient monuments and landmarks. Our politics are not necessarily of the Liberal or Conservative.” They proclaimed that “Christianity comprehends true politics, which is another name for national righteousness, and we shall ardently cooperate with all those who labour for this result, by whatever name they may be called.” One more statement is worth quoting: “We intend fearlessly to resist all attempted divorce between Commerce and Christianity, between wise legislation and national morality, between Law and its power and function to repel lawlessness. Wholesome laws are moral agencies, and sound legislation must stand on the side of truth and righteousness.” In course of time Dr. Moore became sole editor. The “Christian Commonwealth” was the originator, it is said, of what was known as the Christian Unity Movement. It persistently attacked the evils of sectarianism and denominationalism. For four or five years it enjoyed the exclusive rights for the weekly serial publications of the sermons of Dr. Joseph Parker of the City Temple. Ultimately Dr. Parker’s paper, “The Christian Chronicle” was absorbed by “The Christian Commonwealth.” From 1901 the paper was edited by Mr. Albert Dawson.

CHRISTIAN DOCTRINE, FATHERS AND CONFRATERNITY OF THE. A Society of priests and laymen formed about 1750, under the leadership of one Marco Cusani of Milan, with the object of teaching children the Catechism on Sundays and countryfolk on Church holidays. Pope Pius V. in 1551 ordered a more general adoption of this kind of Society; and the Fathers and Confraternity of the Christian Doctrine received a licence from Pope Clement VIII. in 1596. The Confraternity was raised by Pope Paul V. to the rank of an archiepiscopal. See the Cath. Dict.

CHRISTIAN EVIDENCE SOCIETY. The Christian Evidence. was founded in 1851, A.D. 1870. Its objects are: to declare and defend Christianity as a Divine Revelation; to controvert the errors of atheists, pantheists, secularists, and other opponents of Christianity; to counteract the energetic propagandism of Infidelity, especially among the uneducated; to meet the difficulties and strengthen the faith of the doubting and perplexed; and to instruct the young in the evidences of Christianity. It seeks to attain these objects by means of sermons and lectures, popular controversial addresses and discussions in halls and in the open air, classes and examinations, interviews and correspondence, and the distribution of tracts.

CHRISTIAN ISRAELITES. The followers of John Wroe (1752-1803). Wroe came under the influence of George Turner (d. 1825), of Leeds, who was a leader of the followers of Joanna Southcott (see SOUTHCOTT IANS); and when Turner died he claimed to succeed him. Wroe went to Australia, New Zealand, and America, and gained many adherents. He professed to be a prophet, and announced that the Second Advent was close at hand. When it took place, Israel would be restored, as God had promised. “To this end it was necessary that there should be a great in-gathering of
Israel, that is of the lost tribes, which was to take place under the leadership of the Christian Israelis, divinely inspired for the work” (J. H. Blunt). See the D.N.B.; and J. H. Blunt.

CHRISTIAN QUAKERS. A name assumed by the followers of George Keith (1639-1716). See KEITHANS.

CHRISTIANS OF ST. JOHN. Another name for the Mandaeans (q.v.).

CHRISTIAN SABBATH-KEEPERS’ UNION. The objects of this Union are five. 1. To form a special bond of union between “immersed” Christians, irrespective of denomination, who observe the Seventh day of the week. 2. To spread the knowledge of the Sabbath of the Lord. 3. To help its members to obtain employment, also to look after their general welfare. 4. To cultivate a more intimate sociality and genuine sympathy between Sabbath-keepers. 5. To inculcate a spirit of mutual encouragement, support, and friendship among its members.

CHRISTIAN SCIENCE. The principles known as “Christian Science” were formulated and developed by Mary Baker G. Eddy. She was led to the discovery of her system in 1866, but her first pamphlet on Christian Science did not appear until 1875, though it had been copyrighted in 1870. She says she “had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably studied.” The textbook of Christian Science is called “Science and Health,” and the first edition was published in 1875. The founder of Christian Science started the first school of Christian Science Mind-healing in Massachusetts about the year 1867 with only one student. In 1881 she opened the Massachusetts Metaphysical College in Boston, under the seal of the Commonwealth. She also acted as Pastor of the first established Church of Christ, Scientist; as President of the first Christian Scientist Association; and as sole editor and publisher of the “The Christian Science Journal.” During seven years over four thousand persons studied under her in her College. On October 12, 1889 she closed her College in order to devote all her energies for a time to the revision of the book “Science and Health.” The new edition was published in 1891, and the College was re-opened in 1899. A great number of people state that by reading Mary Baker G. Eddy’s book they have not only been convinced of the truth of Christian Science, but have also been reformed and healed of various diseases. It is stated (in the form of testimonies) that these diseases have included cancer, fibroid tumor, epilepsy, cataract, heart disease, gastric cancer, sciatic neuralgia, Bright’s disease, deafness, consumption, insanity, etc. Such cures have been effected, it is claimed, not by ordinary mental science, but by Divine Science. “If God, the All-in-All, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.” “That author of “Science and Health” uses the terms Divine Science, Spiritual Science, Christian Science, Science of Science, or Science alone, interchangeably. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science reveals God, not as the author of sin, sickness, and death, but as Divine Principle, Supreme Being, Mind, except from all evil. It teaches that there is no illogical, not the fact, of existence that nervous, brain, stomach, and so forth, have—as matter—no intelligence or salvation.” Disease and evil are the off-spring of mortal mind. “Science [Christian Science] not only reveals the origin of all disease as mental, but it also declares that all disease is cured by divine Mind. There can be no healing except by this Mind, however much we trust a drug or any other means towards which human faith or endeavour is directed. It is mortal mind, not matter, which brings to the sick whatever good they may seem to receive from drugs. But the sick are never really healed except by means of the divine power. Only the action of Truth, Life, and Love can give harmony.” There is one basis for all sickness. “Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. I have demonstrated this beyond all cavil. The evidence of divine Mind’s healing power and absolute control is to me as certain as the evidence of my own existence.” There is really no pain in matter. “Be firm in your understanding that the divine Mind governs, and that in Science [Christian Science] man reflects God’s government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash or the electric wire which you stretch, were it not for the sense of pain.” Eddy writes as follows: “Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students through mental surgery alone, of broken bones, dislocated joints and spinal vertebrae.” The Christian Science form of Service is simple but impressive. There is no sermon or address. Passages from the Bible with corresponding sections in “Science and Health” are read, and are allowed to speak for themselves. See Mary Baker G. Eddy, Science and Health, With Key to the Scriptures, 1907.

CHRISTIAN SCIENTISTS. The name given to those who accept the teaching of Mary Baker Eddy (see article above). Mrs. Eddy was the daughter of Mark and Mary Baker, and was born at Bow, New Hampshire, on July 16th, 1821. In 1843 she married George Washington Glover who had been associated with her brother. Samuel Baker, in Boston as a contractor and builder. At this time she had a good business in Charleston, South Carolina. He was a Mason, a member of Saint Andrew’s Lodge, No. 10, and of Union Chapter, No. 3, of Royal Arch Masons. His married life was short, for within a year he became ill and died. Mrs. Glover returned to her parents. A son was born to her, whom she named after his father, but she was too ill to nurse him. On recovery she was employed in writing political articles for the New Hampshire “Patriot,” and in teaching occasionally at the New Hampshire Conference Seminary. After the death of her mother she became an invalid. She lived with her sister Ahlgall, and often for long periods was confined to her bed. In 1853 she contracted a second marriage with Daniel Patterson, a dentist. She had been separated from her child, and believed that in thus marrying again, she would be able to get him back. After this time she lived at North Granby, New Hampshire. We are told that “she was bedridden most of the time they lived here.” The next move was to a cottage in Rumney village. Here, in spite of a most careful observance of the laws of hygiene,
and of homeopathic treatment from her husband, Mrs. Patterson's "spinal weakness was not overcome and the nervous seizures continued to occur with increasing violence." She "was wasting to a shadow under the most careful nursing, and her life was being consumed in morbid efforts to save herself." At the same time she read the Bible daily, and, as her biographer says, "she more than ever pondered the cures of the early church." In 1862 she wrote to Phineas P. Quimby, of Portland, Maine, who had a reputation as a healer. She said she wished to come to him for study and healing. Her sister described Quimby as a charlatan, and tried to dissuade her from going. But Mrs. Patterson was determined to know whether he had covered a truth which she had long been seeking. "I certainly do not want mesmerism or spiritualism, but I somehow believe that I must see what this man has or has not. I am impelled with an unquenchable thirst for God that will not let me rest. Abigail, there is a science beyond all sciences we have ever studied. It is Christ's Science. There is a fundamental doctrine, a God's truth that will restore me to health, and if me, then countless others like me. Has this man arrived at the truth or is he a charlatan as you say? I must know." In October, 1862, she arrived at the International Hotel, Portland, where Dr. Quimby had his offices. Dr. Quimby succeeded in giving her relief. Her biographer writes thus: "Gradually he wrought the spell of hypnotism, and under that suggestion she led go the burden of pain just as she would have done had morphine been administered. The relief was no doubt tremendous. Her gratitude certainly was unbounded. She was set free from the excruciating pain of years." But her interpretation of Quimby's success was different from his own. She imputed to him "a knowledge of God's law," an "understanding of the truth which Christ brought into the world and which had been lost for ages." She believed that he had a philosophy which could be reduced to philosophic arguments, and she tried to help him to put this into shape in writing. Mrs. Patterson was certainly for a long time under the influence of Quimby. On the strength of this fact extravagant claims have been made for him. They are: "that Quimby cured Mary Baker of her invalidism, that he gave her the germ ideas of her philosophy, that he presented her with manuscripts which she afterwards claimed as her own, that he focussed her mind, that he was the impetus of all her subsequent momentum." In the light, however, of her earlier history, and of the general character of the book which she afterwards published, as compared with the personal history of Quimby and with what is known of his efforts of composition, it seems pretty clear that in reality she heard and saw only what was in her own mind and experience, and continued to identify publicly and privately her faith with Quimby's in the face of all the evidence to the contrary and his own occasional expositions." In 1864 Mrs. Patterson went to live in Lynn, Massachusetts. On February the 3rd, 1866, she met with an accident, which was referred to in the Lynn "Reporter" as follows: "Mrs. Mary Patterson, of Swampscott, fell upon the ice near the corner of Market and Oxford streets on Thursday evening and was severely injured. She was taken up in an insensible condition and carried into the residence of S. M. Bubier, Esq., near by, where she was kindly cared for during the night. Dr. Cushing, who was called, found her injuries to be internal and of a severe nature, inducing nausea, and internal suffering. She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition." The next morning she was still semi-conscious, but was removed to her suburban residence. "On the third day, which was Sunday, she sent those who were in her room away and taking her Bible, opened it. Her eyes fell upon the account of the healing of the palsied man by Jesus. Thereupon, we are told, she had a marvellous spiritual experience which healed her. "Mrs. Patterson arose from her bed, dressed and walked into the parlor where a clergyman and a few friends had gathered, thinking it might be for the last words on earth with the sufferer who, they believed, was dying. They arose in consternation at her appearance, almost believing they beheld an apparition. She quietly reassured them and explained the manner of her recovery, calling upon them to witness it." Soon after this her husband deserted her. In 1875 she was divorced from him. In 1877 she married Asa Gilbert Eddy, an agent for a sewing-machine business, who had come to her for healing. He died in 1882. In 1883 Mrs. Eddy published the first number of the "Journal of Christian Science," now called the "Christian Science Journal." By the year 1888 thirty Christian Science academies were in existence. In 1889 Mrs. Eddy withdrew from the world, and retired to the original Mother Church of Christ, Scientist. In 1908 Mrs. Eddy removed to Chestnut Hill in the suburbs of Boston. She died in 1910. Cp. CHRISTIAN SCIENCE. See SYbil Wilbur, The Life of Mary Baker Eddy, 1907.

CHRISTIAN SOCIALISM. See SOCIALISM, CHRISTIAN.

CHRISTIAN SOCIAL UNION, THE. A Society composed of members of the Church of England and founded at Oxford as a result of the teaching of Charles Kingsley (1819-1875), Frederick Denison Maurice (1805-1872), and others. The Guild of S. Matthew (q.v.) had already been established in 1876 with rather similar aims. The objects with which the Christian Social Union was started, put in simple form, were three. 1. To claim for the Christian law the ultimate authority to rule social practice. 2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time. 3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love. The Union has now a number of Settlement Houses called "Maurice Hostels." The objects set before residents are: to share in the work of charitable agencies in the district, to take part in local government, to work clubs at the Settlement Houses, to aid in parochial work, and to study social problems in the district. See C. W. Stubbs, Charles Kingsley and the Christian Social Movement, 1899.

CHRISTLICH-SOCIALE PARTEI. A political party in Germany founded in Berlin in 1878 by the Court Preacher, Adolf Stoecker (1835-1900). It seeks to improve the condition of the working classes by working along the lines of a monarchical Christian Socialism. But the good seed of Christian Socialism is mingled with the poison of centristism.

CHRISTMAS DAY. The precise date on which the founder of the Christian religion was born is doubtful. The festival known as Christmas was a pagan festival adopted by the Christians and adapted to Christian use. As Arno Neummann says, it is not the day that matters, but the idea associated with it; and the birth of Jesus remains the most important event in the whole of history. The celebration of the birthday of Jesus is not met with at all until after the beginning of the third century. Down to that time it was the day of His death that was observed, as being the birthday of the higher life. Even then the celebration is first found among heretical sects, and its adoption by the Church does not come until a
later date, when its power had grown. The day was originally fixed as the 6th (at first also by accommodation the 10th) of January, now the feast of the Epiphany. Day of birth and day of baptism were regarded as identical, because in the baptism the "Son of God" seemed to be born. We find this usage prevailing down to the end of the fourth century, particularly in the Eastern Church. Soon, however, religious policy, having the heaven in view, dictated the separation of the Birth from the Baptism. The 25th of December is first found as a real feast-day in Rome in 354 A.D. at the earliest. ... Under Bishop Liberius she (Rome) took the place as a substitute for the heavenly solemn festival, calculating it from the spring equinox of the old calendar (25th of March), regarded as the date of the Annunciation. In place of the birthday of the invincible Sun-god (Helios = Sol = Mithra), she put that of Jesus Christ, the sun in men's hearts (cp. Malachi iii. 20). An official command was then sent to all places to observe the new festival. So, gradually, by the year 450 A.D. the 25th of December came to be observed throughout the Church except in Armenia" (Arno Neumann). See J. M. Wheeler, Footsteps of the Past, 1895; Oscar Holtzmann, The Life of Jesus, 1904; Arno Neumann, Jesus, 1906; J. G. Frazer, G.B., Pt. iv., 2nd ed. 1907.

CHRIST SACRAMENT. A society or association founded by Onder de Wijngaert Canzius, burgomaster of Delft in Holland (1577-1610 A.D.). The idea was to unite in one body all Christians, whatever their denomination, who believed in the divine nature of Christ and in the redeeming power of his Passion. For a time the association met with some success, but in 1843 it had to be dissolved. See Schaff-Herzog.

CHRIST SCIENCE. Another designation of Christian Science (q.v.).

CHRIST SCIENTIST. Another designation of Christian Scientist (q.v.). A place of worship is called "Church of Christ Scientist."

CHRONICLES, BOOKS OF. In Hebrew the Books of the Chronicles are called Divhre hay-yamin, "affairs of the days" or events of the times. In the Septuagint the title is Paraleipomena, "things omitted" (in the older historical books). The English title was suggested by the name (Chronicon) which Jerome gave to the books. It would seem that originally the books of Chronicles, Ezra and Nehemiah were one work. They all have the same peculiarities of language and thought. The narrative which closes abruptly in Chronicles is resumed and continued in the Book of Ezra (see CANON OF THE OLD TESTAMENT). The Chronicler rewrote the history contained in the other books of the Old Testament from Genesis to II. Kings from a new standpoint, and takes hardly any account of the history of the Northern Kingdom. In I. Chronicles 1-9, he gives the history from Adam to the end of the reign of Saul in the form of genealogies and statistics. In I. Chronicles x. to II. Chronicles xxxvi, the history runs parallel to that which is given in the books of Samuel and Kings from I. Sam. xxxvi, to II. Kings xxvi. 21. From the point at which David ascends the throne the history becomes more elaborate. The treatment of the Northern Kingdom suggests that it "had long ceased to possess any living interest." There are other indications, in addition to the Aramaic colouring of the books, that the Chronicler were separated from the fall of the Northern Kingdom by a long interval. In II. Chron. xxxvi. 22 Cyrus is given the title King of Persia. But the titles given to the Persian kings at the time were as a matter of fact "the King," "the Great King," "the King of Kings," "the King of the Lands." This suggests that the Chronicler wrote much later than the period of the Persian Empire. Again, in I. Chron. xxix. 7, in reference to the time of David, a sum of money is reckoned in drachmes, whereas this Persian coin was not introduced until the time of Darius I. (521-486 B.C.). Lastly, in I. Chron. iii. 19-24, six generations seem to be assigned to the descendants of Zerubbabel (c. 520 B.C.) in the Hebrew text and eleven in the Septuagint. This would give us either 400 or 300 B.C. A number of scholars favour the latter date for the compilation of Chronicles. The Chronicler seems to have made use of the earlier historical books. On his own admission he also used a number of works not included in the Canon of the Old Testament. Such works were: the "Words of Nathan, the prophet" (I. Chron. xxix. 29), the "Prophecy of Ahijah, the Shilonite" (II. Chron. ix. 29), the "Visions of Iddo, the seer" (I. Chron. ix. 29), the "Words of Iddo, the seer" (I. Chron. xii. 13), the "Midrash of the prophet Iddo" (II. Chron. xiii. 22), the "Words of Sennacherib, the prophet" (II. Chron. xiii. 15), the "Words of Jehu, the son of Hanani" (II. Chron. xx. 34), the "Rest of the acts of Uzziah, first and last" (written by Isaiah the prophet, the son of Amoz; II. Chron. xxxvi. 22), the "Vision of Isaiah, the prophet, the son of Amoz" (II. Chron. xxxvi. 32), the "Words of Hozai" (II. Chron. xxxvii. 19), the "Words of Samuel, the seer" (I. Chron. xxix. 29), the "Words of Gad, the seer" (I. Chron. xxix. 29). In the book of Kings of Judah and Israel (II. Chron. xvii. 23 etc.), the "Acts for the affairs of the Kings of Israel" (II. Chron. xxxvii. 18), the "Midrash of the Book of Kings" (II. Chron. xxiv. 27). This material has been treated in such a way as to enforce and illustrate a special point of view. "The Chronicler's survey is rather in the nature of a church history of Israel from the point of view of post-Exilic Jewish orthodoxy, than a mere narrative of events" (G. H. Box). He is particularly interested in the worship and music of the Temple. When material found in the books of Samuel and Kings is not calculated to further his purpose, he rejects it. Again, "there are many cases in which the chronicler modifies the material in Samuel and Kings in some degree, sometimes condensing a narrative greatly, sometimes expanding; at other times changing the significance of an event, or magnifying the size of an army, or disregarding historical fact" (W. R. Harper). The matter which has been added to make material out of the other canonical books is for the most part the material which makes the narrative romance; but occasionally it seems to be based upon historical facts. For instance, in II. Kings there is only a brief account of the very prosperous reign of Uzziah. II. Chronicles xxxvi. 6-15 supplements this by giving information about this prosperity, and Curtiss and Madsen contend that this information is in substance historical. See Eng. Bib., W. R. Harper, The Priestly Element in the Old Testament, Intr.; in C. C. Corrill, Intr.; G. H. Box; O. C. Whitehouse; E. L. Curtis and A. A. Madsen, Chronicles in the I.C.C., 1910.

CHRONICLES OF THE KINGS OF MEDIA AND PERSIA. A document referred to in the Old Testament (Esther x. 2) as one of the sources of the Book of Esther. The reference is as follows: "And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the Chronicles of the Kings of Media and Persia?"

CHRYSANTHEMUM, THE SIXTEEN-PETAL. The sixteen-petal Chrysanthemum of Japan is said to be a Buddhist emblem. But it has been found also on a tomb in Egypt by Dr. N. G. Munro, of Yokohama. "It is also given in the newly-discovered book of Jao as a 'seal,' with its appropriate though meaningless monogram: it comes to Japan via China and appears at Kyoto as the
"seal" of the god of Peace. In the twelfth century it appears as the mon or crest of the Emperor Toba, who was a religious-minded person, much devoted to the worship of the 'god of Peace.' It is to-day the imperial Crest, sacred to the uses of the Imperial House. No subject may have it on anything that belongs to him; and yet, for the modest outlay of a halfpenny, he can procure at the (modern) Helan-Jingu, or Temple of the god of Peace, at Kyoto, amulets and charms, protective against evil, which bear the Imperial Chrysanthemum Crest." (A. Lloyd). See Arthur Lloyd.

CHULLA-GANDI. A reform party among the Buddhist monks of Burma. "The adherents of this party try to enforce a stricter observance of the monastic rules, as, for instance, that no luxurious gowns should be worn, even going so far as to prohibit the use of umbrellas and sandals, and to require that they should live on the food obtained by begging, that no one should accept money or gifts to himself personally, and that he should take no part in dances or popular festivals." See H. Hackmann.

CHULLIN. The title of one of the Jewish treatises or treatates which reproduce the oral tradition or unwritten law as developed by the second century A.D, and are included in the Mishnah (q.v.). It was compiled by Rabbi Yochanan ben Zakkai, about 200 A.D. The sixty-three treatates of the Mishnah are divided into six groups or orders (sedarim). Chullin is the third treatate of the fifth group, which is called Kodashim ("Holy Things").

CHURCH. The Greek and Latin name for "church" is ecclesia, which meant originally "a legislative assembly of citizens" (cp. Acts xix. 32, 33, 41). The English word "church" is derived from the Greek kuriax (olios), the "Lord's House." It is used to designate alike a material fabric used for worship, a particular body of Christians, the whole body of baptized professing Christians, and the inner circle of true believers, whether now living or departed in the faith of Christ." (Prot. Dict.). The earliest well-preserved Christian churches in Syria date from the fourth century. See BASILICA.

CHURCH AND MEDICAL UNION. A Church of England Diocesan Society founded in 1808. The foundation seems to have been suggested by the work of healing carried on at Emmanuel Church, Boston, U.S.A. (see EMMANUEL CHURCH MOVEMENT). The object of the Union was to promote co-operation between the medical profession and the Church in the healing of the sick. A Committee, before the formal constitution of the Society, had undertaken "to collect as much evidence as possible in regard to the various healing movements both within and without the orthodox Christian Churches, and to endeavour to discover what was good in them and what was not." The principles of the Union as formally constituted were embodied in certain paragraphs in the Lambeth Report of 1908. They are these: (1) "The Committee believes that Christ still fulfils in Christian experience His power to give life, and to give it more abundantly; and that the faith, which realises His Presence, is capable of creating a heightened vitality of spirit, which strengthens and sustains the health of the body. The Committee believes that sickness and disease are in one aspect a breach in the harmony of the Divine purpose, not only analogous to, but sometimes at least caused by, want of moral harmony with the Divine Will; and that this restoration of harmony in mind and will often brings with it the restoration of the harmony of the body." (2) "The Committee believes that medical science is the handmaid of God and His Church, and should be fully recognised as the ordinary means appointed by Almighty God for the care and healing of the human body. The Committee believes that discoveries in the region of medicine and surgery come to man through Him who is the Light and the Life, the Divine Word." The work of the Union seems to have met with some success. See Psychic Healing; An Account of the Work of the Church and Medical Union, 1910.

CHURCH ARMY, THE. The Church Army was founded in 1882 by W. Carlile, Rector of S. Mary-at-Hill, and now Prebendary also of St. Paul's Cathedral. It is a Church of England Institution modelled in some respects on the Salvation Army (q.v.). As the designation Army implies, it enlists officers and soldiers, and does not disdain the use of brass bands. It has a Training Home in which working men and women are trained as "Church of England Evangelists" for mission work amongst their own people. The women act as Mission Nurses; the men as Reformatory Missioners, Mission Van Captains, Colporteurs, etc. Before they are commissioned they must now pass an examination. On doing so, the men are admitted by the Bishop of London as Lay Evangelists in the Church. In 1888, Mr. Carlile started Labour Homes in London and elsewhere to give fresh start in life to the outcast and destitute. In London, under the Church Army there are also such philanthropic agencies as cheap lodging-houses, an employment bureau, a cheap food depot, an old clothes department, and a dispensary. A few years ago the Army was presented with the Hempstead Hall Estate, near Haverhill, in Essex, comprising about 740 acres of mixed arable, pasture, and wood land, in order that it might be converted into a training test colony. There were included some farmhouses, and an old mansion which was converted into a labour home. "It is intended that the estate shall afford employment, at once healthy and instructive, for about fifty men at a time. These will be selected from the Army's London and provincial labour homes, and they will be kept at work hedging, ditching, digging, tending livestock, ploughing, and all the manifold occupations attendant upon a large mixed farm; and, provided they go through the period of training and testing satisfactorily, they will from time to time be drafted out to Canada, well equipped with a practical knowledge of the work which will probably form their lot in future years" ("The Daily Telegraph"). The men work in return for board. If they earn anything beyond this, it is placed to their credit and paid to them or used for them when they leave.

CHURCH ASSOCIATION, THE. The Church Association was instituted in 1865 "to uphold the doctrines, principles, and order of the United Church of England and Ireland, and to counteract the efforts now being made to pervert her teaching on essential points of the Christian faith, or assimilate her services to those of the Church of Rome, and further to encourage concerted action for the advancement and progress of Spiritual Religion." The Association seeks to resist what it believes to be innovations in the order of the Service as prescribed by the Joint authority of the Church and State—whether in vestments, ornaments, gestures, or practices similar to those of the Church of Rome—and especially to prevent the adoration of the elements in the Lord's Supper, which, it contends, is contrary to the order of the Communion Service and the terms both of the Liturgy and Articles. "It seeks to resist all attempts to restore the use of the Confessional, and every exercise of that Priestly authority which was put down at the Reformation, and also to oppose the introduction of doctrines contrary to the teaching of the
Church, as set forth in her Liturgy and Articles. It seeks to attain these objects by means of public lectures and meetings, the use of the Press, Colporteurs, Lay Evangelists, Protestant Vans, Protestant Lay Missions; and through Appeal to Parliament, the use of measures as may be needed to restrain clergymen from violating the order of their Church, and obstructing on their parishioners practices and doctrines repugnant to the Formularies and Articles of our Reformed Church.

CHURCHMEN'S UNION, THE. A Society in the Church of England. It was inaugurated at the Church House, Westminster, in 1898 for the advancement of liberal religious thought. The objects of the Union are stated to be five. (1) To maintain the right and duty of the Church to restate her belief from time to time as required by the progressive revelation of the Holy Spirit. (2) To uphold the historic comprehensiveness and corporate life of the Church of England, and her Christian spirit of tolerance in all things non-essential. (3) To give all support in their power to those who are honestly and loyally endeavouring to vindicate the truths of Christianity by the light of scholarship and research; and while paying due regard to the history of such changes in the formularies and practices in the Church of England as from time to time are made necessary by the needs and knowledge of the day. (4) To assert the rights and duties of the laity as constituent members of the Body of Christ. (5) To encourage friendly relations between the Church of England and all other Christian bodies. Is the continuance of the Churchmen's Union necessary or useful? This question has been raised during the past year (1908-9); but the Council feel that only one answer is possible. We gratefully acknowledge that real progress has been made in toleration for liberal religious views, and that open persecution of clergymen who hold them is now rare. But we cannot forget that the forces of reaction are strong, persevering and determined. They have captured to a large extent the machinery of the Church-Conventions, Diocesan Conferences, the so-called 'Representative' Church Council, and Training Colleges for clergy; and though the Episcopal Bench is now more liberal-minded than it was, this advance has not yet been followed by the majority of the clergy. There is, and there will be for many years to come, great need for such a body as ours to vindicate the value of liberal principles within our Church" (Annual Report, 1908-1909).

CHURCH OF THE DISCIPLES. A Church founded in 1826 by Alexander Campbell (1788-1866). His followers were also called Campbellites (q.v.).

CHURCH REFORM LEAGUE. The Church Reform League concerns itself solely with Church Reform. It is a non-party and non-political association, and does not deal with questions of doctrine. It advocates five principles of Reform. 1. That, saving the supremacy of the Crown according to law, and, in respect to legislation subject to the veto of Parliament, the Church should have freedom for self-government, by means of reformed Houses of Convocation (which shall be thoroughly representative, with power for the Canterbury and York Convocations to sit together if desired), together with a representative body or bodies of the Laity. 2. That the Laity should have the principal share in the administration of Finance, and, within the fixed limits of Church order, a real control in the appointing of their Pastors, and in all matters of ecclesiastical organization and administration, a concurrent voice with the Clergy. That the Communicants of every Parish should have a recognized power to prevent the arbitrary alteration of lawful customs in ritual. 3. That all Ministers and Church Officers should be removable by disciplinary process, beneficiaries being made tenable only during the adequate performance of their duties, and that a "Godly discipline" for the Laity should be established. 4. That all transfers by sale of near presents and advowsons should be made illegal, but that where patronage is transferred to a Diocesan Trust reasonable compensation may be given. 5. That in each Diocese a Diocesan Trust be formed to receive and administer Diocesan and Parochial Endowments, on lines similar to those on which the Ecclesiastical Commissioners administer their Trust. As an example of the spirit which animates the Church Reform League, its suggestion, with regard to the election, number, and income of Bishops, is significant and worth quoting. "Compared with freedom for legislation all else seems to us at present secondary. None the less, it is obvious that a better method for the nomination of our Bishops should be found than the choice of names by a Premier of any views or creed for approval by the King. It is notorious that within the lifetime of many of us such powers have been used for party purposes. This is an issue that has too often been so, especially in the case of the Church in Wales. The appointments made by the Crown ruined the Church in Wales and paralysed the Church in England." Again, "surely it is time to do away with the income limit of £3,000 per annum that so seriously thwarts the founding of new sees. The work of the Church calls for a large episcopate; it in no way calls for a rich episcopate. On the contrary so large an increase of income is a drawback. The old sees have, indeed, heavy obligations attached to them that it may not be easy or wise to sever from them. No such obligations need attach to new sees. Hence to cripple our progress with such a condition, in itself a very doubtful blessing, is a spiritual folly. It only points a contrast that alienates the artisan, while it weakens a standard of living that is best and most effective when entirely simple and apostolic." See the Leaflets of the Church Reform League.

CHURINGA. Ritual instruments used by the tribes of Central Australia, especially the Arunta, the Luritja, the Kaitish, the Unmatiera, and the Ilpirra. "They are pieces of wood or bits of polished stone, of a great variety of forms, but generally oval or oblong. Each totemic group has a more or less important collection of these. Upon each of these is engraved a design representing the totem of this same group" (Emile Durkheim). Some of them have a hole at one end, through which a thread is passed. These serve as real bull-roarers. "By means of the thread by which they are suspended, they are whirled rapidly in the air in such a way as to produce a sort of humming identical with that made by the toys of this name still used by our children; this deafening noise has a ritual significance and accompanies all ceremonies of any importance." But not all churinga are bull-roarers. In any case, they are eminently sacred. They may not be touched or even seen at close quarters by women or by young men who have not been initiated into the religious life. They are kept in a special place, a kind of cave, called by the Arunta ertnatununga, which they render so sacred that it is regarded as a sanctuary of the totemic group and as a place of asylum. Their properties are such that they can heal wounds, make the beard grow, and give men force, courage, and perseverance. They may be lent to another group, but when this happens, the original possessors weep and lament for two weeks. "They are taken care of; they are greased, rubbed, polished, and when they are moved from one locality to another, it is in the midst of ceremonies which bear witness to the
fact that this displacement is regarded as an act of the highest importance. According to Spencer and Gillen, the churchings owe their power and sanctity to the fact that they serve as the residence of an ancestor’s soul; according to Strelof, to the fact that they are regarded as the image of the ancestor’s body or as the body itself. Durkheim holds that their religious nature is due to the totemic stamp which they bear. It is the emblem that is sacred. See Emile Durkheim.

CIGAT. A god worshipped by the Nicara (of Nicaragua). He is probably identical with the Mexcan Quatzacoatl.

CICCOLUIS. Cicollus was one of the names given by the ancient Celts to a god who corresponded to the Roman Mars. He was paired with the goddess Litivis (q.v.).

CIOACOATL. Cioacoatl or Chalchihuitlicue was the name of a goddess worshipped by the ancient Mexicans, the goddess of Water. She was the wife of Tlaloc (q.v.).

CIPALTONAL. The chief goddess of the Nicara (of Nicaragua). She was equivalent to the Mexican Cipactonal. With the help of the god Tamagostad, she created the earth and mankind.

CIRCCELLIONS. Another name for the Circumcellions (q.v.).

CIRCLE, THE. In the 13th century the circle was used in Christian art as a symbol of God. Three crowned circles, denoting the indissoluble union of the three persons, were used as an abstract or geometric symbol of the Trinity (Sidney Heath). The circle also symbolises eternity.

CIRCUITORES. Another name for the Circumcellions (q.v.).

CIRCUMAMBULATION. A mode of worship practised by the Hindus and other primitive folk. The worshipper must always keep his right side towards the object worshipped, following the course of the sun. Monier-Williams saw poor women who were probably not able to have a sacred Tulasi plant in their own homes. He noticed in one village, especially, “a woman who was in the act of walking 108 times round the sacred plant with her right shoulder always turned towards it. Her simple object, no doubt, was to propitiate the goddess with a view to securing long life for her husband and gaining a large family of sons for herself.” Even sacred rivers are circumambulated. In the case of the Ganges, this takes six years (see Monier-Williams). Amongst the Llamas of Tibet, it is the custom to proceed with the right hand to the wall in approaching the door of a temple. The Romans observed a similar practice in circumambulating temples. The Druids, on the other hand, kept the sacred structure to the left of them. Mr. Waddell points out that in the Scotch highlands “to make the droul” is to “walk thrice in the direction of the sun’s course around those whom one wishes well. See L. A. Waddell.

CIRCUMCELLIONS. The Circumcellions were religious fanatics who took advantage of the strife between the Donatists (see DONATISM) and their opponents. They are commonly regarded as a section of the Donatists; but they were not desirable allies, and the Donatists themselves suffered by reason of their excesses.

It was a period of much social distress and disturbance in Africa. The Donatists were discredited by these excesses, and suffered in their suppression” (Hastings’ Encyclopædia). In A.D. 411, when Marcellinus, proconsul of Africa under the Emperor Honorinus, pronounced sentence against the Donatists, he commanded that “if they have Circumcellions about them, and do not restrain and repress the excesses of these men, they shall be deprived of their places in the state.” They were not totally suppressed until after A.D. 429, for they maintained assistance to Genericius, king of the Vandals, in his expeditions through Africa. See Schaff-Herzog, Religious Encyclopædia: J. H. Blunt: Water and Fierc: Hastings’ E.R.E., vol. iv., 1911.

CIRCUMCISION. Circumcision, the cutting away of the foreskin, was a rite common to a number of Semitic peoples in ancient times. It was practised by the ancient Arabs, and by the Edonites, Ammonites, and Moabites, as well as by the Hebrews. It was practised also by non-Semitic races. According to Herodotus and Philo, all Egyptians were circumcised; and according to other ancient writers the rite originated in Egypt and thence spread to the other peoples of Africa and to the Semites of Asia. In any case, as L. H. Gray says (Hastings’ E.R.E.), the operation was practised almost everywhere except in Europe and non-Semitic Asia.

“The Indo-Germanic peoples, the Mongols, and the Finno-Ugric races (except where they have been influenced by Muhammadanism) alone are entirely unacquainted with it. It can scarcely have been practised in pre-Aryan India (obviously we have no data regarding pre-Indo-Germanic Europe), for there is no allusion to it in Sanskrit literature, and no trace of it in modern India, even among peoples untouched by Hindu civilization.” The real reasons for the operation are difficult to determine. Benzinger (Enxcel. Bibl.) thinks that, in general, circumcision is to be regarded as a ritual tribal mark. It marked the initiation of the full-grown man into full membership of his clan. This involved something more. “Like all other initiation ceremonies of the kind in the Semitic religions, circumcision had attributed to it also the effect of accomplishing a sacramental communion, bringing about a union with the godhead.” It should be noted, however, that among many peoples (including the ancient Arabs) the operation has been performed upon women, and upon men of any race. Barton is perhaps right in saying (Hastings) that in the beginning Semitic circumcision would seem to have been a sacrifice to the goddess of fertility. “Whether it was intended to ensure the blessing of the goddess, and so to secure more abundant offspring, or whether it was considered as the sacrifice of a part instead of the whole of the person, we may not clearly determine, though the writer regards the former alternative as the more probable.” The idea of a sacrifice seems to be present in a custom found among the Borans. “The Borans, on the southern borders of Abyssinia, propitiate a sky-spirit called Waka by sacrificing their children and cattle to him. Among them when a man of any standing marries, he becomes a Raba, as it is called, and for a certain period after marriage, probably four to eight years, he must leave any children that are born to him to die in the bush. No Boran cares to contemplate the fearful fate of the Raba Ramba. If a Boran fails to discharge this duty. After he ceases to be a Raba, a man is circumcised and becomes a Gudda. The sky-spirit has no claim on the children born after their father’s circumcision, but they are sent away at a very early age to be reared by the Wata, a low caste of hunters. They remain with these people till they are
grown up, and then return to their families" (J. G. Frazer). Frazer thinks that here the circumcision of the father seems to be regarded as an atoning sacrifice which redeems the foreskins of the children from the sin of which they would otherwise belong. He thinks that the story told by the Israelites (Exodus iv. 24-26) to account for the origin of circumcision "seems also to suggest that the custom was supposed to save the life of the child by giving the deity a substitute for it." In the early days of Christianity the Judeo-Christians wished to retain the rite of circumcision, but the Apostle Paul was instrumental in abolishing it. The Christian rite of baptism came to supersede it. The Jews circumcised children on the eighth day after birth (Gen. xviii. 12; Luke i. 59, ii. 21), and, as in Christian baptism, the name is given at the same time. But originally in both cases the rites may be supposed to have been celebrated at a later date, when the children attained puberty. See Schaff-Herzog: Encycl. Bibl.; Chambers' Encycl.; Hastings' E.R.E.; J. G. Frazer, G.B., IV. iii., 1102.

CIRCUMCISION, FEAST OF. In Judaism a father is required by the Mosaic Code to have his son circumcised on the eighth day after birth as a "sign" of the covenant with Abraham. The father in his benediction terms this act "admission into the covenant of Abraham"; but K. Kohler emphasizes the fact that Circumcision is not a sacrament among the Jews, and does not determine membership in the Jewish community. Many rabbis have indeed held that Circumcision gave the Jew a place in "Abraham's bosom" which was denied to the uncircumcised. They thus made Circumcision equivalent to Christian baptism. But according to a number of passages in the Talmud, especially in the Tosefta, Circumcision was not believed to have power to save a sinner from Gehenna. We learn from Luke ii. 21 that Jesus was circumcised, and in the Church of England and of Rome the event is commemorated on the 1st of January. The first mention of the feast by its present name is in Canon 17 of a council held at Tours in 567 (Cath. Dict.). It was known also as the "Octave of our Lord."

CISTERCIANS. An order of monks founded at Citeaux (1098) (Cisterciac; whence the name), near Dijon, in Burgundy, by St. Robert. Robert became first a Benedictine monk. But he wished to introduce a stricter observance of the Benedictine rule than that which he found to prevail. He retired to the forest of Molesme, near Chaillac, and founded a small colony of hermits there. But again he became dissatisfied with the way in which the rule was observed. He retired to Haur, a forest in the neighbourhood, only to be recalled by the Bishop of the diocese. In 1098, however, with the permission of the papal legate, Archbishop Hughes of Lyons, he removed to Citeaux (Cisterciac), near Dijon. Here he formed a community of hermits, who were to observe strictly the rules of St. Benedict (see BENEDICTINES). Then a monastery was built, of which Robert became Abbot. But again he was recalled, and was obliged to return to Molesme, where in 1108 he died. The successor of Robert at Citeaux, Alberic, succeeded in 1100 in having the monastery placed under the direct authority of the Pope. He also drew up the Statuta Monachorum Cisterciensium, which adopted the strict observance of the rule of St. Benedict. The habit of the order was changed from white (in the choir, but black in the quarters). In the time of Alberic's successor, the Englishman Stephen Harding († 1134), thirteen new monasteries were founded. In 1113 Bernard, with a number of companions, was admitted into the Monastery of Citeaux. Two years later it became necessary to found four new monasteries, and Bernard was sent to found one of them at Clairvaux (for his designation St. Bernard of Clairvaux). Bernard gave a great impetus to the movement. "Led by St. Bernard, and following the Pope, the order occupied one of the very first places in the Christian world. It crushed the heretics, Abelard, Arnold of Brescia, the Cathari, etc.; it preached the second crusade; it called into life the military orders of the Templars, of Calatrava, Alcantara, Montesa, Avis, and Christ. In 1143 the kingdom of Portugal declared itself a fief of the Abbey of Clairvaux; and in 1178 the abbey actually tried to make good its claims" (Schaff-Herzog). After St. Bernard the members of the order are sometimes called Bernardines. The Cistercians, under the strict observance of the rule of St. Benedict, abstained from meat, fish, eggs and grease, and usually from milk. They fasted from September 14th to Easter. But after the middle of the thirteenth century the discipline of the order began to be relaxed, and the order itself began to decline. In 1250, by a brief of Pope Sixtus IV, the monks of Citeaux were allowed the use of meat. In 1455, by order of the general chapter, it was allowed in all convents on three days in the week. There were protests against this which in course of time took the form of new congregations (see FEUILLANTS, TRAPPISTS). There were at one time eighteen hundred Cistercian abbeys. In England at the time of the dissolution, there were about one hundred houses for monks or nuns. See Schaff-Herzog; Benham; the Cath. Dict.; Brockhaus.

CITOBOLONTIUM. A tribal deity, god of medicine, in the religion of the Mayan Indians.

CITY TEMPLEISM. A name which was given to the New Theology (q.v.), or the teaching of Mr. R. J. Campbell, formerly minister of the City Temple, London.

CITY, THE. It has been pointed out by L. R. Farnell and others that in many cases the very origin of the polis or city was religious. "We have evidence that before the Homeric period the exclusive tribal-religious system had been transcended, and that certain tribes might share and maintain a common temple; for instance, the Delphic Amphiktyony had arisen before the society had become predominantly civic. The temple would be surrounded with sacred ground, and this would serve as a rallying place for commerce and social union. Adjacent habitations could naturally arise, and the settlement thus arise as a city. In early Middle Ages, a town might arise under the shadow of a monastery. The name 'Preston' points to such an origin; and names of cities such as 'Athena' the settlements of Athena, Alikeonai the settlements of Athena Alakomene, Potnia 'of the mistress,' Megara 'the nether shrine of Demeter,' indicate the same processes of development. In these cases the temple is the nucleus of the expanding community. But also when, as perhaps happened more frequently, secular motives such as military security prompted the foundation, the bond that holds the city together is none the less religious" (L. R. Farnell). See L. R. Farnell, Greek Religion.

CIUAPILPITIN. A name given to certain Mexican goddesses, goddesses of the cross-roads, who were thought to be the spirits of women who had died in childbirth. Since they were supposed to haunt cross-roads, temples were built and offerings made there to placate them. They were liable to afflic children with various diseases.

CLAIRAUDIENCE. It is well known that Socrates believed that a familiar spirit attended him and spoke to him sometimes, giving him advice. This advice generally took the form of a warning against some
approaching danger. It is believed now that this and many other instances of the hearing of voices can be explained in the light of the modern study of psychic phenomena. Socrates, says Mr. Hudson, "was endowed with that rare faculty which, in one way or another, belongs to all men of true genius, and which enabled him to draw from the storehouse of subjective knowledge. In his case the threshold of consciousness was so easily displaced that his subjective mind was able at times to communicate his objective mind through words audible to his senses. This phenomenon is known to skeptics as clairaudience." See T. J. Hudson.

CLAIRVOYANCE. The word has been defined to mean "the alleged power of seeing things not present to the senses." The power has been claimed as one of the phenomena of spiritism, and spiritists profess to be able to see things which are happening at a distance. T. J. Hudson says that "certainly the great bulk of phenomena which are regarded as evincing clairvoyant power must now be referred to telepathy. It must be said, however, that many phenomena have been produced which cannot at present be accounted for on any other hypothesis than that of independent clairvoyance. Yet it is not impossible that, when the laws of telepathy are better understood, all so-called clairvoyant phenomena may be referred to that agency." Op. TELEPATHY See T. J. Hudson; Joseph Lappón, Hypnotism and Spiritism, 1897.

CLAPHAM SECT. A name given by Sydney Smith (1771-1845) to a group of Evangelical philanthropists of the Church of England. They were so-called because they lived in Clapham. One of them was the Vicar of Clapham, John Venn (1759-1813), a founder of the Church Missionary Society. Others were: Henry Thornton (1770-1815), first Treasurer of the Society for Missions, which became afterwards the Church Missionary Society; William Wilberforce (1759-1833), who carried the Bill for the abolition of slavery through the House of Commons; Granville Sharp (1735-1813), who formulated the principle "that as soon as any slave sets foot upon English territory he becomes free"; Zachary Macaulay (1776-1858), editor of the "Christian Observer," which was devoted to the cause of the abolition of the British slave-trade. James Stephen (1758-1830), who resigned his seat in the House of Commons because the Government refused to support the registration of slaves; and John Shore or Baron Telngnouth (1751-1834), the first President of the British and Foreign Bible Society. "The influence exerted by the co-operation of these men, and of the friends who came to visit them—men like Simeon and Dean Milner and Clarkson—was of vast importance in its day. The abolition of the slave trade, leading on to the abolition of slavery itself, was the work of this coterie. The Evangelical party found here their chief rendezvous. They started the Christian Observer, the only religious periodical of the day worth notice; they were the founders of the British and Foreign Bible Society, and of Exeter Hall as a place for religious meetings; and they wrought greatly on behalf of Church Missions to the heathen" (W. Benham, Dictionary). See Simeon. Sir James Stephen, Essays in Ecclesiastical Biography, 1849; Benham; the D.N.B.

CLARISSUSES. The order of the Nuns of St. Clare. See POOR CLARES.

CLEMENT, EPISTLES OF. See APOSTOLIC FATHERS.

CLEWHER SISTERHOOD, THE. A Church of England Sisterhood founded at Clewer near Windsor in 1849. The Sisters are engaged in educational work and in the conduct of Home and Orphanages, and Convalescent Homes. Their Manual "advocates Annu-


CLINICAL BAPTISM. In the early Christian Church, persons who received baptism on the sick-bed were called cliniici (from the Greek klinē "a bed"). They were of course baptised by the sprinkling or pouring of water over them, and in their case this form of baptism was con-

sidered much more useful to the patient who recovered were not as a rule allowed to be ordained. This was decreed by the Council of Neo-Caesarea (314 A.D.). The exceptions were to be made only when there was a great want of clergy, or when cliniici had proved themselves to be particularly zealous Christians. See Schaff-Herzog; Benham; the Cath. Dict.

CLUNY, CONGREGATION OF. The Congregation of Cluny or Cluny represents a movement for the reform of the monastic life towards the end of the seventh century. A new monastery was founded by Berno, Abbot of Gigny, in 912, at Cluny (Cluniacum) in Burgundy, and endowed by William Duke of Aquitaine. The reform took the form of a very strict observance of the rule of St. Benedict. It met with such favour and success that many other monasteries attached themselves to it. The rules of the Congregation (Consuetudines Cluniacenses) were finally fixed by Peter the Venerable, the ninth abbot, whose authority was recognised by two thousand convents. The monastery of Cluny was the largest in Christendom. Its church, which was consecrated in 1131 by Pope Innocent II., "was one of the most magnificent built during the Middle Ages, orna-

mented with wall and glass pictures, and embroidered tapestries, and stocked with furniture of gold and bronze" (Schaff-Herzog). From the beginning of the twelfth century, however, the Congregation had begun to decline. In the thirteenth century discipline was greatly relaxed. At the Revolution the property of the Congregation of Cluny was confiscated by the Republican Government. The church was sold to the town of Cluny, and was then pulled down. In England, at the time of the dissolution there were thirty-two Cluniac houses. See Schaff-Herzog; Benham; the Cath. Dict.

COADJUTOR. In ecclesiastical usage, the term Coadjutor denotes "the assistant of an ecclesiast who by sickness or age is prevented from fulfilling the duties of his office, and may be appointed temporarily or perpetually" (Schaff-Herzog). In ancient times it was not considered proper to appoint a successor to a bishop while the bishop was still alive. In the Church of Eng-

land it was provided by Act of Parliament in 1809 that an Archbishop or Bishop, if incapacitated, might retire with a pension. A successor, a Coadjutor Bishop, is then elected and consecrated in the usual way. In the Church of Rome the Pope himself decides upon the right course of action. It was decreed by the Council of Trent that coadjutors "should be appointed at cathedral churches and monasteries only in cases of absolute necessity, and that they should never acquire the right of suc-

cession, except after a careful investigation of all circum-
stances by the Pope" (Schaff-Herzog). See Schaff-

Herzog; Edward L. Cutts; the Cath. Dict.

COAT, THE HOLY. The relic known as the Holy Coat of Treves is preserved in the Cathedral of Treves. It has been claimed that it is the seamless coat worn by Jesus at the time of his Passion (John xix. 23). According to the "Gesta Trevirorum," the Empress Helena became possessed of it in the Holy Land and sent it (about 326 A.D.) to Treves. But there are several tradi-

tions. According to one of the legends it was brought to Treves by a maiden, and as she drew near to the city
all the bells began to toll. In 1512 the coat was exposed for the veneration of the faithful. On the occasion of its exposure in 1581, in the presence of eleven bishops and more than a million laymen, several miraculous cures are said to have taken place. This led to a long controversy regarding the authenticity of the coat, and to the secession of a number of members of the Church, who formed a new body called the "German Catholic Church" (Deutschkatholiken). The coat was exposed as recently as 1891, when a number of cures were again reported. See William Benham; Schaaff-Herzog; the Cath. Dict.; Brockhaus.

COATLICUE. One of the deities of the ancient Mexicans. She was the mother of the War-god Huitzilopochtli (q.v.), and became, when translated to heaven, the Goddess of Flowers.

COCEIANS. A school of theologians in Holland which was led by J. Cocceius (1603-1669), a professor at Leiden. In 1663 Cocceius published a Hebrew Lexicon. But his peculiar system of theology, the Covenant or Federal Theology, was expounded in a work published in 1648, "Summa Doctrinae de Feder et Testamento Dei." He develops the idea of two covenants made by God with man, the first covenant, or covenant of works, made with Adam, and the second covenant, or covenant of grace, made with Christ. Cocceius maintained that there is a strict unity between the Old and the New Testament, that a proper interpretation of the former makes it full of evangelical revelations, and that the fulness of the Divine Word is such that its language must bear many meanings, suited to many times and persons. It became a common saying that Cocceius saw Christ everywhere in the Old Testament, but that Grotius saw him nowhere." (J. H. Blunt; Brockhaus.

CODCIUUS. Codcius was one of the names given by the ancient Celts to the war-god, a deity corresponding to the Roman Mars. Reverence was paid to Codcius in ancient Britain.

COCK, THE. In China if there has been delay in burying a coffin, "it is not unusual to see on the way to the grave a live white cock with its feet tied standing upon the catafalque." From ancient times the Chinese have regarded the cock as an emblem of the sun. A Chinese book says: "The cock is the emblem of the accumulated Yang (i.e., the sun) and of the South. Whatever things which partake of the character of fire and of the Yang element, have the property of flaming up; hence, when the Yang rises above the horizon the cock crows, because things of the same nature influence each other." The cock seems therefore to be placed upon the catafalque because it contains Yang matter or vital energy. Another reason is that it is supposed to keep away spirits of darkness. It is commonly believed, that these cannot withstand daylight, and are put to flight every morning by the cock's crowing. To impart vitality to a soul-tablet marks are made on it, with blood taken from the comb of a cock. When persons are lingering between life and death, or even when they are dead, the blood of a cock is supposed to have power to revive them. In funeral processions white cocks are preferred. In ancient times they were also preferred for exorcising purposes. See J. J. M. de Groot, R.S.C.J., The Eastern European Jews; in ceremonies in which a cock or hen (preferably a white one) plays a part. The bird serves as a kind of vicarious sacrifice on the day before the Day of Atonement. Usually a male person takes a cock, a female a hen. Psalm cvi. 17-20 and Job xxxiii. 23-24 are first recited, and then, the right hand resting on the animal's head, the bird is swung round the head three times. While this is being done, these words are said three times in Hebrew: "This be my substitute, my vicarious offering, my atonement. This cock [or hen] shall meet death, but I shall find a long and pleasant life of peace." The bird is afterwards killed and given to the poor; or it is eaten and its equivalent in money given to the poor. The ceremony bears the Yiddish name "Kapparath-Schlag." See Oesterley and Box. The cock appears as emblem of the Attis-priest in an inscription on an urn in the Lateran Museum at Rome. Lucian speaks (Syrian Goddess, § 48) of "a certain holy cock who dwells hard by the lake" (the sacred lake of Hierapolis). According to W. G. Wood-Martin, on some of the islands off the western coast of Ireland, it is the custom on St. Patrick's day to sacrifice a black cock in honour of the saint. The Gadbus, a primitive tribe belonging to the Vizagapatam District of Madras, offer a white cock to the sun and a red cock to the moon. When the Orons, an important Dravidian tribe in India, the members of which work as farm servants and labourers, celebrate at the Särhäl festival the marriage of the sun-god and earth-mother, the former is represented by a white cock and the latter by a black hen. After the marriage the cock and hen are sacrificed. The Vālans, a fishing caste in Southern India, hold a grand festival called Kumbhoom Bharani (cock festival) in the middle of March. "when Nāyārs and low caste men offer up cock to the Bardavali, beseeching immunity from diseases during the ensuing year." (E. Thurston and K. Rangachari). S. Coulings notes that in Hongkong the form of oath for Chinese in Court was by cutting off a cock's head.

COCK FESTIVAL. The Nāyārs, a Dravidian caste in Malabar, hold annually at Cranganore a festival in which the chief feature is the sacrifice of cocks. It is held in a temple dedicated to the goddess Kali, to which many pilgrims resort. The pilgrims take with them rice, salt, chillies, curry-stuffs, betel leaves and nuts, a little turmeric powder and pepper, and particularly a number of cocks. "The popular idea is that the greater the number of cocks sacrificed, the greater is the efficacy of the pilgrimage. Hence men vie with one another in the number of cocks that they carry on the journey. The sacrifice is begun, and then there takes place a regular scramble for the sanctified spot reserved for this butchering ceremony. One person holds a cock by the legs, another pulls out its neck by the head, and, in the twinkling of an eye, by the intervention of a sharpened knife, the head is severed from the trunk. The blood then gushes forth in forceful and continuous jets, and is poured on a piece of granite specially reserved. Then another is similarly slaughtered, and then as many as each of the pilgrims can bring. In no length of time, the whole of the temple yard is converted into one horrible expanse of blood, rendering it too slippery for the safe walk of the cock. The piteous cries and death throes of the poor devoted creatures greatly intensify the horror of the scene. The stench emanating from the blood mixing with the nauseating smell of arnak renders the occasion all the more revolting" (T. K. Gopal Panikkar, Malabar and its Folk, 1900). The festival is known as the Bharani.

CODDIANI. One of the names given to the Gnostics. It is referred to by Eusebius (Herr, xxvi. 3) who says that the name is connected with a Syriac word Codda meaning a dainty side-dish. The Gnostics might have been so called because they ate apart from others. See J. H. Blunt.

CODE OF HOLINESS, THE. The Code of Holiness or the Law of Holiness (commonly represented by the letter H) is the name given to a priestly document
Leviticus xvi.-xxvi.) incorporated in the Hexateuch. 

The book of the prophet Ezekiel is closely connected with it, and the booklet has even been ascribed to him. Another view is that it is a codification of more ancient laws by Ezekiel prior to the composition of his own code." A third theory makes it later than Ezekiel, but earlier than the rest of the Priest's Code. C. A. Briggs is of opinion that 'Ezekiel's resemblance to it in many respects implies a knowledge of its legislation and it is probable that Ezekiel knew of it, but it is not clear to prove the existence of the code prior to Ezekiel.' See C. A. Briggs, Hex.

CODE OF KHAMMURAPI. A Babylonian code of laws, the oldest code in the world, discovered at Susa in 1901 by M. J. de Morgan. Khammurrapi flourished about 2100 B.C. Mr. W. St. Chad Boscawen points out that, although this is the oldest code of laws, "other tables of morality have existed, such as the Negative Confessions in the Egyptian Book of the Dead" (see BOOK OF THE DEAD). The following are examples of some of the laws (in the rendering of Chilperic Edwards): 109. If rebels meet in the house of a wine-seller and she does not seize them and take them to the palace, that wine-seller shall be slain. 116. If a priestess who has not remained in the sacred building shall open a wine-seller's door and enter a wine-shop for drink, that woman shall be burned. 142. If a woman hates her husband, and say "Thou shalt not possess me," the reason for her dislike shall be inquired into. If she is careful and has no fault, but her husband takes himself away and neglects her; then that woman is not to blame. She shall take her dowry and go back to her father's house. 143. If she has not been careful, but runs out, wastes her house and neglects her husband; then that woman shall be thrown into the water. 229. If a builder has built a house for a man, and his work is not strong, and if the house he has built falls in and kills the householder, that builder shall be slain. 250. If a mad bull has rushed upon a man, and gored him, and killed him; that case has no remedy. 251. If a man's ox is known to be addicted to goring, and he has not blunted his horns, nor fastened up his ox; then if his ox has gored a free man and killed him, he shall give half a bull of silver. See W. St. Chad Boscawen, The First of Empires, 1903: Chilperic Edwards, The Oldest Laws in the World, 1906.

CEONOBIVM. Cenobium was the name given to the place in which cenobites lived together. Their superior was called koinoibaixi. As distinguished from hermitages and hermits, cenobites elected to live in common. Their name is derived from the Greek words Koinos biai "common life." The monastic community of a cenobium differs from that of a laura (q.v.) to the extent that the inmates of the latter have separate cells and live in solitude five days of the week.

COGITTO ERGO SUM. This, according to René Descartes (1596-1650), the founder of speculative rationalism, is the basic principle of all philosophy. If we are to find in knowledge anything of abiding value we must start with the first grounds of Reason, and destroy all conventional assumptions (be omnibus in dubitandum, quae incerta). One thing it is impossible to deny—the fact that we exist. "For if I doubt or I deny, that means I must think, and the 'I' who thinks must exist" (Butler). "I think, consequently I exist." See C. J. Deter: Arthur Butler.

COGILERS. A sect founded by a man named Sirgrod at Kirdford in Sussex. They were also called Coplers, and were believed to possess a "Book of Cople." They were teetotallers, and professed to be sinless.

COLLEGE. In Roman usage the word Collegeus was a general term for an association. Political clubs were called Colleges. There were many associations or colleges, "which, although not united by any specifically religious objects, had a religious centre in the worship of some deity or other" (Seyffert). Religious societies were either established by the State, or formed by private individuals. In either case they had to be recognised and controlled by the Government. When Christian churches first arose in the Roman Empire they were regarded as colleges (collegia) and were considered to be illegal associations (collegia illicita). In modern times, apart from the ordinary uses of the term college, it is used often of that part of a Cathedral foundation in which the dean and Chapter reside. See O. Seyffert, Diet.; the Cath. Dict.; Smith and Cheetham.

COLLEGIA. The followers in Holland, and afterwards in Hanover, of John James, Hadrian, and Gisbert van der Kode. The sect was founded in 1619. There was no official ministry. At their prayer meetings, held twice a week, any member of the congregation was allowed to pray or preach. They practised baptism by immersion. For a time a division was caused in the sect by John Breidenburg who had come under the influence of the teaching of Baruch Spinoza (1632-1677), but in course of time the breach was healed. See J. H. Hr. 28.

COLLYRIDIANS. A religious sect in Arabia, referred to by Epiphanius. The name is derived from the Greek word kothridos, "cakes," and the sect was so called because the women offered cakes or rolls to Mary and then ate them.

COLOURS, CHRISTIAN SYMBOLISM OF. The various colours are used to symbolise states and qualities. White denotes innocence, purity, virginity, faith, joy, life, and light. In ritual it is used on the festivals of the Circumcision, the Epiphany, Christmas, and Easter. Red denotes divine love, power, regal dignity, war, suffering, and especially the Passion of Jesus and the martyrdom of the saints. In ritual it is used on the festivals of Pentecost and of the Martyrs. Green denotes life, hope, plenty, youth, and prosperity. In ritual it is used on ordinary Sundays. Violet (or Purple) denotes sorrow, Passion, suffering, humility, and truth. In ritual it is used during Lent, Holy Week, and Advent, as well as on Septuagesima, Quinquagesima, and Ash-Wednesday. Martyrs are depicted in purple garments. Black denotes death, despair, sorrow, humiliation, and mourning. In ritual it is used on Good Friday. Blue denotes sincerity, godliness, piety, and divine contemplation. Bright yellow denotes brightness, goodness, faith, and fruitfulness. Dull Yellow denotes faithfulness, deceit, and jealousy. See Sidney Heath.

COLUMBANUS, St., RULE OF. Columbanus (about 543-595 A.D.) was born in Leinster, Ireland, and educated at Bangor. In 555 he founded a monastery on the Irish model in the Vosges, a school for the practice of asceticism and for sacred study. His work met with great success. Later, when he was banished from the country, he established himself in an abandoned church on the shore of the lake of Constance. Finally he founded a monastery at Ebbio, on the Trebia, south of Pavia. This became a centre of learning. The community of Columbanus claimed a large measure of independence. In many points its leader refused to conform to the rites and rules of Rome. The life was one of great austerity. The monks had to observe, as far as possible, perpetual silence. Only one meal was taken, consisting of common vegetables, pulse, dough, and a small loaf twice-baked. Mortification had to be practised in thoughts, words and movements. Colum-
Comaristae

banus is reputed to have composed two documents concerning his rule, the *Regula Columbani* and the *Regula Commanistis Fratrum*. This text reflects a thoroughly biblical direction towards a Christian life in evangelical freedom; the latter orders that he who neglects to make the sign of the cross over the spoon before eating shall be punisbed by a sound whipping; that he who speaks to a layman shall be punished by singing a number of hymns, etc. But while the character of the *Regula Columbani* corresponds very closely with that of Columban's sermons, which are genuine, the *Libri Patristici Columbani*, which corresponds to the *Regula Commanistis*, is evidently spurious" (Schaff-Herzog). See Schaff-Herzog; the *Cath. Dict.*

COMARISTAE. A religious sect, the members of which held Pelagian views. They were so called after Theodore Comartius (d. c. A.D. 555). Another name for them was New Pelagians (q.v.).

COMMANDMENTS, THE TEN. See DEACOLUE.

COMMERC. PATION SAINF OF. There was a widespread dedication during the early Middle Ages of churches and fraternities to St. Nicholas of Myra in Lycia, and Professor G. Unwin (in the Journal of the Manchester Egyiptian and Oriental Society, 1916, p. 13 ff.) has sought to establish a connection of these on the one hand with the spread of commercial usages and guild organisations from the Levant westwards, and on the other hand with the simultaneous spread of a particular method of city construction and city expansion which had been practised from the earliest historic times in Mesopotamia, and was especially exemplified in the foundation of Baghdad by the Caliph Mansur in 776 A.D.

In the second century B.C. Delos was the principal intercontinental market for slaves. "The dedications to Isis, Hermes, and the Tyrian Hecules of the fraternities with clubhouses and chapels of the merchants who frequented it, point to their descent as institutions from a much earlier time, whilst, on the other hand, they were almost identical in their social and religious character with the merchant guilds of the early Middle Ages. One of the chief patron deities of commerce at Delos was naturally Poseidon; and later, in the second century A.D. a guild of merchants dedicated to Poseidon still existed at Tanaïs, at the mouth of the Don (Minns. Schol.ines and Greeks). Tanaïs, which had long been under the influence of a cosmopolitan Judaism, was a frontier post of that Levantine world whose current included the distinctive custom with Hellenism and with Christianity has been interpreted by Sir W. Ramsay and Professor Calder. Fraternities, at first pagan, but afterwards Christian, played a large part in that world. The cult of Poseidon amongst seafaring merchants was displaced by the veneration of St. Nicholas of Myra in Lycia (Lavont, Modern Greek Folklore) to whom a church was dedicated by Justinian at Constantinople in 550 A.D. Until the rise of the Italian republics the Levantine region, of which St. Nicholas thus became the tutelary genius, remained the seat of active commerce in Europe and the intermediary through which the products and the technique of the more advanced industries of Mesopotamia and Central Asia, China and India slowly passed into the civilisation of the West. Greek and Syrian Christians were the first agents of this intercourse, as is shown by the earliest dedications of Fratres Davidsonii, such as the dedication at St. Almiata, a Greek, in 250 A.D. and to St. Reparata, a Syrian, about 400 A.D.; but after the rise of Islam Arabs played a large part, and Oba's gold tribute to Rome in the eighth century was paid in Arab dinars (Brit. Numis. Journal, vol. v.)."

COMMUNION OF SAINTS, THE. From the ninth to the twelfth century the centre of this commerce and culture tended to gravitate towards Baghdad. The spread of St. Nicholas dedications began at the period of the Crusades. "In the last decade of the eleventh century Venice and Barl were contending for the possession of the saint's body and a large proportion of the churches erected at new ports or new markets throughout Northern Europe were dedicated to St. Nicholas." Unmistakable instances of the connection between St. Nicholas and new settlements of traders are found at Brussels, Ghent, Amsterdam, Middelburg, Leyden, Berlin, Hamburg, Leipzig, Frankfurt-am-Main, Stockholm, Paris, Rouen, Amiens, Chartres, London, Newcastle, Durham, Bristol, Liverpool, Yarmouth, Rochester. There are 385 dedications to St. Nicholas in England alone, many of them being in insignificant villages. The rapid spread of the cult of St. Nicholas at ports and markets seems to indicate "the activity of Levantine influences either through the migration of the traders themselves or through the adoption of their methods and traditions in the West."

COMMISSARY. In the Church of England a Commissary commonly denotes a clergyman or a layman who acts in England for colonial bishops in matters of business. The *Cath. Dict.* defines a Commissary as an ecclesiastic who is delegated by the bishop to exercise "a portion of the episcopal jurisdiction in a particular part of the diocese, especially with reference to licences, institutions, the examination of witnesses, etc." COMMISSION, HOLY. A name given to the Christian institution (one of the Sacraments) which commemorates the Last Supper of Jesus with his disciples. It is also called the Lord's Supper: or the Eucharist, which means Thanksgiving, because according to the gospels of St. Matthew, St. Mark, and St. Luke, Jesus gave thanksgiving. The name Holy Communion emphasises the fact that "the Sacrament is a means of communion or fellowship with Christ Himself, and with all those, whether living or departed, who are members of His Body—the Church." (W. R. W. Stephens, *Book of Common Prayer*). It seems to have been suggested by the language of I. Corinthians x. 16.

COMMUNION OF SAINTS, THE. This expression, which is a translation of the Latin *communionis sanctorum*, is the third clause of the third section of the Apostles' Creed in its present form, that is to say, of the common Creed of Western Christendom. It is not found in any Eastern Creed, nor is any allusion made to it in the *Commentary on the Apostles' Creed* by Rufinus of Aquileia in Italy, which was written about 390. The first allusion to it seems to have occurred in a baptismal Creed of the South-Gallican Church, which is at least a century later. According to Heurtley, the clause can hardly be regarded as established before the close of the eighth century. It was therefore an insertion in the original creed. It is not even certain what the clause means. The Latin expression may, and has been, translated "communion of sacred things." The earliest comments take *sanctorum* to refer to persons rather
than things. The Catechism of the Council of Trent takes it to refer to things rather than to persons, that is to say, to participation in the Sacraments. Calvin explains: "Everyone of us must maintain brotherly concord with all the sheep of the flock, give due authority to the Church, and, in short, conduct ourselves as sheep of the flock." According to the Heidelberg Catechism, the clause means: "First, that believers, all and several, have communion in Christ and all His blessings, as His members; then, that each member is bound promptly and gladly to contribute the blessings he has received to the common good and to the salvation of all." It is contended by some of the Catholics of the Church of England that belief in the Communion of Saints involves prayers for the dead. According to the Roman Catechism the clause is an explanation of the foregoing words, "I believe in the holy Catholic Church." The Cath. Dict. explains: "The communion of saints consists in the union of the Church on earth, and connects the Church on earth with the Church suffering in Purgatory and triumphant in heaven." See the Prot. Dict.

COMMUNISM, RELIGIOUS. A movement of the nature of Religious Communism was promoted by Mazdak, son of Bambad, a Persian of Susiana. According to the Arab historian Tabari (838-923 A.D.), Mazdak counseled his followers to possess those animals and lands in common, as an act of piety acceptable to God. Had Mazdak placed the means of livelihood in the world that his servants might freely share them, but men had wronged each other and done injury to the poor. Mazdak forbade the slaughter of animals for food, and was himself an ascetic. He regarded his teaching as the revival of true Zoroastrianism. Whatever the excesses of his followers, he appeared to have sincerely believed that the triumph of his communistic anarchy would produce the defeat of the evil powers—the task which long ago Zoroaster had set before the nation." (F. W. Russell)

COMMUNITY OF THE RESURRECTION, THE. An Anglican Brotherhood, which was founded in 1892, and consists of celibate clergy who live under rule and with a common purse, and devote themselves to pastoral, evangelistic, literary, and educational works. See BLESHER, MODERN ANGLICAN.

COMPANIONS OF MUHAMMAD. Muhammad is reported to have said: "God has chosen my Companions before all the worlds, with the exception of the prophets and the apostles." The Companions rank next after the prophets and apostles. Next come the Followers, men who lived and interceded with the Companions even if but for a short time. Then come the Followers of the Followers; and after these the Khulfis (q.v.).

COMPITALLA. A popular Roman festival held in honour of the "lares compitales," that is to say, of the Lares, the good spirits of the departed, regarded as tutelary deities of the cross-ways (compita). The festival was held four times a year. W. Warde Fowler thinks that the Lar was an object of worship on the land before it became such in the house. "The oldest Lar of whom we know anything was one of a characteristic Roman group of which the individuals lived in the compita, i.e. the spots where the land belonging to various households met, and where there were chapels with as many faces as there were properties, each face containing an altar to a Lar,—the presiding spirit of that allotment, or rather perhaps of the whole of the land of the family, including that on which the house stood." The rejoicing, in which the whole family, both bond and free, took part was free and jovial. "Each family sacrificed on its own altar, which was placed fifteen feet in front of the compitum, so that the worshippers might be on their own land; but if, as we may suppose, the whole pagus celebrated this rite on the same day, there was this festival, as in others . . . a social value, a means of widening the outlook of the family and associating it with the needs of others in its religious duties." At the festival of the Compitalia, as at the Paganalia, small images of the human figure or round balls were hung in trees or doorways so that they might swing in the wind. The common name for these figures was osceilla, but those of the Compitalia had a special name, maniae, of which the meaning has been lost. For the meaning of this custom see SWINGING, and cp. PAGANALIA. See O. Seyffert, Dict.; W. Warde Fowler.

COMPLINE. Compline was added by St. Benedict in the sixth century to the six Hours of Prayer which had previously been observed by devout Christians. See further CANONICAL HOURS.

COMPLUTENSIAN POLYGLOT, THE. An early printed edition of the Bible. It derived its name from Complutum, the Latin designation of Alcalá de Henares, a town in Spain. At the University of Alcalá Cardinal Francis Ximenes de Cisneros (1457-1517), Archbishop of Toledo, began in 1502 to prepare an edition of the Bible. It was to be a Polyglot, for his idea was to give in the Greek and Latin translations by the side of the Hebrew text, and in the New Testament the Latin translation by the side of the Greek text. The New Testament was finished first, and was printed, but not published, in 1514. The Old Testament was printed, but not published, in 1517. The volumes did not receive the approval of Pope Leo X. until March 22, 1520, and do not appear to have been in circulation before 1522.

Dr. C. R. Gregory points out that in reference to the Old Testament the editors already reveal a tendency to overestimate the Latin Text of the Bible. "For, referring to the fact that they had placed the Latin text in the middle and the Hebrew and Greek at the sides, they said that the Latin text was like Jesus between the two thieves." See C. R. Gregory.

CON. Con or Cun, the "lord" or "father" of the mountains is a god of thunder worshipped by the Indians of the Andes. In time of drought he is appealed to and his sacred bird is the condor. Since a thunderstorm brings fertilising rain, a thunder-god comes to be regarded as a god of fertility. See J. G. Frazer, The Magic Art, 1911.

CONCH-SHELL, THE. Conch-shell trumpets were employed in temple services in Crete and Minoean times, and have long been in use as sacred instruments among the Hindus. Their use has been recorded also among the natives of Oceania and America. "The conch, which is necessary in every Hindu temple, is loudly sounded in the early morning, primarily to wake the deity, and secondarily to rouse the villagers. Again, when the temple service commences, and when the mvedja or offering is carried, the music of the conch is heard from the northern side of the temple." (E. Thurston and K. Ramachari). Some of the Maríss, whose traditional occupation is sounding or playing on the sacred instruments, call themselves Vadakku-purattu, or belonging to the northern side.

CONCLAVE. The assembly of cardinals convened for the election of a new Pope, and the place where they assemble.

CONCORDAT. A concordat is defined in the Cath. Dict. as "a treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State." The more famous concordats include that of Worms (1122), between Calixtus II. and the Emperor Henry V., which settled the
question of investiture in such a way as to leave intact in theory the universal patronage of the successors of Peter’; that of Frankfort or Vienna (1414–15) between Popes Eugenius IV., Nicholas V. and the Emperor Frederic III., which agreed “to divide in a particular manner the patronage of ecclesiastical dignities in Germany”’; that of 1515, between Leo X. and Francis I. by which the pragmatic sanction of Charles VII. was abolished, and the nomination to vacant bishoprics and abbeys was reserved to the crown of France; and that of 1581, between Philip II. and the first Napoleon, by which the public license of their religion was restored to the French nation.

CONFESSIO BOHEMICA. A confession of faith prepared for the Bohemian Brethren at Prague (1575) by a number of learned divines. The Emperor, Maximilian II., attended a Diet at which it was presented to him. “It was a compromise between the teaching of Luther, and the teaching of the Brethren. In its doctrine of justification by faith it followed the teaching of Luther; in its doctrine of the Lord’s Supper it inclined to the broader evangelical view of the Brethren.” See J. E. Hutton, Hist. of the Moravian Church, 1909.

CONFESSIO HUNGRARICA. The Confessio Hungarica (1570 A.D.), also called the Confession of Czenger, was in the main the work of Peter Melius. W. A. Curtis describes it as “the last and most important of a series of Synodical Declarations against the Unitarian movement in Hungary.”

CONFESSIO HUNGARORUM. A Hungarian Confession of Faith. It was drawn up by Peter Melius, and was ratified by Synod. This Confessio Hungarorum (1560–62) “is the general Calvinist Confession of the Church dealing with election and other topics, doctrinal and ecclesiastical” (W. A. Curtis). It is also called the Confession of Debreczen, or Confessio Agri-vallensis, or Confessio Catholicae.

CONFESSIO. In the region of the Mayan Indians “confession is made to the cacique, or local chief, if a member of the community is seriously ill and the patient believes that some sin of his commission may be the cause” (T. A. Joyce, M.A.).

CONFISION (OF A MARTYR). Confessio or Confession, used as the equivalent of the Greek term marturion, has been applied from early times to the tomb of a martyr. “If an altar was erected over the grave, then the name ‘confession’ was given to that chamber, and the cubiculum or cubiculum sacrum, in which they stood” (Cath. Dict.). In the Vatican basilica there is a famous “confession” of St. Peter. See the Cath. Dict.

CONFESION OF SEVEN CHURCHES IN LONDON. A Baptist Confession of Faith (1641 A.D.). Baptist divines were excluded from the Westminster Assembly (q.v.). They therefore published this Confession, in fifty-two articles, “for the information of the ignorant: Likewise for the taking off of those aspersions which are frequently both in pulpit and print unjustly cast upon them.” W. A. Curtis describes the articles as “Calvinistic throughout, apart from the Sacraments and Church polity.”

CONFESION OF THE AMERICAN FREE-WILL BAPTISTS. A Confession of Faith in twenty-one chapters. It was revised a third time in 1865. This Confession “is the most important and authoritative statement of Arminian Baptist views” (W. A. Curtis).

CONFESION OF THE FRANKFORT COMMUNITY OF FOREIGNERS. A Confession of Faith (1554 A.D.) drawn up on behalf of exiles. In 1551 A.D. those who had taken refuge in London presented to Edward VI. a statement of their beliefs, “Compendium Doctrinarum,” composed by Martin Micron. The Frankfort Confession “is a revision of the earlier compendium under the influence of Luther, their leader in England, and of Calvin” (W. Curtis).

CONFESSIO OF WATERLAND, THE. A Mennonite Confession of Faith (1590 A.D.) drawn up in Dutch by De Ries and Gerard. It is the most important of the Mennonite Confessions. “It consists of forty Articles, which deny the guilt of original or transmitted sin, affirm the conditional election of all, and universal atonement, condemn oaths, war, civil office, licence, revenge, worldly renown, infant baptism as unscriptural; approve of obedience to civil magistrates in all things not contrary to conscience and God’s word; but on other points conform to the normal tenets of Protestantism” (W. A. Curtis).

CONFESSOR. In ecclesiastical usage the term Confessor has been used with different shades of meaning. In the early Christian Church it denoted at first one who confessed Christ by suffering death for him. It was thus synonymous with the earlier term Martyr (q.v.). In course of time, however, the word martyr was reserved for those who suffered death, while confessors were usually of one who had displayed heroic sanctity and endured great suffering without dying. The term was also used to models of Christian piety who had not been exposed to great suffering. Thus in the calendar of the Anglican Church men like Augustine and Jerome are called Confessors. In the Roman Missal and breviary the term is used of all male saints who do not fall under some special class, such as Martyr, Apostle, Evangelist” (Cath. Dict.). The word was sometimes used of a singer or chorister, one who confessed to God with his voice in divine worship, and it is still so used in the Roman Catholic office on Good Friday. It was used again of one who confessed his sins, and so of a monk who devoted himself to a life of penitence. Finally, in the Roman Catholic Church it is used to denote the priest who hears confessions (confessarius). See Benham; the Cath. Dict.

CONFIRMATION. The Biblical Feast of Weeks or Festival of the First Fruits was transformed by Rabbinical Judaism into a historical feast when it was made the memorial day of the giving of the Ten Words on Mount Sinai. “The leaders of Reform Judaism surrounded the day with new charm by the introduction of the confirmation ceremony, thus rendering it a feast of liberation to the Jew, and the baptism covenant, of yearly renewal of loyalty by the rising generation to the ancestral faith” (K. Kohler). Kohler points out, however, that “Confirmation does not bestow the character of Jew upon the young, any more than the former rite of Bar Mizwah did upon the young Israelite who was called up to the reading from the Law in his thirteenth year as a form of initiation into Jewish life.” The Jew becomes a member of the Jewish community by right of birth. In the Roman Catholic Church, Confirmation, conferred by the bishop, who lays his hands on the recipient, is held to be a sacrament: “a sacrament of the new law by which grace is conferred on baptised persons which strengthens them for the profession of the Christian faith” (Cath. Dict.). All baptised persons are qualified to receive this sacrament, and the twelfth year of age is considered the most suitable. The candidates are brought to the bishop by group, and at the time of Confirmation it is usual to take another Christian name, but this is not used afterwards in signing. In the primitive Church infants were confirmed immediately after baptism, and the practice still obtains in the Eastern Church. In the Protestant Churches, Confirmation is not held to be a sacrament.
In the Church of England, where, as in the Church of Rome, the bishop confirms, it is an ordinance "in which persons come to years of discretion, and previously baptized as infants, publicly take upon themselves the vows and promises made for them in their baptism by their godparents, and in which the gift of the Holy Spirit is specially sought for to strengthen in their resolutions those who submit themselves to the ordinance" (Prot. Dict.). It is administered also to persons baptized as adults. In the Greek Church the rite may be performed by a priest. In the Lutheran churches and in the Reformed Church of France, it is performed by pastors.

CONFUCIANISM. Confucianism, one of the three religions of China, owes its name to the great teacher Confucius (551-479 B.C.), but in a measure it existed before Confucius, just as Taoism (q.v.) did before Lao-tse (6th century B.C.), its reputed founder. At the time of the birth of Confucius the power of the Emperor of China had almost disappeared. The anapuque states of the vassal princes had become almost independent. Prof. Parker compares the condition of China to the state of France before the power of the vassal dukes and counts had been broken by Louis XI. "Not only were the vassal principalities, dukedoms, and counties insubordinate in relation to the king, but their own counts, barons, and squires were equally presumptuous towards their vassals. Then the disturbance of society and policy, where each clever man was fighting for his own hand alone, that Confucius was ushered at his birth." According to later legend, his birth was accompanied by a number of marvels, but little is really known about his early years. He soon displayed an interest in ritualistic ceremonies; and at the age of fifteen he became devoted to study. At the age of nineteen he married. Soon afterwards he accepted a post as grain distributor. At the age of twenty-one he was promoted to be an estate-agent or a farm-overseer. When he was twenty-two he was already surrounded by a band of earnest students and disciples. He now earned his living by teaching philosophy. For years he taught others, and at the same time continued his own studies. He took lessons in music from a celebrated music-master. On a visit to the Imperial capital, whither he went particularly to obtain more information about the feudal laws and ceremonies, he met and consulted the Taoist philosopher Lao-tse. According to one account Lao-tse addressed him thus: "The bones of the people you see have all rotted away, and only their words remain. When a man of first-rate qualities finds his opportunity, he makes his career; if he finds no opportunity, he betakes himself off like the grass carried away by the storm. I have always understood that a good trader keeps back his best wares; in the same way a man of first-rate qualities hides his potential virtues behind an expressionless face. Get rid of your superior airs and your multitudinous requirements, of your mannerisms, and your inordinate desires, none of which can be of any advantage to your body. This is all I have to say to you." Confucius is reported to have said to his disciples: "I know the capacity of a bird to fly, of a fish to swim, of a beast to get along; the last you can trap, the others take with a rod or an arrow; but when it comes to dragons, I am ignorant of how they ride the winds and clouds up to heaven. Lao-tse, whom I have seen to-day, would seem to be of the dragon kind." In spite of Lao-tse's reproach, Confucius' disciples soon numbered three thousand. When Confucius was thirty-six he was forced by the outbreak of a civil war to remove from Lu to the land of Ts'ei. He returned after six years, and devoted himself for a time to the compilation and editing of the "Book of Odes" (q.v.) and the "Book of History" (q.v.). At the age of forty-seven, he was made Magistrate or Governor of one of the towns of Lu. This gave him an opportunity of putting his own principles of government into practice, and he met with such success that in course of time he was made Minister of Works. When the Duke, his master, had asked him whether his rule of government was adapted to the whole State he had replied: "Certainly, and except that the State of Lu, but to the whole Empire." But enemies soon rose up to frustrate his work. "Honesty, morality and funeral etiquette advanced with such strides under the inContinuance of the question of Confucius that neighbouring states began to grow uneasy. It was first thought advisable to conciliate the rising power by a cession of territory; but wilder counsels prevailed, and a successful effort was made to corrupt the new duke's heart with presents of beautiful singing-girls and fine horses. This moral collapse so distressed the philosopher that he left the country" (Parker). This happened in 496 B.C. Confucius went forth with his disciples to wander for thirteen years through the various feudal states, seeking, as Prof. Legge says, a ruler who would heed his instructions and had the goodness and the wisdom to follow them. A long and fruitless quest. The philosopher only claimed to be a man with a divine mission. He was first described as "holy" by Mencius (372-289 B.C.) two hundred years later. Naturally it was reported in China that he possessed, and exceptionally the extraordinary knowledge, but he said of himself: "I am never tired of learning myself, and never weary of teaching others." His mission was to teach men the way of perfection. Self-control, modesty, forbearance, patience, kindness, orderliness, absence of effusiveness and passion, studiousness, industry, mildness, dutifulness, neighbourliness, fidelity, uprightness, moderation, politeness, ceremoniousness—these were the qualities which Confucius consistently practised and taught" (Parker). One of his rules was an anticipation of the Golden Rule. He said: "What you do not wish others to do to you, do not to them." Lao-tse (see TAOISM) went even farther than this, for he said that good should be returned for evil. Confucius could not rise to this height. "What do you say," asked one of his disciples, concerning the principle that injury should be recompensed with kindness? "The philosopher replied: "With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness," Prof. Parker suggests that as a practical man interested in good government Confucius could not approve of Lao-tse's maxim. This indeed was the great difference between the two men. The one was a philosophical radical like Carlyle or Tolstoy; the other was a practical ruler and reformer. Confucius "probably did in common with the received traditions,
more or less vaguely believe in a Supreme Maker, but he did not attempt to define or dogmatize as to what that Maker was, or how that Maker created. He preferred to discuss the practical character of things before his eyes, and was indifferent to the causes of those things. He says nothing about the future state, but holds that man continues, after what we call death, to live on” (Parker). Prof. Giles notes that in the original work by Confucius, the “Spring and Autumn Annals” (q.v.) there is no allusion whatever to any interposition on the part of God in human affairs. It has been pointed out also that in the whole of the Confucian literature there is no purgatory or hell. Confucius shares the sacrifice that is made in China to the great men who have departed. Twice a year, in Spring and in Autumn, it is the duty of the reigning emperor to go to Peking and present offerings before the spirit tablets of Confucius. But according to Prof. Legge it is only the homage of gratitude that is given, and not the worship of adoration. See J. Edkins, Religion in China, 1878; James Legge, The Religions of China, 1859; R. K. Douglas, Confucianism and Taoism; H. A. Giles, Religions of Ancient China, 1905; James Legge, “Confucius the Sage and the Religion of China,” in R.S.W.; E. H. Parker, Studies in Chinese Religion, 1919; cp. H. A. Giles, “Confucianism in the Nineteenth Century,” in Great Religions of the World, 1902.

CONGREGATIONALISTS. For the origin of the Congregationalists or Independents, see BROWNISTS and cp. CHRISTIANITY.

CONSCRDESCERS. Conscirers or Men of Conscience was the name by which the followers of the German wandering scholar Matthias Knutzen (b. 1646) were known. The greater number of his adherents were in Jena. Knutzen denied the divine inspiration of the Bible, and found a substitute for the sacred book in common science (the science common to all) or conscience. Conscience was his Bible, an authority superior to that of the secular government and the clergy. To do evil is to suffer grievous torture; to do good is to enjoy heaven. The supreme principle of the Conscirers was: “Live justly and honestly, and give everyone his due.” They denied the existence of God, the devil, and a future life; the utility of governments and preachers, and the moral necessity of the institution of marriage.

CONSENSUS OF SENDENBURG. A Confession of Faith drawn up in Poland in 1570 by a majority of Lutherans, Calvinists, and Brethren. W. A. Curtis points out that “a notable feature is the complete mutual recognition of the Churches concerned, and the practical exhortation to avoid strife and promote fellowship by every possible means.”

CONSENSUS OF ZURICH. A declaration made in 1549 A.D. and representing the agreement of Bullinger and Calvin on the question of the Lord’s Supper. It consists of twenty-five articles, or points of the Consensus as linking together the Churches of Zurich and Geneva and finding acceptance in other countries.

CONSISTORY. The Roman Emperors had their consistorium or privy council, and the word consistory has been adopted to denote a meeting of official persons to transact business, and also the place of meeting. In the Church of England every bishop has his Consistory Court, which is presided over by his Chamber or Commissary. The Consistory Diocese Book (1912) states that the Bishop of London’s Consistory Court “has cognizance of all matters which arise locally within its limits, and administers generally all branches of Ecclesiastical Law.” In the Roman Catholic Church the term Consistory is now used almost exclusively of “the ecclesiastical senate in which the Pope, presiding over the whole body of Cardinals, deliberates upon grave ecclesiastical affairs, and communicates to his venerable brethren, and through them to Christendom, the sole judgments and intentions of the vicar of Christ as to the condition of some Christian nation, or the definition of some Catholic doctrine” (the Catholic Dictionary). The ordinary meetings are secret, but from time to time public consistories are held, in which the decisions of the secret consistories are announced. In the Lutheran Churches the Consistory is composed of both lay and ecclesiastical officials. It often exercises the functions of a bishop. In the Reformed Churches it corresponds to the Session of the Presbyterian Church. See Schaff-Herzog: Benham; the CATH. DICTION.

CONSTITUTIONISTS. A name given to those theologians who accepted the papal Bull “Unigenitus” (1713) which condemned the views of the Jansenist leader Pasquier Quesnel (1664-1719). See Jansenists.

CONSUBSTANTIAL. The Latin term consubstantialis is used as equivalent to the Greek term hounassostis, which is used in the Nicene Creed to define the relationship of Jesus Christ the Son to God the Father. The word was purposely chosen in order to exclude the Arian doctrine. The Son is consubstantial, of the same substance, with the Father. Consubstantiality implies perfect equality and co-eternity. Compare SUBSTANCE.

CONSUBSTANTIATION. A technical term for the Lutheran doctrine relating to the bread and wine in the Lord’s Supper or Eucharist. According to this doctrine the Bread and Wine are not converted into the Body and Blood of Christ. (Transubstantiation): “the bread and wine remain bread and wine, though after the consecration, the real flesh and blood of Christ co-exist in and with the natural elements, just as a heated iron bar still remains an iron bar, though a new element, heat, has come to co-exist in and with it” (Schaff-Herzog). The followers of Luther, however, do not recognize a permanent consubstantiation, but confine the connection of the elements with the body and blood of Christ to the act of communion. See K. R. Hagenbach; Schaff-Herzog: W. Benham.

CONTEMPLATION, CHRISTIAN. A form of Silent or Mental Prayer. It differs from Meditation (q.v.), because there is a methodical use of the reason. See PRAYER.

CONTRITION. The Council of Trent defines contrition as “grief of mind and detestation of sin committed, with a purpose of sinning no more.” The CATH. DICTION points out that, thus widely defined, Contrition includes Attraction (q.v.), but that the term has a narrower sense, being used to denote “that sorrow for sin which arises from consideration of God’s goodness which sin has outraged, and which includes a resolution never to offend God (at least, mortally) because God so deserves our love.” See the PROV. DICTION; the CATH. DICTION.

CONVENTUALS. A number of Franciscans (q.v.). In consequence of the action of Elias of Cortona, successor of Francis of Assisi as head of the Franciscans, in relaxing the strictness of the original rule of the Order, the Franciscans became divided into two great branches, the Conventuals, the milder party, and the Observantines, the severer party. The Conventuals decided to live in large convents. Efforts to reunite these bodies with the parent body only succeeded in the case of those of the Observantines (q.v.); the Conventuals have remained separate.

CONVERSION. In a religious sense, the term means a change of mind in matters of religion. This change is often supposed to come suddenly. This is the interesting question in religion: Is conversion ever really sudden? That a person should change from one religion
Conversion

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mind that his views are settled once and for all. But it has next to be admitted that the experience is not confined to any one religion. Christians will claim of course that the Christian convert experiences a change different from that of all other converts. But it may be doubted whether there is any difference in the sense of relief and happiness felt by the convert to any religion at the time of conversion. Compare William James, "The Varieties of Religious Experience."

CONVULSIONARIES. Convulsionnaires or Convulsionaries was a name given to the Jansenists (q.v.) after the year 1727. In that year a Jansenist François de Paris died, and at his tomb miracles are said to have taken place. Pilgrimages were made to the cemetery in which he was buried, and at the tomb people fell into fits of ecstasy and conversion.

CORDELIER. The name given in France to the Observantines (q.e.), one of the two great branches into which the Franciscans (q.e.) came to be divided.

CORINTHIANS, FIRST EPISTLE TO THE. Corinth, "the ancient Paris," as it has been called, was one of the cities in which the Apostle Paul lived and laboured. He resided there in the house of Aquila and Priscilla, and with them pursued the trade of tent-making. In epistle, or "opposition. Paul's inspiration to the Corinthians was fruitful in so far as he succeeded in establishing a Christian Church amongst them. The dangers, however, to which a Church planted in such an "intellectual" atmosphere was exposed clearly caused the Apostle no little anxiety. None knew better than Paul that the claims of the intellect are very powerful until their weakness is demonstrated by the overpowering sense of divine intuition or inspiration. His own presence among the Corinthians was an inspiration. When he left them, as he was obliged to do after a time, the divine impulse had to be imparted by means of his written word and an ambassador (Timothy or Titus). Even the spoken word gives but a poor reflection of the light which has come by inspiration to a man like Paul. The written word probably reflects still less of it. And yet on this Paul had to depend largely for the strengthening of the faith of his Churches. He had to send letters, written from some distance and when his mind was occupied with a number of different problems. After Paul's departure, the Church of Corinth seems to have suffered from divisions. It is a human weakness to form parties and to become attached to persons rather than to principles. In Christianity the essential thing is to have the mind of Christ or the Christ mind. "Wherefore," Paul has to declare to the Corinthians, "let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas." (1 Corinthians iii. 21, 22). It would seem that it was at Ephesus, whither Paul had journeyed, that the Apostle received news of trouble at Corinth. It would also seem that three or four letters were sent to Corinth. In I Corinthians v. 9 we read: "I wrote unto you in my epistle to have no company with fornicators." This seems to refer to a letter, now lost (though II. Corinthians vi. 14-7. I may be a fragment of it; see next article which was written before the letter now known as I. Corinthians. After this, Paul sent Timothy to Corinth. Then on receiving again an unsatisfactory report, he sent our I. Corinthians, "The genuineness of the Epistle has been almost universally admitted; it was regarded as axiomatic by the Tübingen school, and is accepted by all but the hypercritics who deny the authenticity of all the Pauline Epistles." (A. S. Peake). Internally the Epistle bears unmistakable marks of Paul's genius, character, and experience. The external evidence is also good. Clement of Rome, writing to the Church of Corinth...
about 95 A.D. says: "Take up the Epistle of the blessed Apostle Paul. What did he write to you at the beginning of the preaching of the gospel? In truth it was under the inspiration of the Spirit that he wrote to you concerning himself and Cephas and James and Peter and the rest of the twelve who had formed the Epistle as quoted by Polycarp, with the words "as Paul teacheth." The Epistle seems to have been used also by Ignatius. It is included in the list of Irenaeus and in the Muratorian Canon. Origen says that he had never heard of the genuineness of the Epistle being disputed. Clement of Alexandria refers to Paul's " Former Epistle to the Corinthians." He says that it contains the precept. And thus, the writer, moreover, has pointed out the two sections of the Epistle hold together. If II. Corinthians is a unity, we have the following state of things: Paul sends a very stern letter to Corinth, and is filled with regret for the writing of it, and apprehension as to its reception. In the joyful reaction caused by the good news, the writer writes a letter overcoming with affection at the beginning, and concluding with a sharpness of invective to be paralleled nowhere else in his Epistles." It has been said that, to judge by I. Cor. v. 9 our First Corinthians would seem to have been preceded by another letter. In Second Corinthians there is a short section (vi. 11-vii. 1) which does not fit well into its present context. It interrupts the progress of thought. If it is omitted, vi. 15 connects very well with vii. 2. The section seems to have been inserted here by mistake, and it has been conjectured that it really formed part of the letter referred to in I. Cor. v. 9. Boussot points out that Second Corinthians is deeply personal. "The nervous attractive personality of the Apostle speaks throughout it with the most extraordinary power." See R. J. Knowling, The Witness of the Epistles, 1892; J. Massie, I. and II. Corinthians, in the "Century Bible." J. A. M'Clendon, 1904; G. Currie Martin; Arthur S. Peake; J. Moffatt.

CORPUS CHRISTI. Corpus Christi ("the body of Christ") is the name of a festival in the Roman Catholic Church, held on the Thursday after Trinity Sunday in honour of the transubstantiation. It was originally a local festival instituted in 1246 at Liège, by Robert, Bishop of Liège, at the special request of St. Juliana, a nun of Liège. Juliana had had a vision in which she seemed to be advised of the festival. In 1244 Pope Urban IV. published a bull which commanded that the festival should be celebrated throughout the Church:
Couvade, The

but he died soon afterwards. He seems to have been influenced by another vision seen by a priest of Bolsena (the ancient Volturno) during IV. Catholicism was confirmed by Clement V., and the celebration of the festival was secured by succeeding Popes. It has long been the custom on Corpus Christi to carry the Blessed Sacrament about in a magnificent procession. In the Anglican Church the festival was removed from the Calendar at the Reformation, but in ritualistic churches its observance in some measure has been revived. See Benham; Prot. Dict.; Cath. Dict.

Couvade. THE. The name given to a custom among primitive folk which requires a husband during the pregnancy of his wife or after the birth of the child to submit to various restrictions. Sometimes he has to abstain from all work, sometimes from certain kinds of work. One remarkable example is the case in which a husband is confined to his bed, like his wife. The custom as practised by the Yerukalas, a vagrant gipsy tribe in India, for instance, is as follows. ‘‘Directly the woman feels the birth-pangs she informs her husband, who immediately takes some of her clothes, puts them on, places on his forehead the mark which the women usually place on theirs, retires into a dark room where there is only a very dim lamp, and lies down on the bed, covering himself up with a long cloth. When the child is born, it is washed and placed on the cot beside the father. As soon as she is able to eat, she is given to her husband, but not to her mother, to eat. During the days of ceremonial impurity the man is treated as other Hindus treat their women on such occasions. ‘‘He is not allowed to leave his bed, but has everything needful brought to him’’ (John Cain, quoted by R. V. Russell and R. B. Hira Lal). Hutton Webster (R.D.) suggests that ‘‘the practice of the couvade appears to be an outgrowth of the idea that under special circumstances the close ties uniting husband and wife engender a mystic sympathy between them, so that the acts of the one affect the welfare of the other.’’

COVENANTS. In Arabia when two groups undertook to aid each other to the death, or in other words when they undertook the duties of a common blood-feud, this compact or covenant was solemnized originally by a ceremony in which the blood of the two parties was mingled. At Mecca the form of oath among the group of clans afterward known as the Banu Thaqif was that each party dipped their hands in a pan of blood and tasted the contents’’ (Robertson Smith, Kinship). In Herodotus (iii. 8) a custom is referred to in which blood is drawn and smeared on seven stones. Robertson Smith points out that ‘‘the later Arabs had substituted the blood of a victim for human blood, but they retained a feature which Herodotus had missed, they licked the blood as well as smeared it on the sacred stones.’’ The idea of this ceremony was to unite the contracting parties in a bond of brotherhood. The smearing of blood on the sacred stones made the god also a party to the covenant. In old times men of the same stock, who had mutual obligations, seem to have borne a tattooed mark (shahr). Professor Robertson Smith suggest that the mark of Cain was nothing else than ‘‘the shahr or tribal mark which every man bore on his person, and without which the ancient form of blood-feud, as the affair of a whole stock, however scattered, and not of near relatives alone, could hardly have been worked.’’ See W. R. Smith, Kinship.

COVENANT THEOLOGY. A name given to the theological teaching of J. Cocceius (1603-1669). See COCCIEANS.

COVERDALE’S BIBLE. The English translation of the Bible made by Miles Coverdale (1535). See BIBLE.

COWLEY FATHERS, BROTHERHOOD OF. An Anglican brotherhood inaugurated in 1865. The members devote their lives to missionary and educational works, upon the principles of poverty, chastity, and obedience. See BROTHERHOODS, MODERN ANGLICAN.

COYOTILNAUATL. A Mexican deity, the god of the guild of feather-workers.

COZAH. An Arabian deity. He was an archer-god, reference being made to his arrows as lightnings and his bow as the rainbow. He was worshiped by the Idumaeans. COUVAD, the sanctuary of Mozdalifa burnished with fire sacred to Cozah. This seems to have been the only sanctuary in Arabia which had ‘‘a place of burning.’’ See W. Robertson Smith, Kinship; and R.S.

CRANMER’S BIBLE. Coverdale’s Bible corrected and with a preface by Archbishop Cranmer (1540). See BIBLE.

CREATION. Since the outbreak of the great War, new material has been published in America which throws light on the earliest conceptions of Creation. The bulk of this new material, according to L. W. King (Legends of Babylon and Egypt in relation to Hebrew Tradition, 1918), is furnished by some early texts, written towards the close of the third millennium B.C. ‘‘They incorporate traditions which extend in unbroken outline from their own period into the remote ages of the past, and claim to trace the history of man back to his creation. They represent the common national traditions of the Sumerian people, who preceded the Semites as the ruling race in Babylonia; and incidentally they necessitate a revision of current views with regard to the cradle of Babylonian civilization. The most remarkable of the new documents is one which relates in poetical narrative an account of the Creation, of Antediluvian history, and of the Deluge. It thus exhibits a close resemblance in structure to the corresponding Hebrew traditions, a resemblance that is not shared by the Semitic-Babylonian Versions at present known. But in matter the Sumerian tradition is more primitive than any of the Semitic versions. In spite of the fact that the text appears to have reached us in a magical setting, and to some extent in epitomized form, this early document enables us to tap the stream of tradition at a point far above any at which approach has hitherto been possible. Besides the two rival versions, one Sumerian, the other Semitic, the Old Testament narratives, it is now common knowledge that they represent two versions of the story of creation—a primitive version (Gen. ii. 4b-25, Jehovahistic) and a later version (Gen. i. 1-11, 4a, Priestly). ‘‘In spite of the obvious differences, the two accounts have important features in common. Both show the influence of the ancient tradition by beginning with a scene of waste desolation; and the influence of inspired teaching by the omission of all polytheistic ideas. On the other hand the differences are also important: the Priestly account is cosmic; it deals with earth and heaven and all their hosts, with the dry land, and the firmament, and the waters above and below the firmament: the Primitive account is local, and it is only concerned with a garden and its inhabitants, and the streams that water it. In the Priestly account anthropomorphic language is used as little as possible: but in ii. 4b-25 Yahweh is frankly spoken of as a man making man. The Priestly version makes man from the dust, plants a garden, and takes a rib out of the man and builds it up into a woman. So far as the creation of the same beings is concerned the order is different; especially in ch. ii. the woman is formed last, as a kind of afterthought, to be the man’s companion, and we are not told that God breathed into her the breath of life; whereas in ch. i. man and woman are formed by the same creative act
in the likeness of God" (W. H. Bennett, *Genesis* in the "Century Bible"). In the Sumerian Version, according to L. W. King, the account of Creation is not given in full. Only such episodes are included as were directly related to the Deluge story.

No doubt the selection of men and animals was suggested by the part they each subsequently received from the Flood" (p. 113). No attempt is made to explain how the universe itself came into being.

No less than four deities, including a goddess, are represented as taking part in the Creation, and when the deities (Anu, Enlil, Enki, and Ninmah-sagga) undertake to create man, the existence of the earth is pre-supposed.

Dr. King points out that the idea of a goddess taking part in creation is not a new feature in Babylonian mythology. "Thus the goddess Aruru, in co-operation with Marduk, might be credited with the creation of the human race, as she might also be pictured creating on her own initiative an individual hero such as Enkidu of the Gilgamesh Epic" (p. 111). And, although in the Sumerian text Ninmah-sagga, the "Lady of the Mountains," appears for the first time in the character of creatoress, "some of the titles we know she enjoyed, under her synonimous in the great "Mother of Babylon" already reflected his or her cosmological activities" (*ibid.*).

Turning to the ancient Egyptians, there is an interesting series of sculptures on the walls of the famous Queen Hatshepsut's temple at Deir el-Bahari in which she seeks to record her divine origin. "The scene in the series, which is of greatest interest in the present connection, is that representing Khnum at his work of creation. He is seated before a potter's wheel which he works with his foot, and on the revolving table he is fashioning two children with his hands, the baby princess and her 'double.' It was always Hatshepsut's desire to be represented as a man, and so both the children are boys. As yet they are lifeless, but the symbol of Life will be held to their nostrils by Nefer, the divine Potter's wife, whose frog-head typifies birth and fertility" (King, p. 106).

Brinton points out (*R.P.P.*, p. 123) that this conception of the Creator as a moulder or manufacturer underlies many Creation myths. "Thus the Australians called him Baalme, 'the cutter-out,' as one cuts out a sandal from a skin, or a figure from bark. The Maya Indians used the term Patol, from the verb *pat*, to mould, as a potter his clay. Bilil, which has the same meaning, and Tzacoil, the builder, as of a house. With the Dyaks of Borneo, the Creator is Tupa, the forger, as one forges a spear-blade; and so on. Frazer has shown (*Folk-Lore* in the O.T.O., vol. I) that the legend was their general on men out of clay. It found among the Greeks, the Maoris, the Tahitians, the Melanesians, and others. Other conceptions are equally widespread. "The conception of the cosmic egg from which the universe is hatched, the heaven-born twins, the second mother of humanity who falls from heaven, are found not only in the older mythologies of India and China, Egypt and Babylon, but also in Scandinavian creation-story, Persian cosmogony, and the many similar legends of North and South America" (Edwards and Spence, *Dict.*, p. 39). This is regarded as "a striking testimony to the world-wide similarity of the workings of the barbarian human mind." But it might also be said to be a remarkable demonstration of the diffusion of culture from a common centre.

**CREATION-EPIC, BABYLONIAN.** See MARDUK, EPIC OP.

**CREDEN.** The tutelar god of brasers in the mythology of the Irish Celts.

**CREED.** The term Creed denotes in a specific sense a brief summary of the articles of Christian faith. The earliest designations of such a summary, however, were canon of faith or canon of truth (Greek), rule of faith, rule of truth, or symbol (Latin). In 1889 Dr. Rendel Harris discovered a Syriac translation of the long-lost Apology of Aristides, which represents a text dating back to the second century, the Apology itself having finally appeared somewhere between A.D. 124 and 140. From this document Dr. Harris has restored a part of the creed of the Christian Church of that era. It reads: "We believe in one God Almighty, Maker of heaven and earth: And in Jesus Christ his Son: Born of the Virgin Mary; He was pierced by the Jews: He died and was buried: The third day he rose again: He ascended into Heaven: He is about to come to judge the world: Amen!" (Cranmie M. Ceomor.)*

The three creeds in common use in the Christian Church are the Apostles' Creed, the Athanasian Creed, and the Nicene Creed (*qq. v.*). The Roman Catholic Church makes also the Creed of Pius IV, which was published in 1554 under the title Profession of the Tridentine Faith. "It consists of the Niceno-Constantinopolitan Creed with a summary of the Tridentine definitions. It now also contains a profession of belief in the definitions of the Vatican Council, of the Good Friday Dict.*

**CREIRWY.** A goddess of love in the mythology of the Britons.

**CRESCENT AND THE CROSS, THE.** Another name for Mohammedanism and Christianity, the crescent being the symbol of the Saracens, and the cross the symbol of the Christians.

**CRIOBOLITUM.** A Roman sacrifice connected with the worship of the Asiatic goddess Cybele (*q.q.v.*). A ram was sacrificed, and, by a form of baptism with its blood, the person who made the offering was cleansed from pollution and born again ("in aeternum renatus"). See O. Seyffert, *Dict.*, s.v. "Rhea"; J. M. Robertson, *C.M.*

**CRISPANIANS.** The followers of Tobias Crisp (1600-1643), brother of Sir Nicholas Crisp, who raised a regiment for Charles I (1643). Tobias Crisp was a clergyman of the Church of England, and in 1627 became Rector of Brinkworth in Wiltshire. His preaching became extremely Antinomian, and involved him in controversy with the Puritan Divines. After Crisp's death his Discourses were published. But they did not attract much attention until they were republished by his son in 1690 in an edition which was recommended and authorised by twelve Independent ministers. In reply to Crisp's sermons, Dr. Daniel Williams (1643-1716) published in 1692 a book with the title "Gospel Truth Stated and Beware of the Craft of the Devil." He was at the time Lecturer at Painters' Hall, London. In consequence of the controversy that arose on the publication of his book, he was dismissed from his lectureship. The Sermons of Tobias Crisp were republished in 1745. See J. H. Blunt; and the D.N.B.

**CRISPINADIES.** The word Crispinades denotes acts of charity done at the expense of another. It is derived from Crispinus, the name of a saint and martyr. Crispinus fled from Rome to what is now Soissons, and with his brother Crispin went there as a shoemaker. Legend reports that he stole leather in order to make shoes for poor people. The two brothers were martyred in the year 287 A.D.

**CRITICISM, HIGHER.** Higher Criticism is the common, but rather unfortunate, designation of the modern critical study of the Bible. "Part of the phrase 'Higher Criticism' is a mere accident. Criticism, in its earliest stage, took the form of text-criticism. When, at a more advanced stage, it entered upon the inner study of Scripture, it called itself 'higher' in order to distinguish itself from the criticism of the text as a 'lower,' or preparatory form of study. The adjective is the result of a bare historical incident, having
no merit in itself, deserving to be retained—if retained at all—solely on the ground of present convenience” (Henry S. Nash). As Prof. Nash says, the term “higher” offends people by suggesting a kind of superiority. Dr. C. A. Briggs (Intr.) explains in a very interesting way the questions which the Higher Criticism has to answer and the scientific principles by which it determines the questions. The questions are four. (1) As to the integrity of the writings; (2) As to the authenticity of the writings; (3) As to literal truth; (4) As to the possibility of the written text. The principles are six. (1) The writing must be in accordance with its supposed historic position as to time and place and circumstances. (2) Differences of style imply differences of experience and age of the same author; or, when sufficiently great, differences of author and of period of composition. (3) Differences of opinion and conception imply differences of author when these are sufficiently great, and also differences of period of composition. (4) Citations show the dependence of the author upon the author or authors cited, where these are definite and the identity of the author cited can be clearly established. The other two principles relate to: (5) Positive testimony as to the writing in other writings of acknowledged authority; and (6) The silence of authorities as to the writing in question. As to Silence, there are a number of considerations. (a) Silence is a lack of evidence which it is clear that the matter in question did not come within the scope of the author’s plans and purposes. (b) Silence is an evidence that the matter in question had certain characteristics which excluded it from the author’s argument. (c) The matter lies fairly within the author’s scope, and it was omitted for good and sufficient reasons which may be ascertained. (d) The silence of the author as to that which was within the scope of his argument was unconscious and therefore ignorance is implied. (e) When the silence extends over a variety of writings of different authors, of different classes of writings and different periods of composition, it implies either some strong and overpowering external restraint such as divine interposition, or ecclesiastical or civil power; or it implies a general and widespread public ignorance which presents a strong presumptive evidence regarding the reality and truthfulness of the matter in question. See also for the history: C. A. Briggs, Iter. Archibald Duff, History of O.T. Crit., 1910; M. R. Vincent, Text. Crit.

CRITICISM, LOWER. The explanation of the expression “Lower Criticism” will be found under CRITICISM, TEXTUAL, and CRITICISM, HIGHER.

CRITICISM, TEXTUAL. The critical examination of the text of documents. “One of the most necessary parts of the investigations of historians is to criticise the documents on which their researches are based, in order to be certain that the text which they are using really represents the original writing of the author. This criticism is usually known as Textual criticism, for the obvious reason that it deals with the text as opposed to the subject-matter. It is less commonly termed the Lower as opposed to the Higher criticism, which deals with the text as opposed to the author or editor of the document in question, but with the sources and methods used by him in making the text. Thus Higher criticism approaches the subject at a point higher up the stream of its existence” (K. Lake). The critical study of manuscripts shows that corruptions have often crept into texts. The critic has to try to decide how these corruptions have arisen. In some cases a scribe or copyist has introduced changes on his own account through not understanding his copy. In other cases a text has been deliberately altered or corrupted because it seemed to contain something improper (unorthodox or profane). The Jewish scribes did not hesitate to make such alterations. In yet other cases corruptions are purely the result of accident. A word may be written twice over by mistake (ditography). When two clauses or lines end with the same or similar words, a copyist’s eye may easily pass from the first to the second (homoiooteleuton). Again, the same word may be written once when it ought to be written twice (haplography). Textual criticism also compares the versions or translations of a document with the original (or the supposed original). In this way it often appears that the translator had before him a text different from the supposed original, and the true original text can be reconstructed. Valuable evidence may also be supplied by the examination of Lectionaries and Liturgies. In poetical compositions, textual criticism may attain important results by a careful study of the metre and its requirements (so, e.g., in the Book of Isaiah). Something may be gained in prose, as well as in poetical compositions, by studying the ancient system of measuring books by the line, and the line by syllables (Stichometry). See F. Buhl; M. R. Vincent; K. Lake, The Text of the N.T.

CROCODYL I E. One of the sacred animals in ancient Egypt. Donald A. Mackenzie (E.M.L.) notes that “even the crocodile was associated with the worship of the corn god; in one of the myths this reptile recovers the body of Osiris from the Nile.”

CROSIER. The crozier or pastoral staff which now serves as a bishop’s emblem of office or symbol of authority may have developed out of an ordinary walking-staff. It may, however, have been suggested by the short hooked staff (litus) which the Roman augurs bore. In any case, it did not become prominent as the symbol of a bishop until after the tenth century. It is like a shepherd’s crook, being a long staff with a hook at the upper end. For a time it was borne also by abbots. A bishop held it, with the crook turned outwards, in his left hand; an abbot held it, with the crook turned inwards, in his right hand. The Anglican Prayer Book of 1549 directs that whenever the bishop celebrates the Holy Communion in the church or executes any other public ministration he shall have his pastoral staff in his hand, or else borne or held by his chaplain. The pastoral staff of an archbishop terminated in a floured cross, instead of in a crook; that of a patriarch in a cross with two transverse bars; that of the Pope in a cross with three transverse bars. See Benham; Edward L. Cutts; the Cath. Dict.

CROSS. The cross in one form or another has been found to have been a wide-spread religious symbol in pre-Christian times. It was used, for instance, in ancient Egypt, Babylon, Asia Minor, Crete, and Greece. In the palace of Knossos in Crete Sir Arthur Evans discovered an equilateral cross in marble, which he calls a “fetish cross.” This, he thinks, occupied a central position in the Cretan shrine of the Mother Goddess. "A cross of orthodox Greek shape was not only a religious symbol of Minoan cult, but seems to be traceable in later off-shoots of the Minoan religion from Gaza to Eryx" (quoted by Donald A. Mackenzie, Crete). It is found on Babylonian cylinders, and as an amulet on
Assyrian necklaces. Mackenzie notes that the Maltese cross first appears on Elamite pottery of the Neolithic age. The "swastika," another form of cross, also known as the gammadion or crux gammata, has been found at Knossos in Crete, at Troy, and at Cyprus; and appears on Greek pottery about the year 800. In the Christian era it reappears in the catacombs of Rome and elsewhere. It is found frequently, as Reisch says (65) in the Buddhist art of India and China. Houssay and Elliott Smith think that the figure may have been derived from conventionalized representations of the octopus. The latter points out that a remarkable picture of a swastika-like emblem has been found in America.

"The elephant-headed god sits in the centre and four pairs of arms radiate from him, each of them equipped with definite suckers" (Dr., p. 175). Camden M. Cobern notes that among the early Christians a magic power came to be ascribed to the cross and other symbols for Christ. In a Christian tomb discovered in Palestine in 1913 "the most prominent features of the decoration were a garland of flowers surrounded by a cross and a cock." Here "the cross was probably merely an ornament, but the cock as herald of the dawn almost certainly symbolized the hope of a future life." See H. B. Workman, "Crusades, the, it was first described in the Jewish Encyclopedia, s.v.; O. Zoebel, The Cross of Christ, 1877; M. Brock, The Cross: Heathen and Christian, 1880.

CROWN OF THE LAW. One of the names given to the sacred chest in which in Jewish synagogues the Torah (Law) is kept.

CRUSADES. The wars known as the Crusades were so called because the Christians who took part in them wore the cross as a badge. It was a popular idea that the Crusaders' eagerness to gain possession of the Holy Land was due purely to an outbreak of religious zeal and unsound chivalry in the twelfth century. But, as H. B. Workman points out (Hastings' E.B.E.), the conflict was simply a new form of an old struggle between East and West. "The conflict between Crescent and Cross was bound to be renewed under a new form, with a new champion of Christendom, and in a wider arena, no longer as a frontier war, but one of inter-continental character. It is a form of religious enthusiasm. But in course of time the enterprise degenerated, first into "a romantic tournament between the Christian knight and the Moslem warrior" (Schaff-Herzog), and then into what was little more than a commercial undertaking. To the eleventh and twelfth centuries the East was "the New World to the Elizabethan sailors" (H. B. Workman). "Motives of commerce, wealth, adventure, and religion were united." For convenience, the Crusades are usually divided into seven. The First Crusade (1096-1099) was decided upon at the Council of Clermont (Nov. 1095) under Pope Urban II. Before the main expedition was ready, a lawless multitude set forth under Peter the Hermit, Walter the Penniless, and Walter de Poissy, and met with disaster. The main Crusade was led by Godfrey of Bouillon, Hugh of Vermandois, Robert of Normandy, Robert of Flanders, Raymond of St. Gilles, and Raymond of Toulouse, and others. The Crusaders captured Antioch, and eventually Jerusalem (July, 1099). On the 22nd of July, 1099, Godfrey of Bouillon was elected king of Jerusalem or "Advocate of the Holy Sepulchre." His death occurred in July, 1100. The Second Crusade (1147) was due to the conquest of Edessa by the Muhammadans under Imad-al-Din Zengi, or Zanghis (Latinnized, Sanguineus, 1127-1146). It was inspired by the preaching of St. Bernard of Clairvaux in France and Germany, and was led by the Emperor Conrad III. of Germany and King Louis VII. of France. The Germans under Otto of Friesing met with disaster near Laodicea, and Louis was routed in Phrygia. The whole crusade was a failure, and the feeling against St. Bernard was very bitter. "He saved his fame as an inspired prophet by declaring the crusading armies unworthy of victory, and the defeat a divine punishment of their sins" (Schaff-Herzog). The Third Crusade was caused by the capture of Jerusalem by Saladin (Saladin-Din, b. 1137), Vizier of Egypt, in October 1187. The new crusade was preached by Pope Gregory VIII., and his call to arms was answered by Frederick Barbarossa, Emperor of Germany, Philip Augustus, King of France, and Richard I. (Cœur-de-Lion), King of England. The French king quarrelled with Richard and returned home. Richard I. severely defeated Saladin at Arsuf, but never succeeded in capturing Jerusalem. Ultimately he made terms with Saladin, by which the Christians were allowed free access to the Holy Sepulchre. Frederick Barbarossa was drowned during the crusade, but after the death of Saladin (March, 1193), the Germans gained a great victory. The Fourth Crusade was preached by Pope Innocent III. The Crusaders assembled at Venice; but Venice, indifferent to all motives except gain, demanded for their transfer to the Holy Land a greater sum than they were able to pay. The Venetians therefore first betrayed the Latins to the Saracens, and then to Constantinople, which they conquered in April, 1204. Venice had as a matter of fact by treaty with the Sultan of Egypt undertaken to divert the crusade. In 1212 Pope Innocent summoned a new crusade. "He was answared by the children." "In France arose a movement in 1212 which even the government was not able to suppress. Thousands of children, boys and girls, often of the tenderest age, took the cross, and rushed in feverish enthusiasm towards the Holy Land. Some swarms reached Italy; and there they melted away, by hunger and disease, in the waves, and in the slave-markets" (Schaff-Herzog). The Fifth Crusade was preached by Innocent III. in 1215, and the cross was taken by Andrew II. of Hungary (1217) and by the Emperor Frederick II. (1220). Frederick II. was excommunicated by Pope Gregory IX. for delaying to take the field, and in consequence could not prevail upon the Crusaders to move. But the crusaders under Simon de Montfort obtained the cession of Jerusalem, Bethlehem, and Nazareth, and in 1229 crowned himself King of Jerusalem. In 1244, however, the Templars and Hospitallers were defeated by the Charismans, allies of the Sultan of Egypt, and Jerusalem was sacked. The Sixth Crusade was led by Louis IX. of France (1248), who, however, never succeeded in reaching Jerusalem. He was defeated and captured on his way to Caesarea. To secure his release, France had to pay a heavy ransom. In spite of this, he started on a new crusade, the Seventh Crusade, in 1270. As a preliminary he invaded and besieged Tunis. He died in August of the same year during the siege. Edward of England went to Tunis in October of the same year, and succeeded in saving Acre from the Muhammadans. The Crusades led to the institution of various orders of military monks. See Schaff-Herzog, "Crusades, E.B.E.,"

CRYSTAL-GAZING. What is known as crystal-gazing consists in looking fixedly into a crystal, or into a mirror, or into water in a vessel or pond. Many persons who do this fall into a kind of daze or trance and see visions. There are reports of such visions in the Proceedings of the Society for Psychical Research. The phenomenon may be explained as due to the working of the subconscious mind. William James mentions the case of a lady who had the power of seeing these visions. "Miss X. has this susceptibility in a remarkable degree, and is, moreover, an unusually intelligent critic. She reports
many visions which can only be described as apparently
clairvoyant, and others which beautifully fill a vacant
niche in our knowledge of subconscioius mental opera-
tions. For example, looking into the crystal before
breakfast one morning she reads in printed characters
of the death of a lady of her acquaintance, the date and
other circumstances all duly appearing in type. Started
by this, she looks at the ‘Times’ of the previous day
for verification, and there among the deaths are the
identical words which she has seen. On the same page
of the ‘Times’ are other items which she remembers
reading the day before; and the only explanation seems
to be that some other subconscious, not entirely observed
she, in a manner of speaking, the death item, which forthwith fell into a special
corner of her memory, and came out as a visual hallu-
cination when the peculiar modification of consciousness
induced by the crystal-gazing set in.” As Andrew Lang
says, crystal-gazing in one form or another has been
practised in most countries, and among primitive folk
has served to increase the influence of priests and
medicine-men. crystal-gazing is not understood, these visions seem to be supernatural. See T. J. Hudson:
William James, The Will to Believe, 1908; Hastings’
E.R.P.

CUCHULAINN. The Cuchulainn or Cuchullin who
figures so prominently in the legends of ancient Ulster
would seem to have been originally a solar hero or deity.
When in his full strength no one could look him in
the face without blinking. “The heat of his body melted
snow and boiled water” (Squire). We are told that
when he was a child he changed his name from Setanta
to Cú Chulainn, “Hound of Culann.” See Charles
Squire, Myth.

CUERAVAHPERI. A Mexican deity, goddess of
fertility and rain. At an agricultural festival held in
her honour a victim was flayed, and the priest, arrayed
in the skin, performed a ceremonial dance.

CULDEES. The Culdees appear as a religious order
in the ancient British Church. They are mentioned
chiefly in connection with Ireland and Scotland, and are
not heard of after 1322 A.D. Their origin seems in fact
to have been Irish. Culdees is a popular and later form
of the original name. It was suggested by Cudens, a
term first used (A.D. 1326) by Hector Boece. The
original Irish name seems to have been Céile de “com-
panion or servant of God” (compare Deilin). This
assumed the Latinized forms Collied in Ireland, Calle-
des, Cellan, and Keel in Scotland, and Culdees, Cul-
dees hardly seems to have been a general term for
anchorites. “At first having the marks of anchorites,
they gradually take on the appearance of secular
canons . . . we find them filling a subordinate
‘Levitical’ position in cathedral establishments, chiefly
engaged in the choral parts of the worship; they became
especially associated also with charitable care of the
sick and poor, and the distribution of alms. The latter
seemed to have been one of their earliest and most char-
acteristic traits” (T. Jones Parry, E.R.E.). T. Jones
Parry sees in the Culdees, not the drooping remnant of
the disappearing Celtic Church, but “a recrudescence, a burst
into flame of the old Celtic religion, stimulated perhaps
by conflict with the rival Roman institution.”

The name, he thinks, was given by the people, and implies
special devotion and pety, “a revival of religion at
some given period, and not deny.” See Schaff-Herzog:
J. H. Blunt; Hastings’ E.R.E.

CULLAVAGGA. A Buddhist sacred book, one of the
Khandhakas, in the first division of the Canon. See
CANON, BUDDHIST.

CULTUS. The term Cultus means veneration or
worship, or in particular that form of public worship
in which the special character of a religion is manifested
most clearly. The Christian forms of cultus have been
most elaborated in the Roman Catholic Church. In the
meaning of the term Roman Catholics distin-
guish three kinds of cultus—latria (Gk. latreia), dulia
(Gk. douleia), and hyperdulia. Latria is the worship
due to God alone. Dulia is the secondary veneration
paid to saints and angels. Hyperdulia is that higher
veneration which is paid “to the Blessed Virgin as the
most exalted of mere creatures, though of course in-
finitely inferior to God and incomparably inferior
from her human nature” (Cath. Dict.). See the
Catholic Dict., Free Church.

CUMBERLAND PRESBYTERIAN CHURCH. An
American religious body which arose in Cumberland
County, Kentucky, as the result of a “revival” under
James McGready of the American Presbyterian Church.
The revival began in 1797, and was so successful that
more ministers than could be supplied were needed. To
meet the need the Cumberland Presbyterian ordained
certain persons who had not had the usual education
and course of study. This eclesiastical organization in the
state of Kentucky, and in 1806 the presbytery was dissolved.
In 1810 the Cumberland Presbytery was re-organized by
Finis Ewing, Samuel King, and Samuel McAdow as an
independent presbytery. Its theology was mainly Cal-
vinish, but the doctrine of election and reprobation was
rejected. “In the year 1813 the Cumberland Presbytery
had become so large, that it divided itself into three
presbyteries, and constituted the Cumberland Synod.
This synod, at its sessions in 1816, adopted a confession
of faith, catechism, and system of church order, in con-
formity with the principles avowed upon the organization
of the first presbytery. The Confession of Faith is a
slight modification and abridgment of the Confession
of Faith of the Presbyterian Church. The Larger Cat-
echism was omitted, and also some sections of the chapter
on “God’s Eternal Decrees.” The form of government
is Presbyterian” (Schaff-Herzog). In 1826 a College
was established at Princeton, Kentucky. This was
transferred in 1842 to Lebanon, Tenn., where a Cumber-
land University was founded. The University was
divided into four branches, preparatory, academic, law,

CUNNINGHAM LECTURESHIP. A lectureship
founded in 1862 by William Binny Webster, of Edin-
burgh, in memory of William Cunningham, D.D., Prin-
cipal of the Free Church College, Edinburgh, and Pro-
fessor of Divinity and Church History. The purpose
was to advance the Theological Literature of Scotland.
The Lecturer has to be a minister or Professor of the
Free Church of Scotland, but occasionally a minister or
Professor from other denominations may be appointed.
He holds the lectureship for not less than two and not
more than three years. He is at liberty to choose his
own subject within the range of Apologetical, Doctrinal,
Controversial, Evangelical, Pastoral, or Historical
Theology, including what bears on Missions, Home and
Foreign, subject to the consent of the Council. The
lectures must be delivered publicly at Edinburgh, and
must not be fewer than six in number. They must be
printed and published within a year after delivery at
the risk of the lecturer.

CURATE. In the Church of England the word Curate
originally denoted a clergyman to whom was committed
the cure of souls, that is to say the charge of a parish.
The word is so used in the Prayer Book and its rubrics.
In France the term is still so used, the incumbent of a
parish being the Curé, while his assistant has the title
Vicaire. In England a Curate now means one who is
licensed to assist the incumbent of a parish. His correct
Cyrenaics

A school of Greek philosophers founded by Aristippus the Elder of Cyrene (365 B.C.). The philosophy seems to have been systematized by Aristippus the Younger, the grandson of Aristippus the Elder, since the latter left no writings. It has also been called Hedonism. Its chief points were: (1) that all human sensations are either pleasurable or painful, and that pleasure and pain are the only criteria of good and evil; (2) that pleasure consists in a gentle, and pain in a violent motion of the soul; (3) that happiness is simply the result of a continuous series of pleasurable sensations; (4) that actions are in themselves morally indifferent, and that men are concerned only with their results” (Chambers’s Encycl.). See Chambers; C. J. Deter.
D. God D is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. In his hieroglyph, amongst other things a starry sky is represented by dots; and, like the Water-goddess I, he is depicted as wearing the serpent head-dress. This suggests that he was a moon-deity.

DABAIBA. The goddess Dabaiba was one of the deities worshipped by the ancient Americans. She was feared and propitiated, before the time of the Aztecs, as one who had power to control the thunder and lightning. To win her favour human victims were sacrificed. After being killed, they were burned “that the savoury odours of roasting flesh might be grateful in the nostrils of the goddess” (Bancroft). She was, it was said, the mother of the Creator. Her son, the Creator, mediated between the people and his mother. When rain was wanted, it was to him that the prayers were made. Bancroft mentions that “when the needs of the people were very urgent, the chiefs and priests remained in the temple, fasting and praying with uplifted hands; the people meanwhile observed a four-days’ fast, lacerating their bodies and washing their faces, which were at other times covered with paint. So strict was this fast, that no meat or drink was to be touched until the fourth day, and then only a soup made from maize-flour.” See H. H. Bancroft; J. M. Robertson, P.C.

DÁDCU PANTHIS. A modern Hindu sect. The founder, who flourished about A.D. 1000, was Dádú, a disciple of Rámánanda; but the religious works of the sect are based on the precepts of the great reformer Kabir (see KABIR PANTHIS). Monier-Williams describes them as being, like the Sikhs (see SIKHISM), Vaishnava Theists. Some of their principles and precepts, as given by H. H. Wilson and E. W. Hopkins, are as follows: “He is my God who maketh all things perfect. O foolish one, God is not far from you. He is near you. God’s power is always with you. . . . All things are sweet to them that love God. I am satisfied with this; that happiness is in proportion to devotion . . . Sit ye with humility at the feet of God, and rid yourselves of the sickness of your bodies. From the wickedness of the body there is much to fear, because all sins enter into it. Therefore let your dwelling be with the fearless, and direct yourselves toward the light of God. For there neither sword nor poison have power to destroy, and sin cannot be committed. See Monier-Williams; E. W. Hopkins; and R. V. Russell.

DAGABAS. Dágaba is the Pali name for the casket in which the Buddhists placed the relics of their great saints. In course of time the word came to denote not only the casket but also the monument (Stupa) in which the casket was placed (Pagoda). See STUPAS and PAGODAS.

DAGAN. A Babylonian deity. Dagan appears as one of the gods before the time of Hammurapi. Afterward we find the name used as the equivalent of Bel (g.v.). Ann and Dagan are sometimes mentioned instead of Ann and Bel. Eventually, however, Dagan disappeared altogether. It has been suggested that Dagan is the same as the Philistine god Dagon. He seems to have been regarded as the god of earth. See Morris Jastrow, Rel.

DAGDA. One of the gods worshipped by the ancient Celts in Ireland. It is thought that his name meant the “good god.” He “played the seasons into being with his mystic harp” (Squire). He resembled the god Māth. One of his sons was Angus. See Squire, Mythology, 1886.

DAIKOKU. Daikoku figures in the religion of Japan known as Shinrō (g.v.) as the chief of the household gods. His image is to be found in every home. He is the leader and guide of all men, to whom offerings and incense are given continually. Those who have to earn their own living seek to propitiate him perpetually. “He is short and stout, wears a cap like the cap of Liberty, is seated on rice-bags, holds a mallet in his right hand, and with his left clutches the mouth of a sack which he carries over his shoulder” (I. Bishop). See “Shinrō” in K.S.W.

DAIRY-TEMPLES. The Todas, a tribe which inhabits the Nilgiri plateau in India, have an elaborate dairy ritual. In connection with this they have what have been described as dairy-temples. “In addition to the dairy huts in which form resemble the dwelling-huts, the Todas keep up as dairy-temples certain curious conical edifices, of which there are said to be four on the Nilgiri plateau, viz., at the Muttanīd mad, near Kotagiri, near Sholghi, and at Mutrimand. . . . The edifice at the Muttanīd mad (or Nōds), at the top of the Sigirā ghat, is known to members of the Ootacamund-Hunt as the Toda cathedral. It has a circular stone base and a tall conical thatched roof crowned with a large flat stone, and is surrounded by a circular stone wall. To penetrate within the sacred edifice was forbidden; but we were informed that it contained milking vessels, dairy apparatus, and a swain in the guise of a copper bell (manī). The dairyman is known as the varzhāl or wursol. In front of the cattle-pen of the neighbouring mad, I noticed a grass-covered mound, which, I was told, is sacred. The mound contains nothing buried within it, but the bodies of the dead are placed near it, and earth from the mound is placed on the corpse before it is removed to the burning-ground” (E. Thurston).

DALEITES. A religious sect, the followers of David Dale (1739-1806). David Dale was a weaver by profession. In conjunction with Richard Arkwright (1732-1792) about 1784 he erected cotton-mills at New Lanark, and became wealthy. He also became noted for his philanthropy. At first his religious views seem largely to have been in harmony with those of John Glais (1635-1773), who founded a sect of independent presbyterians at Dundee (see GLASSITES). But he came to differ from Glais to some extent, and therefore founded a congregation of his own in Glasgow and acted as its minister. The Daleites differed from the Glassites mainly in matters of discipline. “The Daleites did not keep aloof from other Christian bodies with the ex-
clusiveness (so distinctive of petty sects) with which the Glassites regarded them, and they entertained somewhat different views respecting the office of elders, particularly holding that the apostolic description of an office-bearer, as being "the husband of one wife," forbade only the having more than one wife at the same time, while the Glassites generally held that an elder was disqualified for office by re-marriage after a first wife's death" (J. H. Blunt). Dale's daughter married Robert Owen (1771-1858).

DAMIANITES. The followers or school of Damians or Damian, the Monophysite patriarch of Alexandria (570 A.D.). Damianus was accused of being a tetraheist, that is to say a worshipper of four Gods. Damianus maintained that the Father is one, the Son another, and the Holy Ghost another, but that no one of them is God as such; they only possess the subsisting divine nature in common, and each is God, in so far as he inseparably participates in it." (Hagenbach). God Himself is the autotheos. See Hagenbach; J. H. Blunt.

DAMKINA. A Babylonian deity. The goddess Damkina appears sometimes as the consort of Ea (q.v.). The name means "lady of the earth." Ea and Damkina are appealed to by king Agnikakrimi and asked to grant him long life. Sargon calls her "Belit Ilami," the mistress of the gods. See Morris Jastrow, Rel.

DAMODAR. One of the names of the Hindu god Karnika.

DAMONA. One of the deities worshipped by the ancient Celts. Damona was the goddess of cattle. The name seems to be connected with a word either for "ox" (Irish) or "sheep" (Welsh); and Anwyll suggests that it is perhaps that of an ancient totem sheep or cow, just as the goddess Epona (q.v.) was originally perhaps a mare. A Celtic goddess is sometimes associated with a Celtic god. Whether they are to be regarded as mother and son, or as brother and sister, or as husband and wife is uncertain. The god who is paired with Damona is Borvo (q.v.). See Anwyll: Reinach, O.

DANCERS. The sect known as the Dancers made its first appearance, on the Lower Rhine, in 1374. The dancing was in honour of St. John, whose name the dancers introduced into their exclamation. They were "a crowd of men and women dancing hand in hand, either in pairs or in a circle, on the streets, in the churches, and private houses, wherever they might be, without shame, without rest, hour after hour, until they dropped from sheer exhaustion" (Schaff-Herzog). The movement spread throughout the Low Country and into France. "Children left their parents, and joined the wandering, crazy throng; wives forgot their houses, maidens their duties; all classes sent recruits." See Schaff-Herzog.

DANCING. Dances, or movements allied to dancing, have been practised widely in religious rites and ceremonies from very early times. Rhythmic movements of the body, to the accompaniment of musical instruments, however simple, seem to have been regarded as the most natural means of expressing both pious joy and devout sorrow. It seems also to have been felt that such movements served to put the worshippers in tune with the Infinite (to use a modern phrase). In a less refined form, as among dancing Deirish, they have as a matter of fact been employed for the purpose of producing a frantic religious fervour, a divine ecstasy (see ECSTASY). According to a modern view of the matter, "the slow, measured, reverential movements characterising all religious rites of nearly every creed and race, have for their spiritual purpose the cultivation of repose and the economisation of the Infinite Force coming through man, so that it shall work the best results for him" (Prentice Mulford, The Gift of Understanding). In early Egypt and Babylonia religion seems to have provided the principal occasions for dancing. Thus dancing was first developed as an art in the processions of Apls, the black bull. The dancing of the Arabs is proverbial. Tristram (Eastern Customs) saw Mohammedan's "leaping, bounding, swaying their arms and whirling round in time to the din of drums, trumpets and cymbals which followed them." As they danced, "the men chanted or rather yelled, verses of the Koran." The Circumcision Feast (musaayyin) was an occasion for manifesting joy by means of dancing. Dances have been a prominent feature in the worship of Krishna and Siva in India. This kind of homage has been specially paid to Siva in his character of lord of dancing. "Further, it is well known that in ancient times women were dedicated to the service of the temples, like the vestal virgins of Europe. They were held to be married to the god and had no other duty but to dance before his shrine. Hence they were called the god's slaves (devadasis), and were generally patterns of piety and propriety" (Monier Williams, Religious Thought and Life in India). Among the Hebrews, dancing seems to have been practised in the earliest times. It was never entirely abolished. They danced in the vineyards on the Day of Atonement. The Pentecostal dances the mele or performed a torch-dance form: "They danced with torches, throwing them into the air and catching them again, often performing prologues with a dexterity acquired by long practice" (Delitzsch, Iris). In the Old Testament itself we are told that on one occasion "David danced before the Lord with all his might" (II. Samuel vi. 14); and a psalmist exclaims, "Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp" (Psalm CXLIX. 3). The Greeks devoted themselves to the art with peculiar zeal. "A whole world of dreams peopled the poetical Greece of long ago. In the bush of forests, before sacred altars, in sunshine, under starlight, hands of maidens crowned with oak-leaves, garnished with flowers, passed dancing in honour of Pan, of Apollo, of Diana, of the Age of Innocence, and of chaste wedlock" (G. Vauquier, A History of Dancing). The Romans followed the example of the Greeks. But in the Christian ages dancing was practised solely in connection with religious rites and festivals. "Nemo sine saltus sobrius, nisi forte insaniit" (Cicero, Pro Muc. vi. 13). In China, in ancient times, as in other countries, dances were performed during a funeral. It was commanded that the Officers of the Shields at Great Funerals arrange the implements used at the execution of dances, and at the interment take them up, to store them away in the grave." (Chu-Ke, quoted by J. J. M. de Groot). The prevalence of dancing among primitive folk or savages is well known (so in Polynesia; see Gill, From Darkness to Light in Polynesia). See, in addition to the works already mentioned, R. Voss, Der Tanz und seine Geschichte, 1869; Lilly Grove, Dancing, 1895: Encycl. Bibl.

DAND DEV. An Indian deity, the protector of men against the attacks of wild beasts, worshipped by the Gaddas, a primitive tribe belonging to the Vizagapatam District.

DANIEL, BOOK OF. Daniel is usually spoken of as a prophet, and it might have been expected that the Book of Daniel would be found in the second division of the Hebrew Canon of the Old Testament (q.v.); but as a matter of fact the book is included among the Ketubah (or Hagiographa). The book is really of a peculiar character, compared with the other books of
the Old Testament. It is an example within the Canon of a class of literature which became very popular in later Judaism, Apocalyptic Literature (q.v.). The second part of the book records the visions of Daniel, which are supposed to have been seen in the time of Nebuchadnezzar (605-562 B.C.); the first part consists of ordinary narrative. Chapter i. tells how Daniel and his three friends were taken to Babylon in the reign of Jehoiakim, king of Judah, and were trained by command of Nebuchadnezzar in the language and learning of the Chaldeans. In chapter ii. we learn how by a kind of supernatural wisdom Daniel interpreted a dream which troubled Nebuchadnezzar and baffled his magicians. Chapter iii. describes how the three friends of Daniel, Hananiah, Mishael, and Azariah were cast into a burning fiery furnace for refusing to worship the golden image set up by Nebuchadnezzar, and how they were unharmed. In chapter iv. Daniel again appears as the unsuccessful interpreter of a dream which could not be interpreted by the Chaldeans. Chapter iv. describes an episode which has become proverbial. While Nebuchadnezzar was feasting, some mysterious handwriting appeared on the wall of the banquet-hall, which Daniel alone was able to explain. In the book the Daniel fell a victim to a plot devised by the nobles of King Darius, and how Daniel was cast into a den of lions, but was unharmed. Chapter vii. gives Daniel's account of his vision of the "four beasts," which are explained to mean four kingdoms. Chapter viii. gives the "horn" vision, in which, it is thought, the "little horn" represents Antiochus Epiphanes. Chapter ix. gives first a prayer of Daniel, and then the angel Gabriel's explanation of the seventy years of desolation predicted by Jeremiah, which is that they denote seventy "weeks of years." The book closes with a revelation concerning the future made to Daniel by an angel. Part of the Book of Daniel, as we have it, is in Aramaic (chapters ii. 4 - vii. 28). This has suggested to some scholars that originally the whole book was in Aramaic. J. D. Prince, on the other hand, thinks that originally the whole book was written in Hebrew and translated into Aramaic. Then part of the Hebrew original was lost, and the gap was filled from the Aramaic translation. In any case, the style of the Book of Daniel is late, and there are other indications, internal and external, of lateness of date. The book must have been composed some centuries after the time of Nebuchadnezzar (605-562 B.C.). It is practically certain that it was composed between the years 165 and 165 B.C., to encourage the faithful who were suffering in the persecution inaugurated by Antiochus Epiphanes (q.v.). A. Kamphansen points out (Encyc. Bibl.) that the name Daniel is rare in the Old Testament. It is curious that in Ezra's time there was a priest named Daniel who had as his contemporaries a Mishael, an Azariah, and a Hananiah. This is a "coincidence of rare names which led Bled to conjecture that our author had thrown back the contemporaries of Ezra by more than a century in order that he might represent them as living in the time of the "exile" at a heathen court, and showing an example to his countrymen under the oppression of the heathen." See Encyc. Bibl.; S. R. Driver; C. Cornill; G. H. Box; O. C. Whitehouse; and the Commentaries by J. D. Prince (1899) and S. R. Driver (1900).

DANU. Danu or Donn was the name of an ancient Celtic deity. The name is the Gaelic equivalent of the British Dan (q.v.).

DARBY, Francis. Followers of John Nelson Darby (1800-1882). In 1827 Darby became a Plymouth Brother. In 1847 he became the leader of a party within the community of the Plymouth Brethren. The Darbyites have also been called Separatists. See the D.N.B.

DAR'UL HARB. A name given by the Muhammadans to any country which belongs to infidels, and has not been subdued, or to a "country in which peace has not yet been proclaimed between Muslims and unbelievers." The expression means "The Land of Warfare." It is distinguished from "The Land of Islam" or Darul Islam (q.v.). See F. A. Klein.

DAR'UL ISLAM. A name given by the Muhammadans to one of the great divisions of the world. The expression means "The Land of Islam." It denotes any country which has been subdued by Islam, and in which the laws of Islam prevails. The opposite expression is "The Land of Warfare," or Darul Harb (q.v.). F. A. Klein explains that in certain circumstances the land of Islam becomes again a Land of Warfare. "(1) When the country is governed according to the laws of unbelievers instead of the laws of Islam; (2) when the country in question becomes joined to a Land of Warfare and no other Muslim country lies between them; (3) when no more protection remains for either Muslim or Zimmi, though they had, at first, enjoyed protection under Islam." On the other hand, "the Land of Warfare becomes a Land of Islam when the laws of Islam are promulgated in it and it is governed in accordance with the same, so that the Friday prayers and Muslim festivals are observed." See F. A. Klein.

DASARIS. A small caste of priests and mendicants in India. In the Central Provinces they are identified with the Sâtanis, but elsewhere they are regarded as distinct. "The Dâsarâ an hykeur about, singing hymns to a monotonous accompaniment upon a leather instrument called tappai (perhaps a tabor). They are engaged by some Sadra castes to sing their chants in front of the corpse at funerals. Others exhibit what is called the Pandu servai, that is, they become possessed by the deity and beat themselves over the body with a flaming torch." (R. W. Ruschen).

DASODA. A Hindu goddess, the foster-mother of Krishna.

DATTATREYA. A Hindu deity, one of the two gods (the other being Krishna) worshipped by the Mânhhoas, a caste in India, originally a religious sect or order.

DAVIDISTS. The followers of David of Dinant in the thirteenth century. David of Dinant, of whom little is known, has been regarded as a disciple of Amalrich (see AMALRICIANS). Erdmann, however, thinks it more likely that David received his inspiration and his pantheism from Moorish commentators of Aristotle. David's doctrines were condemned, with those of Amalrich, at the Synod of Paris in 1299. He is said to have taught that "the materia prima, or the substratum of all corporeal things, the nos or the principle of all individual souls, and God or the source of the heavenly Essentials, were one and the same, because they are indistinguishable in being." See B. Puenjer: J. E. Erdmann; J. H. Blunt.

DAVIDISTS. One of the names of the followers of David Joris (or Jorissooon, i.e. Georgeson: c. 1501-1556). They were called also Jorists (q.v.).

DAWAL MALIK. A Muhammadan saint worshipped by the Dhanoga Kunis. The Kunis are the great agricultural caste of the Maratha country in India. In Wardha and Berar their customs have been influenced by Islam.

DAZBROGU. Dzazbogu was one of the gods worshipped by the ancient Slavs. He was a solar deity.

DEA DOMNANN. An ancient Irish goddess worshipped by the Celts or by the pre-Celtic population.
DEA GARMANGABIS. Dea Garmangabis, as appears from an inscription, was the name of a goddess worshipped by some of the Ancient Teutons. The name is found in an inscription.

DEA HARIAISA. It would seem from an inscription that Dea Hariaisa was the name of a goddess worshipped by some of the Ancient Teutons. The name appears in an inscription.

DEA HARIMELLA. Dea Harimella seems to have been a goddess worshipped by some of the Ancient Teutons. The name is found in an inscription.

DEA VAGDAVERCUSITIS. Dea Vagdavercusitis was the name of a goddess worshipped by some of the Ancient Teutons. The name appears in an inscription.

DEA VERCANA. The name appears in an inscription. The goddess, Dea Vercana, was worshipped, it would seem, by some of the Ancient Teutons.

DEICALOGUE. Literally "the ten words," a Greek expression for the earliest collection of Hebrew laws. In Hebrew also they are called "the ten words." In English they are commonly known as the Ten Commandments. Two versions (Exodus xx. 1-17; Deuteronomy v. 6-21) or other (Exodus xxi. v. 14-19) are scattered through the Old Testament, which differ from one another in certain details. It seems clear that the fact of these differences, if the argument from style were not sufficient to show it, points to the Decalogue having originally existed in a still shorter form. It argues also the freedom with which the compilers, the Elohist and the Deuteronomist, the one in the eighth or ninth, the other in the seventh century B.C., considered themselves at liberty to vary the form in which the fundamental Moral Code was transmitted. Both writers have introduced some touches of individual style and colouring into the explanatory clauses of the longer commandments, e.g. fourth and fifth. They have not thereby impaired the substantial accuracy of their record; but, by leaving impressed upon the Decalogue itself the literary stamp of the age to which they respectively belonged, they showed it conclusively as it was possible for them to show, that, in their days, the most sacred laws of Israel were not yet fenced about with any scrupulous regard for the letter apart from the spirit." (H. E. Ryle). W. E. Addis restores the decalogue of Exodus xx. as follows: 1. Thou shalt have no other gods beside me; 2. Thou shalt not make unto thee any (graven) image; 3. Thou shalt not take the name of Jehovah thy God for a vain end; 4. Remember the sabbath day to hallow it; 5. Honour thy father and thy mother; 6. Thou shalt not commit adultery; 7. Thou shalt not steal; 9. Thou shalt not bear false witness against thy neighbour; 10. Thou shalt not covet thy neighbour's house. This decalogue belongs to the middle of the eighth century B.C. But it is claimed now that an older decalogue is found imbedded in Exodus xxxiv. 10-26. J. Wellhausen has reconstructed this decalogue as follows: 1. Thou shalt worship one God; 2. Thou shalt not make any bread in the new gods; 3. The feast of unleavened bread shalt thou keep; 4. Every firstling is mine; 5. Thou shalt observe the feast of weeks; 6. And the feast of ingathering at the year's end; 7. Thou shalt not offer the blood of my sacrifice with leaven; 8. The fat of my feast shall not be left over till the morning; 9. The best of the firstfruits of thy land shalt thou bring to the house of Jehovah thy God; 10. Thou shalt not seethe a kid in its mother's milk. See H. E. Ryle; C. A. Briggs, Hex., 1897; Encey. Bibl.

DECLARATION OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES. A Confession of Faith which appeared in 1833 A.D. and sets forth the "Faith, Church Order, and Discipline of the Congregational or Independent Dissenters." The Declaration has maintained its place as the official manifesto of the Union. "It is preceded by seven preliminary notes which disclaim for it technical or critical precision, deny the utility of creeds as bonds of union, admit the existence of differences of opinion within the Union, but claim a greater harmony than among Churches requiring subscription" (W. A. Curtis). See William A. Curtis.

DECLARATION OF THORN. A Confession of Faith (1645 A.D.) recognised in Brandenburg and in Poland. It was the Statement of Reformed Doctrine submitted to a Conference of Lutheran, Reformed, and Roman Catholic representatives, alleged revelation. The King of Poland, Vladislaw IV., himself a Roman Catholic, in hope to allay his subjects' religious dissensions." (W. A. Curtis).

DEFIXIONES. Leaden tablets used by the ancient Greeks. The tablets were inscribed with the names of persons on whom an injury was invoked. They were "defixed" or bound with a nail. The custom spread to Italy; and similar tablets have been found in England (London, Rochester, etc., see Vercana). See F. B. P. in the Trans. of the Third Internat. Congress for the Hist. of Religions, 1908, vol. ii., pp. 131-139.

DEISM. A term which has been used in various senses. "The term is now commonly applied to that view of the relation of God to the world which, in opposition to Atheism, affirms the existence of God, and in opposition to Pantheism, affirms the personal, independent, extra-mundane existence of God, but which at the same time, in opposition to Theism strictly so called, denies the continuous, ever-present action of God upon the world and His activity in it" (B. Plönjer). Plönjer observes that the roots of Deism, which was prepared for in politics by the doctrines of the Levellers and in philosophy by Francis Bacon, lie in the sober, practical, common-sense character of the English people, and its beginnings took their rise in the characteristic movement of the English Reformation." J. B. Bury (Hist. of Freedom of Thought) speaks of the English deists as doing memorable work by their polemic against the authority of revealed religion. "The controversy between the deists and their orthodox opponents turned on the question whether the Deity of natural religion—the God whose existence, as was thought, could be proved by reason—can be identified with the author of the Christian revelation. To the deists this seemed impossible. The precedent of the alleged seeming consistent with the character of the God to whom reason pointed. The defenders of revelation, at least all the most competent, agreed with the deists in making reason supreme, and through this reliance on reason some of them fell into heresies. Clarke, for instance, one of the ablest, was very unsound on the dogma of the Trinity. It is also to be noticed that with both sections the interest of morality was the principal motive. The orthodox held that the reward or retribution of future life and punishment is necessary for morality; the deists, that morality depends on reason alone, and that revelation contains a great deal that is repugnant to moral ideals."

DELUCE-STORY, BABYLONIAN. In the Babylonian Gilgamesh Epic (q.v.) Gilgamesh goes in search of Par-(or Ut-)imaplishitum to find out from him the secret of his immortality. Parnapishtim tells him that no man can escape death. Thereupon Gilgamesh asks how it is that he (Parnapishtim) has lived. In reply Parnapishtim tells him the story of a flood from which, as by a miracle, he was delivered. The city Shurippak had become corrupt. The gods determined to bring a deluge upon it. Their resolution was proclaimed by Anu (q.v.), Bel (q.v.), Ninib (q.v.), En-mi-lú, and Ea (q.v.). Parnapishtim is advised to build a ship and to
lead it with living things of every kind. Ea tells him to explain to the people that he is going to the "deep" to dwell with Ea, because Bel, the god of earth, has cast him out. As for them, a deluge is coming upon them. Parnapishtim builds a ship with six stories, and smeared it without and within with bitumen. He then loads it with all that he has, with his family, silver, gold, cattle, etc. When the deluge is about to come, he enters and shuts the door. Then Ramman (q.v.) thunders, Dibbarra (q.v.), the god of war, lets loose his forces, Ninib works himself up into fury, the Anunnaki (q.v.) make their torches flash. The gods themselves tremble at the success of their activities. Ishtar (q.v.) groans like a woman in travail, and reptiles of the evil that has been wrought. The gods weep with her. Not until the seventh day does the storm begin to cease. Parnapishtim looks forth and weeps at the havoc that has been created, the disappearance of mankind. After a time the bout rests on Mount Nisir. Then Parnapishtim sends forth, first a dove, which returns, then a swallow, which returns, and finally a raven, which does not return. Parnapishtim now leaves the ship and offers a sacrifice to the gods. Bel is not allowed to share in it, because he caused the deluge. He, for his part, is angry that anyone should have escaped. He is told by Ninib that this is due to Ea. Ea reproves Bel, and admits that he saved Parnapishtim (or Adra-Khasis) by telling him in his dream the decision of the gods. Length Bel is reconciled. He goes on board the ship and blesses Parnapishtim and his wife. He declares that whereas before they were human, now they shall be gods. Parnapishtim's dwelling shall be "at the confluence of the streams." See Morris Jastrow, *Rel.;* S. Reinach, O.

**DEMAI**. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are included in the Meshal (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Meshal are divided into six groups or orders (sedarim). Demai is the third tractate of the first group, which is called Zerah'Im ("Seeds").

**DEMIURGE.** A term used in Gnosticism (q.v.). The Demiurge is the creator of the visible universe. For this purpose he is supported by a principle of personified substance by Hachamoth (q.v.). See VALENTINAINS.

**DERCETO.** A Syrian fish-goddess. According to Lucian, she was worshipped at Hierapolis. She is to be identified no doubt with Atargatis, in whom, according to Garstang (*The Syrian Goddess, 1913*), we have the embodiment of "that local aspect of the great Nature-goddess that typified the productive powers of waters (in generating fishes, etc.)."

**DERVISHES, WHIRLING.** The Mowlawiyeh, one of the Dervish orders, have been called the whirling dervishes on account of a sacred dance which they practice. In Constantinople it is practised throughout the year, but in some places only during certain months. The dancing is said to represent the revolving of the spheres as well as the revolving movement of the soul caused by the vibration of its love to God. The participants wear voluminous bell-shaped skirts. After prayers led by the sheikh they file in stately procession before their master, reverently saluting him with a low bow, each in turn. This function is repeated several times. Then follows the circling. When the dancer glides on to the floor his head is inclined and his arms are stretched out; the fingers of one hand are raised, those of the other are held drooping, symbolical of his being the medium of grace, received from heaven to be dispensed on earth. During the whirling the eyes are shut. As the pace increases the skirts spread out around the dancer like a wheel or disk. When exhausted he takes a rest, but, again resuming, glides into the circle for another round. On the floor there may be several dancing together or not more than one at a time. The dance may last with brief pause for prayer, for two hours, at the close of which the sheikh himself takes part." (F. J. Bliss). See T. P. Hughes; F. J. Bliss.

**DERVONNAE.** Dervonnae, the oak-spirits, was the name given to some goddesses who were worshipped as a group by the ancient Celts. Another group was called Proximae (q.v.).

**DESWALL.** A Hindu deity, god of the village, worshipped by the Mundas (also called Kols or Hos), a large tribe in Chota Nagpur, India.

**DETERMINISM.** The doctrine of Determinism is opposed to that of the Freedom of the Will. There is a dogmatic determinism, which, in order to glorify the majesty of God, excludes all other causality from human action but God himself (Luther, *De servo arbitrio*); and there is a philosophical determinism, which explains all human actions as results of surrounding circumstances (Leibnitz). There is a fatalistic determinism, which places God himself in the grip of an iron necessity (the ancient idea of Nemesis, Isham); and there is a pantheistic determinism, which makes even the faintest gleam of human freedom vanish into the darkness of a natural process (the Hindoos, Stoics, Spinoza).—Schaff-Herzog. It has been maintained that Determinism is not the only alternative. Other alternatives are Indeterminism (q.v.) and Self-determination (q.v.). See Schaff-Herzog: Arthur Butler; William James, *The Will to Believe*, 1908.

**DEUTEROCANONICAL BOOKS.** The Roman Catholic Church accepts (in accordance with the decrees of the Tridentine and Vatican Councils) certain books which are commonly regarded as apocryphal by other Christian Churches. Amongst these books are: Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, I. and II. Maccabees, I. and II. Esdras, The Old Testament Apocrypha (q.v.) are regarded, together with the other books of the Old Testament, as authoritative for dogmatic and ethical teaching. The Church of England, on the other hand, reads them "for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine" (Article vi.). For convenience, however, since the sixteenth century Roman Catholics have used the expression "deuterocanonical of certain books (mentioned above) which are not included in the Jewish Canon (see CANON), and were admitted after the other apocryphal books into the Canon (as understood by Roman Catholics) of the Christian Church. The term "proto-canonical" has been used of the books admitted earlier, but the use of the term is considered to be misleading and mistaken. See W. Sunday, I.

**DEUTERO-ISAIAH.** In the Book of Isaiah, chapters xli.-lxv differ so considerably in language and style from chapters i.-xxxix. and lv.-lxxvi., that they have been regarded by critics to be of different date and authorship. The historic background is also different. Chapters xli.-lxv. have therefore been designated Deutero-Isaiah to distinguish them from Isaiah (i.-xxxix.) and Third Isaiah (trv.-lxxvi.). See ISAIAH, BOOK OF.

**DEUTERONOMY, BOOK OF.** The Book of Deuteronomy, the fifth book in the division of the Hebrew Canon of the Old Testament (q.v.), derives its name from the Septuagint, in which the words in
chapter xxvii. vs. 18, misheh hat-torah haz-zôth, “the copy of this law,” are translated to deuteronomion touto. Early Christian writers understood the term to mean either supplementary legislation or recapitulation of the law. G. F. Moore points out that to modern critics also it is the Second Legislation in the sense that it is an expansion and revision of older collections of laws such as the codes preserved in Exodus xxii.-xxiii., xxiv. In the Hebrew Bible the book bears the title elîch had-debûrîm (the opening words) or debûrîm. The book discovered in the seventh year of king Josiah (622-605 B.C.) was not the whole Pentateuch, as used to be thought, but an early edition of the Book of Deuteronomy, which did not comprise the whole of the present book (see BOOK OF THE LAW). Deuteronomy, as we have it, “contains the last injunctions and admonitions of Moses, delivered to Israel in the land of Moab, as they were about to cross the Jordan to the conquest of Canaan; and with the exception of chapters xxvi., xxvii., xxxi., xxxiv., and a few verses elsewhere, is all in the form of address. It is not, however, one continuous discourse, but consists of at least three distinct speeches (1.-iv. 40; v.-xxvi.; xxviii.-xxx.; xxix.-xxx.), together with two poems recited by Moses in the hearing of the people (xxxi.-f.). The narrative chapters record doings and sayings of Moses in the last days of his life, and are more or less closely connected with the speeches.” (G. F. Moore. Only in a few sections do we detect the sources (JE and P) which have been so largely used in the other books of the Hexateuch. Deuteronomy has a thought, diction, and style of its own, which powerfully influenced a whole school of subsequent writers. This influence is manifest in the Books of Joshua, Judges, Kings, etc. The many resemblances between Deuteronomy and the Book of Jeremiah suggest either that the two books were produced at about the same time, or that Jeremiah was familiar with the ancient Deuteronomy, or even that he was the author of Deuteronomy. According to Moore, evidence of every kind “concerns to prove that the primitive Deuteronomy was a product of the seventh century.” It seems to have been written at Jerusalem, both priests and prophets co-operating in its production. Moore thinks the book “will ever stand as one of the noblest monuments of the religion of Israel, and as one of the most imposing and worthy attempts to reconcile the whole life of a people by its highest religious principles.” To P (the Priestly Writer) have been assigned i. 3, xxxii. 45-52; xxxiv. 1a, 5b, 7-9; to JE earlier fragments, xxvii. 5-7a, xxxi. 14, 15, xxxi. 23, xxxiii. 14, 1b-5a, 6, 10. To D (the First Deuteronomist Writer) have been assigned i. 1f., i. 4-iii. 13; iii. 18-iv. 28; iv. 32-40; v. 1-xxvi. 19; xxxii. 1f.; xxviii. 1-xxix. 8; xxx. 11-20; xxxi. 1-13; xxxii. 24-27; xxxv. 45-47; to D² (Second Deuteronomic Writer) iii. 1-14; iv. 29-31; iv. 41-49; xxvii. 1-4; xxxv. 7b-8; xxviii. 11-26; xxx. 9-28; xxx. 1-10; xxxi. 16-22; xxxi. 28-30; xxxiv. 1f. The Second Deuteronomic Writer would seem to have followed some time after the First. See Moore in Ew. ed. Bihl.; S. R. Driver, Deut., in I.C.C.; J. E. Carpenter and G. Harford-Hattersley, The Hexateuch, 1900; W. R. Harper, The Priestly Element in the O.T., 1907; C. F. Kent, Israel’s Laws, 1907; G. H. R.�s. of “Whitehead (Tatian). The Gospel to the Hebrews, for instance, might have been used and not the Gospel of John. Dr. C. R. Gregory, however, points out that as a matter of fact Tatian begins with verses from the Gospel of John. The Harmony gave the gospel in a very convenient form, and was translated into Syriac and other languages. It was widely used. Theodoret (539-557 A.D.), as quoted by Gregory, refers to it thus: “When one opens the Gospel called Diatessaron, not only cutting away the genealogies, but also the other things so far as they show that the Lord was born from the seed of David after the flesh. And not only the people of his society used this, but also those who follow the apostolical dogmas, not having known the evil tendency of the composition, but using it in simplicity as a short book. And I found more than two hundred such books held in honour in the

DHAMIS. A Hindu sect, founded by one Prannath, who flourished towards the end of the seventeenth century. The founder’s followers are known also as Prannathais and as Sâthi Bhai, brothers in religion, or Bhai, brothers. The name Dhâm is derived from dhâm, a monastery. The home of the sect was in the Kumaon State of Bundelkhand. The great object of the founder was to amalgamate the two religions of Islam and Hinduism. He supplied his followers with a book of faith called the Kûzam Sarup. In this were collected the Koran and the Vedas. The book is supposed to be the only material object of worship. It is placed in all temples, and round it “a lighted lamp is waved in the morning and evening” (Russell and Hira Lal). In practice, it is said, they worship the god Krishna. The Dhâmis are strict vegetarians. Their priests are also celibates. The sect has adherents in Nepal, where they are known as Pranâmi or Prannâmi. See R. V. Russell, vol. i., 1888.

DIHAMAPADA. A Buddhist sacred book, a kind of hymn-book, included in the collection appended to the second division of the Canon. See CANON, BUDDHIST.

DIHAMMASAMAGANI. A Buddhist sacred book in the third division of the Canon. See CANON, BUDDHIST.

DHARMS. A Hindu deity, the supreme god of the Orans, an important Dravidian tribe in India, the members of which work as farm servants and labourers. The Orans sacrifice to him a white cock. “They think that god is too good to punish them, and that they are not answerable to him in any way for their conduct: they believe that everybody will be treated in the same way in the other world. There is no hell for them or place of punishment, but everybody will go to merkha or heaven” (Father P. Dehon, quoted by R. V. Russell).

DHARNI. An Indian deity, worshipped as the goddess of good health by the Gadbas, a primitive tribe belonging to the Visagapatam District of Madras.

DHARTI MATA. An Indian deity, Mother Earth. The Baigas regard her as the wife of Bhakhi Deo, and propitiate her for the sake of the crops.

DIHATUKATHA. A Buddhist sacred book in the third division of the Canon. See CANON, BUDDHIST.

DIJAKET. An ancient Irish deity. Dianket or Dianechet was the god of medicine. Legend relates that he was jealous of his own son and killed him. When one of his sisters came to the secret of teaching up those hundred and sixty-five healing herbs, Dianket spitefully mixed them all up in utter confusion. He seems to have been equivalent to one of the gods who was worshipped by the natives of Gaul as Apollo.

DIATESSARON OF TATIAN. Literally “Through Four,” the Greek name of a Harmony of the Gospels made by Tatian (second century). The name indicates that four Gospels were used. The question has arisen: Were they our four canonical Gospels? The Gospel to the Hebrews, for instance, might have been used and not the Gospel of John. Dr. C. R. Gregory, however, points out that as a matter of fact Tatian begins with verses from the Gospel of John. The Harmony gave the gospel in a very convenient form, and was translated into Syriac and other languages. It was widely used. Theodoret (539-557 A.D.), as quoted by Gregory, refers to it thus: “When one opens the Gospel called Diatessaron, not only cutting away the genealogies, but also the other things as far as they show that the Lord was born from the seed of David after the flesh. And not only the people of his society used this, but also those who follow the apostolical dogmas, not having known the evil tendency of the composition, but using it in simplicity as a short book. And I found more than two hundred such books held in honour in the
Dibbarra Epic. Dibbarra or more correctly Girra is a Babylonian deity. He was a god of war and destruction, a solar deity who in course of time came to be identified with Nergal (g.v.). In the Epic of Dibbarra he figures as the warrior, the god of war. He is attended by the god Ishum (g.v.), who describes his deeds. Dibbarra sends a “governor” to attack Babylon. He is to kill young and old alike. Through the power of Dibbarra great slaughter is executed in the city. The blood of the inhabitants, the “servitors of Anu and Dagan,” flows like water. On another occasion Dibbarra afflicts Uruk. The just and the unjust suffer alike. Then Ishum proposes a war against the gods, and of men against men, a kind of Armageddon (g.v.). Dibbarra consents. Country shall fight against country, house against house, man against man, brother against brother. Afterwards the Akkadian shall come and conquer all. By the Akkadian Hammurapi seems to be meant. After Dibbarra has wrought great havoc, Ishum seeks to appease his Master. His entreaties are successful, and Dibbarra promises to bless those who acknowledge his power, praise, and honour him. The Babylonians seem to have hung in their houses tablets on which Dibbarra was glorified. See Morris Jastrow, Rel., and cp. Civ.

DIDACHE. A shortened form (the first Greek word) of the title of “The Teaching of the Lord by the Twelve Apostles to the Gentiles,” an early Christian work (probably written before 100 A.D.), discovered by Bishop Philotheus Bryennios in the library of the Jerusalem Monastery of The Most Holy Sepulchre in the Phanar of Constantinople.

DIGAMBARAS. The Digambaras or “sky-clad men” are one of the two main bodies into which the Jains (g.v.) have split up. They were so called because on principle they refused to wear any clothing. They argued that where there is no sin, there can be no shame.

DIGHANIKAYA. One of the Buddhist sacred books in the second division of the Canon. See CANON.

BUDDHIST.

DIKTYNNA. A Cretan goddess.

DIMOERITAE. Dimeoeritae seems to have been another name for the followers of Apollinarius. Epiphanius says that “some (heretics) denied especially the perfect Incarnation of Christ, some asserted His Body consubstantial with His divinity, some emphatically denied that He had ever taken a soul; others not less emphatically refused to Him a mind” (Haer. lxxvii.). J. M. Fuller thinks that probably the Dimeoeritae existed as a sect only for a few years. See Wace and Piercy.

DINKA. The sun, or he who makes the days, one of the names of the Hindu god Vishnu.

DIRONA. A goddess worshipped by the continental Celts, and regarded by the Romans as the consort of Mercury.

DISCIPLES OF CHRIST. The Disciples of Christ are a religious body which was founded in the United States by Thomas Campbell. Campbell was originally a minister of the Seceder Presbyterian Church in Ireland, who went to America in 1807. There his eagerness to reunite different bodies of Presbyterians brought him into conflict with the Presbyterians. He left his own Church, and founded what he called the “Christian Association of Washington.” His son, Alexander Campbell, after being educated at the University of Glasgow, became assistant to his father. In 1812 he and his father were baptized by immersion. He had set out to follow the apostles of Christ, and they, Master said Alexander Campbell, “I and I will be baptized only into the primitive Christian faith.” In 1828 he began to publish a periodical, “The Christian Baptist,” in which he pleaded for the restoration of the primitive gospel and practice. A complete union with the Baptist Churches seemed to be in sight, but in 1827 the Baptist Churches withdrew fellowship, and the Disciples became a separate body. “The special plea of the Disciples is the restoration of original apostolic Christianity, and the union of all Christians. They insist, that as, in the beginning there was one spiritual brotherhood—one body with one Lord, one faith, and one baptism—there should be but one to-day; that all party names, creeds, and organisations should be abandoned, and the Church have no creed but the Bible, no law but the Lord’s, no name but the Master’s; and that, as the basis of that primitive union was the common teaching of Christ and the Apostles, nothing is so essential to the conversion of the world but the union and co-operation of Christians with the apostles’ teaching or testimony” (Schaff-Herzog). The Disciples have made great progress. They now have many representatives in England and Australia, and display missionary activity in China, India, Japan, Africa, the Philippines, Mexico, and the West Indies. “The creation of new educational foundations, the maintenance of an aggressive journalism, the organization of missionary and philanthropic agencies, and the encouragement of an effective evangelism in the churches have increased the numbers, intelligence, and consecration of the Disciples, until at the present time they are fifth among the great evangelical bodies of America” (Hastings’ Encyclopaedia). See Schaff-Herzog; Blunt: Hastings’ E. R. E.

DISCIPLES OF ST. JOHN. Another name for the Mandarins (g.v.).

DISCIPILARIANS. A name given to those who in the reign of Queen Elizabeth wished to alter the constitution of the Church of England and to substitute for it the Presbyterian system of Calvin. They wished to abolish all ecclesiastical officers except presbyters. Their leader was Thomas Cartwright (1555-1603), who in 1565 attacked the use of the surplice. In 1569 Cartwright was appointed Lady Margaret Professor of Divinity at Cambridge, but the next year he was deprived of his professorship. The great work of Richard Hooker

Churches among us, and gathering them all together I put them aside, and introduced instead of them the Gospels of the four evangelists.” The Diatessaron was not in favour with the orthodox, because its author became a kind of Gnostic. But, as Dr. Gregory says, “from Theodoret’s description it is perfectly clear that only our four Gospels were used in the Diatessaron. He would have pounced like a vulture on any sign of an apocryphal Gospel in it.” The Diatessaron of Tatian, which was translated from a Syriac text into Arabic, “did a long service, and will certainly not have corrupted the Christianity of any reader, much as Theodoret was exercised about its use in the Churches near him.” Ephraem the Syrian (d. 373) wrote a commentary on the work. James Aphraates, another Syrian writer, who lived about the middle of the fourth century, also commented on it. “As handed down in Arabic, it differs, both in text and in arrangement, from the text commented on by Ephraem; and both of these differ from the text commented on by Aphraates” (E. A. Abbott in Encycl. Bibl., s.v. “Gospels,” § 107). The explanation seems to be that “at a very early period the Diatessaron was revised in the interests of orthodoxy.” See C. R. Gregory.
(1554-1600). "The Laws of Ecclesiastical Policie," were directed against the Disciplinarians. See Blunt: the D.N.B.

DISHA DEVI. An Indian deity, the goddess of the sheep-pen, worshiped by the Gandars (also called Gādrīs), the occupational shepherd caste of northern India. When they enter the sheep-pen in the morning, they make obeisance to the sheep. This seems to indicate that Disha Devi is really the defied sheep.

DIS PATER. Dis Pater, that is to say Dives Pater or Father Dives, was a name given by the Romans to a god who corresponded to the Greek godPlutus. His worship was commanded by the Sybilline Books. He was the ruler of the lower world, who stuns the dead with a mallet. Since he is represented as wearing a wolfskin, Reinhach thinks that, like Oresus, he was originally a wolf. Caesar applies the name Dis Pater to a god worshiped by the Gauls as their ancestor. C. Squire suggests that this deity was Bell (q.e.v., the father of the gods, consort of Dôn, the mother of the gods. The Gallic Dis Pater is represented in frescoes as wearing a wolfskin and holding a long mallet. Another of his names Suceillus, means "the good striker." The deity was a nocturnal god. This, with the wolfskin, again implies that originally he was a wolf. See Edward Anwyl; Squire, Myth.; Reinhach, O.

DIVINE SCIENCE. Another name for Christian Science (q.e.v.). One of Mary Baker Eddy's publications is entitled Rudimental Divine Science (1891; new edition, 1910).

DIWALI FESTIVAL. An Indian religious festival, known in Bengal as the Kali Poohah. In that province many victims, particularly sheep, goats, and buffaloes, are sacrificed. Elsewhere, on this occasion the Banias, a caste of bankers, moneylenders, and dealers in grain, etc., worship Ganpati or Ganesh, their principal deity, in conjunction with Laksmi, the goddess of wealth. They open new account-books and worship them, and they pay reverence to a silver rupee or an English sovereign. See R. V. Russell and R. B. Hira Lāl.

DOCETISM. The term Docetism is derived from the Greek word δοκεῖν ("to seem, to appear"). The Docetists were so called because they maintained that Jesus' body was not real or material, but only the appearance (δοκέσις) of a body. They were opposed by Irenæus (d. 180 or 185?) and by the Epistles of John (i. John i. 1-3, ii. 22, lv. 2 ff., ii. 17, i. 3, ii. 17). Docetism was the nature of Gnosticism (q.e.v.). The Docetists regarded matter as evil. "They rejected the idea of physical birth, as in the last degree degrading and unworthy of a divine savour and teacher; the idea that he was begot by a human father, of a woman, being, of course, still more repulsive to them" (F. C. Conybeare). See Blunt: Prot. Diet.; F. C. Conybeare.

DOCTRINARI. In 1562 Maris de Nadis Cusani of Milan founded in Rome an association "Padra della Dottrina Cristiana" with the object of instructing the people in the catechism. In France Caesar de Bus, a priest and Canon of Cavaillon, founded independently a similar association, the "Doctrinaires" or "Pères de la Doctrine Chrétienne." The members of this association were sent forth to catechize everyone they met in the streets. Caesar de Bus himself went from house to house catechising. The constitution of the association was confirmed in 1567 by Pope Clement VIII. See Schaff-Herzog.

DOCTRINE AND ERUDITION FOR ANY CHRISTIAN. The title of a book of Christian doctrine, published in 1567. It came to be known as the "King's Book" (q.e.v.).

DOCUMENTARY HYPOTHESIS, THE. This expression is used of one of the theories put forth by the Higher Critics (see CRITICISM, HIGHER) to explain the composition of the Hexateuch. It was noticed that in the book of Genesis certain sections might be distinguished from others by the use of the divine name Jehovah (correctly Yahweh) instead of Elohim, and, besides, that there were often duplicate accounts of the same events. In 1753 Jean Astruc claimed that a number of documents could be recognised in Genesis. He thought that at least nine had been used by the compiler of the book, and that nine smaller documents. This is the Documentary Hypothesis as stated as a whole which has held its ground. In 1708 C. D. Ilgen discovered that two documents (instead of one) were characterised by the use of the divine name Elohim, but the discovery did not receive due attention until it was revived by H. Hufnfeld of Halle (1553). Ilgen believed Genesis to be composed of seventeen documents, all of them probably written by three writers. J. G. Eichhorn, who published an Italian edition of the Pentateuch (second edition 1857), gave more attention to the use of the divine names, systematised the new method, and called it the Higher Criticism. He also applied similar methods to Exodus, Leviticus, Numbers, and Deuteronomy, recognising in the three former the priests' code, and in the latter the law book of the people. The Documentary Hypothesis was followed for a time by the Fragmentary Hypothesis (q.e.v.). See C. A. Briggs, Hex., 1897; Archibald Duff, O.T. Crit.

DODEKAPROPHETON, A Greek designation of the twelve Minor Prophets (q.e.v.). At an early date the Minor Prophets were regarded by the Jews (cp. Philo) as forming one book, and were spoken of collectively.

DOG, THE. The sacrifice of dogs is mentioned as a heathen practice in the Book of Isaiah (xxvi. 3). According to Al-Nādim, they were sacred among the Harranians. The Harranians offered sacrificial gifts to the dog, "and in certain mysteries dogs were solemnly declared to be the brothers of the mystae" (Robertson Smith, R.S.). Jacob of Sarug mentions "the Lord with the dogs" as one of the deities of Carha. In the legend of the invention of the purple dye, the Tyrian Harebes or Melechah is accompanied by a dog. Among the Muhammadans black dogs are supposed to have a demoniac character. In a hymn to the Egyptian god Amen, the god is said that "the gates gather as dogs round his feet." To the Greek goddess Hecate dogs were sacrificed. "In this case the victim was the sacred animal of the goddess to which it was offered; Hecate is represented in mythology as accompanied by demoniac dogs, and in her worship she loved to be addressed by the name of Dog. Here, therefore, the victim is not only a sacred animal, but an animal kindred to the deity to which it is sacrificed" (Robertson Smith). The cow and ox were held in special reverence by the Nādīs, a small tribe in India. "The dog is sacred as being the animal on which Bhairava rides, and their most solemn oaths are sworn by a dog or a cow" (R. V. Russell and R. B. Hira Lāl). In Babylonia, it should be added, an important significance was ascribed to the movements and actions of dogs in divination. "A white dog entering a palace means siege of a city; a yellow dog, that the palace is abandoned; a dog of mixed colours, that the enemy will plunder the palace. Dogs barking at the gates prognosticate a pestilence, mad dogs the destruction of the city, bowing dogs the overthrow of the city" (Morris Jastrow, Cfe.).

DOLCINITIS. The followers of Dolcino, a militant leader of the Apostolicals (q.e.v., 21).

DOLICHENUS. The god Jupiter Dolichenus takes
his name from Doliche near Antib, which was northwest of Hierapolis. His worship seems to have been introduced to the Roman army by Syrian soldiers. Since he is associated with a bull and his consort with a lion, the god and goddess may be identified with the two chief deities of the Hittites.

DOLS. In the course of excavations carried on at Tell Sandahannah in Palestine, the most striking find of little human interest which date from the early Christian era. "These little 'revenge dolls' are bound in fetters of lead, iron, etc., through which the owners hoped to work magic on their enemies" (Camden M. Cobern). Robertson Smith notes that the Romans substituted puppets of rushes or wool for human offerings in the Argea and the worship of Manis (R.S.).

DOMINICA DE ROSA. Another name for Lactare Sunday (g.v.), the fourth Sunday in Lent.

DOMINICANS. An Order founded by Domingo de Guzman (1170-1221), or Dominic, of Calaruega, in Old Castile. In 1194 he was made a canon of the chapter of Osma. Here he helped Bishop Diego of Osma to introduce the rule of St. Austin. In 1204 he accompanied the Bishop to France, where they came into contact with the Albigenses. Bishop Diego was anxious to try to convert these heretics, and obtained permission from Pope Innocent III. to remove them from the Preaching Order. After his return and death, Dominic continued the work, aided by some earnest sympathisers, but without much success. At length Dominic decided that a new order was needed. He gathered a band of men round him in 1215, and then requested Pope Innocent III. to sanction the foundation of an order. The Pope did not approve of adding to the already existing orders. He declined at first to accede to Dominic's request. At length, however, he was prevailed upon to grant it on the condition that the brotherhood should adopt the rules of some order already recognised, order, and organize itself in the same form of colleges of canons." (Schaff-Herzog). The rule adopted was that of St. Austin, with the addition of statutes of the Praemonstratensians. The members were to practise perpetual silence, to fast almost without intermission, to abstain altogether from meat, except in illness, to wear woolen garments, to accept poverty, etc. Their dress consisted of a black cassock and rochet. This was afterwards changed to a white habit and scapular, with a long black capa or mantle (Cath. Dict.). In 1216 Pope Honorinus III. fully confirmed Dominic's order, giving to it the title Fratres Preedicanetor Preaching Brothers. The order soon spread to Spain and France. Visiting Rome, Dominic was appointed Magister Sacri Palatii, Master of the Sacred Palace in the Pontifical Court, and this office has been held ever since by a Dominican. But he was not yet satisfied with the progress of his work. He felt that a more complete renunciation of worldly things was needed. Consequently, at a chapter-general held in 1220 "the order renounced the possession of property in any form or shape, and declared for complete poverty, and the daily begging of the means of subsistence to the sustenance of life" (Schaff-Herzog). This renunciation had the desired effect. Greater progress was made, and at the chapter-general in 1221 as many as sixty monasteries were represented. After this the movement spread in every direction. In 1230 two chairs were held by Dominican monks in the University of Paris. The task of teaching, in particular, led to rivalry between the Dominicans and the Franciscans (g.v.), and the "Summa Theologica" of the Dominican Thomas of Aquinum became the cause of endless disputes. The system of St. Thomas was so vast as to afford scope for the labour of many commentators and expiators, and a school hence arose, consisting chiefly of Dominicans, named Thomists. Franciscan theologians, among whom the chief was Duns Scotus, raised objections to portions of the teaching of St. Thomas; the problems of Realism and Nominalism were imported into the controversy; and the contentions of Scotists and Thomists, taken up often by men of inferior mental calibre, tended at last to make men weary of the scholastic philosophy altogether" (Guth. Dict.). In 1425 the prohibition as to the possession of property was revoked by Pope Martin V. This resulted in numerous bequests. Many churches and monasteries were built, and the Dominicans have enriched the world with some of the best examples of Gothic architecture. See Schaff-Herzog; the Prot. Dict.; the Cath. Dict.

DOMPELERS. A name by which the Tunkers (g.v.) are known in the Netherlands.

DON. In Welsh documents the gods of the Celts in Ancient Britain are sometimes referred to as the "Children of Don." The Goddes Maels (Gael) seem to have revered Dann or Domn (the Don of the Brythons or Britons) as the mother of the gods. They called the gods the "Tribe of the Goddess Dann." Don appears as the father of several of the heroes in British mythology, including Gwydion and Pandion. Some are sons of Don. Llannor is a daughter of Don and Magael (g.v.). The latter would seem to have been paired with Don as the father of the gods. See Squire, Myth.

DONAR. The name by which Thor (g.v.), the Teutonic god of thunder, was known to the High Germans.

DONATISM. Donatism was not a heresy, but a schism. During the persecution of the Christians under Diocletian, they were called upon to deliver up any copies of their sacred books they might have. Often they preferred to suffer martyrdom, and there grew up an unhealthy enthusiasm for the martyr's crown. Menarirus, Bishop of Carthage, tried to discomfitance this. When called upon to deliver up his sacred books he hid them and substituted some heretical works. Menarirus died A.D. 311, and was succeeded by his archdeacon, Caecilian, who shared his views. Caecilian was consecrated by Felix, Bishop of Aptuna, and the consecration provoked a storm which had long been brewing. The opponents of Menarirus and Caecilian warmly protested. They made three charges: (1) that Caecilian was not worthy to hold the office; (2) that he had not been elected by the bishops of the whole province of Numidia; and (3) that he had not been properly consecrated, since Felix himself had been a traditor. Secundus, Bishop of Tigris and Primate of Numidia, supporting the opponents of Caecilian, consecrated Majorinus as a rival bishop. About A.D. 315 Majorinus was succeeded by Donatus Magnus, who was so called by his followers to distinguish him from another bishop of the same name. "Under him the sect became an organised community extending over all the provinces of North Africa, almost every town having its rival bishop and congregation" (Prot. Dict.). The aim of the Donatists was a good one. They felt that the Church ought to be pure, and consequently ought to exclude unworthy members. "Donatism represents an attempt—the final one for a thousand years—to resist the process of secularization by which the Church was gradually transformed from a community of holy persons into an institution of mixed character, offering to secure salvation for its members by means of grace over which it had sole control. . . . Insistence on a minimum of personal worthiness in the clergy at least was 'the last remnant of a much more earnest conception' of the Church. It was met by the defenders of Catholicism with a new emphasis on the objective
character of the sacraments, and upon the holiness of the Church apart from the holiness or otherwise of its members and clergy. It was in the controversy with the Donatists, therefore, that the Catholic Church was completely developed” (E.R.E.). The case of the Donatists was examined and rejected a number of times by the orthodox Church. But they could not easily be suppressed, in spite of the fact that in course of time they split up into many sects (e.g., Rogatists, Maximilansists, Primilansists). “As Donatus sought to divide Christ, so was Donatus divided by the divisions which arose daily among his own followers” (St. Augustine). In A.D. 411 the Emperor Honorius arranged for a conference of Catholic and Donatist bishops at Carthage. Marcellus, pro-consul of Africa, bore on the best Catholic and 279 Donatist bishops were present. The president pronounced sentence against the Donatists. He warned all men to hinder their assembling in towns and villages, and to restore the churches to the Catholics. “Every bishop of the community of Donatus must, on his return to his home, return to the one true church, or at least not impede the faithful execution of the law.” After this many of the Donatists returned to the Church. In A.D. 411 stern measures were taken against those who remained. The Donatists continued to return to the Church in increasing numbers. They revived somewhat towards the end of the six century, but after the Saracen invasion in the seventh century they disappeared. Optatus, Bishop of Milevis in Numidia, wrote a treatise in seven books “On the Schism of the Donatists.” See K. R. Hagenbich; J. H. Flint; the Prot. Dict.; the Cath. Dict.; Wace and Piercy; Hastings’ E.R.E.

DONGAR DEO. A Hindu village delty, god of the hills, worshipped by the Korkus, a Kolarian tribe in India.

DONNELLAN LECTURES. The Donnellan Lectureship takes its name from Mrs. Anne Donnellan who left a legacy in 1791 “for the encouragement of religion, learning and good manners.” It was founded by the Provost and Senior Fellows of Trinity College, Dublin. The lecturer delivers six lectures or sermons.

DORJE. The Dorje (“thunderbolt”) is an instrument which forms part of the equipment of Buddhist monks in Tibet. It is thought that it represents the thunderbolt dropped by the Hindu god Indra (q.v.) from heaven, or that originally it was an instrument belonging to Gautama Buddha. In the latter case it is supposed that in Yezo (Japan) a brasson came down through the air from India to Tibet. It is much used in the exorcism of evil spirits. Monier-Williams describes it as consisting of “a short bar, about four inches long, the two extremities of which swell out in globular form, or like small oval cages formed of hoops of metal.” Hackmann describes it as being “a peculiar metal instrument, with a handle in the middle, at each end of which is fastened a bundle of four or eight birds’ claws, tied together at the points.” The instrument is waved to and fro. See Monier-Williams; H. Hackmann.

DOSITHEANS. One of the sub-sects of the class of Russian dissenters known as Popovtsi. The Dositcheans, or followers of Dosithe, denounced both the Czar and the Church of Russia.

DOUKHOBOIRS. A Russian sect. The name means spirit-wrestler, and was used to describe those who were considered by the Orthodox Negro-seekers, who object to the use of icons or images). The sect began to come into prominence during the second half of the eighteenth century. It was the policy of Catherine II. to tolerate them, but they suffered some measure of oppression, being regarded as enemies of Church and State alike. At first they were tolerated by Paul also, but afterwards some of them were arrested and punished. Under Alexander I. (1801-25) they were allowed to congregate and to form a settlement at the “Milky Waters” near the sea of Azof. Here they organised themselves into an industrial, economic, and religious community. Their teaching was not enshrined in books, but was transmitted orally and in large part secretly. They acknowledged one God, believed in the pre-existence of souls, and denied the transmission of Adam’s sin. They held Jesus to be the Son of God in the same sense as the other men are. The Scriptures are symbolical and mystical. The only true priest is the Christ within; no external priest is necessary; external sacraments have no efficacy. Marriage again needs no external ceremony. For the most part the Doukhobors have been vegetarians, total abstainers, and non-smokers. During the years 1841-1844 the Doukhobors were transported to the Caucasus. Here they formed three settlements, and, devoting themselves to agriculture and cattle-breeding, became prosperous. In course of time a dispute arose about their leadership, and two parties, the “Large Party” (followers of Peter Verigin) and the “Small Party” (followers of L. V. Kalmikova’s brother). Peter Verigin brought about a religious revival, which tended to enforce greater strictness. This conducted to aggravate trouble when the enforcement of conscription (introduced into the Caucasus in 1887) was in question. From being passive objects, the Doukhobors became (after 1895) uncompromising objectors, with the result that they had to submit to persecution and punishment. They were imprisoned, flogged, even killed sometimes, and their settlements were broken up. So great was the suffering that Leo Tolstoy and others started a public agitation against the persecution. The result was that in 1898 the Doukhobors, with certain exceptions, received permission to return to the Caucasus. They then raised funds and arrangements made for the migration of 7,563 members of the community to Canada. Here they established a commune, called the “Christian Commune of Universal Brotherhood.” This or the “Universal Community of Christian Brotherhood” is the name they prefer to be known by. See Aylmer Maude, A Peculiar People: The Doukhobors, 1904; and op. John F. Fraser, Canada as it is; W. Fairweather, The Background of the Gospels, Kelowna.

DOVE, THE. The dove had quite a peculiar sanctity among the Semites. Among the Syrians it was the holiest of birds, and anyone who touched it was taboo for a day. It was sacred among the Philistines; and among the Phoenicians, by whom it was associated with the goddess Astarte as her companion. Among the Hittites it was associated with the Goddess-mother. According to Al-Nadim, the Hurrarians would not sacrifice to the deity among the Arabs, is clear from the fact that there are sacred doves at Mecen. The Hebrews did not use it for an ordinary sacrifice involving a sacrificial meat; but they offered it in sacrifices which were closely analogous to mystical rites. In Cyprus we hear of an earth goddess, who resembles Astarte and Aphro-
dle, and was known as "Our Lady of Doves." In
Babylonian, Egypt, and Crete, again, we find turtle
doves associated with the goddess of love. Among the Romans
doves were sacrificed to Venus. In Russia the modern
peasant never kills a dove, because it is the bird of the
Holy Ghost (S. Reinach, Cultes). In Christian art the
dove is used as a symbol of baptism, and of the presence of
the Holy Spirit. When doves are depicted drinking
from a vase or chalice, they may symbolise the Eucharist
also.

DREAM-THEORY. In the words of R. R. Marett,
"this theory asserts that the prototype of soul and
spirit is to be sought especially in the dream-image and
trance-image."

DRUIDS. The Druids were a religious body which
flourished in ancient times in Gaul and the British Isles.
It is commonly supposed that they were so called be-
cause they were oak-worshippers, drús being the word for
"oak" in Greek. In this connection it is worth
noting that for ordinary purposes they used the letters
of the Greek alphabet. But the likeness of drús to
Druid may well be a mere coincidence. True, they
venerated the oak, and preferred oak groves and oak
leaves for their ceremonies and rites. But the worship
of trees is a common feature in primitive religion. It
is true also that they treated mistletoe with great
reverence. The mistletoe of the oak, which is a some-
what rare parasite, was gathered with great ceremony
by the Druids, dressed in white robes; they detached it
with a golden sickle, after sacrificing a white bull to
the gods, and caught it in white cloths as it fell from the
tree" (Reinach, O.). But here again reverence for the
mistletoe might almost be described as natural. In any
case, it was not peculiar to the Druids. In the Teutonic
myth of Balder (q.v.) all objects were put under oath
by Frigg (q.v.), not to harm Balder. But the mistletoe,
which had escaped notice, was used as an arrow against
Balder, and proved fatal to him. Probably the Druids
were not so called on account of their reverence for the
oak but because of their reputation for wisdom and
knowledge. They were "the far-seeing" (dru-vid).
This seems to have been the character in which they
were known to Caesar. To him they were the learned,
or professional, class as distinguished from the military
class on the one hand and from the common people, on
the other. To others they were even the philosophers
as distinguished from those who were mere Seers
(Vates). Posidonius and Strabo, for instance, dis-
criminate between the three classes: Bards, Seers, and
Druids. The Druids seem to have gained the reputation
of philosophers through the resemblance of some of
their teaching to the Pythagorean philosophy. According
to Caesar, the Druids spread from Britain to Gaul about
500 B.C. Reinach thinks that we have evidence in the
megalithic monuments that Druidism was fully de-
veloped earlier than this. He thinks that it flourished
first in the neolithic period, particularly in Ireland.
Then it spread to the continent. After the Roman
conquest the Druids returned and rejoined their Irish
confrères. The religious teaching of the Druids was not
committed to writing. Their sacred principles and pre-
cepts were transmitted orally. This involved a great
effort of memory, and accounts for the fact that the
travelling of a certain period was reduced to twenty years. The
head of the clergy was called the Arch-Druide. He was elected
for life. The clergy would seem to have ministered not
merely as priests and healers, but also as arbitrators,
judges, and teachers. Their teaching included astrology
and history, as well as theology. The Druids were
exempt from military service. According to Caesar, they
used in some of their sacrifices great images of wicker-
work. Sometimes criminals were placed inside these
effigies and burnt. It is doubtful, however, whether
human sacrifice was common. It would seem to have
sufficed to take a few drops of blood from the victim
and to burn only the wickerwork dummy. E. Anwyl
thinks that "the use of wickerwork, and the suggestion
that the rite was for purifying the land, indicates a
combination of the ideas of tree-worship with those of
early agricultural life." Suétounis says that the Em-
peror Claudius suppressed the Druids, but he would
hardly seem to have done more than suppress some
of their rites, if indeed he even did that. According to
Diodorus Siculus, the Druids taught that after a certain
number of years the souls of men came to life again
and entered into other bodies. They would seem to have
taught this kind of metempsychosis at first. Afterwards,
however, they seem to have reduced the doctrine to "the
migration of souls towards a region in the West"
(Reinach). See Edward Anwyl; Reinach, O.: Cultes,
Mythes et Religion, 1904-1908; Chambers' Encycl., op. J.
M. Robertson, C.M., and W. G. Wood-Martin.

DRUZES. A Mohammedan sect which owes its name
to a Persian, Darází. It arose in Syria early in the
eleventh century, but its religious teachings had been
systematized in Egypt by Khalif bi-amr-illáh. The
Khalif, supported by two Persians, Hamza and
Darází, had it publicly proclaimed at Cairo A.D. 1029
(c. A.D. 1427) that there was an incarnation and manifesta-
tion of God. Darází was nearly killed by the people for
making this announcement. He fled to Mount Lebanon,
whence the new faith was propagated. According to
its teaching, God, who is a unity, has at different times
manifested Himself in human form. Hákim bi-amr-illáh,
the last of these incarnations, though he had dis-
appeared A.D. 1055, would appear again and establish his
kingdom. See P. A. Klein; and M. Th. Houtsma, Encyol.
of Islam, 1913.

DUALITY OF MIND. According to T. J. Hudson,
the doctrine of duality of mind has become a cardinal
principle in the philosophy of many of the ablest
exponents of what is called the New Psychology. He
distinguishes the two minds in man by designating the
one as Objective, and the other as Subjective. The
difference between the two is stated as follows, "The
objective mind takes cognizance of the objective world.
The medium of this cognition are the five physical senses.
It is the outgrowth of man's physical necessities. It is his
guide in his struggle with his material environment. Its
highest function is that of reasoning. The subjective
mind takes cognizance of its environment by means indi-
dependent of the physical senses. It perceives by in-
tuition. It is the seat of the emotions, and the storehouse
of memory. It performs its highest functions when the
objective senses are in abeyance. In a word, it is that
intelligence which makes itself manifest in a hypnotic
subject when he is in a state of somnambulism." As
regards the power of Suggestion over these two
minds the following propositions are laid down. "1.
The objective mind, or, let us say, man in his
normal condition, is not controllable, against reason,
positive knowledge, or the evidence of his senses, by
the suggestions of another. 2. That the subjective mind,
or man in the hypnotic staze, is unqualified and con-
stantly susceptible to the power of suggestion."
The further propositions are as follows. "1. The objective
mind is capable of reasoning by all methods,—inductive
and deductive, analytic and synthetic. 2. The subjective
mind is incapable of inductive reasoning." But, "given
a general principle to start with," the subjective mind
will reason deductively from that down to all
legitimate inferences, with a marvellous cogency and

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power." Another peculiarity of the subjective mind consists in its prodigious memory. "It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true." It used to be thought that the subjective mind of a person could only be influenced by another objective mind (Suggestion). But it is now held that the objective mind of a person can influence its subjective mind (Auto-suggestion)—for instance by giving it certain directions just before the person falls asleep. See T. J. Hudson.

DUAI. The name of the underworld in Egyptian mythology. The region the sun traverses after it disappears in the West and before it rises in the East, a region bounded by two mountains. Maspero thought it lay on the same plane as the visible world but was beyond any regions known to the Egyptians. E. Naville thinks it was really thought of as a lower world, for, "if we may judge from different expressions which are applied to the Douat, and also from certain representations of it, we must think of it as lying below this world, and of the sun, when he sets, as descending lower than the visible world."

DUDHERA. A god worshipped as the protector of cattle by the Gowâris, the herdsman or grazier caste of the Maratha country in India. The Gowâris worship also the green pigeon, haryal.

DUPHA SECT. The Dupha or Dupka or Bruga sect is a sect among the Tibetan Buddhists of the Red-cap school (see RED-CAP BUDDHISTS). Dharmâgja, the spiritual ruler of Bhutan, claimed the title, "Chief of all the monks of the Dupha sect." On his seat of office he gives himself a number of other titles, such as Defender of the Faith, Chief of all the Buddhists, Most learned in the holy Laws, An Avatâr of God, Absolver of sins, etc. See Monier-Williams; H. Hackmann.

DULHA DEO. An Indian deity, the family god of the Agarias, a caste of iron-smelters and an offshoot of the Gond tribe. He is worshipped also by the cultivating caste, the Agharias, by the Auñelas, and by the Baigas. The Baigas revere him as the god who averts disease and accident. They offer him a reddish fowl or goat.

DUNKERS. An incorrect designation of the American Tunkers (q.v.).

DUNKIRK PRAYER-BOOK. A prayer-book published in 1591 for the use of English Protestants at Dunkirk in France. The title is: "The Book of Common Prayer compiled for the use of the English Church at Dunkirk, together with a Collection of Psalms." Attempts to establish a Church at Dunkirk entirely conformable to the Church of England had failed. In 1590 it was decided to open a Church and to call over a Minister from England. In view, however, of the existence of different sects and parties, it was determined to adopt a Form of Prayer of such a character that it might be calculated to offend no one and to satisfy all. Care was taken therefore to omit everything that might offend. The plan followed was that proposed by Dr. Samuel Clarke (1655-1729), Rector of St. James's, Westminster. Other alterations, not suggested by him, but well approved of by the Society for whose use the Prayers were printed, were made. The Liturgy was offered "with a degree of boldness to the examination of the public at large, but especially of the English inhabitants of Dun-
kirk, who are most concerned in the success of this establishment, which, if it be not conformable entirely to the Church of England, or to any other Church, at least claims affinity to all in everything essential to the proper mode of conducting public worship, and the cultivation of the morals of mankind." The whole management of the new religious establishment or Society was vested in a Committee of twelve members, chosen by the subscribers. See Peter Hall.

DURGÄ. Durga is one of the deities worshipped by the Hindus. She is represented as the wife of Siva (q.v.) and the sister of Vishnu (q.v.). Hopkins points out that under various names (Parvati, Kâli, Uma, Bhâvâni, Sâti, etc.) she plays a great rôle in the revived literature. He suggests that "Durgâ was probably an independent local deity, subsequently regarded as Sivas female side." In a hymn she is described as the mother of the Vedas and Vedânta. She is known as the "hard" Durgä on account of the terror she inspires. One of the ways by which she used to be propitiated was by the sacrifice of human beings. Men were sacrificed to her yearly. Hopkins thinks that the Thugs (q.v.) originated among the worshippers of Durgâ or Kâli. On principle they would not shed blood; but as a substitute for this, and as a protest against it, they throttled their victims. See Monier-Williams; E. W. Hopkins; J. C. Oman, Cults.

DUSARES. An Arabian deity, identified with Dionysus. He was the consort of Allath. Sometimes he was worshipped in the form of a large square stone.

DUSUQIYEH. An order of Dervishes, founded by Ibrâhim ed-Dusâ'î (d. 1278 A.D.), a celibate. The Dusuqiyeh, according to F. J. Bliss, follow ecstatic principles similar to those of the mother order, the Qadiriyyeh (q.v.).

DUTCH CONFESSION, THE. A Confession or Creed drawn up in 1566. W. A. Curtis speaks of it as being a comparatively obscure work of uncertain origin, and as being of a milder Calvinism than the Belgic Confession of 1561 A.D. (see BELGIUM, CONFESSION OF). "Zwinglian indeed in character, reflecting in its eighteen articles the apologetic purpose of the Belgic Confession, but sharper in its anti-Romanist polemic" (William A. Curtis).

DUTCH REMONSTRANCE, THE. The Dutch "Remonstrance" of 1610 A.D. was a Creed or Confession of five articles, which modified the orthodox Calvinism from the standpoint of James Arminius (d. 1609). Drawn up by the preacher Uytenbogaert for presentation to the Estates of Holland and West Friesland, "It represented an even more serious and determined attempt than Amyraldism—its kindred though independent French counterpart—to break down the rigour of supralapsarian and infralapsarian Calvinism" (W. A. Curtis). Condemned by the Synod of Dort, "it exerted an extremely widespread influence, especially throughout the English-speaking world, pervading the Anglican Church and its great Methodist offshoot." See William A. Curtis.

DWN. Dwyyn or Dwynwen, a goddess of love revered by the ancient Celts in Britain, seems to have corresponded to the Roman Venus (q.v.). Her character resembled that of the Irish god Ánghus.

DYLANY. A figure in the mythology of the British Celts, associated with the waves of the sea, and probably a personification of them.
E.  God E is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. That he was a maize-god is shown by his head-ornament, the leafed ear of maize. He may therefore be equivalent to Centeotl, the Aztec maize-god. Schellhas (Die Götergestalten der Mayahandsschriften) identifies him with Yum Kaax, an obscure deity who was a lord of harvest.

EA.  A Babylonian deity. The god Ea is mentioned before the time of Hammurapi. He became one of a great triad consisting of Anu (q.v.), Bel (q.v.), and Ea. Ea was a water-god, the giver of wisdom and fertility. As the giver of wisdom, he was also the protector of men against evil, whether this came from gods or demons. He was the god who removed pain, the god of physicians. He was the god of art and sculpture. When the god Marduk (q.v.) rose to power he was represented as being the son of Ea, and as having inherited all the virtues and honours of his father. Marduk appears in the Epic of Marduk as the creator of mankind (see MARDUK, EPIC OF), but it is likely that originally this role belonged to Ea. He is even said to have assigned to Anu, Bel, and Ea their domains. When he has finished the work of creation and the gods unite in praising him, Ea confers his own name upon him. In the story of the Deluge (see DELUGE-STORY, BABYLONIAN) Ea appears as the opponent of Bel (q.v.). Bel wishes to destroy all mankind. But Ea warns Utanapishtim, and advises him to build a boat. When Utanapishtim escapes, Bel is very angry; but Ea succeeds in pacifying him. In that part of the Gilgamesh Epic (q.v.) which recounts the adventures of Gilgamesh, Anu, Bel, and Ea are mentioned as the gods who have given him wisdom. The Persian Gulf was sacred to Ea, and in the Adapa Legend (q.v.) the fisherman Adapa is said to be the son of Ea, his protector. The god Nin-ib (q.v.) is called the first-born of Ea. Nabu (q.v.) also is said to be his son. The consort of Ea was Dumkina (q.v.), but Belit (q.v.) also appears as his consort. See Morris Jastrow, Bel.

EABANI. One of the characters in the Babylonian Epic of Gilgamesh (see GILGAMESH EPIC). The goddess Aruru (q.v.) created him out of a lump of clay. He is a hairy creature who at first lives with animals. Afterwards he forsakes them and goes to Uruk. Here he becomes the companion of Gilgamesh and a hero like him.

EAGLE, TEMPLE OF THE. Reference is made to a "temple of the eagle" or "house of the eagle" in an inscription of Boghaz-Keui, and a double-headed eagle figures on Hittite sculptures. The eagle seems to have been one of the emblems of the chief god of the Hittites. That the eagle should be regarded with awe is natural. E. S. Hartland (Ritual) notes that "the Hidetas of the North American prairies, after hunting eagles, build a sweat-lodge and purify themselves, singing a mystery-song or incantation.

EBELIANS. The followers of the German theologian J. W. Ebel (1784-1861). Ebel was preacher at Koengsberg (1816-1839). In 1839 he was deposed for erroneous teaching and immoral living.

EBIONITES. The Ebionites were an early Jewish-Christian sect. The name was derived from a Hebrew word (ebyon) meaning "poor." It was not chosen, it would seem, because there existed a leader of the sect named Ebion. The Ebionites were so called because they accepted the principle, "Blessed are the poor!" They seem to have arisen after the fall of Jerusalem (70 A.D.). J. M. Fuller (Dict. of Christ. Biog.) rightly distinguishes between two types of Ebionism: a younger and older, Pharisaic Ebionism, and a later type, Ebenezer or Gnostic Ebionism. Pharisaic Ebionism is described in the writings of Justin Martyr, Irenaeus, Hippolytus, Tertullian, and others; Ebenezer or Gnostic Ebionism more especially in the writings of Epiphanius. The Pharisaic Ebionites were far more Jewish than Christian. They attached more importance to the Old Testament than to the New, and looked forward to a millennial kingdom of the Messiah, in which the earthly Jerusalem would be restored. Their ideal of perfection was legal righteousness. They held that Jesus was the Son of Joseph and Mary according to the ordinary course of human generation. But at his baptism, which was the turning-point in his life, he was anointed by election and then became Christ. He was the Christ of God in virtue of his perfect fulfilment of the Law. Naturally therefore all Ebionites must strictly observe the law, for "when Ebionites thus fulfilled the law, they are able to become Christs" (Hippolytus, quoted by J. M. Fuller). This observance of the Law included circumcision, the sabbath, the sacrificial offerings, the distinction between clean and unclean food, etc. The Apostle Paul was regarded by the Ebionites as an apostate from the Law, and his Epistles were rejected by them. Their Gospel they called the "Gospel according to the Hebrews." This was a Chaldee version written in Hebrew characters, and is identified by Eusebius with the original Gospel of St. Matthew. The story of the miraculous birth of Jesus is excluded. It has been suggested that the Gospel according to the Hebrews, which was known in Egypt in the time of Trajan, was so called to distinguish it from the Gospel according to the Egyptians, which was in use among the Christians of Alexandria. The Ebionites in course of time even had their own Greek version of the Old Testament. This was made towards the end of the second century by Symmachus. Like the version of Aquila, it follows the Hebrew text exclusively and seems to have been intended for those "who declined the LXX versions by the orthodoxy of Christians, or the Greek versions of Aquila and Theodotion accepted by the Jews" (Dict. of Christ. Biog.). After Symmachus we sometimes find the Ebionites called by Latin authors of the fourth and fifth centuries Symmachians. It is not always easy to distinguish between Pharisaic and Gnostic Ebionism, but in general the latter is characterised by features due to external influence. They accepted only the Pentateuch as authoritative, divided the prophets of the Old Testament into two classes. The important class included Adam, Noah, Abraham, Isaac, Jacob, Aaron, Moses, and Jesus. As to Jesus or Christ, "some affirmed that he was created
(not born) of the Father, a Spirit, and higher than the angels; that He had the power of coming to this earth when He would, and in various modes of manifestation; that He had been incarnate in Adam, and had appeared to the patriarchs in bodily shape; others identified Adam and Christ. In these last days He had come in the person of Jesus. Jesus was therefore to them a successor of Moses, and not of higher authority " (Dict. of Christ. Hist. 1). The Gnostic Ebionites did not eat flesh or drink wine. Instead of wine in the Holy Communion, they used water. They practised frequent ablutions, were circumcised, and observed the Lord’s Day of the Christians as well as the Sabbath of the Jews. On the other hand, they rejected the sacrifices of the altar. They did not abjure married life. In the time of Epiphanius (d. 405 A.D.) the Ebionites are represented as living in Rome, Cyprus, and particularly in the regions along the Dead Sea. They are sometimes called "Peraei" on account of their settlement at Perea. See Schaff-Herzog; J. H. Blunt; Louis Duchesne, Hist.: Wace and Piercy.

ECCLESIASTES. The name of a book which is in some ways one of the most remarkable in the Old Testament. It is one of the five small works called Megilloth (q.v.) or "Rolls" by the Jews. The Hebrew name is Koheleth. This is understood Ecclesiastes, or Solomon's Book. The common English name Coheleth has Jerome. Both of these words would give the meaning "The Preacher." The form of the Hebrew name is feminine. It might in an intensive sense ("the great orator," margin of Revised Version) be used of a person (cp. Sophereth in Nehemiah vii. 57). In chap. 1, verse 1, the book is said to contain "the words of Koheleth, the son of David, king of Jerusalem." In vs. 12 the author is represented as saying "I Koheleth was king over Israel in Jerusalem." Koheleth is thus identified with Solomon. A common use of the Hebrew root (to gather or assemble) has suggested that the title is descriptive, meaning "assembly," that is to say, a collection of wise sayings. The tone of the book is pessimistic. All is vanity and sorrow (i. 2; 18: vi. i. 11, 23; xii. 8). "There is nothing better for a man than that he should eat and drink" (i. 24). "Who knoweth the spirit of man—Doth it go upwards or the spirit of beast—Doth it go downwards?" (i. 24). The phrase was applied to persons who changed their opinions in the sixteenth and seventeenth centuries. See J. H. Blunt.

ECHET E. Nicetas Choniates mentions a body of monks who bore this name. The Greek word from which it seems to be derived means to sound or (with Accus.) to make to sound. The monks followed the example of Moses and Miriam, and in divine service expressed their joy by dancing, etc. See J. H. Blunt.

ECCLESIASTISM. Ecclesiastism is the selection of ideals from various systems of philosophy to provide the material for a new philosophy. Roman philosophy was entirely eclectic. This is exemplified by the moral writings of Cicero, who had been influenced by the eclectic, Panaceus and Posidonius. Neoplatonism (q.v.) was eclectic, since to a large extent it combined oriental ideas and doctrines with the doctrines of Pythagoras and Plato. The French philosopher Pierre Paul Royer-Collard (1765-1845) founded what has been described as an eclectic spiritualism. His pupil Victor Cousin (1792-1867) was another eclectic. See C. J. Deter; Arthur Butler.

ECSTASY. Really a Greek word, meaning, in its good sense "a trance." The root from which the word (ekstasis) is derived frequently signifies "to lose one’s senses." As Emerson truly says ("Swedeborg, or the Mystic"), "all religious history contains traces of the trance of saints." He adds that "the trances of
Socrates, Plotinus, Porphyry, Behmen, Bunyan, Fox, Pascal, Guion, Swedenborg, will readily come to mind. But what as readily comes to mind, is the accompaniment of disease. This attitude comes in terror, and with shocks to the mind of the receiver." Since Emerson's day, however, the branch of psychology to which phenomena such as ecstasy belong has become a serious study. Emerson seems to confuse different kinds of trances. A cataleptic trance is no doubt a kind of disease. A trance, in the sense of an ecstasy, while it is certainly not a normal state, is not abnormal to the extent of being a disease. If the claims of religion are to stand, ecstasy must be regarded as natural and intelligible. For religion not only recognizes higher planes of existence and a life above the life of the world. It also asserts that there is, in human experience, contact between the higher and the lower world. A person in a state of ecstasy leaves for a time the life of the body and rises to a higher and a spiritual plane. The sense for spiritual things is quickened and intensified. The experience has been made in all ages. It has not been so common in modern times as it was in the days of the Hebrew prophets, because life has become more and more materialistic. The Hebrew prophets lived in closer touch with Nature and with God than any other prophets seem to have done. The human spirit entered into closer communion with the divine (E. INSPRINT). The question has been asked in Germany (O. Holtzmann): Was Jesus ecstatic? Our answer is that naturally he was. Like the great prophets, his predecessors, when he could escape from the crowd, "he walked with God" and was, as it were, lost to the things of the world. Philo (quoted by W. S. Mann in *Inspirations,* 1903) well describes the state. With reference to Genesis xxv. 12, where it is said that "about the setting of the sun a trance came" upon Abraham, it is explained that the sun represents the light of human reason which sets in order to give place to the Spirit of God. "So long then as our mind shines and stirs about us, pouring as it were noon tide brightness into every corner of the soul, we are masters of ourselves and are not possessed; but when it draws to its setting, then it is natural that the trance of inspiration should fall upon us, seizing upon us with a sort of frenzy. When the sun begins to shine, the human sets; and when it sets below the horizon, the other appears above it and rises. This is what constantly happens to the prophet. The mind in us is expelled at the arrival of the Divine Spirit and returns again to its home at His removal. For it may not be that mortal dwell with immortal. So the setting of the reason and the darkness that gathers round it generates an ecstasy and heaven-caused madness." It has to be borne in mind that there is a spontaneous and an unnatural (artificial) form of ecstasy. But it was the ecstasy of natural experience that suggested the ecstasy of artificial stimulation. There can hardly be any comparison between the ecstasy of a Hebrew prophet and the ecstasy of a dancing Dervish. It is true that the two kinds appear in the Bible, but the Bible itself distinguishes between true prophets and false prophets, and between natural and artificial kinds of inspiration. See William James, *The Varieties of Religious Experience."

**EDDA.** A term denoting a species of Scandinavian or Norse literature. The Poetic Edda is a collection of songs. The word *Edda* means literally "grandmother." According to Reinach the collection was so called "as if the whole had been related by a grandmother." Chanteple de la Saussaye thinks that as applied to literature the sense "grandmother" has meaning. According to another interpretation, *Edda* means "poet." A third interpretation connects the word with the Icelandic school of Snæmund (died 1133). There is another *Edda,* the Snorra Edda, which is written in prose, but contains a number of verse quotations. The *Edda* is not a "bible." It consists of mythological and heroic songs. See P. D. Chanteple de la Saussaye, *Rel. of the Teutons,* 1902; Reinach, O.

**EDGEITES.** A sect which appeared at Ranggen. According to J. H. Blunt, they combined the principles and practice of the Baptists with those of the Plymouth Brethren.

**EDUYOTH.** The title of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabb. Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). "Eduyoth is the seventh tractate of the fourth group, which is called *Nesikin* ("Damages").

**EEVIL.** Eevil or Aolbeh (or Aelbeh) was an ancient Irish deity. A goddess, she appears as the guardian spirit of the warriors of the Dalassen race.

**EFFRONTEIS.** A sect which arose in Transylvania about the year 1334. The Effrontes rejected the worship of the Third Person in the Trinity. They professed to be Christians, but rejected the use of baptism, and substituted for it a strange custom of shaving the forehead until blood flowed, and then anointing the scarified surface with oil." (Blunt.) Probably this practice was suggested by the reference to marks on the forehead in the Book of Revelation (Rev. xiii. 16, xx. 4). See J. H. Blunt.

**EGOISTIC HEDONISM.** See HEDONISM.

**EENGUNU.** A god worshipped by the Yoruba tribes of the Slave Coast of Africa. He is supposed to have risen from the dead, and a powerful secret society was named after him. In the month of June he is honoured by an All Souls' festival, which lasts seven days.

**EILITHYIA.** A Syrian deity, mentioned by Lucian (§ 58).

**EL.** One of the deities of the Ancient Teutons. The goddess Er belongs to the retinue of Friga (q.v.), and is regarded as the healer.

**EKCHUAH.** A tribal deity, god of travellers and traders, in the religion of the Mayan Indians. He corresponds to the Mexican god Yaacatecutli.

**ELAGABAL.** A deity worshipped in Syria in Roman times. He was a sun-god, and had a magnificent temple at Emesa. The temple contained a sacred black stone. Later the sacred stone was transferred to the shrine at Rome (the Elagaballum).

**ELFKATIS.** THE. A school of Greek philosophers founded in Elea by Xenophanes (d. about 470 B.C.). Other prominent representatives of the school were Parmenides (b. about 544 B.C.), Melissus, and Zeno (b. about 500 B.C.). According to Parmenides, Being alone can be cognized. There is no such thing as an empty space. Being is one, and excludes a multiplicity of individual things. A Becoming and a Multiplicity are only appearances. See J. E. Haldeman, C. J. Deter; Max B. Weismann, *Welt- und Leben-Anschauungen,* 1910.

**ELEPHANT, THE.** When the birth of her son Gautama was foretold to Mahâmâyâ in a dream, she appeared in the form of an elephant. Hence the animal was regarded as sacred by the Buddhists. The Hindu god Ganesa is represented with the head of an elephant, and in the MSS. of the Mayan Indians of Central America God B and God K are depicted as elephant-headed. It has been shown by Professor Elliot Smith not only that we find pre-Columbian representations of
the elephant in America, but also that we can identify the species as Indian (Nature, Nov. 25, 1915). This suggests early contact between India and America. The god who was most often depicted upon the ancient Maya and Aztec codices was the Indian rain-god Indra, who in America was provided with the head of the Indian elephant (i.e., seems to have been confused with the Indian Ganesa), and given other attributes more suggestive of the Dravidian Naga than his enemy, the Aryan deity. In other words the character of the American god known as Chac by the Maya people and as Tlaloc by the Aztecs, is an interesting illustration of the effects of such a mixture of cultures as Dr. Rivers has studied in Melanesia. Not only does the elephant-headed god in America represent a blend of the two great Indian rain-gods which in the Old World are mortal enemies, the one of the other (partly for the political reason that the Dravidians and Aryans were rival and hostile peoples), but all the traits of each deity, even those depicting the old Aryan conception of their deadly combat, are reproduced in America under circumstances which reveal an ignorance on the part of the artists of the significance of the paradoxical contradictions they are representing. (G. Elliot Smith, Br., 1919, p. 58.) It should be added that Elliot Smith identifies God B with Chac and Tlaloc.

ELEPHANT, WHITE. One of the seven royal treasures which the ideal king, the king of kings, of the Buddhists (or rather of the pre-Buddhist), is supposed to possess. It is able to carry its master across the earth and to bring him back in time for the morning meal. Rhys Davids connects it with the mythical elephant Aivivata ("the Fertilizer"), "on which the sun-god rides, the personification of the great, white, fertilizing rain-cloud, so rapid in its passage before the winds of the monsoon over the vault of heaven." See T. W. Rhys Davids.

ELEUSINIAN MYSTERIES. Greek initiation ceremonies, so called because according to legend they were first performed at Eleusis in Attica. L. R. Farnell (Greek Rel.) thinks that their expansion must have taken place before the composition of the Homeric hymn to Demeter, in whose honour they were celebrated, that is to say, not later than 600 B.C. In this mystery the catechumens sought to enter into intimate personal relations with the Mother and the Maid. "An elaborate ritual of purification was prescribed whereby the candidate was spiritually prepared for this communion. And it has been supposed that the means of grace included a form of sacrament, the drinking of the sacred cup into which the personality of the goddess might be infused by transubstantiation: but the evidence does not allow us to interpret this part of the ritual with certainty. What is clear is that the fully initiated were privileged to see holy and mystic things, and that the revelation of these established between the individual and the great goddesses of life and death a close and personal tie, whereby his happiness after death was assured. By the time when these great mysteries of Eleusis became pan-Hellenic, this was probably their sole appeal to the peoples outside Attica—namely, their promise of posthumous salvation; and the craving for this grew ever stronger in the Hellenic world from the sixth century till the end of paganism." After the candidate had fasted and bathed in the sea with a young pig which was to be sacrificed, he entered the sacred place and drank of the sacred cup. "For a time his head and shoulders were covered by a cloth, so that he could not see what was happening about him" (Donald A. Mackenzie, Crete). Prof. G. Elliot Smith thinks the pig was bathed in the sea because it was "a surrogate of the cowry, which lived in the sea, and of the Great Mother, who was sprung from the cowry and hence born of the sea."

ELIXIR OF LIFE. THE. The search for an elixir of life, the Great Elixir, has not been confined to the alchemists of the Middle Ages. Much of what has gone by the name of religion, or philosophy, or science in all ages in all countries has been a quest for some thing (some power or substance) that will confer upon mankind life, renewed life, and eternal life. From the ancient Egyptian ritual of rebirth to the modern cult of Christian Science, this has been the great quest. This is emphasized by Professor G. Elliot Smith in one of his remarkable essays ("The giver of Life," in the Journal of the Manchester Egyptian and Oriental Society, 1918, p. 53 ff.). Man's first and only concrete idea of death was associated with some physical injury which caused loss of blood ("the blood that is the life thereof"). From the fact that the effusion of the red fluid caused loss of consciousness and death, he inferred that blood was the substance of consciousness and life. This suggested that the defective vitality of persons might be remedied by offerings of blood. Blood "became an elixir to restore youth, to ward off danger to life (by increasing the vital substance), and to enhance the vitality of the dead, in whom life was not regarded as ended but simply reduced in volume." This belief in the efficacy of blood (or later of a substitute for blood, such as a fluid made of red ochre, or wine) as an elixir of life "not only exerted the most profound and far-reaching influence in early religious ceremonies and symbolism, but also was responsible for driving men to embark upon such diabolical practices as head-hunting and human sacrifice to obtain the blood which was credited with such potent magical value." Blood could revitalize. But since in the beginning man had to be born, it was further assumed that to enjoy new life, he must be reborn. "The portal of birth was regarded not merely as the channel by which a new life came into being, but also as the giver of life. The new being and its vital essence were considered to be actually created by what Semitic-speaking people still call the giver of life. This 'giver of life' was simulated by the cowrie shell, which came to be regarded as an appropriate amulet to add vitality to living or dead, to ward off danger to life or to give renewed supply of life-substance to the dead. But the circumstances of its original symbolism made it also potent to increase the fecundity of women and to facilitate birth. When the moon also came to be regarded as a controlling influence over these physiological processes in women the moon was drawn into the circle of elixirs of life. This was the commencement of the belief in a sky-world and a heaven, and also the foundation-stone of astrology and astronomy." Then the pearl found in a shell and actually called by the Persians margan or "the giver of life" came to be regarded as a heaven-sent fragment of moon-substance and as the quintessence of life-giving substance. Magic shells were eagerly sought for, and incidentally provided the first coinage. The wearing of shell-gridles was responsible for the invention of clothing. Where the shell-amulets were not easily procurable, the practice grew up of making models of the cowries in stone or other materials. "In the deserts between the Nile and the Red Sea (the home of the cowrie cult), which must have been repeatedly traversed by the searchers after shells, the soft, plastic, yellow metal was found in considerable quantity, lying about unused and unappreciated." Models were made in gold, and in course of time gold itself acquired the reputation as a 'giver of life' which at first belonged only to the form of the amulets made of it. Hence the value ascribed to gold,
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Elkesaites, Dr.

ELKESAITES. The Elkesaites were an early sect to which a book called Elkesai was sacred. They seem to have been a branch of the Elionites (q.v.), and flourished at the end of the second century A.D. The book Elkesai, which became known to Hippolytus, Origen, and Epiphanius, professed to contain angelic revelations. The revelation is said to have been made in the third year of Trajan (100 A.D.) to a member of the tribe of the Seres, a Parthian people who are supposed to have lived a life of perfect happiness, purity, and freedom from pain. The book of Elkesai "announced a new method of forgiveness of sin, asserted to have been revealed in the third year of Trajan, by which any person, no matter of what sins he might have been guilty (some of the very grossest are expressly mentioned), might obtain forgiveness by submitting to a new baptism with the use of a certain formula. . . . A similar baptism was prescribed as a remedy for the bite of a mad dog or a serpent or for disease" (Dict. of Christ. Biog.). The Elkesaites observed the law of Moses but rejected sacrifice and the eating of flesh. They held Christ to be simply the greatest of created beings and one of a number of manifestations of the Christ. They refused to acknowledge St. Paul. It is thought that the book of Elkesai was of Jewish origin. Its name seems to be Hebrew or Aramaic. If it is, it might perhaps mean "God is a shelter." It might, however, be Arabic. In that case it would mean simply "the shelter" (al-hashā[1]). An Arabic author, Enhedim, of about 957 A.D., says that El-Chassach founded a sect of Saheans of the Desert. A special feature in their religion was the practice of frequent ablutions. See J. H. Blunt; Wace and Fircy.

ELLAMMA. A Hindu deity, goddess of the boundary, worshipped by the Paraiyans, a tribe or caste in India.

ELLERIAN SECT. A sect of religious enthusiasts in Germany, founded by Elias Eller (b. 1690). They were also called Zionites (q.v.).

ELNAKHUM. One of the gods of the Todas.

ELOHIST. The name given by Higher Critics to one (or more) of the writers of the narratives of which the Hexatuch is composed. The writer was so called because his work was characterised by the use of the divine name Elohim instead of Jehovah (more correctly Yahveh or Yahweh). Critics now discriminate between a First Elohist and a Second Elohist. See PENTATEUCH.

ELY LECTURES, THE. The full title of the lectures founded by Zebulon Siles Ely in the United States of America is "The Elias P. Ely Lectures on the Evidences of Christianity." The course of lectures was intended to comprise any topics serving to establish the proposition that Christianity is a religion from God, or that it is the perfect and final form of religion for man. Among the subjects may be: The Nature and Need of a Revelation; The Character and Influence of Christ and His Apostles; The Authenticity and Credibility of the Scriptures, Miracles, and Prophecy; The Diffusion and Benefits of Christianity, and The Philosophy of Religion in its Relations to the Christian System. The Lectures are delivered in connection with the Union Theological Seminary.

EMBALMING. The ancient practice of embalming was specifically Egyptian. When Hebrew narrators say that it was applied in the case of Jacob and Joseph (Gen. 50:2 f. 26), they are speaking of exceptions. It was not a Hebrew practice. The Egyptians believed in the continued existence of the human Ka, provided that the body of the deceased was carefully preserved. Hence the practice of embalming, to which reference is made by Herodotus (II. 86 ff.) and Diodorus Siculus (I. 91). Professor Elliot Smith explains that "from the outset the Egyptian embalmer was clearly inspired by two ideals: (a) to preserve the actual tissues of the body with a minimum disturbance of its superficial appearance; and (b) to preserve a likeness of the deceased as he was in life" (Dr.). To attain these ideals practical measures were taken, and various ritual ceremonies were performed (see MUMMIFICATION, INCENSE, LITURGIES). The essential processes of mummification were salting, evisceration, drying, and smoking. The incision for eviscerating the body was made in the flank, right or left, or in the perineum. To prevent the general epidermis, as it was shed, from carrying the finger- and toe-nails with it, the ancient Egyptian embalmers made circular incisions around fingers and toes. Herodotus distinguishes three methods of embalming. In one method, the brain was withdrawn and the cavity filled with spices; then the bowels were removed and washed with palm wine, and the cavity was filled with myrrh, cassia, and incense. After being kept for seventy days in natron (sub-carbonate of soda), the body was washed and swathed in long strips of byssus smeared with gum. In another method "cedar oil was introduced into the body and removed after it had decomposed the viscera; the body was then laid in natron, which, according to Herodotus, wholly consumed the flesh, leaving nothing but the skin and bones" (Enegel. Bibl.). At an early stage in the evolution of mummification the wrapped body was converted into a portrait-statue of the deceased. Thus, in a mummy found at Mendum by Flinders Petrie, "the superficial bandages were saturated with a paste of resin and soda, and the same material was applied to the surface of the wrappings, which while still in a plastic condition, was very skillfully moulded to form a life-like statue. The resinous carcase thus built up set to form a covering of stony hardness" (Elliot Smith, M.). Elliot Smith notes that "special care was devoted to the modelling of the head (sometimes of the face only) and the genitalia, no doubt to serve as the means of identifying the individual and indicating the sex respectively. The hair (or, perhaps it would be more correct to say, the wig) and the moustache were painted with a dark brown or black resinous mixture, and the pupils, eyelids and eyebrows were represented by painting with a mixture of malachite powder and resinous paste. It has been said that the practice of embalming was specifically Egyptian. It is in Egypt that we first hear of it, and it was there that it first developed. But it was not confined to Egypt. It has been found throughout the world. The Baganda embalm the bodies of their kings. Embalming was practised in the Canary Islands, in Persia by the Moslem, in Thibet, in Australia, in Tahiti, in Peru and other parts of America, and elsewhere. The methods employed often resemble so closely those used in ancient Egypt that one can hardly avoid the conclusion that Egypt was the centre from which, somehow or other, the custom spread all over the world.

EMDEN CATECHISM, THE. A Catechism (1554 A.D.) drawn up by John a Lasco. "It took the place of a larger Catechism for children based on Micron's Compendium, and also a Lutheranizing substitute which an Emden pastor had prepared on his own authority. It became the recognized text-book and doctrinal norm of East Friesland, in whose dialect it is written." (William A. Curtis).

'EMETH. A vox memoriae sometimes used in Jewish literature to designate a group of books included
in the Old Testament. The books are Job, Proverbs, and Psalms. "Ethos is a common Hebrew word meaning truth." The three consonants of which it is composed (מָשָׁה) correspond to the initial letters of the three books, Psalms (פ), Proverbs (ב), Job (י).

EMMANUEL CHURCH MOVEMENT. Emmanuel Church is a church in Boston, U.S.A. The movement, also called the "Emmanuel Movement," is medico-religious in character. It began in an attempt to cure the poorest consumptives without removing them from their homes. "A Tuberculosis Class was formed under the direction of a distinguished medical authority. The fundamental idea of the movement is that all work of this kind should be under strict medical control. "We believe in the power of the mind over the body, and we believe also in medicine, in good habits, and in a wholesome, well-regulated life. In the treatment of functional nervous disorders we make free use of moral and psychical agencies, but we do not believe in overtaxing these valuable aids by expecting the mind to attain results which can be effected more easily through physical instrumentalities. Accordingly we have gladly availed ourselves of the services of the skilled medical and surgical specialists who have offered to cooperate with us, and we believe that our freedom in this respect and the combination of good psychical and physical methods have had much to do with our success." It will be clear at once that the Emmanuel Movement is not to be identified with Christian Science. It "bears no relation to Christian Science, either by way of protest or of imitation, but it would be what it is had the latter never existed." The Emmanuel workers believe in the existence of what is known as the Subconscious Mind and avail themselves largely of the power of Suggestion. They claim that by means of Suggestion it is possible not only to cure physical (nervous) disorders, but also to check or remove moral failings (e.g., alcoholism). In England the Church and Medical Union (q.v.) worked on similar lines. The Psycho-Therapeutic Society (q.v.) did good work for some years (since 1901). Its field was rather wider, and it could perhaps claim to be more scientific. It was not specially identified with any particular religious denomination. See Religion and Medicine (1908), by E. Worcester, S. McComb, and I. H. Corliss.

ENCRATITES. The name Encratites (Gr. "continent") describes probably not a single heretical sect, but heretics of a particular character belonging to a number of different sects. Such persons abstained from flesh, wine, and marriage (like the Essenes). Irenaeus applies the name to followers of Saturninus and Marcion. Such asceticism might of course be practised by orthodox Christians. But the Encratites who were heretics practised it because they believed that matter was essentially evil and was created by some hostile power opposed to the Supreme Being. "Epiphanius Antichristus (I. 98) speaks of the Encratites as widely spread, enumerating seven different countries where they were then to be found. Evidently, therefore, there were in these countries heretics leading an ascetic life, though it would be unsafe to assert an absolute identity in their teaching" (Dict. of Christ. Biogr.). See J. H. Blunt; Wake and Piercy.

ENCYCLOPÉDISTES. The name Encyclopédistes was given to the French scholars and thinkers of the eighteenth century who edited and contributed to the "Encyclopédie ou Dictionnaire raisonné des Sciences, des Arts et des Métiers," which was published in Paris in twenty-one volumes (1751-1764). The work was founded and edited by Denis Diderot (1713-1784) and Jean d’Alembert (1717-1783). Jean d’Alembert was co-editor for a few years (till 1757), but he wrote the Introduction on the methods and the conclusion of the scientific and moral period of the Enlightenment. The other contributors included Marie François de Voltaire (1694-1778), Jean Jacques Rousseau (1712-1778), Baron Montesquieu (1699-1755), Etienne de Condillac (1715-1780), Claude Adrien Helvetius (1715-1771), and Baron Holbach (1723-1789). The writers were influenced by the philosophy (Sensualism) of John Locke (1632-1704) and David Hume (1711-1776): "nihil est in intellectu quod non prius fuerit in sensu." But this philosophy was transformed to suit the peculiar temper and circumstances of the age in France. "Instead of aiming at a transformation of the old theology into another pattern, as had been the object of the earlier English Deists, the French representatives of the movement advocated a general repudiation of theology and the substitution of an undogmatic religion in place of Roman Catholicism. To this end Voltaire applied the weapons of his caustic satire, and the Encyclopédistes added the weight of their accumulated knowledge. Indeed, Diderot (1784) and his school represent a further stage in the downward transition from Delsin towards Materialism" (Hastings’ E.E.E., s.v. "Deism"). It has been pointed out, however, that it is a mistake to suppose that Diderot’s Encyclopédie is full of open and bold attacks on religion, Christianity, and the Roman Catholic Church. Though the article on the Jesuits is written with great gusto for scandals, and though the article on the Pope vindicates the Gallican views of the episcopacy, the work as a whole is confessedly Roman Catholic, and the Reformation, with all that belongs to it, is treated in a supercilious manner as a vicious innovation; to which must be added that there is hardly any Christian dogma which is not accepted and defended,—such as those of the trinity, of inspiration, of the atonement, etc. But (and this is characteristic of the book) the reasons for the acceptance of the Christian dogmas are generally of such a quality that a flat rejection, for no reason whatever, could not have made the matter worse. Theism is preferred to atheism, because it is better for the development of human happiness to accept than to reject the idea of the existence of God. Christ is the first and foremost of all religious founders, because he revealed the best and highest morality, etc." (Schafl-Herzog). See Schaff-Herzog; J. H. Blunt; C. J. Deter; Max B. Weinslein, Welt- und Leben-anschauungen, 1910.

ENGLISH VIRGINS. See INSTITUTE OF THE BLESSED VIRGIN MARY.

ENIGORIO. The name (meaning Good Mind) of a figure in the mythology of the Iroquois Indians. Enigorio in his creative work is opposed and thwarted by his twin-brother Enigohagen (Bad Mind).

ENLIGHTENMENT, PERIOD OF. The period of Enlightenment or Illuminism in Germany ("Zeitalter der Aufklärung") was the period (eighteenth century) during which German thought was under the influence of John Locke (1632-1704) and the English deists, Marie François de Voltaire (1694-1778), Jean Jacques Rousseau (1712-1778) and the French Encyclopédistes, and of the
German philosophers Gottfried Wilhelm Leibnitz (1646-1716) and Christian Wolff (1679-1754), See B. Prenner.

ENMUREDUNKI. A figure in Babylonian mythology, mythical king of Sippur and the seventh Antediluvian king in the list of Berossus. He was regarded as the founder of divination.

ENTHUSIASTIC. Another name for the Enchites (q.v.).

ENTHUSIASTS. Writers of the Elizabethan period, such as John Jewel (1522-1571) and Thomas Rogers, in speaking of such heretics as the Fanatics (q.v.) and Anabaptists (q.v.), mention also a class of persons called Enthusiasts. This seems to have been a designation not of a distinct sect, but of such persons as the Fanatics and Anabaptists. During and after the Commonwealth the term was applied to the Puritans. See Schaff-Herzog; J. H. Blunt.

ENTUCHITES. The sect referred to by Clement of Alexandria as the Enchites is perhaps the same as that referred to by Theodoret as the Enychete (q.v.).

EONIANS. The followers of the Breton fanatic, Eon d'Etolle (d. 1148 A.D.). Eon claimed to be the Messiah, and when he died he was expected by the Eonians to appear again. Since his communism made him politically dangerous, the civil authorities imprisoned him. See J. H. Blunt.

EPHESIANS, EPISTLE TO. The Epistle to the Ephesians was the favourite epistle of Calvin, and was described by Coleridge as one of the divinest compositions of man. Dean Armitage Robinson describes it as the crown of St. Paul's writings. It is one of the four epistles now known as the Epistles of the Captivity, because in them Paul describes himself as a prisoner. Originally, it would seem, it was not addressed exclusively to the Church at Ephesus. This is suggested by a number of considerations. The words "in Ephesus" (i. 1) are wanting in our two best Manuscripts, and were not found in a number of ancient manuscripts known to Basil (360 A.D.). In spite of the fact that Paul had worked with success in Ephesus this Epistle contains no greetings to friends there (cp. Acts xx. 17-38). The author (to use the words of Mc'clymont) "writes as if the Christian graces of his readers were only known to him by report, and as if his apostleship to the Gentiles were only known to them by hearsay (i. 15-19; ii. 1-4; iv. 17); cf. Col. i. 9, "The autograph of the Apostle is not adduced. The Epistle would seem to have been written not for a particular Church but for a number of Churches in Asia Minor. It was intended as a circular letter, an encyclical. "The capital of the Roman province of Asia was Ephesus. To Ephesus such a letter would naturally go first of all: and when in later times a title was sought for it, to correspond with the titles of other epistles, no name would offer itself so readily and so reasonably as the name of Ephesus. Accordingly the title ' to the Ephesians ' was prefixed to it. And if, as seems not improbable, the opening sentence contained a space into which the name of each Church in turn might be read— to the saints which are . . . and the faithful in Christ Jesus —it was certain that in many copies the words ' in Ephesus ' would come to be filled in " (Armitage Robinson). As a matter of fact, Tertullian says that the Epistle was also known by the title ' Asia.' The Laodiceans. As regards the authenticity of the Epistle, the external evidence seems to be quite adequate. It seems to have been used by Ignatius and Polycarp. It is included in the Canon of Marcion and in the Muratorian Canon. It is ascribed to Paul by Irenaeus. It is more especially the internal evidence that has raised doubts in the minds of a number of scholars. It has been urged that it is un-Pauline in style and thought. But it is only un-Pauline in comparison with something that has arbitrarily been set up as a fixed standard of Paulism. Scholars too often think of Paul as being an ordinary man like themselves. He was a genius. More than that, he was a man who had profound spiritual experiences, and, like the prophets, was from time to time possessed by a new spirit. A man of this kind never stands still. He never sees things in quite the same way yesterday, to-day, and to-morrow. His thought changes, his language changes under the impulse of divine inspiration. He may be lifted in a moment on to a different plane and use the language of that plane without having studied it in the ordinary way. This is not merely a supposition; it is a fact proved by experience. We must expect to find difficulties in the Epistles of Paul. And we need not expect to explain them all. The Epistle was probably written from Rome. It is catholical in nature. That does not militate against its Pauline origin. "We have no ground for the assumption that the conception of the Catholic Church must have been later than Paul, indeed it is quite in line both with his thought and action. His attempt to keep the Churches together expressed in the collection for the saints at Jerusalem, his feeling that local idiosyncrasies must be curbed by the general practice of the Church (I. Cor. iv. 25, 30), his imperialist instincts which had controlled his missionary activity and which were so likely to find expression as in Rome, all urged him in this direction " (A. S. Peake). See J. Armitage Robinson, St. Paul's Epistle to the Ephesians, 1904; J. A. Mc'Clymont; G. Currie Martin; Arthur S. Peake; J. Moffatt.

EPHOD. A word occurring in the Old Testament with at least two different meanings. Sometimes it denotes a garment, probably a loin-cloth. The boy Samuel we are told was girt with a linen ephod (I. Samuel ii. 19). David, when he brought the ark up to Jerusalem and danced before Yahweh with all his might, wore only an ephod (II. Samuel vi. 14). At other times the word denotes something closely associated with the priests. Here it is not a vestment, but something which was borne or carried (I. Samuel xiv. 18; xxii. 6, 9; xxx. 7), and it is used in divining or in consulting Yahweh. By some kind of manipulation it was made to answer questions. The ephod referred to in Judges viii. 27, xvii. 1, and I. Samuel xxi. 9 seems to have been an implement used in divining. If the ephod used in divining was in all cases an image, we may think of "a portable idol before which the lots were cast " (G. F. Moore). Something called an ephod figures also among the high-priest's ceremonial vestments. This seems to have been a kind of apron, to the shoulder-straps of which was attached an oracle-pouch ("braestplate of judgment"). "It is possible," says Prof. Moore, "that the primitive ephod—a corner of which was the earliest pocket—was used as a receptacle for the lots, from which they were drawn, or into which they were cast (see Proverbs xvi. 33); and that when it was no longer a common piece of memento it was perpetuated in this sacred use, not worn, but carried by the priest; the ephod and oracle-pouch of the high-priest would then preserve this ancient association. The ephod of Gideon—perhaps also the ephod in the temple at Nob—was, however, an ephod in a literal and religious character; what relation there may be between the ephod-garment and the ephod-lid, it is not easy to imagine." See ENCyc Bibl.

EPHPHATHA. An Aramaic word found in the New Testament and represented in Greek letters. In the story of the healing of a deaf and dumb man in Mark vii. 32-37 we read: "And he took him aside from the multitude privately, and put his fingers into his ears,
and he spat, and touched his tongue; and looking up
to heaven, he sighed, and said unto him, Ephphatha,
that is, Be opened (Gk. dianooi.chtai)." The word is
a passive (Ethepe'el or Ethpa'ul) of the verb "peithach"
"to open."

EPICUREANISM. The philosophy of Epicurus of
Samos (342-270 B.C.) owed much to the speculations
of earlier Schools, for instance of the Cyrenean School (see
CYRENEANISM) and of the Atomist philosophers (see
ATOMS). In 306 B.C. he opened a school at Athens
in a country-house and garden. Here he was held in
the highest esteem by his pupils. And later every
disciple was ardently devoted to the Master. "He even
exalted to the place of deity in his generation. This
comes out again and again in Lucretius, whose language
in extolling Epicurus is that of the enthusiastic wor-
shipper, disclosing whole-hearted and unbounded ad-
oration." (Davidson). Epicurus wrote many works,
but only extracts and summaries have been preserved.

"We are fortunate, however, in possessing the phi-
losophical masterpiece of a great Roman poet, who was,
first and foremost, a follower of Epicurus—the famous
didactic poem of Lucretius (65-52 B.C.), entitled De
Rerum Natural ("On the Nature of Things"), in which
the cosmology and general system of the Epicureans
are worked out with considerable fulness and with great
enthusiasm, and it in which the strain of personal
conviction aids the poetic imagination and adds force
to the felicitous diction, so that the picture becomes
at once vivid, fascinating, and impressive." According
to the Epicureans the whole material universe was con-
structed, on fixed immutable laws, out of atoms in
motion and the void. The laws are so fixed that no
supersensible being can interfere with or alter them.
The gods are located by Epicurus in the intermedium
or spaces between the worlds (Gk. diakosmoi). Here, re-
move from the troubles and trials of earth, they have
nothing to do with the affairs of mortal men. In their
elaboration of the atomic doctrine, Democritus, Epicurus,
and Lucretius, it is claimed (by Davidson and others),
were the undoubted precursors of Tyndall, Huxley,
Buckner, and Haeckel. The Epicurean doctrine of
atoms and the void is used, however, to explain even
life itself. Life is simple, the result of particular collocations of particles, atom and human consciousness, sensation, perception, re-
flection—the soul, with all its properties and functions—are
the product of the elementary material particles,
variously combining and reacting: life and consciousness
alike are but "modes of motion." (Davidson). The
soul itself is composed of very minute, smooth, round
atoms. Pleasure and pain are explained on the same
principle. "To the Epicurean, pleasure means simply
the harmonious, and orderly movement of the atoms
while pain is the feeling that ensues when there are
jarring and discord among them." Epicurus differed
from Democritus (b. about 460 B.C.) in his application
of the atomic theory, for he claimed that Free Will is
the great fact on which ethics is based, and that it is
a fact of our experience. C. J. Deter points out that
Epicurus ennoble as much as possible the ancient con-
ception of pleasure. Yet to him virtue was not an aim
in itself, but was to be aimed at, for its usefulness
as a means to another end, a happy and pleasant
life. To him personally his philosophy meant a virtuous
and joyful life, spiritual and intellectual rather than
sensual pleasure. But as in course of time it came to
be interpreted by his disciples, it degenerated into a
mere search for sensual pleasure. The stigma which
attaches now to Epicureanism is of course due not to
the original but to the degenerate form of the system.

See William L. Davidson, The Stoic Creed, 1907; C. J.
Deter; Max B. Weinslein, Welt und Leben-anschauungen,
1910.

EPISTLES OF DIONYSIUS OF CORINTH. Dione-
sius was Bishop of Corinth. He seems to have been
bishop there in 165 A.D. and to have died before 198.
His Epistles were addressed to the Christians of the
Churches: to the Macedonians, the Athenians, the
Nicoedamians, the Gortynians, the Aristotelians, and the
Corisoens (the people of Corosso near Candia In Crete).
Eusebius calls them "catholic letters to the Churches,"
perhaps with the idea of suggesting a comparison with
the New Testament. "Catholic Epistles" (q.v.). Euse-
bius (quoted by C. R. Gregory) tells us further: "And
the same [Dionysius] speaks as follows of his letters
as being treacherously treated: For when the brethren
asked it of me that I should write letters, I wrote them.
And these the apostles of the devil have mingled with
tares, taking some things out and putting some things
in. For whom the Woe is waiting. It is then not
strange if some have laid their hands upon the work of
writing the letters about the Lord treacherously, see-
ing that they have taken such counsel against letters
that are not such as these." Dr. C. R. Gregory
thinks that the distinction here made between writings
about the Lord and his own letters that are not such an
emphasis, a difference between the writings which
belong in the service to the part God to Man and those
which belong to the part Man to Man." He thinks
that in the writings about the Lord probably Dionysius
has in view the Gospels and possibly also the Epistles
of the Apostles. See C. R. Gregory.

EPISTLES OF THE CAPTIVITY. Four of
the Epistles ascribed to the Apostle Paul have been desig-
nated the "Epistles of the Captivity." because in all of
them he describes himself as a prisoner. They are
the Epistles to the Ephesians (ep. Il. 1, iv. 1, vi. 29),
Colossians (ep. iv. 18), Philippians (cp. i. 7, 13), and
the Epistle to Philemon (ep. vss. 10, 13). It is matter of
dispute whether the place of imprisonment was Caesarea
or Rome.

EPONA. Epona was a goddess worshipped by
the ancient Celts. She was the goddess of horses. The
ameans "equus spolia." In Meso-Pagam, Reinaud con-
pares Hippocrates, the fountain of Parmaus brought
forth by Apollo's steed Pegasus. E. Anwyl thinks that
originally the goddess Epona had the form of a mare.
Afterwards she was represented as a human being
riding on a horse. As the protector of horses, she
was the only Gallic deity to find particular favour with
the Romans. See Edward Anwyl; Reinaud, O.

EPUNAMUN. The war-god in the mythology of
the Araucanian Indians of Chili, probably of Peruvian
origin.

ERASTIANS. A name given in England to those
who hold that the Church should be subject to the State.
The designation was suggested by the name Erastus, a
name assumed by Thomas Liebler or Lieber (1524-1553),
a German physician and theologian. As a theologian,
Liebler defended the doctrines of the reformer Ulrich
Zwingli (1484-1531), especially the doctrine that the
external organization of religion is purely a civil matter,
the spiritual part being entirely the concern of the
individual conscience. In the reign of Charles I. many
of the English Puritans were Erastians. Later, the
Hanoverian bishops were "thorough-going Erastians"
(Patterson). See J. H. Blunt; M. W. Patterson, Hist.
Brockhaus.

ERNATULUNGA. A name used by the Arunta
of Central Australia for the sacred place in which their
ritual instruments, the churinga, are kept.
'Erubin.

The title of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sederim). 'Erubin is the second tractate of the second group, which is called Moda'at ("Festival").

ESSAY ON ESSENE. The chief deity of the Creek Indians, a wind-god.

ESHRARRA. In the Babylonian Epic of Marduk (see MARDUK, EPICT OM) Escharra is the name of the vault of earth which Marduk placed over Apsu (q.v.), the Deep.

ESSAYS AND REVIEWS. A volume of theological essays written (with two exceptions) by clergymen of the Church of England and published in 1860. It is said in the Preface: "The Volume, it is hoped, will be received as an attempt to illustrate the advantage derivable to the cause of religious and moral truth from a free handling, in a becoming spirit, of subjects peculiarly liable to suffer by the repetition of conventional language, and from traditional methods of treatment." As a matter of fact the publication of the volume aroused a storm of protest and indignation among the orthodox, and charges were brought against it as being corrupt, base, or licentious with the doctrines of the Church of England. The charges, however, were not sustained. Some of them were withdrawn or rejected in the Court of Arches, others during the hearing before the Judicial Committee of the Privy Council. The first essay is on "The Education of the World," and was written by Frederick Temple. The writer was Headmaster of Rugby School. He afterwards became Archbishop of Canterbury. The second essay is on "Pansens Biblical Researches." It was written by Rowland Williams (1817-1870), who was at the time Vice-Principal and Professor of Hebrew in the Theological College of St. David's, Lampeter. The third essay is on "The Study of the Evidences of Christianity." The author was Baden Powell (1796-1860), Savilian Professor of Geometry in the University of Oxford. The fourth essay is on "Sciences historiques de Genève, The National Church." It was written by Henry Bristow Williams (1803-1888), Vicar of Great Stanborough, Hertfordshire. The fifth essay is on "The Kosmogony." The writer, C. W. Goodwin (1817-1878), an Egyptianist, was a barrister. He afterwards became acting judge in the supreme court of China and Japan. The sixth essay is on "Tendencies of Religious Thought in England, 1688-1750." It was written by Mark Pattison (1813-1884), who became Rector of Lincoln College, Oxford (1851). The seventh essay is on "The Interpretation of Scripture." The writer, Benjamin Jowett (1817-1893), was Regius Professor of Greek in the University of Oxford. He afterwards became Master of Balliol College.

ESSENES. The Essenes seem to have been a kind of monastic order among the Jews. As a well-defined body they do not seem to have arisen before the second century B.C. But there may have been small groups of them, resembling the bands of the prophets, at a much earlier date. It would be a quite natural development for disciples of men like Elijah to form themselves into societies like that of the Essenes. It would be equally natural for such societies, having cut themselves off to some extent from the common current of thought, to work out doctrines of their own. Esseniun is not necessarily un-Jewish or due to foreign influence. As Mr. R. Travers Herford says (Pharisaism, 1912), they were ascetics and recluses, and stood apart from the main body of the Jewish people. They were ascetics "of more than Pharisaic strictness (for asceticism was not a characteristic feature of Pharisaism either in practice or theory), and they combined with the religion of Torah certain mystical doctrines of their own." W. Fairweather thinks that apparently the religious ideas of the Essenes were essentially Jewish with certain decided exceptions or modifications. "In respect of their belief in Providence, which was more absolute than that of the Pharisees; in respect of their veneration for Moses and the Law; and in respect of their sabbath observance, which was of the strictest possible type, they were Hebrews of the Hebrews. Apparently also, as a guarantee of ceremonial purity, their food was prepared and blessed by priests of Aaron's house, while the allegorical interpretation of Scripture had a place in their worship." The modifications, which he regards as alien elements, would arise from the fact of their standing apart from the main body of the Jewish people. The name Essenes might mean "the pious" or "the physicians." The former meaning is more likely. What we know about them is due to Philo, Josephus, the Jewish historian, and Pliny, the Roman historian. They preferred villages to towns, and lived chiefly in the neighbourhood of the Dead Sea. "Admission to the order was solemnised by the threefold gift of an animal, food, and wine (symbols, presumably, of abstinence and purity), followed only upon a lengthened and double novitiate, and necessitated the taking of tremendous oaths of absolute obedience to the presidents, openness towards the members, and secrecy towards outsiders respecting the doctrines of the brotherhood" (Fairweather). Serious offenders were expelled from the order. The brethren lived a communistic life. "All their belongings were common property, administered by chosen stewards for behalf of the entire order. This applied to food, housing, and even clothing; while in every town provision was made for shewing hospitality to journeying brethren." They had many peculiar manners and customs. "While sending gifts to the Temple, they offered no animal sacrifices, deeming their own lustrations superior in point of purity. Theirs was a fellowship based not upon sacrifice, but apparently upon sacrament. Their midday common meal had the same character as a holy sacrament to which they came clad in white after having by a cold bath cleansed themselves on their return from the fields. A purifying bath had also to be taken in the event of contact with a foreigner, or even with an Essene of a lower grade. In bathing and in performing natural functions they behaved with extreme modesty." They probably abstained from flesh and wine. They abstained from all sexual intercourse, refused to use oaths, and rejected the use of all for anointing. "Slavery and war they abhorred. Re-nouncing trade as tending to covetousness, they earned their livelihood by manual labour; the majority of them were engaged in agriculture. They were content with the same simple fare day by day; nor were their clothes and shoes replaced until utterly worn out." They were held in high repute as foretellers of the future. They held every object of sense to be ungodly, and sin to be a perversion of the soul of man. The soul of man really belongs to another world, the spiritual realm. "Having come out of the purest ether in order to be imprisoned in the body as the consequence of a fall into sin, souls, when freed at death from terrestrial bonds, soar again to the heights, happy to have escaped from their long servitude." It has been thought that the Essenes worshipped the Sun. But it may be that
their sun-worship was simply suggested by the reverence they paid to angels. A number of scholars and thinkers (including De Quincey, E. Planta Nesbit, and, more recently, Emil Berg) have urged that Jesus was educated among the Essenes, and that the religion of Jesus was a protest of Essenism. But as others have pointed out, there are radical differences between Essenism and the teaching of the gospels. The resemblances, as Fairweather says, extend only to minor details. See E. Planta Nesbit, Christ, Christians, and Christianity, 1899; the Encycl. Bibl.; W. Staerk, Neutestamentliche Zeitgeschichte, 1907; W. Fairweather, The Background of the Gospels, 1908.

ESTHER, BOOK OF. In the Hebrew Canon of the Old Testament the Book of Esther is one of the five books described as Megilloth (or "Rolls"). The book purports to be historical, but it is now widely regarded as a Jewish romance. It narrates that the Persian king Ahaseurus (Xerxes, 483-465 B.C.) repudiated his proud consort Vashti and made Esther, the adopted daughter of the Jew Mordecai, queen in her place. Haman, the Agagite, the enemy of Mordecai, hatches a plot to massacre the Jews. This plot is frustrated by Esther, with the help of Mordecai, who then persuades Mordecai to take his adversary's place. The Jews were mercifully delivered, and in memory of this deliverance the Feast of Purim was observed on the 14th and 15th of the month Adar (Feb.-March). In H. Maccabees xxv. 36 the Day of Nicanor, on which was celebrated Judas' defeat at Adasa of Nicanor the general of Antiochus Epiphanes, is referred to as being "the day before the Day of Mordecai." This Day of Mordecai seems to be identical with the Feast of Purim referred to in Esther ix. 22. The contents and language of the Book of Esther point to a late date for its composition. "In the Book of Esther the Persian empire is treated as a thing of the past, already invested with a halo of romance. The writer must therefore have lived some considerable time after Alexander the Great, not earlier than the third, probably in the second century before Christ. The book presupposes moreover that the Jews had long been scattered abroad and dispersed among the nations (iii. 8); this idea of a dispersion (διασπορά) points to the time when large Jewish settlements were to be found within the domain of Greek civilisation. The same period is indicated by the passage about the conversion of vast multitudes to Judaism (ix. 27), for such a conception would have been impossible even in a romance, until Jewish proselytes had become numerous."

Encycl. Bibl. A. Kuenen and C. Cornill assign the book to about 135 B.C. O. C. Whitehouse thinks "it probably arose after the Macedonian war (165 B.C.), when the spirit of national exclusiveness in the Jewish people became intensified.

The purpose of the book is to explain the origin of the Feast of Purim and to encourage the observance of it. See T. K. Cheyne and J. S. Black, Encyl. Bibl.; C. Coull, Intr.; G. H. Box; O. C. Whitehouse.

ESUS. Esus, together with Tammris and Taranis, is mentioned by Lucan (c. A.D. 69) as one of the Gallic divinities. Esus, the eponym of the Essui, is said to have been a divine woodman; and the three gods, it appears, required human sacrifices. The triad, according to Reinach and Anwyl, does not represent a Celtic Trinity. It is composed simply of local deities who were "generated by a few tribes to the north of the Loire" (Reinach). See Edward Anwyl; Reinach, O. C.

ETANA. A Babylonian deity. Etana may originally have been a historical person; but in any case he was deified and became a legendary figure. Shamash (q.v.), the sun-god, is his patron. When his wife finds it difficult to bring to birth a child, Etana beseeches Shamash to reveal to him "the plant of birth." He would seem to find it on a mountain with the help of an eagle. On another occasion Etana ascends with the eagle to the gates of the upper regions. As they ascend, the sea appears smaller and smaller, first like a pool, next like a belt, then like a gardener's ditch. They reach the gate of Anu (q.v.), Bel (q.v.), and Ea (q.v.). Thence the eagle wishes to carry Etana to Ishtar (q.v.), the mistress of the gods. Etana consents. They mount higher and higher. 'But their presumption is punished; they are cast headlong from the heights. In the Gilgamesh Epic (q.v.) Etana is one of the dwellers in the nether world. Etana's eagle, after the catastrophe, loses the favour of Shamash, and becomes hostile to the serpent of Shamash, trying to catch it. Shamash tells the serpent to ascend a mountain, tear open a wild ox and hide in its carcass. The eagle will descend with the other birds and can then be torn in pieces. The serpent does as he is told. The eagle is caught and destroyed. See Morris Jastrow, Rel.

ETHICAL HEDONISM. See HEDONISM.

ETHICAL SOCIETIES, THE UNION OF. If the Ethical Societies be in conflict and rivalry with the Churches, it may nevertheless claim to be in a real sense a religious movement. The Gospel of the Ethical Movement, as expounded by W. M. Salter in his Ethical Religion should command the greatest respect. There are no doubt many persons to whom such a gospel comes as a great relief, consolation, and inspiration. Whether it is such a religion as can permanently satisfy the natural human craving for communion with a power beyond and above that of man may well be questioned. The general object of the Union of Ethical Societies is to advocate the supreme importance of the knowledge, love and practice of the Right. The principles of the Union are stated to be nine. (1) In all the relations of life—personal, social, and political—the moral factor should be the supreme consideration. (2) The love of goodness and the love of one's fellows are the true motives for right conduct; and self-reliance and co-operation are the true sources of help. (3) Knowledge of the Right has been evolving through the experience of the human race; therefore the moral obligations generally accepted by the most civilised communities should be taken as the starting-point in the advocacy of a progressive ideal of personal and social righteousness. (4) For each individual, after due consideration of the convictions of others, the final authority as to the right or wrong of any opinion or action should be his own conscience and reasonably judged. (5) The well-being of society requires such economic and other conditions as afford the largest scope for the moral development of all its members. (6) Scientific method should be applied in studying the facts of the moral life. (7) The moral life involves neither acceptance nor rejection of belief in any deity, personal or impersonal, or in a life after death. (8) The acceptance of any one ultimate criterion of right should not be made a condition of ethical fellowship. (9) Ethical Fellowships are the most powerful means of encouraging the knowledge and love of right principles of conduct, and of giving the strength of character necessary to realise them in action. It is clear that the Ethical Societies have much in common with the Churches as far as good works are concerned, but the two conceptions of what constitutes true religion are widely divergent. "So far as the Churches are endeavouring to battle with the evils of Society and of the individual life, and to band the people together into religious communities for that purpose, the Ethical Societies welcome and endorse their efforts. But they
have nothing in common with that view of Religion which lays the chief emphasis upon what men believe and not upon what he does." Mr. H. Snell, a General Secretary of the Union of Ethical Societies, has drawn up a kind of Ethical Creed. Part of it may be quoted: "We believe first of all in making new a religion. By duty we mean passionate fidelity to truth, justice, mercy, and right. We believe that creeds, theologies, and priestly ceremonies are religion, and we are opposed to ceremonial beliefs being made a duty. We believe that what men call the 'good life' constitutes religion; that there is no religion except that, and we believe that man can lead the 'good life' without supernatural beliefs of any kind. We do not say that all supernatural theories are wrong, but we believe that the 'good life' is not dependent on belief in them. We believe that there is no salvation for mankind apart from character; and we believe that character is salvation. We have no collective beliefs concerning another life than this; but we believe that the life we have needs purifying and improving, and to this end we devote all our time and strength. As individuals we may or may not believe that a ready-made heaven is waiting for us when this life is over; but we unfeignedly believe that if the kingdom of heaven is in the world it must be by man's labour and self-sacrifice. We believe that perfection lies at the end and not at the beginning of human experience; that there was no Garden of Eden, no perfect man, and no Fall which brought sin into the world. We believe that although men fall daily, man is rising, and that he has risen from the beginning until now. We do not believe that Jesus encompassed all the possible good in his own personality, but that knowledge of the right evolves from age to age. There are more than twenty Societies federated in the Union.

ETHNOPHORNIANS. A name given in early times to those who mingled with Christianity pagan customs and superstitions. "Those who practised astrology, fortune-telling, divination, sortileges, or auguries, were all reprobaled under this title." (J. H. Blunt.)

EUCARIIST. A name given to the Christian institution which commemorates the Last Supper of Jesus. According to the gospels of St. Matthew, St. Mark, and St. Luke, Jesus "gave thanks" (εὐχαριστήσας) before he broke the bread and gave it to his disciples. Hence the name Eucharist, which means Thanksgiving. Protestants prefer the title Lord's Supper or Holy Communion, and for the most part are not in agreement with Roman Catholics as to the meaning of the sacrament. Considered as a sacrament (as well as a sacrifice), the Eucharist, according to the Cath. Dict., is the true body and blood of Christ under the appearance of bread and wine. "Like all the sacraments, it was instituted by Christ, and like them, it consists of an outward part—viz., bread and wine, or the appearance of bread and wine; and an inward or invisible part—viz., the body and blood of Christ with the grace which they impart to those who communicate worthily."

EUPHEMITES. A religious sect which became prominent in Syria towards the end of the fourth century A.D. Derived from a Greek word, the name means "the praying people." The original designation, formed from a Syriac word meaning "to pray," was Messalians or Massalians. The Euphemites seem to have been confined to the East, where they existed for some centuries. Messalians are heard of as late as the twelfth century. The Euphemites held that men are born with a demon which incites them to sin. This demon cannot be expelled by Baptism or the Eucharist. It can be expelled or subdued only by intense, concentrated prayer, continued until it produces a state from which all afflictions and volitions are banished. When this state is reached the soul is conscious of a union with God; the demon departs, and the Holy Spirit enters; the Holy Trinity can be seen with the bodily eyes. It was possible, the Euphemites believed, to attain a passionless state of perfection in which a man became sinless. "The soul of him who was thus 'spiritual,'" as they boasted themselves to be, was changed into the 'divine nature'; he could see things invisible to ordinary men; and some of them used to dance by way of trampling on the demons which they saw, a practice from which they were called Chorurtes" ('Dict. of Christ. Biogr.'). The Euphemites were monks, but, unlike other monks, they refused to support themselves by their labour, preferring to roam about begging. They were condemned by councils held at Side, Constantinople (431 A.D.), and Ephesus (431 A.D.). At Ephesus the Messalian book, Asceticus, from which passages were read, was anathematized. The Euphemites suffered persecution both in Syria and Asia Minor. Amongst their leaders were Adelphius, Lampetius, and Marcan. See Schaff-Herzog; J. H. Blunt; Wace and Piercy.

EUODIANS. The followers of Eudosius, who became Bishop of Antioch (357 A.D.). He was one of the leading Arians of the fourth century, and developed an extreme form of Arianism (q.v.). He was condemned by the Semi-Arian Councils of Seleucia (330 A.D.) and Lampsaus (365 A.D.). See J. H. Newman, The Arians of the Fourth Century; H. M. Gwatkin, The Arian Controversy, 1880; J. H. Blunt.

EUNOMIANS. A name given to the strict Arians (see ARIANISM) who belonged to the party of Bishop Eunomius. They were also known as Anomoeans because they said that the Father and the Son were unlike, and as Exaeetians because they said that the Son was made out of nothing.

EUNOMIO-EUTCHIANS. The followers of Eutychius of Constantinople, a body of Eunomian heretics (see EUNOMIANS). Socrates, the ecclesiastical historian, seems to identify their tenets with those of the Eunomio-Theophorians (q.v.).

EUNOMIO-THEOPHORIANS. The followers of Theophronus of Cappadocia (flour. about 370 A.D.), a body of Eunomian heretics (see EUNOMIANS). According to Sozomen, the ecclesiastical historian, Theophronus had given some attention to the works of Aristotle and composed an appendix to them with the title "Exercises of the Mind." Afterwards in the strength of what he thought a deep knowledge of the terms of Scripture he attempted to prove that though God is acquainted with the present, the past, and the future, his knowledge on these subjects is not the same in degree, and is subject to some kind of mutation." The Eunomians repudiated and excommunicated Theophronus, whereupon he founded a new sect. Socrates, the ecclesiastical historian, states that the Eunomio-Theophranians baptized in the name of Christ alone, and not in that of the Trinity. See J. H. Blunt; Wace and Piercy.

EUPHEMITES. According to Augustine, Euphemites.
EUTYCHIANISM. The teaching of Eutyches, who was archimandrite of a monastery near Constantinople. In 448 A.D. he was definitely accused of heresy by Eusebius of Dorylaeum, at a synod convened in Constantinople. When Eutyches refused to present himself, deputies were sent to him to ascertain his views exactly. According to their report, he said that he was unable to define the substance of the Father and the Son. The Church the doctrine that Jesus Christ subsisted of two Persons united in one Hypostasis; and that in any case he could not accept such a doctrine, as it is not found in Holy Scripture. He held that He who was born of the Virgin Mary was very God and very man, but that His body was not of like substance with ours. Summoned to come to the synod in person, Eutyches again refused. To those who were sent to question him again, he is said to have argued that the word homoousios ("of the same substance") does not occur in Holy Scripture, but was derived from the Fathers, as was also the affirmation of the two natures. Finally Eutyches presented himself, but his answers to the questions put to him were of the same kind, and were considered unorthodox. He was condemned to be excluded from all priestly functions, from our communion, and from his priory in his monastery. Eutyches and Dioscorus, patriarch of Alexandria, requested the Emperor to summon another synod. This was done, and in 449 the synod met at Ephesus, the chief opponent of Eutyches being Flavian, bishop of Constantinople. Eutyches was acquitted, but the synod became known as the Latrocinum or Robber Synod on account of its violence. "The Christian world was rent in pieces by its proceedings. Egypt, Thrace, and Palestine ranged themselves with Dioscorus and the emperor; Syria, Pontus, Asia, Rome, protested against the treatment of Flavian and the acquittal of Eutyches." (Wace and Piercy.) In 451 a fourth great Council of the Church met at Chalcedon. At this the verdict of the Latrocinium was reversed, and Eutyches was condemned. It was decreed that Christ must be "acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one hypostasis, not parted or divided into two persons, but one and the same Son and Only-begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the creed of the holy Fathers has delivered to us." Eutyches was excommunicated, but Eutychianism still exists. See William Renham; J. H. Blunt; the Prot. Dict.; Wace and Piercy.

EUTYCHIANS. A sect of heretics mentioned by Theodoret. Theodoret seems to identify the Eutychians with the Euchites (q.v.). Iltigius, on the other hand, identifies them with a sect mentioned by Clement of Alexandria, the Euchites, who, it would seem, owed their name to certain profligate practices. See J. H. Blunt.

EVANGELIARIUM. A lectionary containing passages from the Gospels was so called in the early Christian Church. See LECTIONARIES.

EVANGELICAL ALLIANCE, THE. The Evangelical Alliance was constituted in 1846 at a great Conference in Freemason's Hall, London, which was attended by eight hundred representatives of the Christian Churches.

One of the resolutions passed was as follows: "This Conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common courtesy, differing among themselves in the views they severally entertain on some points both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth that the Church of the Living God, while it admits of growth, is one Church, never having lost, and being incapable of losing, its essential unity. To confess that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to obtain it, to be visibly one; and thus both to realize in themselves and to exhibit to others that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ, which is His body, the fulness of God that filleth all in all. By a mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper. It is distinctly declared, however, that "this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance." One of the practical resolutions agreed upon by the London Conference of 1846 and adopted at each Annual Meeting or Conference of the British Organization of the Evangelical Alliance lays special stress on this general Christian fraternity. "That, while they believe it highly desirable that Christians of different bodies, holding the Head, should own each other as brethren by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought that those only who openly join the society are true friends to the cause of Christian union; and that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more watchful in future against occasions of strife, of more tender and charitable towards Christians from whom they differ, and of more constant in prayer for the union of all the true disciples of Christ. Since its foundation the Evangelical Alliance has exerted itself on behalf of persecuted Christians not only in Europe but also in many countries beyond. In recent years it has endeavoured also to bring relief to Jews in Russia, and sufferers from famine in Armenia. It has tried to promote religious liberty in Malta, Russia, Spain, and other countries. See the Annual Reports of the Evangelical Alliance.

EVANGELICAL ASSOCIATION. The name assumed
by a religious sect founded in North America by Jacob Albrecht (1798). In 1803 Albrecht was made presiding elder, or a kind of bishop, by the other presbyters. The "Albrecht Brethren," as the members of the sect are also called, have much in common with the Methodists. Branches of the Evangelical Association were formed in Germany. See J. H. Blunt; Brockhaus.

EVANGELICAL UNION. The name assumed by the sect founded by James Morison (1816-1893). The members were also called Morisonians (q.v.).

EXALCI. The descendants of the ancient sect who thought it necessary to follow the example of the prophet Isaiah and to walk barefoot. They are also Gymnopodae. See J. H. Blunt.

EXCOMMUNICATION. A term used to denote exclusion from the ecclesiastical community. According to Ezra x, 8, those who had taken "strange" wives and refused to give them up were separated from the Jewish community. In Luke vi. 22 reference seems to be made to three different grades of Jewish excommunication. These apparently were (1) niddáh, a short term of thirty days; (2) cherémm, a much longer period; and (3) šamāmaṭtā, complete exclusion. In St. Paul's epistles some kind of excommunication seems to be referred to in 1 Cor. v. 3-5, 11. Cor. ii. 6-11. In the Pastoral Epistles the rules of exclusion have become more precise (I. Tim. i. 20, v. 19 f.). In recent times several early Christian documents of excommunication have been discovered (Camden M. Coburn). The Roman Catholic Church distinguishes two kinds of excommunication, the major and the minor. "The minor kind is an ecclesiastical censure, by which a Christian is deprived of the right to participation in sacraments, and indirectly, as a consequence, of the right of receiving a benefice" (Cath. Dict.). The major excommunication "deprives of all ecclesiastical communion, and is equivalent to substance to anathema, from which it only differs in regard to the formalities by which the latter is surrounded." Article xxxvii. of the Church of England states that persons who are rightly cut off from the unity of the Church by open denunciation of it ought to be avoided by the faithful. The rubric prefixed to the Communion Service provides that for notorious moral offences offenders may be denied the Lord's Supper, but the offence must obviously be proved by the judgment of some competent ecclesiastics (Cath. Dict.).

EXERCISES. SPIRITUAL. Ignatius of Loyola wrote a work which he called "Spiritual Exercises," and which has served since as a guide for those who have desired to practice meditation and penance. The Jesuits have zealously practised spiritual exercises according to the method of Ignatius, and have won the title "men of the Exercises." The work was written in Spanish, but was translated into Latin (Eng. transl., The Spiritual Exercises of St. Ignatius of Loyola, 1849). "The person who makes the exercises is supposed to receive them from a director, and the exercises are arranged for a retreat of four weeks; they can, however, be adapted for a much shorter time. The exercitant begins with meditations on the end of man, and on the penalties of sin, that he may flee with horror from it; passes next to those on Christ's life and death, on the redemption of the world, and on the Second Coming by contemplating the resurrection of Christ; happiness of heaven, etc., that he may learn to unite himself to God" (Cath. Dict.). See Schaff-Herzog; Cath. Dict.

EXODUS, BOOK OF. The Book of Exodus, the second book in the first division of the Hebrew Canon of the Old Testament (q.v.), bears in the Hebrew Bible the title We-éélém Shemóth (these being the opening words of the book) or simply Shemóth. The English title is derived, through the Old Latin and Vulgate, from the Septuagint. In the LXX the title is Exodus or Exodos Augústou ("Exodus from Egypt;"); see Exodus xix. 1). The Book of Exodus carries on the history of Israel from the death of Joseph. But the circumstances have changed. "The twelve sons of Jacob with their children who went down into Egypt ('seventy souls') have so increased in numbers as to be a cause of alarm to the Egyptians; the narrative, which throughout Genesis preserves the form of a family chronicle, now at length acquires the history of a people (G. F. Moore). The contents of the Book of Exodus are as follows: Chaps. i.-ii. describe the growth of the people in Egypt, the Egyptian oppression, and the early days of Moses. Chaps. iii. 1-vii. 13 tell of Moses' call to be the deliverer of his people. Chaps. vii. 14-xxi. describe nine of the ten plagues sent by God to warn and frighten the Egyptians. Chaps. xii.-xiii. tell how the Feast of the Passover and the Feast of Unleavened Cakes were instituted, and how after the tenth plague, the destruction of the first-born of the Egyptians, the Israelites departed from Rameses. Chap. xiv. describes the passage of the Red Sea and the pursuit by the Egyptians. Chap. xv. gives Moses' Song of Triumph and Thanksgiving. Chap. xvi. tells how the Israelites journeyed to the wilderness of Sin, and were fed with Manna and Quails. Chap. xvii. recounts that they continued their journey to Rephidim, and found water at Massah (J) or Meribah (E). It describes also the battle with and victory over Amalek. Chap. xix. tells of a visit made by Moses to Jethro and of its results. Chaps. xix.-xxiv. tell of the arrival of Israel at Sinai and of the preparation for the law-giving. Moses receives from God the Decalogue and the Book of the Covenant. Chaps. xxv.-xxx. xxx. 18a tell how Moses received directions which amounted to "an entirely new law, very detailed instructions with regard to the institution of an official cultus" (Holzinger). Chaps. xxx. 18b-xxxiv. tells of the making of the Golden Calf. Chaps. xxxv.-xl. describe how the instructions with regard to the institution of an official cultus were carried out. The Book of Exodus is of composite origin, and was compiled from a number of documents. The oldest of these were the Primitive Document (J; ninth cent. B.C.) and the early Elohist Document (E; a little later). These were based partly upon oral tradition, partly upon written laws by Priestly (P). The composition of the narrative JE was compiled early in the seventh century B.C. Another stratum consists of adding made to J or E or JE by Deuteronomic editors (600 B.C.). The document known as P (Priestly Writer) is largely represented in the second half of the book. To this may be traced the chapters dealing with the institution of an official cultus (xxv.-xxx. 38a and xxxv.-xli.). According to Driver, "it is probable that it was written, partly during the Babylonian exile, partly during the century that followed the return to Judah." Driver points out that, "as regards JE in general, it is to be remembered that the criteria distinguishing J and E from each other are less numerous and strongly marked than those distinguishing P from JE as a whole; so that, while there is hardly ever any doubt as to the limits of P, there are passages of JE in which, from the insufficiency or the partiality of the criteria, the separation may or may not be made. Different critics may arrive at different conclusions." The Song of Moses or Song of Miriam, in the form in which it has been preserved (chap. xvi. 1-18), is probably not of ancient date. It would seem to be an expansion of a very much shorter utterance—an utterance consisting only of vs. 1 (repeated in vs. 21). The expanded form may have been written in the sixth century B.C.; or even in Babylonia about 580-598, when, as Whitehouse
EXORCISM. The term “Exorcists” (exorcistai) occurs in the New Testament. It is used of persons who used a formula of conjuration in order to expel demons. Josephus (Antiquitates, viii. 2, v.) says that God gave Solomon skill in expelling demons. “He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian and his son and his captains of the whole multitude of his soldiers. The manner of the cure was this: he put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had made such a person to set a little way off a cup or basin full of water, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly” (Whiston’s transl.). In the Wars of the Jews (vi. 6, 3) Josephus mentions a herb Baaras which was difficult to pluck. He adds: “Yet, after all this pain in getting it, it is only valuable on account of one virtue it hath, that if it be only brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into men that are alive and kill them, unless they can obtain some help against them.” In the New Testament we are told that Jesus cast out the spirits “with a word” or “by the spirit of God” or “by the finger of God.” His disciples too were empowered by him to cast out demons both before and after his resurrection. In Mk. xvi. 17 Jesus, after his resurrection and before his ascension, is represented as saying that one of the signs that shall accompany those who believe will be the casting out of demons in his name. From Acts xix. 13 it seems that the sons or disciples of a prominent Jew at Ephesus used the name “as a spell in preference to the strings of names of gods and demons and angels which were used in exorcisms both in Asia Minor and elsewhere” (Encyl. Bibl.). Justin Martyr says (Apol. ii. 5) that in cases in which every other kind of exorcism had failed, “the name of Jesus Christ who was crucified under Pontius Pilate” was potent to cast out demons. In his Dialogue with Trypha he admits that Jews were able to exorcise demons in the name of the God of Abraham or of Isaac or of Jacob, but he complains that they had adopted heathen practices, such as the use of perfumes and ligatures. There is frequent reference to the practice of exorcism in the early church. Catechumens were exorcised at baptism, and even afterwards. Baptismal exorcism has survived in the Roman Catholic Church. So also has the ancient practice (cp. Cyprian, Ep. 70) of exorcising inanimate things, such as holy oil and holy water. Cornelius, as quoted by Eusebius (Eccles. Hist., vi. 43) refers to Exorcists as a special order of the clergy. A special form for the ordinance of Exorcists is found in the Antiquities of Flavius Josephus, cited above. The bishop, in presenting a book of exorcisms, said: “Take this book and get it by heart, and have authority to lay hands upon catechumens and baptised persons possessed.” Exorcists were forbidden by Innocent I. to exercise “their ministry on the possessed without express permission from the bishop, and this law is still in force” (Cath. Dict.). In the Roman Catholic Church the Exorcists are the third of what are known as the minor orders. In the Greek Church they are not recognised as an ecclesiastical order. Nor are they recognised by the Protestant Churches. By the seventy-second canon of the Church of England (1663) ministers are forbidden to attempt to drive out demons without a license from the bishop. In exorcism, as practised in ancient times by the Babylonians, use was made of ablations, fumigations, and medicinal plants. See Chambers’ Encycl.; the Encycl. Bibl.; Chambers’ Eusebius; Reinach, O.

EXOTIANS. Socrates, the ecclesiastical historian, describes how the Arians of Constantinople, “after having been in possession of the churches for forty years, in consequence of their opposition to the conciliatory measures of the emperor Theodosius, were driven out of the city, in Gratian’s fifth consulate and the first of Theodosius Augustus, on the 20th of November (v. 7). It seems from the chronicle of Alexandria and a decree of Justinian that the Arians who had to hold their services outside the city (exo tis poleas) were called Exotians. See J. H. Blunt.

EXTREME UNCTION. In the fifth chapter of the General Epistle of James (q.v.) it is said (vss. 14, 15): “Is any among you sick? 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 him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.” James Adderley points out (The Epistle of St. James) that the Church of England has not made any special provision for the Unction, though it has done so for the Prayers. He thinks that a revival of the primitive and Catholic practice of anointing the sick should be prayed for. Since he wrote the practice has to some extent been revived. Originally, it would seem, the anointing with oil had a medicinal and therapeutic value. In Mark (vi. 13) it is said that the Apostles “cast out many demons; and anointed with oil many that were sick, and healed them”; and there are references to the practice in the Old Testament (e.g., Ezekiel xvi. 9). A rule is given by Egbert, Archbishop of York (732-766), “That according to the enactment of the holy fathers, if any is sick he should be anointed with sanctified oil together with prayers.” Extreme Unction is first spoken of as a sacrament by Hugo of St. Victor (d. 1141). Peter Lombard (d. 1164) distinguishes three kinds of consecrated oil—(1) that used for priests and kings and candidates for Confirmation; (2) that used for catechumens and newly baptized persons; (3) that used for the sick. Adderley suggests that probably at first Extreme Unction simply meant the last of the unctions in a Christian’s life. Then in course of time it came to mean the unction of a person dying or in extremis. But it did not become this in the Eastern Church. There, where the sacrament is called Prayer-oil, it is not confined to those who are
dying. It is defined as "holy oil, a sacred rite and type of divine pity, supplied to those who turn from sin for redemption and sanctification, affording absolution of sins, and raising up from sicknesses, and filling with sanctification." In the Roman Catholic Church extremeunction is reserved for those who are in danger of death. It cannot only be given by the priest (Gk. αὐλαμάδας, whence the designation Anointons), and that the Son was made out of nothing (Gk. ἐκ οὐκ οὗτον). They were also designated Eunomians.

EYES, CEREMONY OF PAINTING THE. A ceremony performed by the Kammalans (q.v.) of India, makers of god-images. The ceremony takes place when the eyes are added to the images. It is curious to find the Kammalans attaching the same importance to artificial eyes as the ancient Egyptians. After moulding into shape the wrappings of the mummy so as to restore as far as possible the form of the deceased, the embraller then painted eyes upon the face. So also when the sculptor had learned to make finished models in stone or wood, and by the addition of paint had enhanced the life-like appearance, the statue was still a dead thing. What were needed above all to enliven it, literally and actually, in other words, to animate it, were the eyes; and the Egyptian artist set to work and with truly marvellous skill reproduced the appearance of living eyes. How ample was the justification for this belief will be appreciated by anyone who glances at the remarkable photographs recently published by Dr. Alan H. Gardiner. The wonderful eyes will be seen to make the statue sparkle and live. To the concrete mind of the Egyptian this triumph of art was regarded not as a mere technical success or aesthetic achievement. The artist was considered to have made the statue really live; in fact, literally and actually converted it into a 'living image.' The eyes themselves were regarded as one of the chief sources of the vitality which had been conferred upon the statue" (G. Elliot Smith, Dr., 1919, p. 32).

EZEKIEL, BOOK OF. The Book of Ezekiel is one of the larger prophetic books in the Canon of the Old Testament. Ezekiel, the author, was one of those who with Jehoiachin was captured to Babylon in 597 B.C. by Nebuchadrezzar. He was a priest as well as a prophet, and it has been suggested that "possibly he was singled out by Nebuchadrezzar as a chief man among the priests" (C. H. Toy). He represents a transition period, a period in which the prophets were giving place to the priests. Jeremiah also was a priest, and, as Prof. Harper says, the books of Haggai, Zechariah, and Malachi are far more priestly than prophetic. "Ezekiel, as a prophet, was alive to the dependence of the people on the immediate word of God, to the necessity, that is, of a constant living contact between the mind of God and the mind of man; but, as priest, he also saw that the people had reached a stage which demanded a more precise formulation of the law of worship. He lived on the verge of a great religious revolution—the abolition, namely, of idolatry, and the establishment of the sole worship of Yahvé in Israel. The religious leaders of Josiah's time, both priests and prophets, had with true insight insisted on the necessity of centralising the worship at Jerusalem in order to destroy the corrupt local cults. Ezekiel carries on the fight for ethical monotheism, not only by denouncing the worship of other gods than Yahvé as the source of the national misfortunes, but also, more effectively, by furthering that strict organisation of the cultus which alone could train the people to the purer worship of the one God of Israel" (C. H. Toy). The text of the Book of Ezekiel is in considerable disorder, but this is not due to composite authorship. The contents may be divided into three sections. (1) Chapters i.-xxiv. were delivered at the beginning of the siege of Jerusalem, and have in prospect its imminent destruction. This section contains the "Vision of the Chariot" (i. 1-iii. 15). Chapters xxv.-xxxviii. contain oracles against foreign nations, against Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. Chapters xxxix.-xlvi. contain prophecies of Israel's restoration and triumph, with a vision of the restored theocracy. The last part of this section (xl.-xlvi.) and of the whole book is rather different in character from the rest of the work. It presents an ideal state; it puts forward "a conception which constitutes the germ of the doctrine of the kingdom of God" (Harper). There are many things in the Books of Ezekiel and Jeremiah. Ezekiel would seem to have been familiar with different or writings of the earlier prophet; or it may be supposed that in some cases use was made of a common source. Compare Ezek. iii. 3 with Jer. xv. 16; Ezek. iii. 17 with Jer. vi. 17; Ezek. vii. 14, 27 with Jer. iv. 5-9; Ezek. xiii. with Jer. xiv. 13-16; Ezek. xiii. 10 with Jer. vi. 14; Ezek. xvi. 51 with Jer. iii. 11; Ezek. xviii. with Jer. xxxii. 29 f.; Ezek. xx. with Jer. xi. 3-8; Ezek. xiv. 16-20 with Jer. xvi. 3-9; Ezek. xxix-xxxix. with Jer. xli.; Ezek. xxxiv. with Jer. xxii. 1-4; Ezek. xxxv. 26 with Jer. xxiv. 7; Ezek. xxxvii. 24 with Jer. xxx. 9; Ezek. xxxviii. 15 with Jer. vi. 22. There are also points of contact between Ezekiel and the Code of Holiness (see LEVITICUS). The latest date given in the book of Ezekiel is 570 B.C. (xxix. 17). The text on which the Septuagint translation was based seems to have been shorter than the Hebrew text. See C. H. Toy in the Encyc. Bibl.; A. B. Davidson, Ezekiel in the "Cambridge Bible," 1882; C. Cornill, Das Buch des Prophet Ezechiel. 1886; A. Bertholet, Das Buch Hesekiel, 1897; R. Kraetzschmar, Das Buch Ezechiel, 1900; W. R. Harper, The Priestly Element in the Old Testament, 1905; C. Cornill, Intr.; G. H. Box; O. C. Whitehouse.

EZRA-NEHEMIAH, BOOK OF. The book of Ezra and Nehemiah originally formed one book in the Jewish Canon. In a passage of the Talmud (q.v.) the book of Nehemiah is evidently understood to be included in the book of Ezra. The book of Ezra (Ezra 1:2, cp. Mellito of Sardis in Enesebius, HE, iv. 26). The Jewish Rabbis Rashi and Aben Ezra regard Nehemiah 1:1 as directly continuing Ezra x. 44. The Massoretes by their liturgical divisions of Ezra-Neemiah and by their appended Massoretic notes (at the end of Nehemiah) show that they regarded the two books as one. In the Septuagint they actually appear as one (Second Ezra). Besides this, there is a close connection between Ezra-Neemiah and the Books of Chronicles (q.v.), so close a connection that Ezra-Neemiah would seem to have been compiled by the Chronicler as an immediate sequel to his books of Chronicles. As Prof. Harper says, "Ezra-Neemiah takes up the history at the point where it stops in Chronicles and continues it until the building of the second temple is narrated, the two books, Chronicles and Ezra-Neemiah, thus constituting a history of the temple and its worship from the time of the building of Solomon's temple until the restoration of worship in the days of Ezra and Nehemiah." Ezra-Neemiah resembles
F

F. God F is a designation used by anthropoligists for a deity depicted in the MSS. of the Mayan Indians of Central America. He is represented with black lines on his face and body. These, according to Seelhías, signify death wounds. In any case, the deity is a death-god and resembles God A. (q.v.).

FAITHIST BROTHERS AND SISTERS. Members of a new religious community. The name is explained in the sacred book of the community—a work called Oahspe. “We cannot find the Father’s Kingdom with any other members than such as say with all their hearts and mind and soul: Whatsoever Thou puttest upon me, O Jehovah, that will I do with all my wisdom and strength. To have faith in this way is to have Faith with practice: such a one is a Faithist in fact.” See BROTHERHOOD OF THE KOSMON DAWN.

FAKIRS. The term Fakir means in Arabic a “poor man.” The Fakirs in India are religious mendicants who, to excite pity, inflict tortures on themselves. They are feared, though not respected, by the people because their curses are believed to be very potent. It was formerly their practice to go about in a nude condition, but this practice is now forbidden. See Schaff-Herzog

FALASHAS. The Falashas are a people in Abyssinia, whose religion incorporates a number of Jewish beliefs and practices. Their ancestors may have been Jews or proselytes to Judaism. But they observe also a number of pagan practices. Their sacred books include the canonical and apocryphal books of the Old Testament in Geez, a work Ardid which purports to be a book of secrets revealed to twelve saints, and a translation of Josephus called Sana Akhud. They practice circumcisión and fasting, and keep some, but not all, of the Jewish Feasts (e.g., Passover, Ingathering, Tabernacles). At the same time they believe in magic, and worship a goddess Sanbat. They offer sacrifices for the dead, pray for the dead, and use fire in a ceremony of purification for unchastity. See Schaff-Herzog.

FAMILIARS OF THE HOLY OFFICE. Spies who worked for the Inquisition (q.v., II.) or Holy Office in Spain.

FAMILISTS. The Familists or Familia Charitatis were a religious body founded by Henry Nicholas of Nienster. Nicholas went from Holland to England in the reign of Edward VI. and sought to make converts there. “The predominant trait of the sect was its mysticism, which gave rise to very peculiar doctrines of Moses as the prophet of hope, Christ as the prophet of faith, and Henry Nicholas as the prophet of love” (Schaff-Herzog). In the reign of Queen Elizabeth a proclamation was issued “against the Sectaries of the Family of Love.” After this severe measures were taken
FEATHERS' TAVERN ASSOCIATION. In the latter part of the eighteenth century a body of clergymen and laymen who demanded revision of the Liturgy of the Church of England, and particularly certain changes in the Athanasian Creed, used to meet in a place called Feathers' Tavern. From the name of the place they became known as the Feathers' Tavern Association, but FEBRONIANISM. Febronianism is a term used to describe certain views regarding the relations of Church and State which Roman Catholics describe as "an exaggeration of Gallicanism" (Cath. Dict.). The term is derived from the name Febronius, a name assumed for literary purposes by John Nicholas von Honthen (1701-1750), who was suffragan bishop of Treves. Under this nom de plume there appeared in 1755 a work "De Statuta Ecclesiae et de legitima Potestate Romana Pontificiis," which attained great notoriety. The writer claimed that the power of the keys belonged to the whole body of the faithful, though the administration was committed to the bishops. The bishops received their power direct from God. The primacy of the Pope was only equivalent to the superiority of a Metropolitan to the other bishops of his province; and the authority of the Pope was not equal to that of the Episcopate as a whole. The Pope's primacy was in the Church not over the Church, and from the Pope it was always possible to appeal to a General Council. In 1764 the book was condemned by Clement XIII. During the years 1770 to 1774 the author made considerable additions to his work. In 1778 he was persuaded by Pius VI, and the Archbishop of Treves to make a formal retraction of propositions in his book. In 1786 a schism was threatened by the Archbishops of Cologne, Treves, Mayence, and Salzburg, but in 1789 they returned to their allegiance. See Prot. Dict.; Cath. Dict.; Brockhaus.

FEDERAL THEOLOGY. A designation of the theological teaching of J. Cocceius (1603-1669). See COCCEIANS.

FEÈE. A deity worshipped by the natives of Samoa, a war-god. The name really denotes the cuttle-fish. His sacred month in one district was May. "No traveller was then allowed to pass through the village by the public road; nor was any canoe allowed in the lagoon off that part of the settlement" (George Turner, Samoa, 1884). There were great festivities, in which featured games, club exercise, spear-throwing, and wrestling. In another district three months were sacred to the deity. "For the first month torches and all other lights were forbidden, as the god was about and did not wish to go to a place if it was darkened during the festivities, and confined to war" (ibid.).

FENRIS-WOLF. The Fenris-wolf or Fenrir-wolf is a figure in the mythology of the Ancient Teutons. He is represented as one of the offspring of Loki (q.v.). Like the Midgardh-serpent (q.v.), he is represented as being a sea-monster, one of the giants. Legend tells of a struggle between Tyr (see TIU) and the Fenris-wolf, in which the god lost his right hand; and of a conflict between Vidharr (q.v.) and the wolf, in which the latter was slain. See P. D. Chantepe de la Saussaye. Rel. of the Teutons, 1902.

FERLE LATINAE. One of the principal of the movable festivals observed by the Romans. From being a celebration by the Latin race in honour of Jupiter Latiaris, it was converted by Tarquinius Superbus into a festival of the Latin League. It's most notable ceremony consisted in the sacrifice of white bulls, a portion of whose flesh was distributed to each of the cities of the league represented at the sacrifice. If any city did not receive its portion, or if any other point in the ceremonial was omitted, the whole sacrifice had to be against the Familists, and in the reign of James I, the sect died out. Nicholas was acquainted with David Joris. See Schaff-Herzog.

FARNOVIAN. The followers of Farnovius or Stanislaus Farnowski. Farnovius was one of the leaders of the anti-trinitarians in Poland in the sixteenth century. He was in fact an Arman or Unitarian. After his death, in 1615, the Farnovians amalgamated with the Socinians. See Schaff-Herzog; J. H. Blunt.

FAVOUR-MOTHER GOD. The name given to God by the founder of Christian Science (q.v.), Mary Baker Eddy. In "Rudimental Divine Science" (new edition, 1910) she says: "I mean the infinite and divine Principle of all being, the ever-present I am, filling all space, including in itself all Mind, the one Father-Mother God, Life, Truth, and Love are this trinity in unity, and their universe is spiritual, peopled with perfect beings, harmonious and eternal, of which our material universe and men are the counterfeits." The Lord's Prayer, as expounded in the Christian Science Service, begins: "Our Father-Mother God, all-harmonious." See Mary Baker G. Eddy, Science and Health, 1905, p. 16 f.

FAUNS. One of the oldest of the Italian deities. He was the god of forests, plains, fields, and shepherds. As such he came to be identified with the Greek god Pan (q.v.). He was worshipped also as a god of prophecy. "He revealed the future in dreams and strange voices, communicated to his votaries while sleeping in his precincts upon the fleeces of sacrificed lambs." (O. Seyffert). As a god of prophecy, he was called Fatuns. J. G. Frazer mentions (G.B., Pt. II., 1911) that those who consulted the oracle of Fauns were required to be chaste, to eat no flesh, and to wear no rings. He explains that rings seem to have been regarded as magical fetters which prevented the egress or ingress of spirits. With Fauns was associated a goddess Fauna or Fatna. The festival Pannalia at which honour was done to the deity by peasants was celebrated on the 13th of February and the 9th of December. In legend Fauns is represented as the grandson of Saturn (q.v.), and as an ancient king of Latium who taught the people agriculture and cattle-breeding. To Fauns the god was assigned a number of Fanni or Fauns, just as to Pan (q.v.) were assigned a number of little Pans (Paniskoi), and to Silenus Silenuses. Like the Pans, Silenuses, and Satyrs (q.v.), the Fauns are represented as being to some extent in the form of goats. They were regarded as "merry, capricious beings, and in particular as mischievous goblins who caused night-mares" (O. Seyffert). J. G. Frazer points out that all such minor divinities in the form of goats partake more or less clearly of the character of woodland deities. "The Fauns are expressly designated as woodland deities; and their character as such is still further brought out by their association, or even identification, with Silvanus and the Silvanuses, who, as their name of itself indicates, are spirits of the woods." He points out further that there is a close connection between these spirits in the case of the Fauns. Though wood-spirits, they were supposed to foster the growth of the crops. In folk-custom the corn-spirit is frequently represented as a goat. Frazer agrees with Mannhardt that on the whole "the Pans, Satyrs, and Fauns perhaps belong to a widely diffused class of wood-spirits conceived in goat form." See Chambers' Encycl.; O. Seyffert, Dict.; J. G. Frazer, G.B., Pt. II., Chap. 8.

FEAST OF FOOLS. The Feast of Fools was a more or less Christianized form of the pagan Saturnalia (q.v.). In the twelfth century it was celebrated as a Church festival throughout Italy, Spain, France, Germany, and England. See further BOY-BISHOP.
repeated” (O. Seyffert). J. G. Frazer points out that “at Rome swinging seems to have formed part of the great Latin festival (Feria Latinae), and its origin was traced to a search in the air for the body or even the soul of King Latins, who had disappeared from earth after the battle with Mezentius, King of Caere.” In this case, as in others, swinging was practised as a religious or rather magical rite. At the Compitalia and Paganalia small images of the human figure or simply round balls were hung on trees or doorways to swing in the wind. Cp. COMPITALIA, PAGANALIA, and SWINGING. See O. Seyffert; W. Warde Fowler: J. G. Frazer, G.B., Pt. III, 1912.

FERNERIANS. A name formerly given by members of the Latin Church, who used unleavened bread in the Lord's Supper, to members of the Greek Church, who used leavened bread.

FETICHES. A term in Irish folklore. The fetch is an apparition, a kind of shadow of a living person. “If the apparition appears in the morning a happy longevity for the original may be confidently predicted; but if it appears in the evening the immediate dissolution of the living prototype may be as surely anticipated. When the Fetch appears agitated in its movements, a violent or painful death is indicated. In the doomed prototype, who is known at the time to be labouring under some serious illness” (W. G. Wood-Martin).

FETICISM. The term fetichism is introduced into the science of religions by De Brosses (Du Culte des dieux fétiches, 1760). “The Portuguese navigators who first traded with Western Africa had noticed that the negroes of this region bestowed a kind of worship on material gods, such as stones or shells, which the Portuguese called feticheus, from a word in their own language [fetiche] derived from the Latin factitius (fabricated), used to denote small devotional objects” (Reinach, O.). Among anthropologists the term has come to be used in a great variety of applications. W. G. Aston in Hastings' Encycl. distinguishes five distinct classes of objects to which the term relates, “all of which fall under the general description of material objects worshipped, honored, or esteemed for something more than their physical properties or commercial value.”

(1) Natural objects and phenomena, such as the sun, the sky, and the earth.
(2) Material objects worshipped as representatives or symbols of a Nature-deity or deified man, such as the golden solar disk of the ancient Peruvians.
(3) Material objects supposed to be the permanent or temporary abodes of a spirit, such as shells, bones, stones.
(4) Non-religious magical appliances, charms, or amulets, which have a virtue quite independent of any gods or spirits, such as the claw of a lion worn to keep off danger.
(5) Material things which are made the objects of a make-believe worship, such as the needle of the Japanese housewife.

FEUILLANTS. Feuillants was the name given to a reformed congregation of the Cistercians (q.v.), founded in 1577 by Jean de la Barrière.

FIDEISME. The French scholar Louis Bautain (1796-1867), Professor of Philosophy at Strasbourg, wrote a thesis in which he maintained that human reason of itself has not the power to establish truth. According to Bautain, it is necessary to believe or have faith in truth as revealed by God and handed down from age to age. Bautain's thesis was condemned in 1854 by Gregory XVI. His doctrine was called Fideism. The same kind of reasoning is called Traditionalism (q.v.). See Reinach, O.

FIFTH MONARCHY MEN. A religious sect which was particularly prominent in the time of Oliver Cromwell (1599-1658). Their views were Millenarian. Their name was due to the fact that they designated the Messianic reign, which they believed to be approaching, the fifth monarchy. The last of the four monarchies referred to in the Book of Daniel was the Roman. “It was represented by the fourth beast, which had ten horns, and among these horns came up a little horn previous to the final destruction of the empire, and just before the introduction of the millennial reign. Was not Oliver this little horn?”. The Fifth Monarchy Men included John Tillinghast (1604-1655), Rector of Trunch, Norfolk; Christopher Peake (fl. 1645-1660), Vicar of Christ Church, Newgate; and Vavasor Powell (1617-1670), the “metropolitan of the itinerants,” who had previously been at the head of a band of travelling preachers. On one occasion, on a Sunday morning, when the Fifth Monarchy Men were assembled in Coleman Street to hear a sermon by John Canne (d. 1667), Pastor of the English Independents in Amsterdam, Cromwell's officers surprised them. A “Narrative of the Sufferings of Fifth Monarchy Men” who were taken was published. At a later date a man named Thomas Venner (d. 1651) put himself at the head of a rising and proposed to take possession of London. His followers marched through the city, shouting, “Long live King Jesus!” Venner and others were captured and sentenced for high treason. See John Hunt, Rel. Thought in England, 1570-73; J. H. Blunt.

FIKI, THE. A name by which the teacher of the Korán is known in the Libyan Desert.

FINGER, SACRIFICE OF. Amongst the natives of the Tonga Islands in the South Pacific Ocean it is a common practice to sacrifice a little finger when a superior relative is ill as a propitiatory offering to the gods for the sins of the sick man. It is said there is scarcely a grown-up person who has not lost the little finger of both hands. See William Mariner's Account of the Natives of the Tonga Islands (ed. by John Martin, 2nd ed. 1818). The practice has been found among other peoples, and can be traced back as far as the Aurignacian Age (imprints of human hands with mutilated fingers). The practice of finger-mutilation obtained among Bushmen, certain Australian tribes, and communities of Canadian Indians. Independent investigators have ascertained that it was usually associated with burlap customs and the ravages of disease. Bush women sacrificed a joint of the little finger when a near relation died, and Canadian natives acted similarly during times of pestilence 'to cut off deaths.' Finger mutilation in Australia was, among other things, occasionally a mark of caste” (Donald A. Mackenzie, Otre). Mackenzie notes that references are made to finger mutilation in other places. As he says, the practice had evidently a magical significance.

FIQH. An Arabic term used to designate the practical side of the religion of Islam. It “consists of precepts and commandments to be obeyed, rules and customs to be observed, duties to be fulfilled,” Klein explains that “it is generally called 'Fiqh' Science, Knowledge, Jurisprudence, and treats of the following subjects: Fasting, Almsgiving, Pleading, and the Pilgrimage to Mecca.” See F. A. Klein.

FIRE, PASSING THROUGH. The ancient Irish would seem to have sacrificed human beings by burning them. A hint of this survived in the later custom of driving cattle through two fires to purify them. Toland in his History of the Druids (1814) says: “Two such fires as we have mentioned were kindled by one another on May Eve in every village of the nation (as well without Galles as in Britain, Ireland, and the adjoining lesser lands), between which fires the men and the beasts to be sacrificed were to pass; from whence came the proverb, between Bel's two fires, meaning one in a
great strait, not knowing how to extricate himself. One of the fires was on the barn, another on the ground. On the eve of the first day of November there were also such fires kindled, accompany'd (as they constantly were) with sacrifices and fasting" (quoted by W. G. Wood-Martin).

FIRE-SERMON. What is known as the "burning" fire-sermon is a sermon which was delivered on a hill by Gautama Buddha to a large gathering of monks. The part of the sermon which gave it its name is as follows: "Everything, 0 monks, is burning. The eye is burning; visible things are burning. The sensation produced by contact with visible things is burned with the fire of lust, enmity and delusion, with birth, decay, death, grief, lamentation, pain, dejection, and despair. The ear is burning; sounds are burning; the nose is burning, odours are burning; the tongue is burning, tastes are burning; the body is burning, objects of sense are burning. The mind is burning; thoughts are burning. All are burning with the fire of passions and lusts." See Monier-Williams, Buddhism, 1860.

FISH Ponds. In early Christian art the fish appears as an emblem of Christ. The representation is found in the Catacombs of Rome. The letters of the Greek word for fish, ICHTHYS, interpreted as an anagram, served as a secret summary of Christian doctrine, being taken to represent "Jesus Christ, Son of God, Saviour." St. Augustine says: "I CH Y S is the mystical name of Christ, because he descends alive into the depths of this mortal life, as into the abyss of waters." In an early Christian inscription (not in the catacombs) Christians are spoken of as "the divine children of the Heavenly Fish" (Cobern). On the seal of Aberdeen Cathedral is depicted a Nativity-scene. The Blessed Virgin and St. Joseph are represented, but lying on the manger in place of the infant Saviour is seen a fish. The fish is used also (e.g., in the catacombs) to symbolise Baptism and the Eucharist. The figure of three fishes entwined in the form of a triangle seems to symbolise baptism under the blessing of the Trinity. As a eucharistic symbol, we find in a picture dated to the second century the basket of loaves placed on a fish. See Sidney Heath and Francis Bond.

FISH AND ANCHOR. The fish as a sacred emblem in Christian art is associated sometimes with the Dove or the Anchor. Thus a fish and anchor appear on an inscription in the Catacombs dated A.D. 254. See the fish in Sidney Heath, p. 151, and Bond, p. 107.

FISHPONDS, SACRED. In ancient times there were sacred fishponds at Edessa, Ascalon, and Hierapolis. At Hierapolis the Syrian goddess Atargatis is said to have come down into the fishpond once and then to have returned to heaven with one of the fish, the ancestor of the sign of the zodiac Pisces. The fishpond at Ascalon is said (by Diodorus) to have owed its sanctity to the fact that the goddess of the place had cast herself into the lake and assumed part of the form of a fish. Another explanation is that the goddess (Derketo or Atargatis) was drowned in the pool with her son Ichthyds and devoured by fishes. Lucian (§45) says that the sacred fish at Hierapolis grew to a great size, were called by names, and would approach when called. He states also that an altar of stone stood in the midst of the lake. Xenophon (Anab. 1., iv. 9) speaks of "tame fish looked upon as gods" in the Chalus, near Aleppo (Garstang in the Syrian Goddess).

FIVE FIFTHS OF THE LAW. This was the name given by the Jews to the Pentateuch. See CANON OF THE OLD TESTAMENT.

FIVE FOUNDATIONS OF ISLAM. The five foundations of Islam are five pillars of practical religion. They are: (1) witness to the creed; (2) the observance of prayer at the five stated periods; (3) the giving of alms; (4) fasting during the month Ramadan; (5) the pilgrimage to Mecca. See T. C. Hughes.

FIVE POINTS OF CALVINISM. In A.D. 1610 the Arminians (q.v.) or Remonstrants put forth Five Articles. In reply the Calvinists put forth Five Points of Calvinism: particular predestination, limited atonement, natural inability, irresistible grace, and the perseverance of saints. These points were defended by the Synod of Dort (1618, 1619). See Schaff-Herzog.

FLAGELLANTS. The name Flagellants was given to a body of religious people who first attracted attention in the thirteenth century. To atone for the sins of the age, they went in processions with bare arms and shoulders, they lashed themselves and one another with scourges (flagella) until the blood flowed. The first body of Flagellants appeared at Perugia in 1290. Every member undertook to continue the penance for thirty-three days, the number of days corresponding to the number of years in the life of Jesus. The movement spread throughout Italy and in course of time beyond the Alps. It broke out again, in a more extravagant form, after the plague known as the Black Death (1348). The Flagellants had now become heretics, and opponents of the Church. Pope Clement VI. anathematized them and prohibited their processions. But they were not entirely suppressed. They reappeared about the time of the Council of Constance (1414-1418), and were condemned by it. Afterwards they disappeared. See J. H. Blunt: Prot. Dict.; Cath. Dict.

FLAGSTONE OF THE FIRE. In the Church of Teacha-na-Teinedh, or "the church of the fire," on the island of Inishmurray, off the Sligo coast of Ireland, there was formerly a flagstone called Leac-na-Teinedh, or "the flagstone of the fire." Until lately (according to W. G. Wood-Martin) it covered a miraculous hearth. "On this flag, or fire-stone, fire was always kept burning by the monks for the use of the islanders. In later times, when monks no longer inhabited the castle, whenever a householder wanted kindling for the family fire, a sod of turf or a piece of wood deposited on this holy hearth ignited spontaneously."

FLOOD, THE. The Old Testament story of a great flood sent by God to destroy mankind (with a few exceptions) for their wickedness is well known. It is common knowledge too that a rather similar story has been preserved in Syrian and Babylonian tablets. Another form of the same series has recently come to light in documents published in America since the outbreak of the great war. "We have indeed recovered a very early, and in some of its features a very primitive, form of the Deluge narrative which till now has reached us only in Semitic and Greek renderings; and the stream of tradition has been tapped at a point far above any at which we have hitherto approached it" (L. W. King, Legends of Babylon and Egypt, 1918, p. 92). This is the Sumerian Version. It seems to have begun with a brief account of the Creation and the Antediluvian history. After the Flood, the chief duty of man is stated to be to build temples to the gods 'in a clean spot,' that is to say, 'in hallowed places.' The god (Anu or Enlil) founds five cities, and allot them to divine rulers. The name of the hero of the story is Zuusadu, and the description of him has 'great interest in furnishing us with a close parallel to the piety of Noah in the Hebrew Versions' (p. 68). He is warned in a dream that a flood is to be sent "to destroy the seed of mankind." When the flood comes, it is accompanied by hurricanes of wind, but the hero is safe in a great boat which floats on the mighty waters. Then "the Sun-God came forth shedding light
over heaven and earth.” At the conclusion we read:

“Ziusudu, the king, before Ann and Enlil bows himself down. Life like (that of) a god he gives to him. An eternal soul like (that of) a god he creates for him. In a . . . land, the land of Dilmun (?), they caused him to dwell.” (KING, p. 90) Frazer has shown (Folk-lore in the O.T., vol. 1.) that stories of a great flood are widespread, and that there are many points of similarity between them. D. G. Brinton (R.P.P., p. 122) writes:

“Look in what continent we please, we shall find the myth of a Creation or of a primeval construction, of a Deluge or a destruction, and of an expected Restoration.”
The Flood-stories have been explained, as Brinton says, as the remembrance of some local overflow. But this hardly accounts for the wide prevalence of such stories.

A new explanation has therefore been proposed by G. Elliot Smith—that of transmission. “The Sumerian story of the Flood, which is at least as old as the beginning of the third millennium B.C., was transmitted not merely to Babylonia and Western Asia, but also to Greece and to the uttermost limits of Europe, where it is preserved in the folk-lore of Wales, Scotland and Ireland. And in the East it spread not merely to India, the Malay Archipelago, China, but also to Ongul and both North and South America. Certain trivial and unessential incidents of the narrative crop up again and again throughout this wide domain, and proclaim the fact of the derivation of the common framework of all the versions, directly or indirectly, from one original source. Local circumstances supplied merely the corroborative detail and distinctive embellishments of each particular version.

The original story of the Flood was developed as the culmination of a series of legends of the destruction of mankind in which a flood played no part whatever. . . . In the earliest version, the ‘Flood’ consisted of the blood of a human victim whose throat was cut to provide the elixir of life to rejuvenate the king when his virile powers began to fail. In the next phase mankind as a whole replaced the original victim. In a third phase, beer, to which red ochre was added to give it the proper colour as a substitute for blood, was employed in place of actual blood. Finally the blood-coloured mixture poured out upon the earth from seven thousand vessels was confused with the red waters of the annual inundation of the Nile. But as the destruction of mankind (which no longer formed a logical part of the story, once substitutes were found for human blood) had survived as the central incident of the narrative, the story-teller had to provide an explanation of it. Manhood was being punished for its sins, and instead of the slaughtered men providing the ‘Flood’ of blood, the blood-coloured waters of inundation were represented as inflicting the vengeance of the gods upon men” (Journ. of the Manch. Eg. and Or. Soc., 1895, p. 17 ff.). This explanation is rather startling at first sight, but probably many facts could be adduced in support of it. For instance, “primitive people believe that unless the sun is propitiated with the blood of mankind he ages rapidly.” Hence the myth of the sending of Hathor-Sekhet to earth, and the holocaust of humanity. Such sacrifices on a large scale were frequent in ancient Mexico, and on one occasion some 70,000 people were immolated on the altars of the war-god Huiztilopochlli, the procession of victims stretching for over two miles” (Edwardes and Spence, Dict., p. 149).

Flying-Horse is one of the sacred figures or symbols of Tibetan Buddhists. It is supposed to be able to carry a man round the world in one day. If it is kept flying on a flag (see Prayer-Flags), it will, it is thought, bring good fortune. It has been suggested that the flying-horse is identical with the mystic white horse of earlier Buddhism, which figures as one of the Seven Royal Treasures (see Treasures, The Seven Royal). See Sir Monier-Williams, Buddhism, 1880; cp. T. W. Rhys Davids.

Fo-hi or Fo-hi is a figure in the mythology of Chinese Buddhism, apparently a personification of idealized humanity. According to legend he was the first Chinese emperor.

FOMAGATA. One of the deities worshipped by the ancient Americans before the time of the Aztecs. He was the chief god of the Mayas of northern South America. In Nicaragua he was worshipped as Fomagazad. His wife bore the name Zipaltonal and Zipaltonal were regarded as the parents of the human race. They were propitiated by means of human sacrifices. See J. M. Robertson, P.C.

FOMORIANS. Deities worshipped by the pre-Celtic inhabitants of Ireland as gods of fertility, but regarded by the Celts as evil powers. They include Balor of the evil eye, Bres, Elatha, a god of knowledge, Indech, an earth-god, Net, an earth-god, and Tethra, god of the underworld.

Formula of Concord. The Formula of Concord was drawn up at Berne, near Magdeburg, in 1577, as the basis on which Lutherans might agree. It was an improvement on the Book of Torgau (q.v.), which again was based upon the Swabian and Saxon Formula of Concord (q.v.) and the Maulbrom Formula. The Formula of Concord is in two divisions, the Epitome and the Solida Repetitio et Declaratio, and each division contains twelve articles. The "Prophetic and Apostolic writings both of the Old and of the New Testament" are declared to be the one and only "compendious rule and norm" by which all dogmas are to be judged. As subordinate standards of right doctrine, approval is given to the three "primitive Church Symbols," the "first, unaltered" Augsburg Confession, the Schmalkald Articles, and Luther's Smaller and Larger Catechisms.

Concerning the Chaldean and Melanesian no less than against the Calvinist and Zwinglian Anabaptist, and the victorious conclusions of the antecedent Lutheran controversies are firmly embodied, sometimes with moderated phraseology." (W. A. Curtis). See William A. Curtis.

FORSITE. Forsete or Forsite was the name of one of the gods of the Ancient Teutons. When Willebrand visited Heligoland, he found that the island was sacred to the god. Chantepie de la Sauveyre thinks that among the Frisians he was regarded as a god of justice. The Scandinavians, in so far as they recognized him, made him the son of Balder (q.v.). See P. D. Chantepie de la Sauveyre, Rel. of the Teutons, 1902.

Forty Martyrs, the. No less than three different bands of Christians who suffered for their faith have been known as "The Forty Martyrs." Forty Christian soldiers are said to have been martyred at Sebaste in Armenia in 320 A.D. under Diocletian. When ordered by the emperor to offer sacrifice they refused. Thence they were placed for a whole night in a pond of frozen water, and the next morning were thrown into fires. The Christians afterwards built churches in their honour. Another band of Christian martyrs is said to have suffered in Persia in 375 A.D. Thirdly, at Antioch in Syria forty virgins are said to have been martyred under DIOCLETIAN. See Wace and Percey.

Foundation-Pillars for a Life of Jesus. This expression has become familiar on account of the article on the Gospels contributed to the "Encyclopaedia Biblica" by P. W. Schmiedel of Zuerich. Schmiedel
described nine passages in the Synoptic Gospels as "the foundation-pillars for a truly scientific life of Jesus." In order to prove the historicity of Jesus against those who seek to deny it, he selected nine passages which could not possibly have been invented, since they are incompatible with the supposed "in" which Jesus was supposed to be held. The passages are given, and explained briefly by Arno Neumann. Seven will be found on page 10 of his book (Jesus). The eighth and the ninth are discussed on page 86 f. and on page 76 note 2. It is not of course said that the Gospels contain only nine trustworthy passages. What is contended is that these nine passages cannot be accounted for on the supposition that Jesus did not exist as a historical person. They are guarantees for his historical existence and much more. See the Encyclopedia Biblica, s.v. "Gospels," §§ 131, 139 f.; Arno Neumann, Jesus, 1906.

FOUNDER-SCARFACIES. The practice of burying something at the foundation of a city is very ancient. In Palestine a human sacrifice was offered and buried in the structure of the building (cp. Josh. vi. 26). Usually the victim was a child, but at Gezer the skeletons of adults have been found. The remains were interred in jars, a form of burial that has been noted elsewhere (e.g., in early Egypt, Babylonia, Assyria). See P. S. P. Handcock; and G. H. Payne, The Child in Human Progress, 1916.

FOUR-CHAPTER LETTER. THE. The "four-page letter" is a description given by certain New Testament scholars to the Second Epistle to the Corinthians. It has been thought that these four chapters do not harmonize well with the earlier chapters of the Epistle, and that they are really an independent letter. See CORINTHIANS, SECOND EPISTLE TO THE.

FOUHRISISt. The system of François Marie Charles Fourier (1772-1837). Fourier was the son of a draper, and it was some distasteful experiences in connection with business that excited his indignation against the conditions of trade and commerce. He was punished, when only five years old, for telling one of his father's customers the truth about some goods, and in 1789 as a clerk in Marseilles he had to superintend the casting into the sea of a great quantity of rice which had been held back at a time of scarcity in the hope of increasing the price and had become unfit for use. Fourier determined to try to discover a remedy for such a corrupt and immoral state of things. "He soon perceived that the only mode of ensuring truth, equity, and economy, either in productive or distributive industry, was to suppress the rivalry of interest between the producer and the consumer, by associating them together in a common union. The numerous advantages of other kinds capable of being realized by association if it were extended so as to embrace the domestic life of men as well as the operations of industry, convinced him that God must have ordained such an association as the natural destiny of man, and that the peculiar nature of which it could be formed would be discoverable by a careful study of the laws by which the nature of man was governed. The unity which he observed in all the works of God led him to the conviction that, the Creator being an infinite harmonious being, everything in nature must be an imitation of His attributes, and therefore that there exists in every order of creation similarity or universal analogy. The study of the universe around him led him further to the persuasion that all its harmonies are distributed in progressive series; and that every being in creation is subject to permanent attractions and repulsions in proportion to its respective functions and final destinies. Armed with these principles, he set himself to study first the natural impulses, attractions and repulsions of man, and then the mode in which these faculties could be combined progressively according to the general laws of series, satisfied that he should thus be led to the discovery of the principle of union of which he was in quest" (E. V. Neale). See Edward Vansittart Neale, The Characteristic Features of Some of the Principal Systems of Socialism, 1851: Chambers' Encyclo.; cp. Giuseppe Mazzini, Thoughts upon Democracy in Europe, 1847.

FRAGMENTARY HYPOTHESIS, THE. This expression is used of one of the theories which has been put forth by the Higher Critics (see CRITICISM, HIGHER) to explain the composition of the Hexateuch. It followed the Documentary Hypothesis (q.v.). The Fragmentary Hypothesis was advanced, in particular, by Alexander Geddes (1737-1802) in England, and J. S. Vater in Germany. They held that the fragments of different date and authorship were added to the original Mosaic work. Geddes (as quoted by C. A. Briggs) thought it indubitable that: "(1) The Pentateuch in its present form was not written by Moses. (2) It was written in the land of Chanaan, and most probably at Jerusalem. (3) It could not be written before the reign of David, nor after that of Hezekiah." He believed, however, that "it was compiled from ancient documents, some of which were oral and some even earlier, to Moses. Whether all these were written records or many of them only oral traditions, it would be rash to determine." The Book of Joshua he considered to belong closely to the Pentateuch, because it seems to have been "compiled by the same author, and because it is a necessary appendix to the history contained in the former books." W. E. Addis (Documents of the Hebrews, i. p. xxxvii) thinks that in some respects the position of Geddes and Vater marked an advance upon that of Astruce and Elie alone (see DOCUMENTARY HYPOTHESIS). "It extended the investigation from Genesis and the beginning of Exodus to the whole Pentateuch, and ceased to assume that the only documents
in the Pentateuch were documents used by Moses. It argued, with justice, that the Pentateuch is composed of sections, some of which had no original connection with each other, and that even the documents which use the word Elohim or Jehovah [commonly pronounced Jehovah] may be, and are, of various periods. Its weakness consisted in failing to see "that the supposed 'fragments' might, on closer inspection, form themselves into two or three documents." See T. K. Cheyne, *Founders of O.T. Crit.* , 1893; C. A. Briggs, *Her.*, A. Duff, *History of O.T. Crit.*, 1910.

FRANCISCANS. The Franciscans owe their name to Francis of Assisi (1172-1226), whose real name was Giovanni Francesco Bernardone. The son of a rich merchant, in his early manhood he became leader of a club to which the gay youths of Assisi belonged. He also fought in a battle between Assisi and Perugia. A severe illness marked a change in his life. It led him to take an interest in the poor and suffering, and to abandon his old pleasures. In 1206 he laid aside the clothes which he had been accustomed to wear, put on old garments, and devoted himself to a life of poverty. In 1210 when he visited a preacher read the passage in Matthew x. v. 9 and 10 ("Get you no gold, no silver, no brass in your purses; no wallet for your journey, neither two coats, no shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth ") the words appealed to him with all the force of a direct personal message, a message to go forth and preach. He now further simplified his dress, discarding shoes and the use of a staff, and before long he was joined by ten followers. His followers seem to have been exhorted to work for their daily bread, but in return to take only things necessary for life (not money). In 1210 he obtained from the Benedictines a plot of ground near Assisi called Portiuncula on which was an abandoned chapel of Our Lady of the Angels. Around this chapel the Franciscans established a convent consisting of rude huts. "From this humble site, which thus became the cradle of the order, thousands of monasteries were to be planted, missioners were to go forth to all parts of the world to preach, toll, and in many cases suffer martyrdom for the gospel of Jesus Christ, and a vast multitude of doctors and holy prelates were to issue, by whom the purity of the faith should be sustained, and its principles methodised and applied" (*Catholic Dictionary*).

In 1212 Francis went to Rome to define his rule and confirm it by the Pope; he succeeded in obtaining from Innocent III. only verbal confirmation. The rule was not solemnly ratified until 1223, when, in a more compendious form, it was confirmed by Honorius III. The Order had already spread beyond Italy to Spain, Egypt, Africa, Greece, England, Hungary, and Germany. In 1219 as many as five thousand members were present at a general assembly. In 1226 Franciscans established themselves in England at Canterbury, and afterwards in London, Oxford, York, and other places. Francis is said to have laid down twenty-seven precepts. "They prescribe the particular means by which the vow of poverty is to be carried out, regulate the dress to be worn, order that the friars shall go barefoot, specify the fasts to be observed, and enjoin a blind unlimited obedience to superiors for the love of God. The habit which he gave them was a grey gown of coarse cloth with a pointed hood or capuche attached to it, one undershirt and drawers, and a cord round the waist" (*Catholic Dict.*).

After the death of Francis, his successor, the Minister-General Elias of Cortona relaxed the original strictness of the rule. This relaxation displeased many of the Franciscans and caused a division. Two branches of the Order grew up, Conventuals and Observants. The Conventuals were the milder party and lived in convents, while the Observants were the stricter party (in France the order called Cordeliers) and lived like hermits in poor dwellings. The Observants in time became subdivided into Observants, Reformed, Discalced, and Alcantarines, and Recollects. There arose also a distinct branch of Franciscans called Capuchins (*q.v.*). In 1877 Leo XIII. succeeded in re-uniting all the Franciscans except the Conventuals and Capuchins under the name of the Order of Friars Minor. The Franciscans have been a great work for humanity, and have produced many very eminent men. Naturally, their zeal and strictness have called forth opponents and rivals. Zöeckler describes the Dominicans (*q.v.*) as born rivals of the Franciscans. "The two orders fought for a time cordially together, side by side, as long as they had a common object; namely, to get access to the universities. But hardly was Bonaventura the Franciscan, and Thomas Aquinas the Dominican, installed as doctors theologiae at the University of Paris, before a strongly marked scientific difference between the two orders became apparent, and it continued to separate them during the whole period of the middle ages. The Franciscans were realists; the Dominicans, nominalists. The Franciscans leaned towards Semi-Pelagianism; the Dominicans were ardent disciples of Augustine. The Franciscans were Scotch; the Dominicans were Thomists; in the debate on the immaculate conception of Mary, the Franciscans said Yes, and the Dominicans No" (Schaff-Herzog). See Schaff-Herzog; the Prot. Dict., 1904; the Cath. Dict.; Brockhaus.

FRANKESCHE STIFTUNGEN. Philanthropic Institutions established at Halle (Schools, Home for Orphans, Dispensary, Printing-house, etc.) by the German poetist A. H. Francke (1663-1727). See PLEITSM.

FRANKISTS. The followers of Jacob Frank (Janklow Lejbowicz; 1712-1781). Frank at first put himself at the head of the Subalians (*q.v.*) in Podolia, South Russia. Then he had himself baptized and declared himself to be the re-born Christ. He was imprisoned for more than ten years. Frankists are to be found in Poland, Roumania, and Turkey. See Brockhaus.


FREE ENGLAND. A dissentient episcopal community. The Free Church of England originated in 1844 as a counteracting movement to the Oxford Tractarian movement. It regarded the episcopate as a distinction of "office not of order," and repudiated the historical succession of bishops. It held itself free "to preach in any parish, use a revised Prayer-book, associate the laity in the government of the Church, and hold communion with other Christians. It has annexed the University of the Countess of Huntingdon's Connexion" (J. A. Houlder).

FREE CONGREGATIONS. Congregations founded in Germany in 1845 by Wiscienius of Halle and Julius Rupp (b. 1809) of Koenigsberg. They sought to develop a faith in harmony with reason. See Friends of Light.

FREE RELIGIOUS ASSOCIATION. A very liberal Association founded at Boston in 1837. It "aims at the emancipation of religion from all sectarian limits, the reconciliation of faiths, and the application of the scientific method to the study of theology." See Schaff-Herzog.

FREE RELIGIOUS MOVEMENT, THE. The Free Religious Movement in London, the adherents of which
meet in Steinway Hall, was founded by Dr. Walter Walsh. In 1912, after being deprived of his church through the verdict of the highest law court in Scotland, Dr. Walsh formed what he called a Free Religious Movement in Dundee. Subsequently he was appointed to succeed Mr. Voysey as Minister of the Theistic Church in London. But here again his utterances in course of time proved unwelcome to the members of the Church, and he was again ejected. Hence arose the Free Religious Movement in London. In the United States there is a Free Religious Association of which has taken as its motto "World Religion and World Brotherhood"; in various parts of the Continent there has been a similar movement with the same name; and in Australia a Free Religious Fellowship has been formed. The Free Religious Movement towards World Religion and World Brotherhood, under the leadership of Dr. Walsh, has its source in that desire for unity which pervades the modern world. It is a reasoned effort to express and encourage that sweep towards universalism in religion and social ethics and politics which is the most powerful and hopeful impulse of our time. It seeks to relate man to his universe, and human beings to one another, by principals which are rational, scientific, ethical, and international. The movement is religious—not in the narrow ecclesiastical sense of the word—but in a broad, humanist and ethical sense. It is a constructive movement, springing from the spiritual oneness of humanity, and consciously directed towards the realisation of the greatest of human ideals—the ideal of social and international unity. To enable it to move with ease and rapidity, the Free Religious Movement does not encumber itself with creed or sacrament. Believing that for the accomplishment of the successive tasks of mankind ample wisdom and virtue dwell within the nature of man himself, it seeks to voice the truth of the ages as discovered by science, tested by reason, and approved by experience. It endeavours to support truth as disclosed to the growing intelligence of man by history and science. It asserts the undeniable right of everyone to think and speak his or her own thoughts; and therefore it assures to its leaders and speakers entire intellectual liberty; and to all its adherents and auditors perfect freedom of judgment. Believing that goodness and truth are inherent in human nature, it seeks for those who in the immortal books of all generations are revered as the guides of those who in every nation and time have laboured and suffered and lived and died for humanity. In the conviction that the goal of human unity can be reached only as men and women learn to think independently, fearlessly and rationally, the Free Religious Movement in all its activities keeps steadily before it the liberation of mind and conscience from servile submission to authority and tradition; and seeks association with all those who also are looking for a world which shall be enlightened by knowledge, guided by reason, and animated by love. See the Free Religious Addresses and Leaflets.

FRENCH PROPHETS. A body of fanatics which arose in France as a result of the persecution of Protestants and afterwards of Jansenists. Their fanaticism found expression in convulsions and prophecies of the impending destruction of the Church and State (see Crippen, Appendix to J. A. Houbert’s Free Churches, 1890). Some of these enthusiasts came to England about the year 1706, and gained for a time a considerable following.

FREYJA. One of the chief of the Norse deities. She was one of the figures represented on the golden horns found in South Jutland in 1639 and 1734 and dating, it is thought, from the fifth or beginning of the sixth century. According to Snorri Sturluson (1178-1241), she was originally a human being. She is goddess of the dead and consort of Odhin (q.v.). They share the fallen heroes between them. She is a deity of sensuous love. In one myth she is said to be the wife of Odhr and to have borne him a daughter named Hnoss. Odhr is perhaps another form of Odhin. Freyja, the female deity, corresponds to the male deity Freyr (q.v.). She is identical with Guðveig-Heðr, the Vanir-goddess (see VANIR). See P. D. Chantele de la Saussaye, Rel. of the Teutons, 1902.

FREYR. One of the deities of the ancient Teutons. Thor (q.v.) and Freyr became the chief gods of Sweden. Freyr was the god worshipped by the Ingveones, and it is thought by some scholars that he is identical with their eponymous hero Ingvi. He was the god of fertility. His symbol was the phallus, and there were processions in his honour in Spring. He was also the god of prosperity, peace, and love. Freyr, who was one of the Vanir (q.v.), was introduced into Norway, and it has been suggested that the war between the Vanir and the Aesir represents the conflict which then took place between the adherents of Freyr and the adherents of Odhin (see WODAN). See P. D. Chantele de la Saussaye, Rel. of the Teutons, 1902.

FRIAR’S MINOR. The name chosen by Francis of Assisi for his followers. They are better known as Franciscans (q.v.).

FRIENDS, SOCIETY OF. The body of Christians known as the “Friends” and nick-named the Quakers (q.v.) was founded by George Fox (1624-1691 A.D.) as the result of a profound religious experience. As a young man, Fox was troubled for a time with religious despondency, and could find no comfort or help in the counsels of the priests and preachers of his age. He wandered about in great misery, with the Bible as his only companion. At length the clouds were dispersed, as they so often are in such cases, and his outlook was brightened in a wonderful way. He received a divine message to the effect that “There is one, even Christ Jesus, that can speak to thy condition.” He now knew in what direction to seek for help. “I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness. In that I saw also the infinite love of God, and I had great openings.” Such an experience as Fox had seemed to prove to him that what men needed most was to seek spiritual enlightenment by kindling into flame the divine spark which exists in all of them. He had found that no priest nor religious vate is necessary to bring the soul into direct communion with God. He had re-discovered, he thought, the original secret of Christianity, and was prepared to devote himself heart and soul to the task of reviving primitive Christianity. In 1647 he started on a missionary campaign, which only ended when his life did. He wandered about England as a preacher, urging the people to “look to Christ within” and to “follow the inward light.” He met with great success. After he had laboured alone for four years, he was joined by other preachers. In the seventh year of his work there were more than sixty. In the eighth year there were preachers in Asia and Africa, as well as in the home islands of Europe. About twenty years after the formation of the body known as the Friends, William Penn (1644-1718) joined them. The Friends flourished in spite of persecution. Many of them were fined and imprisoned, particularly between the years 1650 and 1669. In 1652 a settlement was made in America, and in a few years there were thousands of Friends in the American Colonies. The body in America in 1827 split into two divisions, one of which became known as
the Hickites (q.v.). The principles of the Friends have been summarized as follows: (1) God's Spiritual Light that lighteth every man; (2) the indwelling of the Spirit with the disciple; (3) the Headship of Christ in His Church; (4) the priesthood of all believers; (5) the freedom of the Gospel Ministry; (6) the spiritual equality of the sexes; (7) Spiritual Baptism, and Spiritual Communion; (8) the unlawfulness of war to the Christian; (9) the unlawfulness of oaths; and (10) the duty of brotherly love, and of simplicity of life. The members of the Society of Friends worship in silence, unless some member of the congregation is moved by the Spirit to pray or offer prayer or give praise. "But this silence is itself intended to be occupied with religious acts. Highest of these is the direct communion of the soul with its Maker and its Lord, in rapt devotion, in thanksgiving and prayer. But there are services, in these hours of silence, adapted to every degree of religious experience and every serious mood of mind. One of the most profitable of these is self-examination. . . . Another exercise is religious meditation. At worst, every attention can force himself to think on profitable themes by repeating to himself texts of Scripture, or the verses of some suggestive hymn. . . . Sometimes a light surprised the humble worshipper; his thoughts are led on upward by a higher Power; new meanings of texts flash upon his mind, a new illumination is given to the path of duty, and in answer to the prayer breathed forth by his inmost soul, he feels conscious of a closer union with God, and strengthened for his future warfare with the world, the flesh, and the devil. And, if some brother or sister is led to offer vocal service, it often happens that the word of exhortation or reproof or comfort, or the earnest petition to the throne of grace, harmonizes with the private exercise of mind which the hearer has passed through, confirming his faith, and invigorating his resolution" (Schafl-Herzog). The Friends have been great philanthropists. See Schaff-Herzog; J. H. Blunt; Prot. Dict.; E.S.W.

FRIENDS OF GOD. A name (Gottsfreunde) assumed by German mystics in the fourteenth century. They included such men as: Henry Eckhart, "Master Eckhart" (c. 1230-1229); Rulman Merswin (1507-1582), author of "The Book of the Nine Rocks"; Nicolas of Basle (1330-1383); John Tauler (c. 1300-1361); and Henry Suso or Sense (von Berg; 1250-1366), author of the "Book of Eternal Wisdom." See MYSTICISM, CHRISTIAN.

FRIENDS OF LIGHT. A religious sect of German origin. It originated in 1841, when Leberecht Uhlich (1799-1872), with fifteen other clergymen, formed a "Union of Protestant Friends." The members of this Union were also called the "Friends of Light." They held that Christianity ought to be brought into harmony with the faith of reason. In 1841 a great meeting was held at Goethen. A lecture was delivered by Wisleemans of Halle, and the Friends of Light declared that they could not allow their faith to be determined by Holy Scripture. In 1845 Wisleemans and Julius Hupp (1809-1881) of Koennigsberg, were dismissed from their churches by the Prussian Government. In 1846 they formed Free Congregations in Koennigsberg and Halle. Other congregations soon arose in other towns. See Brockhaus; J. H. Blunt.

FRIEG. Another form of the name Frija (q.v.).

FRIJA. One of the chief deities of the Teutons. Frija is a goddess who in the legends of the Lombards appears as Freja, and in those of the Frisians as Frija. She is mentioned in one of the Merseburg Charns (q.v.). In the Balder Myth, where she appears as Frieg, she aids Balder (q.v.) by making nearly all objects harmless. Frija is the consort of Odin or Wodan (q.v.). She gives advice to Wodan, or sometimes even frustrates his plans. And, like him, she knows the fate of men. Swine and cats were sacrificed to her. Her worshippers also threw sacrificial cakes into wells and then drank of the water. See P. D. Chantepeie de la Sauressye, Rel. of the Teutons, 1882.

FRINGES. One of the commands in the Old Testament is (Deuteronomy xvii. 12): "Thou shalt make thee fringes upon the four corners of thy vesture wherewith thou coverest thyself." The Hebrew word (tisitiith) seems to mean "twisted cords." These fringes were originally tassels attached by a blue cord (cp. Numbers xv. 38) to the four corners of the outer garment, a kind of shawl. The modern name for this garment is Talith (q.v.).

FRITHSTOOL. The Frithstool or Freestool, literally "the seat of peace" was a seat or chair placed near the altar in certain churches. Such seats still survive in churches at Hexham and Beverley Minster. The frithstool was the most sacred place of refuge for those who claimed "sanctuary" (see SANCTUARY). Frequently the seats were of stone. See J. H. Parker, Gloss.

FRODHI-PEACE. Frodhi-peace is the Norse name for an idea which prevailed in many parts of the world—the idea of a golden age in the past. Frodhi in the saga appears as one of the first of the Danish kings. He resided at Leire on Seeland. He is called the Prince of Peace, because during his reign, for a time at least, peace reigned supreme. No man harmed his neighbour. This continued until the king, developing a taste for gold, obtained from the king of Sweden two giantesses, Fenja and Menja, to grind gold, peace, and happiness. Instead of gold, the giantesses ground for him calamity and vengeance. They were at length carried off in ships of the enemy, but they made the ships sink by grinding salt on them. This accounts for the saltiness of the sea. See P. D. Chantepeie de la Sauressye, Rel. of the Teutons, 1882.

FRONTLETS. In the Old Testament it is said (Deuteronomy vi. 8) with reference to the words of God: "And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes." In course of time the passage came to be interpreted literally, and it became the custom to wear frontlets, that is to say, small boxes containing prayers written on parchment. The Hebrew term is Topheth (q.v.).

FUDO. A deity worshipped by the Japanese Buddhists. It is thought that he corresponds to the Indian deity Siva (q.v.). "His appearance is fierce and angry, the face often coloured black; in his right hand he holds a sword, and in his left a rope; tongues of flame form the background." Fudo is a god of fire, and apparently also of wisdom. See H. Hackmann.

FUJUFUZE SECT. A sub-sect of Japanese Nichirenism (see NICHIREN SECT). They were extremists. Their principle was known as Fuji fuze. A. Lloyd explains that this means "not giving and not receiving," and may be translated intransigent. The Emperor Jitenmi (died 1334) proscribed both the Fujufuze Nichirenists and the Christians. See Arthur Lloyd.

FULLA. The name of one of the deities of the Ancient Teutons. In one of the Merseburg Charns (q.v.) the name seems to occur as Volla (q.v.).

FUNG-SHUI. A Chinese term meaning wind-water. In other words, the climate as regulated and determined by the winds that bring rain or drought. It is important that a Chinese grave should be so placed that the body and soul may be under the good influence of fung-shui. To secure this the Chinese consult fung-shui practitioners, a class of specialists who know how to find the most lucky spots for graves, as well as the best sites for
temples and houses. "These *feng-shui* professors mostly take as the basis of their determinations of suitable spots for the dwellings of the living and the dead, the forms and configurations of the hills, the windings of the rivers and brooks, as well as the shapes of houses, temples, and rocks; in short, everything on earth, according to them, may modify those influences of wind and rain" (de Groot). Until a suitable spot for the grave can be found, the body must remain unburied. See J. J. M. de Groot, *Rel. of the Chinese*, 1910; Hastings' *E.R.E.*, vol. v., 1912.

FURIOUS HOST. Another name for the Wild Hunt (*q.v.*).

FURQAN. Al-Furqan is another name for the Qur'an (*q.v.*). The root of the verb means "to separate or distinguish." Furqan therefore means that which distinguishes between truth and error, or that which is divided into sections. The Hebrew *pereq* also means a section (*cp.* the collection of sayings called Pirqé Aboth).

FYLFOT, THE. The Christian symbol known as the *fylyot* (*cp.* the *Fylfot Cross* in heraldry) is identical with the Swastika, a sacred emblem of the Buddhists. It figures in the Catacombs and in medieval churches. *Cp.* CROSS.

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G.

G. God G is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians. The employment of the sun-sign in his hieroglyph indicates that he is a sun-god. He is sometimes provided with the symbol of death, apparently because he needed human blood to sustain him.

GADADHAR. Wielder of the club or gada, one of the names of the Hindu god Vishnu.

GAGA. A Babylonian deity. Gaga was one of the minor gods. In the Epic of Marduk (see MARDUK, EPIC OF) Gaga appears as a messenger sent by Anshar to Thamuz to announce the coming of Marduk. The message is received by Lakhmu (*q.v.*) and Lakhamu, and causes consternation among the Igigi (*q.v.*). See Morris Jastrow, *Rel.*

GALATIANS, EPISTLE TO THE. As far as genuineness is concerned, the Epistle of Paul to the Galatians is one of the least disputed of the Pauline Epistles. It has been said that "it bears on every line of it the sign manual of the Apostle" (*Currie Martin*). There are indeed statements in it which cannot easily be reconciled with other statements in other Epistles and in the Book of Acts, but there is a broad basis of agreement. The Epistle seems to be quoted by Justin the Gnostic, Polycarp, Theodotus, Justin Martyr, Athenagoras, and other early writers. It is included in the Versions and Canons of the second century A.D. In spite of all this, it is not without its difficulties. One of these is presented by the term "Galatians." In the Acts of the Apostles "Galatia" seems to denote only a broad strip of the Roman province of Galatia in Asia Minor, running from the South-west to the North-east, a territory inhabited by a mixed population of Phrygians, Greeks, Romans, Jews, and Celts (*Acts* xvi. 6; xviii. 23). But in the time of the Apostle Paul the term seems to have denoted also the whole Roman province, which included Antioch, Derbe, Lystra, and Iconium. It used to be thought that the Galatians of Paul's Epistle were the inhabitants of the Galatia of the Acts of the Apostle (North Galatian theory). It is now held by many scholars that the Galatians of the Epistle were inhabitants of the southern towns (South Galatian theory). W. M. Ramsay maintains "that the Churches to which the Epistle was addressed were no other than those of Antioch, Iconium, Lystra, and Derbe, which were planted by Paul in his first missionary journey, and of which we have an account in Acts xiii., xiv." (McClymont). Some of the passages in the Epistle, it is thought, can be best explained as referring to customs and laws peculiar to the province of South Galatia in Roman times. "The main points that can be elucidated by reference to the current customs in the province of South Galatia are those of adoption, the making of wills or covenants, and the special character of the tutor or *paidagogos* (cf. *Gal.* iii. 24) found in the Galatian letter" (*Currie Martin*). In Galatians iv. 23 Paul says: "but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time." This has been supposed to militate against the South Galatian theory since there is no reference to the illness of Paul in Acts. On the other hand, as Prof. Peake says, it is hardly likely that North Galatia could have been a place to which Paul could have gone in consequence of illness. "For either he was taken ill when passing through it to another district, or he went there to regain his health. Against the former it must be said that the road through North Galatia led nowhere where he was likely to go, against the latter that the climate was singularly unfitted for an invalid." McClymont thinks that the Epistle was written in the period of transition from II. Corinthians to Romans, towards the close of the year 57 A.D. Ramsay assigns it to about the year 53 A.D., the time when the Apostle was about to commence his Third Missionary Journey. He thinks that it was written at Antioch in Syria. The main object of the Epistle was to counteract a Judaizing tendency in the Galatian Church. An interesting feature in the Epistle is the emphasis laid on the independent character of Paul's apostleship. He says, for instance (i. 11 f.): "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but through revelation of Jesus Christ." See J. A. McClymont; G. Currie Martin; Arthur S. Peake, *Intr.*; J. Moffatt, *Intr.*

GALILEE, THE. In Christian architecture this term is applied to a porch or chapel at the entrance of a Church. There are many examples in Cathedrals and old Priory Churches. The term is applied also some-
times "to the nave, or at least to the western portion of it, and in some churches there are indications of the west end of the nave having been cut off from the rest, either by a step in the floor, a division in the architecture, or some other line of demarcation" (J. H. Parker, Gloss.). St. Stephen's Chapel at Westminster had formerly at the west end a gallery which formed a kind of vestibule or ante-chapel. Durham Cathedral has at the west end of the nave a gallery dedicated to St. Cuthbert. It was built for the use of the women. Sidney Heath explains that the term is thought to have been applied to porches situated on the north side of a conventual church or cathedral for the reason that when the Crusaders and pilgrims entered the Holy Land from the north, Galilee was the frontier province."

GALLI. According to Lucian, the Galli were sacred servants in the temple of Hieropolis. They were castrated and wore female attire.

GALLICAN PSALTER. The Gallican Psalter was the second (338) of the three revisions of the Book of Psalms made by Jerome. Under Pope Pius V, it was substituted in general ecclesiastical use in the Roman Church for the Roman Psalter (q.v.), the version made by Jerome in 383. The Gallican Psalter was so called because it was introduced primarily into Gaul by Gregory of Tours. It was introduced afterwards into Germany, England, and Spain. Cj. VULGATE.

GAMES. Robertson Smith has emphasized the joyful character of the ancient religious known to us. When men met their god they feasted and were glad together. Ordinary acts of worship are all brightness and hilarity. This is true also of the religions of primitive peoples. And indeed it may be said of any religion that gloom and sadness are signs of degeneracy and decay. Games and the principal forms of art seem to have been born of religion, and for a long time they retained a religious character. Worship was not merely an act of religion but also a form of recreation (in the best sense of the word). The state of effervescence in which the assembled worshippers find themselves must be translated outwardly by exuberant movements which are not easily subjected to too carefully defined ends. In part, they escape aimlessly, they spread themselves for the mere pleasure of so doing, and they take delight in all sorts of games. Besides, in so far as the beings to whom the cult is addressed are imaginary, they are not able to contain and regulate this exuberance; it is thought of tangible and existing realities that is required to confine activities to exact and economical forms. Therefore one exposes oneself to grave misunderstandings, if, in explaining rites, he believes that each gesture has a precise object and a definite reason for its existence. There are some which serve nothing; they merely answer the need felt by worshippers for action, motion, gesticulation. They are to be seen jumping, swirling, dancing, crying and singing, though it may not always be possible to give a meaning to all this agitation" (Emile Durkheim). Durkheim thinks that religion would not be itself if it did not give some place to play, to art, and to all that serves to recreate the spirit which has been fattiged by the too great sluggishness of daily work.

GANAPATI. Ganapat or Ganapati. Another name for Ganesh (q.v.), or Ganesh, one of the gods of the Hindu Pantheon.

GANDHARVA. A Hindu god, guardian of the sacred Soma plant.

GANDHIMALIS. A caste of village priests connected with the temples of Siva or Mahadeo in Sambalpur and the Uria States in India. Another name assumed by some members of the caste is Thānāpatis ("Masters of the sacred place"). Gandh in Gandhmali means "in-
sacredness with that of the Lord's Prayer among Christians. It was so sacred that it was defiled and Gayatri became a goddess. See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp; J. C. Oman, Cults.

GEFON. One of the deities of the Ancient Teutons. The goddess Gefon shared with Odin (WODAN) the knowledge of the fate of men. She was also the patron deity of those who died as maids. Gefon is perhaps to be identified with the goddess Freyja (q.v.). See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

GELUGPA SECT. An order of monks in Lamaism. It was founded by Tsong Kapa, who came from North-West China. Great reverence is paid to the founder, who is supposed to have been directly inspired by Atisa, the great teacher of the eleventh century. Tsong Kapa "strove to reinstate the original stern rules of life by means of discipline, such as that their clothing should be made from rags sewn together, their food be obtained by begging, a strict retirement be observed during the Was season, earnestness in meditation, and so on. On the other hand, he established an ornate and strictly regulated ritual." The monks are celibates, but otherwise do not adhere strictly to the rules of the founder of the order. Their headgear and outer garments are yellow. See H. Hackmann.

GEM, THE WONDROUS. One of the seven royal treasures which the king of kings, the ideal king, of the Buddhists, or rather of the pre-Buddhists, is supposed to possess. It is described as being of the purest species and perfect in every way. It is said that "when the great king of glory, to test that wondrous gem, set all his fourfold army in array, and raised aloft the gem upon his standard-top, he was able to march out in the gloom and darkness of the night, and all the dwellers round about began their daily work, thinking, 'The daylight hath come.'" Rhys Davids points out that in the Vedic hymns Indra slays the demon of darkness with the lightning, which is called his jewel. He thinks that in the wondrous gem "we have a reminiscence of the poetry and mysticism of that Animism which is so hard to kill." See T. W. Rhys Davids.

GEMARA. The designation of a part of the Jewish Talmud (q.v.). In course of time the two constituents of the Talmud came to be distinguished as Mishnah (this being the text) and Gemara (the commentary). Gemara has commonly been taken to mean "completion," but there is reason to think that, in this connection, the word really means "learning." There are two recensions of the Jewish Talmud, a Palestinian and a Babylonian. The Palestinian Talmud is sometimes called "the Gemara of the people of the West." In both the Palestinian Talmud (completed in the fourth century) and the Babylonian Talmud (completed by the end of the fifth century) the Gemara is incomplete, but it is much more extensive in the latter. The Gemara represents the teaching of the Amoraim (q.v.). See W. O. E. Oesterley and G. H. Box; C. A. Briggs, Intro.

GENESIS, BOOK OF. The name of the first book of the first division of the Hebrew Canon of the Old Testament (q.v.) is in the Hebrew Bible "Beresith." This is the opening word of the book. "In-the-beginning." In the Septuagint the title is "Genesios kosmon" or "Beginning of the World." The common abbreviation of this, "Genesis" (cp. Philo, De Abrahamo, § 1), has suggested the title which the book bears in the English Bible. The book has two main divisions. The first, chapters i.-xi. 26, gives the Primeval History of Mankind, including stories of the Creation, of a great Flood, of the dispersion of peoples, etc. The second, chapters xii. 27-l., gives the History of the Ancestors and Patriarchs of the Israelites, including stories of Joseph's adventures in Egypt. The work is composite, having been compiled from the Priestly History and Law-Book (P) and the Prophetic (or Popular) History (JE). The compiler himself has made alterations and additions. G. F. Moore points out that the Genesis of P was much shorter than the account of the same period in JE. Within JE it is often possible to separate the two independent documents J and E. As S. R. Driver says, "the method of the compiler, who combined J and E together, was sometimes, it would seem, to extract an entire narrative from one or other of these sources (as xx. 1-17 from B; xxiv. from J); sometimes, while taking a narrative as a whole from one source, to incorporate with it notices derived from the other; and sometimes to construct his narrative of materials derived from each source in nearly equal proportion." The use of different documents is proved not only by striking linguistic differences, but also by the presence of duplicate narratives. There is a double account of the creation, for instance (ch. i. 1-11. 4 a and ch. ii. 4 b-25). Compare also ch. vi. 9-13 with vi. 5-8, vii. 1-5 with vi. 18-22, viii. 20-22 with ix. 8-17, xv. with xviii., xx. with xxvi. 2-11, xli. 22-32 with xxvi. 12-31, xxviii. 10-22 with xxx. 9-15, xxvii. 29-31 with xxxi. 40-71. Their identity is xxxvi. 4-7. The entire character of the Book of Genesis has long been recognized. A more recent discovery has been that there are remarkable parallels to some of its stories in the literature of Babylonia, Egypt, and Persia. The Babylonians had similar traditions about Creation and a Deluge (see DELUGE-STORY, BABYLONIAN). The Egyptian Tale of Two Brothers resembles the story of Joseph in Genesis (see Encyc. Bibl., s.v. "Joseph"). There are now a number of scholars who hold that the traditions and institutions of Israel were powerfully influenced by the culture of Babylonia. But even when this is admitted, it is claimed that the Israelite version of the Flood (for instance "is no mere copy of the Assyrian-Babylonian, for the biblical narrative is stamped by the genuine characteristics of the Israelite spirit" (K. Marti, Religion of the O.T.). A comparison of these traditions with the whole tradition of the character of the Book of Genesis as a historical source. It cannot be regarded as history in the modern sense of the term, that is to say, as "an authentic record of actual events based on documents contemporaneous, or nearly contemporaneous, with the facts narrated" (Skinner). But if it be regarded as a collection of legends, there are, nevertheless, as Prof. Skinner says, three ways in which such legends may yield sound historical results. "In the first place, a legend may embody a more or less exact recollection of the fact in which it originated. In the second place, a legend, though unhistorical in form, may furnish material from which history can be extracted. Thirdly, the collateral evidence of archaeology may bring to light a correspondence which gives a historical significance to the legend." See Encyc. Bibl.: Carpenter and Harford-Battersly, Hex.; W. H. Bennett, Genesis in the Century Bible; S. R. Driver, The Book of Genesis, 7th ed., 1909; A. R. Gordon, The Early Traditions of Genesis, 1907; John Skinner, Commentary on Genesis, 1910; G. H. Box, Intr.: O. C. Whitehouse.

GENEVA CATECHISM, THE. The "Geneva Catechism" was prepared by Calvin in 1559 A.D. It included a brief "Confession of Faith" in twenty-one articles. In 1541 A.D. the Catechism was recast in French, and in 1545 in Latin. It was translated afterwards into many languages, and came into regular use in Scotland. It
is clear without being superficial, simple without being childish, lacking in the picturesque, but well arranged, comprehensive, and dignified. If it was excelled, it was only by its offspring, the Heidelberg Catechism and the Westminster Shorter Catechism" (W. A. Curtis).

**Genizah.** A Jewish sect referred to by Justin Martyr. J. H. Blunt suggests that Genizah is only another name for the Nazareans (q.v.) spoken of by Epiphanius. He thinks the name should rather be Genitae. The sect would seem to have claimed that they represented the true stock of Abraham. See J. H. Blunt.

**Geniza**. The Jews are careful to prevent copies of the Scriptures which have been used in public worship from falling into profane hands, even when they have become old, dirty, and unfit for service. From early times, therefore, they have been accustomed to stow away (to hide) worn-out manuscripts in a kind of lumber-room in the Synagogue. This place is called Genizah, "place of hiding." The Genizah had a further use. Books were placed there which, though highly esteemed, were not considered suitable for use in the Synagogue services. They were said to be hidden, and were called "hidden books." (see Saussaye, Genitae) ought not to be hidden. Cp. CANON, OLD TESTAMENT. See G. Wildeboer: W. O. E. Oesterley and G. H. Box: A. S. Geden, *Intr. to the Hebrew Bible*, 1909.

**Geonim.** Geonim, "Princes," was the title given to the leaders of the Jewish Academies of Sura and Pumbeditha in Babylonia from 589 to 1010 A.D. The Geonim were the official heads of dispersed Judaism in things judicial as well as spiritual (Oesterley and Box).

**Geradh.** One of the deities of the Ancient Teutons. Geradh is a beautiful young giantess, who plays a part with the god Freyr (q.v.). The god beheld her one day and sent his servant to persuade her to give herself up to him. After nine nights she yielded. Chantepe de la Saussaye thinks "the chief meaning of this myth is doubtless the awakening of the earth in spring, although not all details, of course, are transferable." Geradh is represented as a daughter of the giant Gymir. See P. D. Chantepe de la Saussaye, *Rel. of the Teutons*, 1902.

**German Catholics.** A religious body in Germany whose aim at first was to reform the Roman Catholic Church. In 1844 they seceded under the leadership of Johannes Zerzki and Johannes Ronge. Soon after 1845 a difference arose between the two leaders as to a confession of faith, which resulted in a separation. In 1848, owing to a rising, the German Catholics in Austria were completely suppressed. In 1850 in Germany they allied themselves with the Free Churches, but for political reasons the alliance did not endure. In 1859 an attempt at union took shape in a League of Free Religions Churches, and in 1863 in a Religious Reform Union.

**Gesta Romanorum.** The *Gesta Romanorum* or "Deeds of the Romans" is a Latin collection of anecdotes which seems to date back to about the beginning of the fourteenth century. The stories inculeate a moral and were intended for the use of Christian preachers. Most of them begin with the words, "There was an Emperor of Rome," but the events related are pure fiction. The collection is of great interest as throwing light on the morals of the times and as containing the germ of many famous tales, such as the story of the caskets introduced into Shakespeare's "Merchant of Venice." An English translation of the collection is included in Bohn's "Antiquarian Library." See William Benham: Schaff-Herzog.

**Ghanisham.** The dark-coloured or black one, one of the names of the Hindu god Krishna.

**Ghasi Sadhirak.** An Indian deity, a god worshipped as the protector of horses against disease by the Ghasilas (also known as Sais), a caste of Orissa and Central India. The occupation of the members of the caste is to cut grass, tend horses, and act as musicians at village festivals. At the Dasahra festival they worship also the sickle and the horse.

**Ghatama Dev.** An Indian deity, a god of ferries and river-crossings. He is worshipped among the Dhimars (also known as Kahars, or Bhos, or Pulewars, or Barahas, or Mauchandars), the caste of fishermen and palanquin-bearers, that is to say, by those of them who are employed on ferry-boats. He is also the principal deity of the Dhobis (also known as Wurchis, or Barethas, or Shakhis, or Rajaks, or Daris), the professional caste of washermen, being the god of the landing-place (ghat) on the river.

**Gibbites.** The followers of John Gib of Borrowstounness in Scotland. They were also called Sweet Singers (q.v.).

**Gibil.** A Babylonian deity. Gibil was a fire-god. But Nusku (q.v.) appears also as a fire-god, and the two seem to have been amalgamated. Both gods are sons of Anu (q.v.). Gibil or Nusku is the chief counsellor of the gods and the god of civilization. He is the founder. It is he who (as fire-prince) introduces into the presence of the gods. Gibil seeks his salvation. See Nergal (q.v.). See Morris Jastrow, Rel.

**Gilgamesh Epic.** The great national epic of the Babylonians, which preserves a number of ancient traditions. Gilgamesh is the name of the hero. He was probably an ancient king who was afterwards deified. He became a solar deity, subordinate to Shamash (q.v.). The epic begins by representing the walled Urkuk city of Ishtar (q.v.) as in a state of siege. Next we find Gilgamesh in possession of the city either as its saviour or its conqueror. Gilgamesh is a hero of great strength and power. He displeases the inhabitants of Urkuk by taking captive their virgins and their wives. They beseech Aruru (q.v.), his creator, to raise up a rival to him. The goddess Aruru thereupon creates a divine hero Eabani. Eabani is a hairy creature, and in other respects resembles an animal. Gilgamesh sends a hunter to catch him, but Eabani frightens him. Gilgamesh then sends with him Ukhat, one of the harlots of Ishtar. Ukhat entices and gains control of Eabani. He returns with her to her companion or the companion of Gilgamesh. The tablets containing the immediate continuation of the story are defective. We next find Eabani undertaking to fight in company with Gilgamesh against a terrible enemy Khumbaba. The enemy is overcome. Ishtar the goddess then seeks the love of the heroic Gilgamesh. But the hero repulses her, because she has slain those that once she loved. Ishtar appeals to Ann (q.v.), her father, the god of heaven, who creates a divine bull Abi to destroy Gilgamesh. The bull is attacked by Gilgamesh and Eabani together and killed. Eabani adds insult to injury by throwing the divine bull in Ishtar's face. Ishtar, with her prostitute attendants, the Kizreti, the Ukhali, and the Kharimati, makes lamentation for the bull. Gilgamesh, because of the horns of the bull to Lugal-Marada, King of Marad, his own native place. Gilgamesh now loses his companion. Eabani becomes ill and dies. Then he is himself stricken with disease. He decides to go in search of a "distant one," one who is immortal, his ancestor Parmanshush or Utnapishtim. On the way he has to confront lions and scorpion-men. Finally he must cross a great sea. On this side of the sea he finds the sea-goddess Sabitum.
He beseeches her to allow him to cross. She tells him that the only person who can take him safely across is the ferryman Ard-Ea. Ard-Ea is persuaded to take him. At length Gilgamesh reaches Parnapishtim, tells him of his adventures and heroic deeds, and seeks his help. Parnapishtim tells him that it is impossible to escape death. Gilgamesh is naturally curious to know how in that case Parnapishtim has attained immortality. In reply, Parnapishtim tells him the story of his escape. This is a Deluge-story resembling that of the Bible. Parnapishtim was delivered from the flood and made a god. After the recital of the deluge-story, Gilgamesh is made to fall into a deep sleep. The wife of Parnapishtim then prepares magic food made of charm-root. Gilgamesh eats it and is partially healed of his disease. Ard-Ea is told to take him to the place of purification and wash his sores. When this has been done, Gilgamesh is cured. Parnapishtim then tells him of a plant that restores youth. Ard-Ea helps Gilgamesh to find it. But as he holds it, it is snatched out of his hand by a demon. Gilgamesh has to return to Uruk without it. On his return he wanders from temple to temple seeking to find out what has become of Eabani. At length Nergal causes the spirit of Eabani to appear to him. Gilgamesh inquires the nature of the land in which he now dwells. Eabani says he cannot tell him, as apparently because it will not bear telling. He curses Ukhat as the cause of his death. See Morris Jastrow, Rel., Reinach, O.

GIPSY. In mediaeval times Egypt was supposed to be the home of the gipsies. This account for the name, which is probably an abbreviation of "Egyptian." It is held now that the gipsies spread from India. They have been identified with the Doms, a great caste of mendicants and scavengers in Hindustan and Bengal. Leland has pointed out that Romany is almost letter for letter the same as Domini, the plural of Dom in the Bhojpuri dialect of the Bihari language. He thinks that Romany-Rye, "a gipsy gentleman," may be well compared with the Bhojpuri Domni Rai, "a king of the Doms." The Bhojpuri-speaking Doms are said to have many points of resemblance with the gipsies of Europe. The gipsy grammar is said to be connected closely with that of Bhojpuri. The Greek form of the name, it is said, is Gyrinos, "a gipsy man." See also Bhojpuri.

GIRDHARI. He who held up the mountains, one of the names of the Hindu god Krishna

GIR-JA. A Babylonian deity. The name was originally Dibbarra. Gir-ra was a god of pestilence and war. See DIBBARRA EPIC.

GITA GOVINDA. In the Vishnu Purana (see PURANAS) Govinda (q.v.), "cow-boy," is a title given to the man-god (Krishna). The Gita Govinda is a mystical poem, composed in the twelfth century A.D. which glorifies the cow-boy god. See E. W. Hopkins.

GITTIN. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Gittin is the sixth tractate of the third group, which is called Nashim ("Women").

GLASSITES. A religious sect founded by John Glas (1655-1773). Glas was for some years (1719-1728) minister of Tealing in Forfarshire. Glas developed doctrines on the kingdom of Christ and the relations between Church and State which brought him into conflict with the Solemn League and Covenant and the Westminster Confession. In 1728 he published his views in a book "The Testimony of the King of Martyrs concerning His Kingdom." He contended that national establishments of religion find no support in the New Testament; that congregations have the right to appoint their own teachers and to share in the government of the Church; and further that civil magistrates have no right to interfere in religious matters. On the publication of his book the Synod of Angus and Mearns suspended him for holding tenets inconsistent with the established government of this Church, and declining to come under engagements to forbear venting these. The General Assembly of the Church of Scotland, on being appealed to, deposed him from the ministry (1730). Glas then became pastor of an independent congregation; and in course of time other Glassite congregations were formed in Scotland, England, and America. The teaching of the sect was developed by Glas's son-in-law, Robert Sandeman (1718-1771) to such an extent that the sect became better known as Sandemanians (q.v.). See J. H. Blunt; the D.N.B.; and Chambers' Encycl.

GLOSSOLALY. A term meaning "speaking with tongues." See TONGUES, GIFT OF.

GNA. One of the deities of the Ancient Tontons. The goddess Gna belongs to the retinue of Frija (q.v.), and is represented as his messenger.

Gnostics. The Gnostics claimed to possess a deeper insight into the knowledge of ancient creation; and that which was supplied by the faith (pistis) of ordinary Christians. The basis of Gnosticism which flourished in the second century A.D. was an eclectic philosophy of religion chiefly Hellenic in character, though in union with many Oriental elements, cosmical speculations, and mystic theosophy similar to what we find in Hinduism" (H. B. Workman). It was concerned with two main problems: the nature of the Absolute, and the origin of evil; and was essentially an esoteric Christianity, which differed widely in its tenets according to the local habitats—Alexandria, Syria, Asia Minor, or Rome—and the degree of admixture of East and West." In Syria one of the earliest Gnostics was Saturninus of Antioch, who flourished in the reign of Trajan. But quite a multitude of sects sprang up on this soil, which had been prepared by Simon Magus. These included the Ophites, Naassenes, and Peratae, which mingled Christianity with some of the Gnosticism. Celestial forms of Gnosticism came to be associated with the names of Basilides, Valentinus, and Carpocrates. The best known of these is that of Valentinus (1730). It is throughout a nuptial Gnosticism in which there are perpetual syzygies, marriages, and generations. In Roman Gnosticism the leader was Marcion. Duchesne (Hist.) thinks that amid the diversity of the various Gnostic systems certain common and fundamental conceptions are easily discoverable. "1. God, the Creator and Lawgiver of the Old Testament, is not the True God. Above him, at an infinite distance, is the Father-God, the supreme First Cause of all being. 2. The God of the Old Testament knew not the True God, and in this ignorance the world shared, until the appearance of Jesus Christ, who did indeed proceed from the True God. 3. Between the True God and creation is interposed a mediating series of beings, divine in their origin; at some point or other in this series, occurs a catastrophe, which destroys the harmony of the whole. The visible world—often including its creator—originates in this primal disorder. 4. In humanity there are some elements capable of redemption, having come in one way or another from the celestial world above the Demiurge. Jesus Christ came into the world to deliver them from it. 5. As the incarnation could not really amount to a true union between divinity and matter, the accrued, the Gospel story is explained as a moral and transitory
union between a divine son and the concrete personality of Jesus, or again, by a simple semblance of humanity. 6. Neither the passion nor the resurrection of Christ is therefore real; the future of the predestinate does not permit of the resurrection of the body. 7. The divine element which has strayed into humanity, that is, the predestinated soul, has no solidarity with the flesh which oppresses it. Either the flesh must be annihilated by asceticism (rigorism), or at least the responsibility of the soul for the weaknesses of the flesh must be denied (libertinism)." 

Gnosticism possessed great vitality. Even when defeated in the Church, it persisted by taking refuge underground. "For a thousand years we find it living a subterranean existence, ever and anon coming to the surface in some new heresy, the roots of which lie deep in the older Gnosticism, or rather in the religious older even than Gnosticism to which Gnosticism was so largely indebted. In the third century it appears in the formidable movement known as Manichaeism, so called from Mani (b. 215), the founder of the sect" (H. B. Workman). See F. W. Russell.

GOD. According to M. Révész, the most perfect notion of God which has ever been conceived is "the Being forever communicating Its own essence" (quoted by E. Hermann, Mysticism, 1906). Matthew Arnold's definition of the God of the Bible and of Christianity is "eternal, not ourselves, that makes for righteousness." Another definition is the "Friend behind phenomena" (Beyan).

GODSTONES. A name given sometimes by the peasants of the North of Ireland to the white stones or lumps of quartz crystal which the ancient Irish buried with the dead. White quartz stones have been found also in primitive interments in the Hebrides and in the neighbourhood of Dundee. W. G. Wood-Martin thinks that "the custom of burying white water-worn stones or pieces of fractured quartz or crystals may have been practised contemporaneously in Scotland and Ireland." The custom survived into Christian times. The grave of St. Brecan, in Aran, when it was opened, was found to contain a number of rounded stones.

GOFFANNON. One of the deities worshipped by the ancient Celts, the patron god of metal workers. Goffannon figures in late, or at least the responsible in the legend of Dau or Dón (q.v.). In Irish mythology, where the name appears as Goibhniu, he is celebrated also as a divine hero who drowned an ale of immortality. He is represented also as a wonderful architect. See Anwyál; Squire, Myth.

GOLD. Among the Hindus, gold, silver, and copper are all held sacred, but a special sacredness is ascribed to gold. "When a man is at the point of death, a little gold, Ganges water, and a leaf of the tulsi or basil plant are placed in his mouth, so that these sacred articles may accompany him to the other world. So valuable as a means of securing a pure death is the presence of gold in the mouth that some castes have small pieces inserted into a couple of their upper teeth, in order that wherever and whenever they may die, the gold may be present to purify them" (R. V. Russell and R. B. Hisa Lāl).

According to G. Elliot Smith (Dr., 1918) gold first acquired its value from being used for making models of shells (especially cowries). In course of time people who lived at a distance from the sea experienced difficulty in obtaining the shells which they wore as amulets on girdles and necklaces. Hence they took to manufacturing, at first in clay and stone, imitations of the shells. "But at an early period in their history the inhabitants of the deserts between the Nile and the Red Sea (Hathor's special province) discovered that they could make more durable and attractive models of cowries and other shells by using the plastic yellow metal which was lying about in these deserts unused and unappreciated. This practice first gave to the metal gold an arbitrary value which it did not possess before. For the peculiar life-giving attributes of the shells modelled in the yellow metal came to be transferred to the gold itself."

Thus gold itself acquired the reputation of being a giver of life. Elliot Smith points out that the earliest Egyptian hieroglyphic sign for gold was a picture of a necklace of golden amulets which probably represented cowries; and he suggests that this emblem became the determinative of the Great Mother Hathor, not only because she was originally the personification of the life-giving shells, but also because she was the guardian deity both of the Eastern wadys where the gold was found and of the Red Sea coasts where the cowries were obtained. Hence she became the Golden Hathor, the prototype of the Golden Aphrodite.

GOLDEN ROSE. From the thirteenth century the Popes have been in the habit of sending a golden rose occasionally, as a mark of distinction, to Catholic sovereigns or other persons of eminence, as well as to churches, sanctuaries, or Catholic cities. "Originally, it was a single flower of wrought gold, coloured red; afterwards the golden petals were decked with rubies and other gems; finally, the form adopted was that of a thorny branch, with several flowers and leaves, and one principal flower at the top, all of pure gold" (Cath. Dict.). The rose is anointed, fumigated, and blessed by the Pope on Lectare Sunday (q.v.), or as it is also called on this account "Dominica de rosa." It was awarded to Joanna of Naples in 1396; to Henry VIII. by three Popes; to Queen Mary in 1555; to the Republic of Lucca in 1564; to Maria Theresa in 1708; to the Cathedral of Capua in 1738; as well as to other persons and institutions. See Schaff-Herzog; the Cath. Dict.; Chambers' Encyclopedia.

GOLOKA. Go-loka is one of the paradises or heavens of the Hindus. It is the heaven of Krishna (q.v.), that of Siva (q.v.) being Kaivala, and that of Vishnu (q.v.) being Vaikuntha. It is the paradise reserved for the faithful followers of Krishna. See Monier-Williams.

GOODHALIS. A caste of wandering beggars and nomads in the Marathas of the Central Provinces of India and in Bejar. R. V. Russell and R. B. Hisa Lāl give the following as a specimen of a Goodhalis religious song:

"Where I come from and who am I. 
This mystery none has solved: 
Father, mother, sister and brother, these are all illusions.
I call them mine and am lost in my selfish concerns.
Worldliness is the beginning of hell, man has wrapped himself in it without reason.
Remember your guru, go to him and touch his feet.
Put on the shield of mercy and compassion and take the sword of knowledge.
God is in every human body."

There are passages here which remind us of the New Testament.

GONDS, RELIGION OF THE. The Gonds, whose numbers were given in 1911 as three million, have been described as being perhaps the most important of the non-Aryan or forest tribes in India. The name Gond would seem to be practically equivalent to the name Khond. It has been pointed out that while the Gonds call themselves Koi (or Koltur), the Khonds call themselves Ku. There seems to be sufficient evidence "to establish a probability that the Gonds and Khonds were originally one tribe in the south of India, and that they obtained separate names and languages since they left their
original home for the north. The fact that both of them speak languages of the Dravidian family, whose home is in southern India, makes it probable that the tribes originally belonged there, and migrated north into the Central Provinces and Orissa " (R. V. Russell and R. B. Hira Lôl). The Gonds worship as their great God Bura Deo (originally, it is thought, the saj tree). They worship also their ancestors, deified human beings, certain animals, implements and weapons. Some of their village gods are common to them and the Hindus. Their village gods include: Bhimen, the god of strength: Ghôura, an aspect of Rehala, the god of cattle; Ghansiam Deo, a deified prince; and Doctor Deo, a deified physician. They have, besides, a number of special tribal gods. These include: Pharsi Pen, the battle-axe god; Mattya, the god of mischief; Ghangara, the bull god; Chàwar, the cow's tail; Pàlo (a piece of cloth); and Sale, apparently the god of cattle-pens. Sometimes they think of their gods collectively as Bura Deo. They have also household gods, which include: Julâm Deo, the horse god; and, Deo, the cobra god: Narâyán Deo, the sun. The Gonds used to offer human sacrifices to the goddess Kàli and to the goddess Danteshwari (of Bastar); and the sacrifices to Kâl at Chânda and Lânjâ persisted into the nineteenth century. The victim was taken to the temple after sunset and shut up within its dismal walls. In the morning, when the door was opened, he was found dead, much to the glory of the great goddess, who had shown her power by coming in the night and sucking his blood" (Russell and Hira Lôl). The goddess is perhaps a deification of the tiger. The Gonds also, or some of them (e.g., a tribe in the hills of Amarkantak and to the south-east in the Gondwâna country), have been charged with cannibalism; but they only eat persons belonging to their own family or tribe. The cannibalism, if practised, may be ritualistic. The Holl festival is held in common with the Hindus. Stones are set up, usually by the roadside, in memory of dead persons. Sometimes a small stone seat is made in front for the deceased to sit on. This seems to be because ghosts and devils are supposed to be unable to sit on the bare ground. The Gonds seem to have believed originally that the spirits of the dead continued to hover over their old homes and villages; but in course of time they developed or borrowed a doctrine of reanimation, according to which the soul is born again in children of the same family. See R. V. Russell.

GONTIYALAMMA. One of the deities worshipped by the Mâlas of Southern India. She is the special caste deity of the Mâlas of the Godâvarî district.

GOOSE, THE. The goose was associated with the ancient Egyptian god Amen or Amon, and was the symbol of the god Seb or Keb. Among the Greeks, the goose was associated with the worship of Asklepios, the god of healing. "The Romans had a goose sacrificed on the Capitol to honour the vigilance of these birds, which had frustrated a nocturnal attack attempted by the Gauls; this was a later explanation of a custom founded on the sacred character of the goose" (S. Reinach, O.). The Britons of the time of Caesar kept geese which they were forbidden to eat.

GOPAL. A Hindu deity, another name for Krishna.

GORTHJEANS. Eusebius in his Ecclesiastical History (iv. 29), in referring to seven of the Jewish people, says: "Of these, also was Simeon, whence sprang the sect of Simonians; also Cleobius, from whom came the Cleobians; also, Diosithes, the founder of the Dositheans. From these also sprang the Gorthjeans, from Gorthius, and the Masbotheans, from Masbotheus." They are mentioned also by Epiphanius (Herr. xii.), in conjunction with the Essenes, the Sceua, and the Dositheans, as one of the sects of the Samaritans. See J. H. Reinhardt.

GOSAINS. Gosain (also Gusein, Sannâsi, Daśâmi) is a designation of the orders of religious mendicants of the Sâvîte sect in India. Sannâsi is explained as meaning one who abandons the desires of the world and the body. Daśâmi means the ten names (i.e., of the ten orders). The ten orders of the Gosains are described as: Giri, peak of a hill; Purî, a town; Parbat, a mountain; Sagar, the ocean; Ban or Van, the forest; Tirthâ, a shrine of pilgrimage; Bhûmâ, the goddess of the hills; Sarasvatī, the goddess of learning; Aranya, forest; and Ashram, a hermitage. Certain ascetics in these orders are called Dandis and Abdûths. The Dandis take their name from a bamboo staff (dand), which they carry. Like the Sannâsi, they claim to have become part of the deity (Siva). Another class of Gosains are called Râwanavanis after Râwan, the demon king of Ceylon, in whose character they go about. The Gosain mendicant provides himself with a begging-bowl, a bag, and a staff of tongs used for kindling a fire, and, if possible, with the skin of a tiger or panther to sit and lie down on. In former times he was accustomed to go about naked. The rule of the orders is celibacy, property passing to a man's cëla or disciple; but it is now the practice of most Gosains to marry. See J. C. Oman, M.A.S.; and especially R. V. Russell.

GOTTESFREUNDE. A name assumed by German mystics in the fourteenth century. The word means Friends of God (q.v.).

GOVINDA. Govinda is one of the names given to the Supreme Being by Nīnâk (1460-1538 A.D.), the founder of Sikhism (q.v.). But he preferred the name Harî.

GRAECUS VENETUS. This is the name given to a Greek translation in manuscript of a large part of the Old Testament. The manuscript, also called Codex Venetus, was discovered in the library of St. Mark's Church, Venice. It belongs probably to the fourteenth or fifteenth century. The author seems to have been a Jew who translated direct from the Hebrew text, but compared earlier Greek versions. The books included are: the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, and Daniel. The work was published in 1784, and again by O. Gebhardt in 1875. In some respects the translation "recalls that of Aquila, in that it renders the Latin into Greek and the Greek into Hebrew by Greek words of similar origin and derivation. It is, however, entirely independent of the earlier version" (A. S. Geden). See H. B. Swete, Intr. to the O. T. in Greek, 1900; A. S. Geden, Intr. to the Hebrew Bible, 1909.

GRAIL, HOLY. The derivation of the word "grail" is doubtful. The most probable identification is with the Latin gravalis = crassus (from crare), "cup". The name of the Holy Grail, as is clear from the Arthurian legend, centres round some precious object which was lost and could be found only by the truly pure seeker (such as Sir Galahad). In the Christian version of the Middle Ages the grail is thought of usually as the cup used by Jesus at the Last Supper or the vessel used by Joseph of Arimathea to catch the blood which flowed from Jesus' wounded body. The Christian legend, however, is an adaptation or transformation of a legend which originally had nothing to do with Christianity. Its proximate origin, as far as it can be traced, is Celtic. The legend seems to have passed from Wales to France, where it was transformed (by Chrétien de Troyes (1180-90) in Le Conte del Graal; and by Robert de Borron (1180-99) in Le petit St. Graal). It was then reintroduced into Wales (Mabinogi of Pesedar, Son of Brurc,
169 Greek Versions, Old Testament

Great Synagogue. A well-known book was compiled for the Sikhs (see SIKHISM) by their fifth Guru, Chotar Singh, in 1604, and published in 1660. The text of the book was a translation of the original Granganth. It was called the Book of the Tenth Guru. See Monier-Williams: E. W. Hopkins; R.S.W.

GRAPHRIOLOGICAL SPIRITISM. That kind of spiritism in which writing is employed as the medium of communication. See SPIRITISM.

The Synagogue of Jerusalem. The Synagogue of Jerusalem was the last and most popular place of worship. It was the centre of religious life in the city and was visited by Jews from all parts of the world. It was closed in 1948, after the destruction of the city by the Romans. 

The Synagogue of the Tenth Century. The Synagogue of the Tenth Century was the last and most popular place of worship. It was the centre of religious life in the city and was visited by Jews from all parts of the world. It was closed in 1948, after the destruction of the city by the Romans.

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Epiphanius says that Aquila's translation was produced in the twelfth year (A.D. 128-29) of the reign of the Emperor Hadrian (A.D. 117-138), that he was a disciple (c. A.D. 100) of Rabbi Akiba. The fragments of the translation which have been preserved show that it was slavishly literal and full of Hebraisms. The version "seems to have been welcomed by the Jews, who found in it what they required, a Greek Bible free from Christian associations, and conformed to the Hebrew Canon and style; and it has been supposed to have been more or less formally authorised in Palestine and to have remained in use there by Greek-speaking Jews until the time of the Muhammadan Conquest in the seventh century" (A. S. Geden). (2) The version of Theodotion was not much, if at all, later than that of Aquila. Theodotion is said by Epiphanius to have been a native of Pontus and an adherent of Marcion (flourished about A.D. 150), and is mentioned by Justin Martyr (c. A.D. 160). His translation was clearly not based upon the Hebrew text, but upon the accepted Greek text, of which it was evidently intended to be a revision. "His Hebrew scholarship appears to have been hardly equal to that of Aquila, for he sometimes transliterates Hebrew words where the latter translates, apparently for no other reason than that he was in doubt or ignorance as to the meaning" (A. S. Geden). Theodotion's translation of Daniel entirely supplanted that of the Septuagint. Only fragments of the rest of his version have survived. (3) Symmachus seems to have been the latest of the three translators. Irenaeus does not mention him. This may be regarded as an indication of his date. Moreover, as H. B. Swete says, "so far as we can judge from the fragments of his version which survive in Hexaplaric MSS, he wrote with Aquila's version before him, and in his efforts to recast it made free use of both the LXX and Theodotion." Epiphanius speaks of him as a Samaritan, and says that he lived under Severus (A.D. 193-211). It has been thought that Severus here is a mistake for "Verus," that is to say Lucins Verus (A.D. 161-180). Cp. further HEXAPLA. See F. Buhl, Canon; H. B. Swete, Intr. to the O. T. in Greek, 1906; A. S. Geden, Intr. to the Hebrew Bible, 1909.

GREY FRIARS. A name by which the followers of Francis of Assisi, the Franciscans (q.v.) were known in England. They were so called because the colour of their gowns and hoods was grey.

AKA-KANET. A compound word in the Gunda language meaning for the Hindus "householders," and corresponding to "laitry." It designates one of the two chief classes into which the disciples of the Hindu religious reformer, Svámi Náráyána (b. about 1780), are divided. The other chief class consists of the "holy men" or clergy, Sáduhs (q.v.).

GUECUBU. An evil power (also called Aka-kanet) in the mythology of the Araucanian Indians of Chili, a power to whom or to which all misfortunes were attributed.

GUILD OF ALL SOULS, THE. A society founded in 1873 in the Church of England, "for the purpose of propagating a belief in the existence of Purgatory, and of encouraging the practice of Prayers for the Dead, and the offering of Masses to release their souls from Purgatorial pains" (Walsh). See Walter Walsh, "Ritualistic Secret Societies" in Prot. Dict.

GUILD OF HEALTH. A society founded in 1865 and renewed in 1917. It is one of the most active to promote a deeper interest in the relation between the spiritual life and bodily health. The promoters believe that by strengthening our grasp upon Eternal Realities, we find re-enforcement for the life in us, which quickens all the functions of body as well as those of mind. This truth has supplied the vital element of certain societies, in which it is combined with doctrines and practices with which we draw the mind from the essence of faith in Christianity. From these the members of the Guild of Health would dissociate the vital truths to which they bear witness. That truth is constructive, and it is by a constructive teaching alone that it is possible to put an end to the steady movement of good people from the Church into these societies, and to revive within the Church a right proportionate emphasis upon this neglected part of Christian doctrine. In other words, it is desired by the Guild to emphasize the great Christian truth that has been put forward by the movements known as Christian Science, Higher Thought, Faith Healing, etc., without accepting all the characteristic opinions which seem to its promoters to diverge seriously from the Christian Gospel. The objects of the Guild are: (1) The study of the influence of spiritual upon physical well-being; (2) The exercise of healing by spiritual means, in complete loyalty to scientific principles and methods; (3) united prayer for the inspiration of the Holy Spirit in all efforts to heal the sick; (4) the cultivation, through spiritual means, of both individual and corporate health. The Chairman of the Committee is the Rev. Harold Anson (12, Fellows Road, London, N.W. 3).

GUILD OF S. MATTHEW. A society founded in 1876 by a small number of Anglican clergy who were inspired by the teaching of Charles Kingsley (1819-1875). Their objects were three. 1. To get rid, by every possible means, of the existing prejudices, especially on the part of "secularists," against the Church, her sacraments and doctrines; and to endeavour to "justify God to the people." 2. To promote the study of social and political questions in the light of the Incarnation. 3. To promote frequent and reverent worship in the Holy Communion, and a better observance of the teaching of the Church of England, as set forth in the Book of Common Prayer. The character of the work of the Guild is well explained in one of its Reports. "Believing, as we do, that the great fact of the Incarnation is the foundation of Christian teaching and practice, we cannot see how or why the Christian Church should not consider every question bearing upon the welfare, secular and spiritual of man. We feel the absolute need of preaching in season and out of season 'the Gospel of the Kingdom,' the fact that the Church is a real Kingdom, the fact that the Church is a real Kingdom, the practice of the greater number, and embodying in her sacraments and in her creeds the strongest assertions of true 'liberty, equality, and fraternity' ever given to the world, doing this, too, on far higher grounds than can possibly be taken by any 'secular' creed or society. Does the secularist talk of fraternity? We tell him there is no merely theoretical basis of true fraternity so grand or sure as the fact of the Fatherhood of God. Of equality? Nowhere is it embodied so grandly as in Holy Baptism and in the Holy Communion; nowhere have its principles been carried out to their logical conclusions so thoroughly as in the Communistic Church of Jerusalem. Of liberty? The priests and bishops of the English Church have constantly led the people to victory over kings and pope alike. Of the rights of labour? Bible history, as apart from Bible biography, begins with a 'strike' (Ex. v. 45), and some of the Bible writers denounced the prejudices both of the Old and of the New Testaments are launched against those who keep back by fraud the hire of the labourers who have reaped their fields.' Of patriotism? The English Church welded the incoherent Saxon kingdoms into one nation. The representative government of later times
H.

H. God H is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. On his forehead appears the scale or skin-spot of a serpent; but the meaning of the sign is uncertain.

HAAG ASSOCIATION FOR THE DEFENCE OF THE CHRISTIAN RELIGION, THE. An association founded in Holland in 1788 as a result of the publication, in 1782, of Joseph Priestley's "History of the Corruptions of Christianity." Its object was to oppose the anti-Christian tendencies of the age. It sought to defend the more orthodox and conservative positions against the attacks of the rationalists, and of extreme critics like D. F. Strauss. After 1850, however, it became active rather in the ethico-religious field; "and, in spite of the truth and beauty they contain, its publications on slavery, war, capital punishment, woman's emancipation, and other questions of a similar import, lie far out in the periphery of Christian apologetics." (Schaff-Herzog). The Association is known also as "The Apologetical Society of the Hague." See Schaff-Herzog.

HABAKKUK, BOOK OF. Various dates have been assigned to the prophecy of Habakkuk. Betteridge (1803) favours the year 701 B.C. Peiser thinks the prophecy was composed about the year 600 B.C. by a Jewish prince who was familiar with Assyro-Babylonian literature. Whitehouse favours, for the major portion of the oracles, a date a little before 600 B.C. Happeg thinks the prophecy was composed about 170 B.C. Kent is perhaps right in thinking that there is good reason for dating the original sections of the Book of Habakkuk in 655-4 B.C. He thinks "it is evident that the situation is precisely similar to that described by Jeremiah; and Habakkuk's teachings are closely parallel to those of Jeremiah in the same period. The rule of Jehoiakim, under Egyptian supremacy, represented injustice and violence
to the true followers of the prophets. Habakkuk, as well as Jeremiah, recognized that the fate of the faithful seemed, for the moment at least, to implicate the very justice of Jehovah himself. At the same time, after the great victory at Carchemish, the advancing Chaldeans were recognized as Jehovah's agents, commissioned to overthrow the existing régime of violence and oppression." The third chapter of the book is called "Prayer of Habakkuk the Prophet." It is a post-exilic psalm; but, as Cornill notes, it is not one of the latest products of post-exilic literature, since it is imitated in Psalm Ixxxvii. 17-20. He further points out that the "circle of thought in which the poem moves is that of eschatology tinged with apocalyptic; its mode of expression is the artificial archaising style of such passages as Deut. xxxii., II. Sam. xxvi. 1-7, Pss. lxviii. and xc., in common with which it has a corresponding superscription." See C. Cornill, Instr., G. H. Box; O. C. Whitehouse; C. F. Kent, The Sermons, Epistles and Apocalypses of Israel's Prophets (1910).

HACHAMOTH. A term used in Gnosticism (q.v.). Hachamoth is the illegitimate offspring of Sophia, Wisdom, one of the thirty aions of the Pleroma, and is expelled from the Pleroma. She forms out of psychical substance the Demiurge or creator of the visible universe. See VALENTINIANS.

HACHIMAN. One of the native deities of Japan, the god of war. When the Ryūbu-Shinto (q.v.) was introduced in Japan, Hachiman came to be regarded as a Buddha. "One of the natural consequences of the system known as Ryūbu ("two parts") was that, by treating the native gods of Japan as merely incarnations of one or other of the Buddhas, and as therefore entitled to the worship of the Buddhists, the Japanese were enabled to introduce into their Buddhism many non-Buddhist elements" (Arthur Lloyd).

HADITH. An Arabic word meaning "tradition." The term is used to denote the body of traditions regarding Muhammad, and is equivalent to the Sunna (q.v.).

HJEVA. Haeva or Awal is the name of a goddess worshipped by some of the Ancient Teutons. The name appears on an altar discovered in the Netherlands. The altar was erected by a man and his wife, who would seem to have ventured to defile the work on the altar of Jehovah.

HAGGADAH. In the Jewish (Talmudic) interpretation of the text of Scripture a clear distinction is made between two methods of exposition, one of which is called Haggadah, and the other Halakah. Haggadah means literally "telling" or "narration"; Halakah means "rule" or "binding law." The one method was legalistic and casuistic, the other illustrative and homiletic. The term Haggadah "acquired an extended significance covering the whole field of the non-halakic part of the old Rabbinical literature, all that is spiritual and homiletical as well as all that is merely illustrative, such as stories and legends of biblical and post-biblical heroes and saints, and folklore generally." Halakah embraces "all that belongs to the strictly legal or ritual element in Scripture, or can be deduced therefrom, including discussions of such points" (Oesterley and Box). It also covers usages, customs, ordinances and decrees which have no direct bearing on the Law. Kent takes the view that "the conditions of the Judean community reflected in the sermons of Haggai and Zechariah and the memories of Nehemiah indicate conclusively that there had been no general return of the exiles from Babylon. Rather the hope of a general return was still in the future. The audience to which the prophets Haggai and Zechariah spoke was the little community which had grown up about

HAGIOGRAPHA. The third group into which the books of the Old Testament are divided is that of the Hagiographa. The Hebrew name is Kethubim, “Writings.” The Jews have subdivided the Kethubim into three smaller groups. (1) Poetical books, also called “The Former Writings” (Kethubim rishônîm): Psalms, Proverbs, Job. (2) The five Megilloth (q.e.v.) or Rolls: Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther. (3) A miscellaneous group, sometimes called “The Latter Writings” (Kethubim acharônîm): Daniel, Ezra, Nehemiah, 1. and 2. Chronicles. This is the order in printed editions of the Hebrew Bible. In the Talmud (q.e.v.) the order is: Ruth, Proverbs, Job, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra (Ezra-Nehemiah), Chronicles. Jerome gives the order: Job, David (=Psalms), Solomon (=Proverbs), Ecclesiastes, Canticles, Daniel, Chronicles, Ezra-Nehemiah, Esther. The three groups into which the books of the Old Testament are divided (1) Law, (2) Prophets, (3) Hagiographa) mark the stages in the growth of the Canon of Scripture. This order gives to the Hagiographa a miscellaneous character. This is accounted for by supposing that some of the books were written, or received recognition, too late to be included in the second group. But if the Hagiology formed as it were an undefined collection, the rules of canonality were strictly adhered to, and it was not every book that could gain admission. “There were admitted to it only books written in Hebrew or Aramaic, which treated of the ancient history (Ruth, Chronicles), or gave information about the establishment of the new order of things (Ezra-Nehemiah), or which were supposed to have been written by some famous person of ancient times (Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, perhaps Job also); while Esther obtained admission (after much controversy, as was the case with Ecclesiastes), because it was in complete harmony with the national sentiment of people and scribes alike” (G. Wildeboer). See G. Wildeboer, Canon; H. E. Ryle, Canon.

HAIR, THE. In the Old Testament one of the legal enactments is said to have been: “Ye shall not round off the corners of your hair, nor shalt thou disfigure the corners of thy beard” (Lev. xix. 27). The Israelites were commanded not to cut off or shave the hair about the temples. This had to be regarded as a heathen custom. We learn from Herodotus (iii. 8) that certain Arab tribes were accustomed to remove these locks at a certain age in honour of their god Orotoall, and Jeremiah seems to allude to the custom (ix. 25) when he speaks of kézï’sâd pa’ânh, “those who have the corners of their head polled.” But the prohibition in Leviticus is probably directed against the practice of offering the hair as a sacrifice. It is likely that in ancient times the Hebrews sacrificed the hair of the head and the beard to some deity (cp. Baruch vi. 30, f.). Some such custom prevailed widely in the East and in Greece. When Egyptian boys or girls had recovered from sickness, their parents used to shave the children’s heads, weigh the hair against gold or silver, and give the precious metal to the keepers of the sacred beasts, who bought food with it for the animals according to their taste” (J. G. Frazer). In the worship of the Phoenician goddess Astarte, the sacrifice of woman’s hair was accepted as a substitute for the sacrifice of their chastity (cp. Lev. xix. 27). In some parts of Greece maidens before marriage sacrificed their hair to Artemis. Boys went to Delphi to offer their hair (the symbol of strength) to Apollo. Elsewhere men dedicated locks of their hair to Zeus. Similar customs have been noted among primitive folk in modern times. Thus the Australians deposit hair (as the seat of human strength) with the dead. The use of hair as a charm may be explained on the principle of imitative magic. In ancient Mexico the goddess of maize was called “the long-haired mother.” During her festival the women wore their hair long, their unbound heads shaking and tossing it in the dances which were the chief feature in the ceremony, in order that the tassel of the maize might grow in like profusion, that the grain might be correspondingly large and flat, and that the people might have abundance” (E. J. Payne, quoted by J. G. Frazer). The natives in Western Australia blow hair plucked from their thighs and arm-pits in the direction from which they desire rain. In the case of the Hebrew Nazirite, the hair was allowed to grow long until the period of his vow had expired, when, we may suppose, the hair was offered as a sacrifice (Numbers vi. 5). “As soon as a man takes the vow to poll his locks at the sanctuary, the hair is a consecrated thing, and as such, inviolable till the moment for discharging the vow arrives; and so the flowing locks of the Hebrew Nazirite or of a Greek votary like Achilles are the visible marks of a sacred nature” (W. R. Smith). Among the Hindus the hair was regarded as the special seat of mental and bodily strength. Indeed, evidence has been collected which “appears to indicate that the belief of a man’s strength and vigour being contained in his hair is by no means confined to the legend of Samson, but is spread all over the world” (R. V. Russell). See S. R. Driver and H. A. White, The Book of Leviticus, in “Sacred Books of the Old Testament,” 1888; B. Cauntsch, Eucratia-Leviticus, 1903; Encyc. Bibl.; W. Robertson Smith, R.S.; J. G. Frazer, G.B. Part I., vol. 1., p. 28 ff.

HA'I'IYYA. An Arabian sect, regarded by the Sunnis as heretics. The Ha’itiyya, together with the Hadithiya, accepted the view of the Christians that at the last day Christ would come to judge all creatures. They ascribed to him a divine character. But “they asserted the existence of two gods, the one eternal, the most High God, and the other not eternal, that is Christ.” See F. A. Klein.

HAIJ, THE. The name of a pilgrimage made by the Mohammedans to the holy house at Mecca, the Kaba (q.e.v.). It is the fifth of the foundations of Islam. Every Muslim, male or female, is commanded to make the pilgrimage at least once in his life (Qur’ân, xxii. 28; ii. 153, 192; iii. 90; v. 2). The black stone, “built up in one of the corners of this temple forms an object of special veneration to the pilgrim.” To make the pilgrimage the Muslim must be a free man of full age, of sound reason, and in good health. He must also have the necessary means to provide for himself and for his family at home. “A woman must be accompanied by her husband or some near relation.” Before setting out the pilgrim is required to repent of his sins, pay his debts, give alms, etc., say a prayer and read certain verses of the Qur’ân. He must take with him a pious and charitable man as his companion. The journey must be made for the most part by night, and the pilgrim must not dismount till the day has become hot. On the road to Mecca there are a number of stages called starting-places. The pilgrims are assigned different starting-places according to the places from which they have come. On reaching his starting-place, the pilgrim has to observe five customs. “(1) He bathes and cleans his whole body, proposing to himself to do it for the sake of the pilgrimage, he paries his nails, combs his beard; and (2) he divests himself of his clothes and assumes the pious dress, consisting of two, or more, seamless wrappers, one being wrapped round the waist and the other thrown loosely over the shoulder, the head being
uncovered." As long as he wears the pilgrim's garb, he must not pare his nails, nor shave his body, nor indulge in any kind of sexual intercourse. Before he enters Mecca, he has to bathe nine times. Having entered the holy mosque, he approaches the Ka'ba and says: "Praise be to God, peace on his servants." At the seventh pillar, he approaches the Black Stone and touches it with his right hand, and kisses it saying: "My pledge I have delivered, my vow I have fulfilled, bear thou witness that I have done it." If it is not possible to touch the stone with his hand, he is allowed to touch it with a stick. He then performs the ceremony of going round the Ka'ba, the Tawaf or circumambulation (cp. CIRCUMAMBULATION). He goes round the Ka'ba seven times. The first three processions he performs at a quick step; the last four times at the usual walking pace. It is desirable that every time he passes before the Black Stone, he should touch it either with his hand or with a stick and kiss it." The next ceremony is "the walking between Safa and Marwa," two hills beyond the temple gate. After this, preparation must be made for the Feast of the Sacrifice. On the 9th of Zu'l-Hijja the pilgrim proceeds to mount 'Arafât. Here near the mosque he spends part of the day in the night recites the Koran, and then he proceeds to Muzdalifâ, where he spends another night. Before continuing his journey, he has to provide himself with a number of little stones or pebbles. His next destination is a place called Minâ, where there are three heaps or pillars of pebbles. On reaching one of these heaps called Jumrat-ul-'Aqaba he throws the seven stones of the 'Aqaba, thus performing the ceremony of "the throwing of stones." At Minâ the pilgrim then observes the Feast of the Sacrifice. After this he is allowed to shave his head, and to return to Mecca, where he again goes round the Ka'ba seven times. Before returning home he goes to Minâ and repeats the ceremony of stone-throwing, and before leaving Mecca finally he performs a farewell circumambulation (seven times). See F. A. Klein.

HALAKH. One of the Rabbinic methods of interpreting the text of Scripture, the other being HAGGADAH.

HALJA. One of the deities of the Ancient Teutons. The name Halja is the same as Hel (q.v.).

HALLOWEEN. The Eve of All-Saints' Day (q.v.).

HALO. The bright ring which surrounds the heads of saints. It first appears about the head of Jesus in the third century. "In the early fourth century it seems generally reserved for Christ and the angels, but by the end of this century the Virgin and the Apostles are similarly decorated, and by the fifth century it begins to be used for any of the 'saints.' " (Cohnen).

HAMZAVIS. A Dervish order, founded about the beginning of the sixteenth century by Sheikh Hamza. The founder was put to death for heterodoxy, and his adherents seem to have been from the first in bad repute with the orthodox. "To judge, however, from their Litany, they appear to be a singularly pious sect, and they enjoy the reputation of being most nonconscientious in all their dealings, living only for their doctrines, regardless of the things of this world." (L. M. J. Garnett).

HAND, THE. It is noted by Donald A. Mackenzie (Crete) that the "Aurignacian custom of leaving imprints of hands on rocks is prevalent in modern times in Australia and elsewhere." In India such imprints are still made on houses to charm them. Edgar Thurston (Omens and Superstitions of Southern India, 1912) writes: "At Kadure, in the Mysore Province, I once saw impressions of the hand on the walls of Brahman houses. Impressions in red paint of a hand with outspread fingers may be seen on the walls of mosques and Mohammedan buildings." In the Old Testament reference is often made to the hand of God, and in Christian art a hand appears as a symbol of God the Father. In the earliest Christian representation, that found in a tomb of the Catacombs dated A.D. 359, the Divine Hand issues from a cloud. The hand is seen again in the Bayeux tapestry (Church of S. Peter), in the Rosary Crucifix, and in Lenton Church, Notts., on the Norman font. G. C. Niven notes (Deductions and Patron Saints) that in modern Jerusalem a large hand is painted redly over the main doorway of many houses. This hand, called the "hand of power," is the Hand of God. See Sidney Heath and Francis Boid.

HANUMAN. A deity in Hindulsm. Hanuman is the divine ape. He is worshipped, in particular, by the disciples of Râmâyana. Hanuman helped Rama (q.v.) to recover his wife Sita from the demon Ravana. He has therefore been worshipped as a model of faithful and devoted service. It is believed that if his favour can be gained, he will bestow great muscular strength. Monier-Williams thinks that the original Hanumân who helped Râma was a man, the chief of some wild ape-like aboriginal tribes. See Monier-Williams: E. W. Hopkins.

HAOKAH. He is thunder-god in the mythology of the Sioux Indians. His countenance had two halves, expressing on the one side laughter (when he was depressed) and on the other tears (when he was cheerful).

HAOMA. The equivalent in the Later Avesta of the Indian Soma. In the pre-Zoroastrian nature-worship Soma (=Haoma) appears as an intoxicating drink which has the power to confer immortality. It was repudiated by Zarathustra, but Haoma, "the Averter of Death," reappeared later as a deity to whom the Parsi prays for wisdom. See J. H. Moulton.

HARDAUL. A defied person (perhaps, as R. V. Russell and R. B. Hira Lîl suggest, the defied Râjput horseman) worshipped by the Kurnils, the representative cultivating caste of Hindustân. He is represented by an image of a man on horseback carrying a spear in his hand, and clay horses are offered to him.

HARE, THE. The Hebrews were forbidden to eat the hare. The reason given is that it chews the cud and does not part the hoof. Apart from the fact that the hare does not chew the cud, we may infer that it was not eaten because a certain sanctity attached to it. The Britons of the time of Caesar kept hares which they were forbidden to eat, and the Germans of the eighth century abstained from the flesh of hares. The Alsonquîl Indians of North America worship a god whom they call Maulbozo, "The Great Hare."

HARI. Hari is the name given by preference to the Supreme Being by Nânak (1469-1538 A.D.), the founder of Sikhism (q.v.). He used also such names as Brahma and Govinda.

HARISHARA. Hari-hara is a late dual name used in Hindulsm to denote the two gods Vishnu (q.v.) and Siva (q.v.) regarded as one.

HARYA VITHAL. An Indian deity, the special god of the Hariâns or Chitrakaths (q.v.), a caste of religious mendicants and picture showmen found in the Maratha Districts of India.

HARMLESS PEOPLE. A name given to the Junkers (q.v.), a religious body in America.

HARMONIAL PHILOSOPHY, THE. The teaching of an American, Andrew Jackson Davis (b. 1826). The philosophy of life and the theory of disease taught by Davis resembles the teaching of Quimby (see QUIMBYISM). In 1850 he published an account of his philosophy in a book entitled "The Great Harmony." Georgine Millmine quotes a number of his statements.
“There is but one Principle, one united attribute of Goodness and Truth... Truth is positive Principle: error is a negative principle, and as Truth is positive and eternal, it must subdue error, which is only temporal and artificial. Love, Power, Wisdom, Goodness, Justice, Truth, are the great fundamental elements of an eternal and internal Principle, constituting the Divine, original Essence... disease is discord... this disease originates in a want of equilibrium in the circulation of the spiritual Principle throughout the organism... those physical developments which are called diseases, are simply evidences of constitutional or spiritual disturbances; and consequently, that there is but one ‘disease,’ having innumerable symptoms.” See Georgine Milmine, The Life of Mary Baker G. Eddy and the History of Christian Science, 1909.

HARMONY OF THE GOSPELS. Theophrastus, who was Bishop of Antioch about the years 151 to 190 A.D., is said by Jerome to have made a harmony of the Gospels by “fitting together into one whole the things said by the four evangelists.” This work has been lost, but a work of the same kind has been preserved in the Harmony of Tatian (second century), which is otherwise known as the Diatessaron (q.r.). Encyclopaedia Britannica states that these were the harmonizing of the four Gospels into a single consecutive story. Another kind of Harmony, of which a great number have been produced from early times down to the present time, is more of the nature of a synopsis. The narratives of the four (or three) Gospels are arranged in parallel columns so that their agreements and differences may be seen at a glance. Of this kind apparently was the Harmony of Ammonius, which has been lost, but was preserved at Alexandria in the time of Origen (185-254 A.D.). It is said by Eusebius to have constructed his Harmony by making the text of Matthew’s Gospel the basis and setting by the side of it the parallel passages in the other Gospels. Eusebius himself compiled a Harmony on a system of his own. He first divided the four Gospels into sections or little chapters. Then he prepared lists, canons, of the various possible or actual combinations of these chapters, and thus of the Gospels with each other. There were ten of them. The first list contained the numbers of the sections in which all four Gospels agree with each other. The second list or canon gave the numbers of the sections in which Matthew, Mark, and Luke coincide with each other. The third canoon offered the sections in which Matthew, Luke, and John agreed. The fourth canon has the sections in which Matthew, Mark, and John go together. The fifth canon is occupied by the sections in which only Matthew and Luke agree. The sixth is devoted to the sections in which Matthew and Luke are alike. The seventh shows in which sections Matthew and John are of one mind. The eighth canon numbers the sections in which Luke and Mark unite. The ninth canon tells us in which sections Luke and John alone are found. And finally, the tenth canon recounts the sections in which each Gospel stands totally alone.” Eusebius put on the margin in red ink under every number of a section the number of the canon in which it belonged” (C. R. Gregory). In 1557 Andreas Oslander (1498-1552) published a Harmonia Evangelica, and in 1553 appeared Calvin’s Harmonia ex tribus Evangelistis Composita. Some of the best-known modern Harmonies are: K. von Tischendorf’s Synopsis Evangelica; A. Wright’s Synopsis of the Gospels in Greek; Stephens and Burton, A Harmony of the Gospels, 1846; N. D. Waddy, A Harmony of the Four Gospels in the Revised Version, 1895.

HARMONITES. A religious community founded by George Rapp (1757-1847). Rapp was born at Iptingen in Württemberg. He founded his society in 1805. It aimed at establishing a life of “harmony” in Church and State. The Harmonites had all things in common and objected to marriage. In 1814 they founded the city of New Harmony in Indiana, and in 1824 the city of Economy in Pennsylvania. They are also known as the Harmony Society, or the Harmonists, or the Rappists. See J. H. Blunt; Brockhaus.

HARMONY SOCIETY. A community founded in Pennsylvania in 1805 by George Rapp (1757-1847). See above.

HATHOR. One of the deities worshipped by the ancient Egyptians. Hathor, which means “House of Horns,” was originally one of the names of the goddess of the sky (cp. NUT). Then as the chief of the goddesses, the complete embodiment of feminin godhead, she became the divine model of womanhood, as well as the goddess of joy and love. Another designation of the goddess is “the Eye of the Sun (Ra).” She is represented in such a way as to suggest a connection with the cow. Sometimes she appears as an ordinary woman, but with “a headress which recalls the ancient celestial cow, consisting of two horns between which a sun disc is indented.” Sometimes she is connected with the head of a cow, or with a head half-human, half-cowlike. In the Hellenistic period she had developed into a goddess of the dead, unless Wiedemann is right in thinking that the Hathor, Lady of the Underworld, was of independent origin. See Alfred Erman, Handbook; Naville, The Old Egyptian Faith, 1909.

HATTEMISTS. The followers of Pontianus van Hattam, who was a disciple of Spinoza (see SPINOZISM). van Hatten was pastor of Phillipland in Zeeland, but was deposed for heresy in 1632. Advocating a kind of mystical pantheism, he denied the doctrine of original sin, and urged that there is in reality nothing in man that can offend God. Men are punished by sins; they are not punished by God for their sins. Such doctrine seemed to lead to Anarchism. See Schaff-Herzog; J. H. Blunt.

HAUPTBRIEFE, THE. The term Hauptbriefe, the “chief or great Epistles,” is used by German New Testament scholars of a group of letters ascribed to Paul the Apostle. The letters are: Galatians, I. and II. Corinthians, and Romans. These four Epistles have been accepted as Pauline even by scholars who have taken up a very radical position with regard to many other writings in the New Testament. They have been rejected in particular by a Dutch school of Theologians, of whom W. C. van Manen may now be regarded as representative. Prof. van Manen’s position, however, has won few adherents. For W. C. van Manen’s views, see the Encyc. Bibl. See also R. J. Knowling, Witness: J. Moffatt, Intro.

HEBREWS, EPISTLE TO THE. The New Testament writing known as the Epistle to the Hebrews raises a number of problems. Two of these are suggested at once by the title. Is the book really an Epistle? And who are the Hebrews? Currie Martin thinks that the book has no features of an epistle, except in its close. This theory has been put forward by Wrede. He thinks that it is a treatise to which the concluding verses were added by an editor. The idea of the editor will have been to convert the treatise into a Pauline Epistle. Against this view A. S. Peake argues that “if the editor had wished in the closing verses to pass the Epistle off as Paul’s, he would surely have spoken with much greater definiteness. The writer and the editor did not wish to pass the Epistle off as Paul’s...” It is not correct. Peake says, to think that the work is a mere abstract treatise. The constant references to the
Hedonism

conditions and perils of the community are of such a kind that its history and present situation can to a large extent be reconstructed. Next, as regards the persons to whom the letter is addressed. "Hebrews" suggests at once Jews. Currie Martin, however, thinks that the word need not denote a purely Jewish community, and points out that elsewhere Gentiles are addressed as the seed of Abraham (Galatians iii. 7, 29). To this it may be objected that merely to refer to Gentiles as the seed of Abraham is very different from addressing a writing to "Hebrews" in the sense of Gentiles. But Currie Martin, of course, adds other reasons for thinking that the writing was addressed to Gentiles as well as to Jews. Yet his reasons, and those of scholars who take the same view, are hardly convincing. Prof. Peake argues more strongly for the view that the writing was addressed to Jewish Christians. They were Jewish Christians who were in danger of falling back into Judaism. This is proved definitely, Peake thinks, by the use made in the Epistle of the Old Testament. "It is quite beside the mark to say that the Old Testament was regarded as authoritative by Gentile as well as by Jewish Christians. It is more to the point to observe that the grounds of acceptance were accepted as the sacred book of his nation, his belief might be confirmed by Christianity, but it was essentially independent of it. With the Gentile Christian the case was altogether different. The Old Testament meant nothing to him apart from his Christianity. It was as an integral portion of his new religion that he recognised its authority. Of what use then was it to supply a Gentile in danger of apostasy from Christianity with arguments drawn from a book in which he believed simply because he was a Christian? The author's argument has force only if his readers accepted the Old Testament independently of their acceptance of the Gospel, and this suits Jewish Christians but not Gentiles. It may be added that, even setting aside the inconclusive details, there are many phrases in the Epistle which point much more naturally to Jewish Christian than to Gentile readers, but where the main argument is so conclusive it is less necessary to lay stress on minor points." Another problem is the question of authorship. According to Clement of Alexandria, the Epistle was written in Hebrew by Paul, and translated into Greek by Luke. According to Origen, the thoughts are Paul's, but they were written down from memory by another person who added annotations of his own. This person may have been either Clement of Rome or Luke. In the Western Church, however, for a long time the Epistle failed to win acceptance. "Augustine and Jerome were alike hesitant about it, but yielded to Eastern opinion and accepted the Pauline authorship, and this secured its acceptance in the Western Church." It does not seem to have been used by Hermas, Justin Martyr, or Irenaeus. It is not included in the Canon of Marcion or in the Muratorian Canon. The external evidence therefore supports the view, suggested by the style and contents, that Paul was not the author of the Epistle. Who then was the author? Tertullian ascribes the work to Barnabas. Luther suggested Apollos, and the suggestion has been favoured by a number of modern scholars. Others have thought of Silas, Harnack has now come forward with the theory that the author was Priscilla. See J. A. McClymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

HEDONISM. Hedonism in its ancient form is represented by the philosophy of Aristotle (see CYRENAICS). But the name has been given to certain forms of a modern philosophy that originated with Jeremy Bentham (1742-1832) and J. S. Mill (1806-1873). Psychological Hedonism starts with the principle that all desire is desire for pleasure. Ethical Hedonism urges that pleasure ought to be pursued as being the highest good. It denies that all desire is for pleasure. Egotistic Hedonism teaches that the pleasure of the individual is the pleasure of the individual. Universalistic Hedonism holds that the pleasure to be achieved must be the pleasure not only of self but also equally of others. Bentham’s Hedonism has been called Consistent Hedonism, because he held that the only difference between pleasures is one of quantity. See Arthur Butler; C. J. Deter.

HEIDELBERG CATECHISM, THE. The "Heidelberg Catechism" (1563 A.D.) was prepared by Zacharias Ursinus and Caspar Olevianus of Heidelberg, with the full approval of the Elector Palatine, Frederick III. They were, in fact, commissioned by him "to prepare a manual which should serve alike for teaching the young and for settling the constant differences in doctrine between Lutherans, of both schools, and Calvinists, of which Heidelberg had become the continual scene" (W. A. Curtis). They executed their task with great success. "The Catechism, though it had detractors, soon established itself in every Reformed land and language." See William A. Curtis.

HEIMDALLR. The name of a god in Norse literature. "He is the guardian of the gods, and sits at the edge of heaven to guard the bridge against the mountain giants. He requires less sleep than a bird, and both by day and night can see a distance of one hundred miles. He is, moreover, the possessor of the Gjallarhorn (long-resounding horn), whose sound is heard throughout the universe, and which lies hidden until the world comes to an end.

HEKKT. An Egyptian deity. Hekt was a goddess, and is represented with the head of a frog. In Abydos she was regarded as one of the two deities created by Ra (q.v.) out of himself, the other deity being the god Shu (q.v.). Wiedemann points out that lumps which date from Coptic times have the image of a frog with the inscription, "I am the resurrection." This suggests that Hekt "played some part in the doctrine of the resurrection." It was believed that frogs were generated spontaneously from mud. See A. Wiedemann; Adolf Erman, Handbook.

HEL. One of the deities of the Ancient Teutons. The goddess Hel is said to be one of the offspring of Loki (q.v.). Hel appears to Balder (q.v.) in a dream, when he is wounded, and tells him he will soon be at rest in her arms. But she represents a place more than a person, one of the abodes of the dead. It came to be regarded as a place of gloom, darkness, and misery; but not, it would seem, as a place of punishment. We hear of warriors going there. See P. D. Chantepie de la Sussayay, Rel. of the Teutons, 1902.

HELIAND. The "Heliand" (that is to say, Helian or Saviour) is an Old Saxon poem written in alliterative verse and dating from the tenth century. It gives the story of Jesus, based, it is thought, on Tatian’s Harmony of the Gospels (see DIATESSARON). The story is adapted to suit the Saxon surroundings. The disciples have become brave warriors with Jesus as their hero chief. He is not the Man of Sorrows, nor yet the heavenly Son of God of the Catholic church, but now the brave Teutonic chief, who valiantly leads his men to victory, and then again the wealthy, generous Teutonic popular king, who gloriously traverses his land to teach,
judge, heal, and to battle, and who in the end in defeat itself outwits the enemy and gains the victory—a Christ different certainly from that of the Gospel, but one that was living and real to the Saxons. (de la Saussaye. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902; Brockhaus.)

HELIOLITHIC CULTURE. An expression which has come into use among certain ethnologists in recent years. It is explained by Professor Elliot Smith in his Migrations of Peoples. "Between 4000 B.C. and 900 B.C. a highly-complex culture compounded of a remarkable series of peculiar elements, which were associated with the one with the other in Egypt largely by chance, became intimately interwoven to form the curious texture of a cult which Brockwell has labelled 'heliolithic,' in reference to the fact that it includes sun-worship, the custom of building megalithic monums, and certain extraordinary beliefs concerning stones. An even more peculiar and distinctive feature, genetically related to the development of megalithic practices and the belief that human beings could dwell in stones, is the custom of mumification."

HELVETIC CONFESSIONS. The "First Helvetic Confession" or the "Second Confession of Basel," as it was also called, was the result of a conference of representaives of the Reformed cities of Switzerland held at Basel in 1536 A.D. The Confession was prepared by Bullinger, Myconius, Grynaeus, Leo Judae, and Megander. Their work, after discussion, was unanimously accepted and subscribed by the delegates, and became the first general Swiss Confession, the first 'Reformed' Confession of national authority." (W. A. Curtis.) The "Second Helvetic Confession" was the work of Henry Bullinger. It was composed originally in 1562. In 1566 it was, in a somewhat revised form, approved universally in Switzerland, except at Basel. In 1566 it was presented to the Diet at Augsburg by the Elector Palatine, Frederick III., and in the same year was accepted by the Reformed Church in Scotland. It was accepted in Hungary in 1567, and in France and Poland in 1571. W. A. Curtis thinks that in theological and doctrinal interest few Confessions can bear comparison with it. "It's doctrinal standpoint is characteristic of the author and the time—a combination of the positions of Zwingli and Calvin, with an unbending attitude towards Rome, one which Pendleton Confession was being formulated at the selfsame time; with an aversion tone towards Lutheranism; with a firm adherence to the ancient Catholic Creeds, which are printed in the preface as authoritative; and with an underlying conviction that the doctrinal re-union of Christendom was possible upon a Scriptural basis alone, Confessional revision and re-adjustment being a Christian duty as better knowledge of the Word of God was attained." See William A. Curtis.

HELVIDIANS. The followers or adherents of Helvidius, a layman who died at Rome in the latter part of the fourth century A.D. Helvidius denied the perpetual virginity of the Virgin Mary and deprecated the tendency to rank celibacy above marriage. His work on the subject has perished, and is known only from quotations in the tract "Contra Helvidium" written by Jerome against the author. Gennadius states that Helvidius was "a disciple of Aegentius," the Arlian, and an imitator of Symmachus," the pagan; but it is difficult to find any support for these statements. See Schaff-Herzog: J. H. Blunt: Wace and Plence.

HEMERO-BAPTISTS. A Jewish sect, so called ("every-day baptists") because they practised ceremonial ablutions every day. Like the Sadducees, they did not believe in a Resurrection (Epiphanius, Hares.

xvii.). They are referred to by Hesychius (Eusebius, Hist. Eccles. iv. 22) and Justin Martyr (Dial. cum Trithum.). See J. H. Blunt.

HENOTICON, THE. The Henoticon or "Instrument of Union" was an edict put forth by the Emperor Zeno in 483 A.D. with the idea of establishing unity between the Monophysites (q.v.) and the Church. It was consequently of the nature of a compromise. It was probably composed by Acacius, Patriarch of Constantinople. It condemned Nestorius, approved the anathemas of Cyril, and recommended acceptance of the creeds of Nicaea and Constantinople, but ignored, or seemed to ignore, the Council of Chalcedon. It professed to be addressed to the bishops and people in Alexandria, Egypt, Libya, and Pentapolis. It did not attain its object. "Like every endeavour, however well meant, to cover radical differences by a vague comprehensiveness, it not only failed to secure union but aggravated the divisions it was intended to cure, and created a schism which divided the East and West for nearly 40 years, lasting down to the reign of Justinian and the popedom of Hormisdas." (Dict. of Christ. Biog.). See J. H. Blunt; the Cath. Diet., s.v. "Monophysites": Wace and Plence.

HENRY BRADSHAW SOCIETY. A Society founded in November, 1890. It was the result of the Henry Bradshaw Society in honour of the scholar and antiquary, Henry Bradshaw (1831-1886), who was Librarian of the University of Cambridge. It was founded for the purpose of printing liturgical manuscripts and rare editions of service books, and illustrative documents, on an historical and scientific basis, especially such as bear upon the history of the Book of Common Prayer, or of the Church of England. One volume at least appears every year, and every volume bears a device commemorative of Mr. Bradshaw. The works edited by the Society are not published.

HEPATOSCOPY. The examination of the liver of animals in divination. "The sacrificial animal was believed to be united to the deity to whom it was dedicated. The soul of the animal was attuned to the deity, so that it was possible by the examination of the animal soul to understand the mind of the deity who controlled future events. The sanctity attached to blood not unreasonably suggested that the seat of the soul was in the liver, one-sixth of the blood in the human body, for example, being contained in it. To read the soul of the animal, and thus divine the purpose of the god, was effected by studying the conformation and the markings on the liver of the sheep, which was the animal invariably used. These are never precisely the same in any two animals, and most elaborate directions were given for reading the signs." (A. S. Peake, The Bible, 1813.)

HEPTAPLA, THE. A name sometimes given in early times to Origen's Hexapla. See HEXAPLA.

HERA. According to Lucian, the name of a Syrian goddess, the patron-deity of Hierapolis, "the sacred city." Her temple was visited by many pilgrims, Arabsians, Babylonians, Cilicians, Phoenicians, and others. She seems to be equivalent to the chief goddess of the Hittites.

HERACLES. Hercules (Lat. Hercules) is one of the oldest and most famous of the heroes in Greek mythology. Indeed, the traditions of similar heroes in other Greek tribes, and in other nations, especially in the East, were transferred to Hercules; so that the scene of his achievements, which is, in the Homeric poems, confined on the whole to Greece, became almost extensive with the known world; and the story of Hercules was the richest and most comprehensive of all the heroic fables." (O. Seyffert). He is represented as the son of Zeus by
Hermeneutics

Hermeneutics, the science of interpretation of revealed texts, is crucial to understanding the Bible. Hermeneutics involves the study of the context in which the text was written, the culture of the time, and the author's intention. It is essential for accurate and faithful communication of the text to modern readers.

Hermeneutics is often divided into two main approaches: the historical-critical method and the hermeneutical method. The historical-critical method focuses on the historical context and the literary form of the text, while the hermeneutical method emphasizes the theological and ethical dimensions of the text.

Hermeneutics is a complex and ongoing process, as new insights and perspectives continue to emerge as scholars and readers engage with the text. The goal of hermeneutics is to interpret the text in a way that is consistent with the original meaning, while also engaging with the contemporary context in which the text is read.

References:

This material is intended to provide a brief overview of hermeneutics and its importance in the study of the Bible.

The following text is a representation of the primary language and content of the image. It is not a natural reading of the document but a transcribed version for plain text purposes.
at the beginning of the fourth century, was Hierax of Leontium in Egypt. He is said by Ephraim and Augustine to have denied the resurrection of the body and the existence of a visible Paradise; and to have said that Melchizedech was the Third Person of the Trinity, and that infants came to health and immortality from God.

Further, he held, it is said, that the body must be mortified in every way. Marriage must be rejected, and meat and wine abstained from. See J. H. Blunt.

**HIGHER THOUGHT, THE.** The "Higher Thought," also known as the "New Thought," may be described as a modern idealistic and mystical philosophy of a practical character. Some of its principles are, indeed, by no means new. As Horatio W. Dresser says (Health and the Inner Life, 1907), "for untold ages the 'New Thought' has been old in India." But the application of the principles is new. Mr. Dresser says further of the designation "New Thought": "This is the latest of mind-cure terms and at present the most popular. It came into vogue in 1865, and was used as the title of a little magazine published for a time in Melrose, Massachusetts. The term was apparently a convenient designation, inasmuch as for its devotees it was literally a "new thought" about life. In Ireland, and later on the ground that the doctrine was not new, and in England the term 'Higher Thought' was substituted."

The Higher Thought lays great emphasis on the power of the mind. This power, many will think, is greatly exaggerated; but it will be admitted that much of the Higher Thought is of the highest ethical and religious value. Its value is recognized even by persons like the agnostic author of The Churches and Modern Thought (see p. 400 in the Popular Edition, 1908). One of the best exponents of the philosophy is Ralph Waldo Trine.

"The great central fact of the universe," he says, "is that Spirit of Infinite Life and Power that is behind all, that animates all, that manifests itself in and through all; that self-existent principle of life from which all has come, and not only from which all has come, but from which all is continually coming" (In Tune with the Infinite, 1906). Further, "the great central fact in human life, in your life and in mine, is the coming into a conscious, vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this divine inflow." And "in the degree that we open ourselves to this divine inflow are we changed from men into God-men." As the Infinite Spirit is behind all and has created everything, "we, through the operation of our interior, spiritual, thought forces, have in like sense creative power." As in the New Theology, great stress is laid on the idea that God is immanent as well as transcendent. This being granted, "in the degree that we open ourselves to the inflowing tide of this immanent and transcendent life, do we make ourselves channels through which the Infinite Intelligence and Power can work." The hearing of such doctrines as these upon the question of mental healing is obvious. Another able exponent of this kind of philosophy is 包斯克·马登. The teaching of his book Peace, Power and Plenty, and of much of the Higher Thought, is summarized in the Preface. "The author attempts to show that the body is but the mind externalized, the habitual mental state out-pictured; that the bodily condition follows the thought, and that we are sick or well, happy or miserable, young or old, lovable or unlovable, according to the degree in which we control our mental processes. He shows how man can renew his body by renewing his thought, or change his body by changing his character, by changing his thinking. The book teaches that man need not be the victim of his environment, but can be the master of it; that there is no fate outside of him which determines his life, his aims; that each person can shape his own environment, create his own conditions; that the cure for poverty, ill-health, and unhappiness lies in bringing one's self through scientific thinking into closer union with the great Source of Infinite life, the Source of omnipotence, harmony, and joy. This conscious union with the Creator, this getting in tune with the Infinite, is the secret of all peace, power, and prosperity. It emphasizes man's oneness with Infinite Life, and the truth that when he comes into the full realization of his inseparable connection with the creative energy of the universe, he shall never know lack or want again. This volume shows how man can stand porter at the door of his mind, admitting only his friend thoughts, only those suggestions that will produce joy, prosperity; and excluding all his enemy thoughts which would bring discord, suffering, or failure."


**HIJRAS.** The members of the community of eunuchs in India (also known as Khasus). They are either persons who were born deformed or who have been made eunuchs by amputation. When admitted into the community, they become Muhammadans. The mutilation is effected usually in the performance of a religious vow. The Hijras worship the goddess Bouchera or Bechcha, a sister of Dvī. "As a further fulfillment of their vow, the Hijras pull out the hair of their beards and mustaches, bore their ears and noses for female ornaments, and affect female speech and manners" (R. V. Russell).

**HINAYANA.** When the widened form of Buddhism known as Mahāyāna, or the Great Vehicle, was developed, the older form received the name Hinayāna or the Little Vehicle. See VEHICLES, THE THREE.

**HINDUISM.** The earliest form of Indian religious observance derived from the ancient literature is known as Brāhmaṇism. The term Hinduism is applied to later and modern developments. "Brahmanism, founded on these sacred books and claiming to fulfill their precepts, is the religion of Brahmā, the Creator, or of the Brāhmaṇs, the priestly and privileged class, charged with the preservation of doctrine and the maintenance of the rites" (A. S. Geden, Studies). The revealed literature of the Veda was succeeded by a sub-Vedic literature, which is hardly inferior in authority. This is related to six recognised philosophical systems, which trace their origin more or less directly to the Upanishads. The systems are known as the Vedanta, founded by Vyaśa: the Mīmāṃsā, founded by Jaṁaliṇī; the Sāṅkhya, founded by Kapila; the Yoga, founded by Patañjali; the Nyāya, founded by Gotama; and the Vaiśeṣika, founded by Kanāda. The names of the founders or authors, it should be added, are only traditional. Other literary sources of the religious usages and beliefs are the two great epic poems, the Mahābhārata and the Rāmāyana. To these the later Purāṇas owe much of their information and inspiration. The Bhāgavata Purāṇa (later Bhāgavata Purāṇa) was the religious text-book of the Brāhmaṇas, the worshippers of Bhāgavat, the Lord or Blessed One—a body which represented, not a sectarian form of religion, but a more mystical kind of devotion. The origins of the movement may be hardly less ancient than the orthodox ritual and ethical the Brāhmaṇas. In any case, it was confronted in course of time by many more popular forms of belief and worship. Hinduism "is the general title for all the forms under
which the religious consciousness of the people of India has found expression; and the link or internal connection between the diverse creeds which pass under this name is of the very slightest—representation of common divinities and temples, and of the rights and prerogatives of their priests, the Brahmans. There is no common article of faith or obligation of morality, and the adherence to forms or religious duties is often superficial, and in recent times especially is greatly relaxed. The real and most powerful bond of union is social. A Hindu is born, not made. Caste has been, and is at the present time, the compelling influence which welds into the semblance of a unity the multitude of diverse and often conflicting professions which claim to be parts of the Hindu faith. (Geden). Of the many sects which have arisen, the two great groups are known as the Vishnuite and the Sivalite. In the year 1800—which marks the beginning of quite new developments—Hinduism, which, according to J. N. Farquhar, was the religion of at least three-fourths of the population of the peninsula, consisted, in the main, of these two great groups of sects and of a mass of wandering celibate ascetics, who were held to be outside society. “The Vishnuite sects were very numerous, both in the North and in the South, and they were perhaps, on the whole, more homogeneous than the worshippers of Siva. The leading Vishnuite sects declare Vishnu to be the one God, and yet they recognize the existence of all the other divinities of the Hindu pantheon. They also hold that Vishnu has been incarnate among men a great many times, the latest and chief incarnations being Rama and Krishna. Worshippers of Siva declare that Siva is the one God, but recognize also all the other gods. A special group of Sivalite sects has to be noticed, namely, those who pay honour to the wife of Siva as Kali or Durga. Both Vishnuites and Sivalites worship idols, but among Sivaites the phallic symbol is more usual than images of the god. Both sects worship their gurus, that is, their teachers, as gods. Both are fully orthodox in the sense that they retain and enforce with great strictness the ancient Hindu rules of conduct which are summed up under the word dharma. Both sects claim to be Vedantists, but each has its own interpretation of the philosophy. (J. N. Farquhar). Perhaps the most celebrated of Vishnuite teachers was Râmanuja, who lived about 1100 A.D., and opposed the doctrine which denied the real existence of the phenomenal world and identified all souls with the one Brahma. According to Râmanuja, Brahma is “an all-penetrating, all powerful, all-knowing, all-merciful Being. He is not an undifferentiated Unity, for the manifold world of reality exists in Him; souls and the material elements form His body but not His nature: they are subordinate to Him as our body is to our spirit, and exist in Him with a relative independence. All that lives in in process of transmigration (samsâra), from which the soul can free itself—through the knowledge of Brahma, not through good works; the soul is then raised into the world of Brahma, to an eternal, blessed life, and participates in Brahma’s divine qualities, except in His power to emit and to rule the world and to receive it back into Himself.” (F. von Hügel, E.I.). See, in addition to the works already mentioned, E. W. Hopkins; W. Boussert; G. A. Barton, Rel., 1917; F. W. Bussell. Various castes, sects, reform-movements, etc., are treated under separate headings.

HIRIADeva. An object of worship among the Kurumbas of Southern India, represented by a rough stone set up either in a cave or in a circle of stones.

HISTOPEDES. The Eunomians (q.v.) are said to have been so called because they baptised persons with their feet upright (histos) in the air (Epiphanius, Hac r lxxvi.; Theodoret, Huret. fab. iv. 20).

HISTORY OF GAD THE SEER. A record referred to in I. Chronicles (xxix. 29). See HISTORY OF SAMUEL THE SEER.

HISTORY OF NATHAN THE PROPHET. A record referred to in I. Chronicles (xxix. 29). See HISTORY OF SAMUEL THE SEER.

HISTORY OF SAMUEL THE SEER. A record referred to in I. Chronicles (xxix. 29). We read as follows: Now the acts of David the king, first and last, behold they are written in the history (or ‘acts’ or ‘words’) of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.” These do not appear to have been independent works. “There can be little doubt that these are nothing more than references to the narratives in which Samuel, Nathan, and Gad are mentioned in our books of Samuel. The order is the same as that in which they appear in the earlier historical books. If the Chronicles were not yet known to men with which we are not familiar from the books of Samuel, he kept that information to himself. Where he does mention Nathan (c. 17) and Gad (c. 21), he simply uses material found in II. Samuel (c. 7, 24). He probably quoted the acts of these three men, instead of simply referring to the one book which contained all of them, since such an enumeration of works would emphasise the importance of David’s reign.” (E. L. Curtis and A. A. Madsen). See E. L. Curtis and A. A. Madsen, Commentary on the Books of Chronicles, 1910.

HITTITe RELIGION. The Hittites came into contact with Babylonia and Egypt towards the end of the third millennium B.C. In the fourteenth century they appear as a firmly-established power with an extensive dominion and with a capital at Boghaz-Keul. The name of their chief deity, the “Lord of Heaven,” a storm-god, is not known, but representations of him have been preserved in sculptures. With him is associated a goddess, the Great Mother. A sculpture in the sanctuary near Boghaz-Keul represents the ceremonial marriage of the two deities with its rites and festivities. The goddess is represented as having a young companion, a youth, who seems to have been worshipped as the patron of agriculture. On some of the sculptures the god is represented as a Bull, while one of the special emblems of the Great Mother is the Lion. On one sculpture the goddess is worshipped in a ceremonial feast or communion. Again, in many small clay and bronze images found in Northern Syria, “the goddess is represented as naked, with her hands proffering her breasts” (J. Garstang, The Syrian Goddess). The Hittite power began to wane in the 12th century, and came to an end before 700 B.C. But the goddess survived, and her cult was pursued, with modifications, especially at Pessinus in Phrygia, and at Cyma, the Taurus, where the Romans identified her with Bellona. See J. Garstang, Land of the Hittites, and his Introd. to H. A. Strong’s translation of The Syrian Goddess, 1913.

HILIN. One of the deities of the Ancient Teutons. The goddess Hlin, who belonged to the retinue of Freya (q.v.) and Freya (q.v.), appears as a goddess who protects people against peril.

HILUDANA. One of the deities of the Ancient Teutons. The goddess Hildana is mentioned on inscriptions as having been worshipped by fishermen. See P. D. Chantale de la Saussaye, Rel. of the Teutons, 1902.

HÖENIR. A deity in the religion of the Ancient Teutons. The god Höenir is sometimes one of a triad,
the other two gods being Odin (q.v.) and Lodhur or Loki (q.v.). He is accompanied by the wise Mimil because he is himself dull. His precise nature is unknown. E. H. Meyer regards him as equivalent to the Enoch (Enoch) of the Bible. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902.

HOFFMANNITES. A religious community founded by Christian Hoffmann in 1848. Another name for them is Jerusalem Friends (q.v.).

HOKKE SECT. Another name for the Japanese Buddhist sect Nichiren (q.v.).

HOLDA. Holda is a figure in Teutonic mythology. She belongs more especially to Northern Germany. In modern folklore she is represented sometimes as leading the host of the dead when it rushes through the air (see WILD HUNT). Sometimes she is represented as a goddess of fertility. See P. D. Chantepie de la Saussaye, Rel. of the Teutons.

HOLLER. One of the deities of the Ancient Teutons. The god Holler was worshipped by the Frisians as the "Lord of the lower world."

HOLY CROSS, SOCIETY OF. A Society founded in 1855 by Anglican clergymen with the idea of cultivating a deeper spiritual life. The leading spirit was Alexander Heriot Mackmornoch (1835-1887). In 1862 Mackmornoch was appointed the first vicar of St. Alban's Church, Holborn. He became an advanced Romanist, and in 1887 was prosecuted under the "Church Discipline Act" in the provincial Court of Arches. On his acquittal here, appeal was made to the judicial committee of the privy council, and the former judgment was reversed. This decision Mackmornoch did not consider binding. His opponents, however, continued to attack him. In 1882 he resigned the living of St. Alban's, Holborn. The church has become famous for its ritualistic practices. See the D.N.B.

HOLY DROP. Mr. F. L. Faridi (quoted by R. V. Russell and R. B. Hira Lali) speaks of the samarchhuata or Holy Drop as being a remarkable feature at the Khojâh's death. The Khojâhs are a small Muhammadan sect of traders belonging to Gujarât in India, who retain some Hindu practices. They meet for prayer at a lodge called the Jamâ'at Khâna. "The Jamâ'at officer asks the dying Khojah whether he wishes for the Holy Drop; if the latter agrees he must bequeath Rs. 5 to Rs. 500 to the Jamâ'at officer. The officer dilutes a cake of Karbala clay in water and moistens the lips of the dying man with it, sprinkling the remainder over his face, neck and chest. The touch of the Holy Drop is believed to save the departing soul from the temptation of the Arch-Fiend, and to remove the death-agony as completely as among the Sunnis does the recital at a death-bed of the chapter of the Koran known as the Shab-i-Ya'sin."

HOLY MAID OF KENT, THE. In the reign of Henry VIII, this name was given to Elizabeth Barton (1507-1534). Originally a domestic servant, she became subject to trances and visions and gave forth messages which were supposed to be inspired. Her clients included the King, Edward Bockin (d. 1534), William Warham (1450?-1532), Archbishop of Canterbury, John Fisher (1459-1535), Bishop of Rochester, and Sir Thomas More (1478-1535). When King Henry divorced Catherine of Aragon, Elizabeth Barton denounced him, and prophesied that he would die soon after his marriage. Afterwards she declared that in the sight of God he was no longer king. Eventually an Act of attaintment was passed against her; and in April 1534 she was executed at Tyburn with her chief accomplices. See M. W. Patterson, Hist.; the D.N.B.

HOLY OFFICE. Another name for the Inquisition (q.v.).

HOMA. The word Homa is explained in Garrett's "Classical Dictionary of India" as "a sort of burn-offering which can be made by Brahmanas only. It is only made on special occasions, such as the celebration of a festival, the investiture of a young Brahman with the sacred thread, marriages and funerals. The method of making it is as follows: During the utterance of Mantras, five species of consecrated wood, together with the Dhara woods, rice and butter, are kindled and burnt, and the fire is then kept burning as long as the festival or ceremony lasts. Great efficacy is ascribed to this rite." See J. C. Oman, Cults.

HOME-ATELIITE. A deity worshipped by the Ncearo (of Nicaragua). He is probably the Mexican Omequiatl.

HONE-ATELITE. A deity worshipped by the Ncearo (of Nicaragua). He is probably the Mexican Ometectli.

HONGWANJII SECT. A Japanese Buddhist sect.

HORSES, SACRIFICE OF. The sacrifice of the horse has been noted among a number of peoples. The ancient Persians are said to have sacrificed a horse every month to Cyrus. The Vedic Aryans and, according to Pliny, the Romans sacrificed horses. The Massagetâs, who were found to the East of Scythia, sacrificed a horse to the Sun, their only deity. According to Ridgeway, the horse-sacrifice was a characteristic of the religion of the Teutonic and Scandinavian peoples. The Illyrians, Greeks, and Persians preferred white horses. Dr. Jung points out that "legends ascribe properties to the horse, which psychologically belong to the unconscious of man: horses are elvirovani and clairaudient; they show the way when the lost wanderer is helpless; they have mantic powers. In the Iliad the horse prophesies evil. They hear the words which the corpse speaks when it is taken to the grave—words which men cannot hear." In folklore horses are symbolical of wind, fire, or light, etc. See William Ridgeway, T.H., 1905; C. G. Jung, Psych., 1915.

HORUS. An Egyptian deity. (1) Horus was one of
the names of the sun-god. As such he bears a number of different cognomens, according to the districts in which he was worshipped. Thus we have “Horus the Elder” (Greek Aroeris) of Letopolis; “Horus of the Two Eyes” of Shedennâ; “Horus Lord of Not Seeing” of Letopolis; “Horus on the Two Horizons” (Greek Harmakhis) of Heliopolis; the Golden Horus; “Horus the Bull” (Saturn); “the Red Horus” (Mars); “Horus the Owner of that which is Secret” (Jupiter). Horus the falcon is represented as a falcon or as a man with a falcon’s head. Since the Egyptian word for falcon, heru, is also Arabic, Naville finds it in support for the view that the original home of the conquering Egyptian was in Arabia. In several chronologies Horus is represented as the last of the prehistoric divine kings. The legendary epoch is represented as the age of the “companions or followers of Horus.” Naville explains that “on the threshold of history, we find Horus and his companions, a clan, a tribe who had the falcon as their sacred animal or their god; every king is himself a Horus, and in the oldest inscriptions that we possess, the king is not designated by his prenomem, or personal name, he is a Horus with this or that qualification or description added.” (2) Horus, the son of Isis, first referred to as “Horus the child,” and represented with human form, is one of the chief characters in the Osirian myth. He was destined with Horus of the Sycamore, an early deity, to be represented as hawk-headed. In the Osirian myth Horus fights with Set (q.v.), and is declared victorious. The gods assembled in the hall of Keh (q.v.) greet him with the words: “Welcome, Horus, son of Osiris, courageous, just, son of Isis and heir of Osiris!” See Alfred Wiedemann; Adolf Erman, Handbuch; Naville, The Old Egyptian Faith, 1909.

HORUS, THE EYE OF. In the Osirian myth, when Horus fights with Set (q.v.) he loses an eye. Thoth (q.v.) therupon spurs on the eye and heals it. Horus takes it and offers it to his father Osiris, who eats it. The eye of Horus thus became the prototype and model of all gifts, and frequent reference is made to it. Thus when the officiating priest drew the bolt of the door of the temple he said: “The finger of Set is withdrawn from the eye of Horus, that is excellent. The finger of Set is withdrawn from the eye of Horus, that is excellent. I loosen the leather behind the rod.” See Alfred Wiedemann, Adolf Erman, Handbuch; Naville, The Old Egyptian Faith, 1909.

HOSEA, BOOK OF. Hosea, the son of Beeri, is assigned in the Old Testament the first place among the Minor Prophets (q.v.). He was a prophet of the Northern Kingdom. The book of Hosea falls into two parts. The first part (chaps. i.-iii.) recounts the unhappiness of his domestic life. He had married a wife who proved herself to be unfaithful. And he came afterwards to realize “that his own tragic domestic experiences had opened his eyes to the appreciation of those supreme truths regarding Jehovah’s character and will which constituted his message and made him a prophet” (C. F. Kent). The second part of the book (chaps. iv.-xiv.) contains a series of addresses or sermons. The superscription to the book would seem to have been added by a later editor. References in the book itself seem to many scholars to suggest that Hosea’s work must have begun before 740 and ended before 725 B.C. The background of chaps. i.-iii., it is thought, reflects the closing years of the reign of Jeroboam II. Afflictions and punishment seem to be thought of as still in the future. The background of chaps. iv.-xiv., it is thought, “agrees precisely with what we read in Kings xv. of the internal dissensions which rent the northern kingdom after the fall of the house of Jehu, when Menahem called in the Assyrians to help him against those who challenged his pretensions to the throne” (Encycl. Bibl.). See Hosea vii. 5-7; 16; x. 15; v. 13; vii. 11; viii. 9; xii. 2. There seems to be no allusion, on the other hand, to the events of the Syro-Ephraimitic war (735 B.C.) or to the first invasion of Tiglath-pileser iv. (734 B.C.). O. C. Whitehouse, however, thinks that a careful examination of Hosea’s book gives a different result. The “utter social disorganisation of the Northern Kingdom,” as depicted, points, he thinks, to “a period subsequent to rather than before the invasion of 734-7.” Such passages as vi. 1, 2; 8-9; vii. 9, viii. 4, ix. 15, xii. 12 “are best explained when Tiglath Pileser’s campaign is placed in retrospect.” The pathetic appeals in x. 12-14, xi. 5-8 are best understood if they are assigned to the date 729-5 B.C. And xii. 1 refers, he thinks, to the double-dealing of King Hoshea (II. Kings xvii. 4). According to Prof. Whitehouse, “735, rather than 733, is the closing date of Hosea’s oracles.” C. Cornill describes the book as “individual and subjective in character to a degree that is hardly paralleled in the case of any other prophetic writing.” Variations of metre have been noted, but these may well be explained as due to the quickly-changing moods of the prophet. See Encycl. Bibl.; C. Cornill, Intr.; G. H. box; O. C. Whitehouse; C. F. Kent, The Sermons, Epistles, and Apocalypses of Israel’s Prophets, 1910.

HOSPITALS. The Hospital of the Holy Ghost or the Hospitallers, or the Sovereign Hospitallers of St. John of Jerusalem, is the designation of a number of charitable brotherhoods in the Roman Catholic Church, “associations of laymen, monks, canons, and knights, which devoted themselves to nursing the sick and the poor in the hospitals, while at the same time observing certain monastic practices, generally according to the rule of Augustine” (Schaaff-Herzog). In 1190 Count Guado of Montpellier founded there the Hospital of the Brethren of the Holy Spirit. The order was confirmed by Pope Innocent III. in 1198, and the “Hospital of St. Spirits in Saxia” at Rome became its mother-house. In 1212 the Hospitallers of Burgos were founded. In 1290 arose the Brethren of Charity of Blessed Mary, and established its mother-house in the hospital “Les Billets” in Paris. Hospital Sisters were instituted also, who devoted themselves to the work of educating and protecting girls, as well as to the care of the sick. The Knights of St. John of Jerusalem and the Teutonic Knights (q.v.) also looked to Hospitallers. The former issued out of the Brothers of the Hospital of St. John the Baptist. About the middle of the eleventh century a convent and hospital dedicated to St. John the Baptist had been built at Jerusalem by merchants of Amalfi, with the object of caring for pilgrims to the Holy Sepulchre. Later, after the conquest of Jerusalem by the Crusaders, the hospital was separated from the convent, and received the gift of a manor from Duke Godfrey of Bouillon. Raymond du Pay, who succeeded Abbot Gerard in 1118, became Master of the Order of the Brothers of the Hospital of St. John the Baptist. He drew up a rule for the order, which was confirmed by Pope Calixtus II. in 1120. The Brothers had to take the three vows of poverty, chastity, and obedience. Knights now began to join the order, and it became more and more military. From the task of protecting pilgrims on their way to the Holy City, they proceeded to that of defending the Holy Sepulchre, and then to that of making war upon infidels. In course of time, too, there grew up a rivalry between them and the Knights Templars which led to a pitched battle between them (1259). In 1187 the Hospitallers removed to Markab in Phoenicia, in 1192 to Acre, in 1291 to Cyprus. In 1310 they took forcible possession of the Island of Rhodes. Driven from here by Sultan Solymans the Magnificent in 1523, they removed to Candia (Crete). In 1550 the Emperor Charles V.
granted them possession of the island of Malta. Here they remained until 1738, when, through treachery, the island was surrendered to the French. In 1800 the island was captured by the English. Afterwards the headquarters of the order were first at Catana and then at Ferra. Since 1799 most of the branches of the order have been suppressed. There is a revived order or Society in the Church of England, called "The Grand Priory of the Order of the Hospital of S. John of Jerusalem in England," with its headquarters at St. John's Gate, Clerkenwell, London. What is now the Anglican Church of St. John the Baptist, Clerkenwell, was before the dissolution of the monasteries the Priory of the Knights of St. John of Jerusalem (consecrated in 1185). The revived order has a new character. "Its efforts are purely philanthropic: it distributes charity to convalescents who have just left hospital, maintains cottage hospitals and convalescent homes in the country, and an ophthalmic hospital at Jerusalem. It has founded the street ambulance system, and was chiefly concerned in the organisation of the Red Cross Society" (Chambers). See Schaff-Herzog; Cath. Dict.; Chambers's Encycl.; Brockhaus.

HOU CHI. A figure in the ancient religion of China. The House of Chou is said to have originated with him. On certain occasions he was worshipped as the Associate of God, and his aid was often sought in hours of distress or danger. In the Odes, as quoted by H. A. Giles, he is represented as having been miraculously born and protected. His mother conceived after treading in a footprint of God. In due time, "her firstborn came forth like a lamb. There was no bursting, no rending, no injury, in order to emphasise his divinity. . . . He was exposed in a narrow lane, but sheep and oxen protected and suckled him; he was exposed in a wide forest, but woodcutters found him; he was exposed on cold ice, but birds covered him with their wings." Hou Chi was wonderfully successful in teaching the people husbandry. See Herbert A. Giles, Religious History of Ancient China, 1905.

HOUSE-CLEANING. FESTIVAL OF. One of the two annual festivals of the Urrlis is the Thal nombu, held in the month Thai (December—January). On this occasion the whole house is cleaned. The Urrlis referred to dwell in the jungles of Dimbhum in the Coimbatore district of Southern India.

HOU-TOO. Chinese god of earth, whose worship was associated with that of mountains, rivers, and hills. He was a special object of worship to the emperor.

HUTBHTTM. A tribal deity, god of gems, in the religion of the Mayan Indians.

HUEHUETOXL. One of the gods worshipped by the ancient Mexicans, the Fire-god. Huehuetotl was another name for Xiuhtecuhtli.

HUGENOT SOCIETY OF LONDON, THE. A Society founded in 1835 for the purpose of collecting and publishing information relative to the History and Genealogy of the Huguenots, especially of those who took refuge in the United Kingdom. The Society's chief publications are: (1) the History and Registers of all the French and Walloon Churches formerly existing in the United Kingdom; and (2) Proceedings, containing reports of meetings, papers read at meetings, and miscellaneous information.

HUXTZILPOCHTLI. Huitzilopochtl, which means "the Humming-bird on the left," was the name given to the god of war by the ancient Mexicans. It would seem to have been a popular name which came into use instead of the original name. Mexitl. J. M. Robertson compares the story of the birth of Huitzilopochtl to that of the birth of Mars. One day, when a widow Coatlitl or Coatilauna entered the Temple of the Sun, a ball of bright-coloured feathers fell at her feet. Picking it up, she put it in her bosom. By touching it in this way, she became impregnated and in course of time gave birth to Huitzilopochtl. Her son was born with a spear in one hand, a shield in the other, and a plume of humming-bird's feathers on his head. The feathers appeared also on his left leg. Huitzilopochtl became a great hero in the eyes of the Aztecs. When his mother died she was translated to heaven, and became the Goddess of Flowers. Juno, too, the mother of Mars, when she became pregnant was a virgin. She was impregnated by touching a flower. Robertson (R.S.W.) thinks that originally Huitzilopochtl was, like Mars, a sylvan deity. He was the god of the Spring and Summer Sun. Then, since war was usually begun in spring, the God of Spring became the God of War. Lewis Spence holds that the humming-bird was the original totem of the Aztecs. Its pugnacity and courage would commend it to a warlike tribe. Their standard was, in fact, a miniature of Huitzilopochtl, and was called Huitzil on or Paynalton, the "little humming-bird" or "little quick one." The totem became the national war-god of the Aztecs. The adoption of a solar cultus, according to Spence, came later. At Huitzilopochtl's festival in December "an image of him was modelled in dough, kneaded with the blood of sacrificed children, and this was pierced by the presiding priest with an arrow, in token that the sun had been slain, and was dead for a season." See Lewis Spence, Myth.; J. M. Robertson, "The Religions of Ancient Mexico," in R.S.W.; Reinaux, O.; J. M. Robertson, P.C.

HULARIA. The special deity of the Golars (also known as Gallams, Gallas, Golas, Golkars), the shepherd caste of the Telugu country in India. Hularia is worshipped as the protector of cattle against disease and wild beasts.

HULSEAN LECTURES. The Hulsean Lectures were founded from a fund bequeathed by John Hulse (1768-1790) to Cambridge University. Among other foundations was to be that of Christian Advocate and Christian Preacher, or Hulsean Lecturer. The Lecturer was to deliver and publish twenty sermons yearly on the evidences of Christianity or on the difficulties of the Bible. In course of time the number of lectures or sermons was reduced, and in 1800 the Christian Advocateship was made a Hulsean Professorship.

HUMA. Lucian (§ 58) states that the Syrians sacrificed their children. Describing a special kind of sacrifice, he says: "They adorn live victims with ribbons and throw them headlong down from the temple's entrance, and these naturally die after their fall. Some actually throw their own children down, not as they do the cattle, but they sew them into a sack and toss them down, visiting them with curses and declaring that they are not their children, but are cows" (transl. by H. A. Strong). See further G. H. Payne, The Child in Human Progress, 1916.

HUMANISM. Humanism is the name given by F. C. S. Schiller, of Oxford, to a form of Pragmatism (q.v.) which he has himself developed. The name of the philosophy seems to be due to the fact that it makes "man the measure" (homo mensura), or bases itself in human nature and human experience (Davidson). The appeal is to experience and consequences. "Truth, in order to be true, must have practical results, it must work—every more, in the wider humanism, it consists in consequences, more especially if these are good. Our beliefs are determined by practical interest. We believe what serves our purpose, or what points to an end which we desire, or what satisfies our needs: we disbelieve what serves no purpose, or what has proved to be mis-
leading or inadequate to meet our wants. So, too, of morality: human needs and their satisfaction determine between right and wrong, and give us the ethical notions." W. L. Davidson points out that pragmatism or humanism on its negative side is a protest against a priorism and Absolutism, neither of which submits by experience. "Indeed, it owes its existence to reaction against that extreme intellectualism which so long ruled, where man was contemplately simply as a rational being, his emotive and his volitional nature being ignored. It is, consequently, essentially inductive in its method, and breathes the scientific spirit throughout. It will not permit truth to be relegated to a transcendent sphere to which experience has no access, nor will it allow experience to be dictated to by mere unverified and unverifiable a priori conceptions." The defects of Humanism, according to W. L. Davidson, are (1) that it over-emphasizes action or the will, and (2) that, though strong psychologically, it is weak metaphysically. See William L. Davidson, The Stoic Creed, 1907.

HUMANITY, RELIGION OF. A designation of the system of religion formulated by Augustine Comte (1791-1857) under the phrase POSITIVISM.

HUNAHU. A tribal deity, god of creation, in the religion of the Mayan Indians. He is perhaps identical with Hunahpu.

HUNAHAU. A tribal deity, lord of the underworld, in the religion of the Mayan Indians. He is represented sometimes as a skeleton with skulls and cross-bones; and corresponds to the Mexican god Mictlantecuhtli.

HUNAHPU. A tribal deity, god of creation, in the religion of the Mayan Indians.

HUNIPTOK. A tribal deity, god of war, in the religion of the Mayan Indians.

HUNTINGDON'S CONNEXION, THE COUNTESS OF. The followers of Selina, Countess of Huntingdon (1707-1781). The countess was the wife of Theophilus Hastings, ninth earl of Huntingdon. Her husband's sister, Lady Margaret Hastings, married Benjamin Ingam (1712-1772), who at Oxford was one of the members of the "methodist" society of Charles Wesley (1707-1788). John Wesley (1703-1791) was leader of his brother's society. Through her brother-in-law the Countess of Huntingdon made the acquaintance of the Wesleys. In 1738 John Wesley, and Peter Boehler, who had been ordained by Zinzendorf, founded a religious "society" in Fetter-lane, London, of which the Countess became a member. In 1739 Wesley opened a methodist chapel in London, and in 1740 he withdrew from the Fetter-lane Society. In the same year (1740) he abandoned Calvinism. George Whitefield (1714-1770) then became leader of the Calvinistic methodists, and an opponent or a rival of John Wesley. The Countess of Huntingdon supported Whitefield, and in 1748 made him one of her domestic chaplains. He was an attractive preacher, and even Lord Bolingbroke, Lord Chesterfield, and Horace Walpole were glad to listen to him. In 1761 the Countess opened a chapel at Brighton, and in 1765 another at Bath. In 1768 she opened a College, Trevose College, at Tavistock, near Breeze, that her "chaplains" might be suitably trained. Other chapels were opened at Tunbridge Wells (1767), Worcester (1773), and Spa Fields, London (1779). At length the bishops refused to ordain her candidates for Orders. Domestic chaplains were not supposed to officiate in public places. The result was a secession from the Church of England in 1783, and an independent "ordination" (the first) in the chapel at Spa Fields. In 1790 a chapel was opened at Swansea. In 1790 the Countess made a will, and drew up a "plan of association" for perpetuating the Connexion. In the following year she died. In 1792 a college was opened at Cheshunt in Hertfordshire, and in 1797 another chapel at Canterbury. The Cheshunt College was removed to Cambridge in 1805. In 1910 it was decided to sell the site of the Spa Fields Church, and remove the Church to Golders Green, Hampstead. See J. H. Blunt; the D.N.B.; and the Reports of "The Countess of Huntingdon's Connexion."

HUNTINGTONIANS. The followers of William Huntington (1745-1813), who was a coalheaver originally. He became a preacher, and preached in Surrey and Sussex. Removing to London, he ministered first to a congregation in Margaret Street, Cavendish Square, and then built "Providence Chapel" in Titchfield Street, London, where he preached for some years (1758-1810). In 1811 he opened the "New Providence Chapel" in Gray's Inn Lane, London. Huntington appended S.S. to his name, which is supposed to have stood for the words "Sinner Saved." His popular preacher of his day seems to have acquired considerable influence by preaching in an exaggerated form the two doctrines of Faith and Indestructible Grace, which were made so prominent by the Methodists and the Calvinistic clergy, and by speaking with a coarse humour. (J. H. Blunt, Rowland Hill (1744-1833) was one of those with whom he entered into controversy. Before he became rich, Huntington reprieved the bishops for "rolling their fat carcases about in charlots." Afterwards he accused himself for riding in a chariot by referring to Acts xx. 15, "And after those days we took up our carriages, and went up to Jerusalem." Huntington's works include God the Guardian of the Poor, and The Naked Bow. See J. H. Blunt; and the D.N.B.

HUNTOON. A tribal god in the religion of the Mayan Indians.

HURAKAN. A figure in the mythology of the Quiché Indians of Central America, a wind-god. Hurakan, who seems to correspond to the Mexican Tezcatlipoca, is in fact one of the central heroes of the Quiché sacred book, the Popol Vuh.

HUSITES. The name Husites, as that of a religious sect or school, was suggested by that of John Hus or Huss (1369-1415), the Bohemian. The name was given to his followers by his opponents. But his followers were, in reality, divided into two sections known as the Calixtines (q.v.) and the Taborites (q.v.). In 1401 John Hus became Dean of the Faculty of Arts in the University of Prague. In 1402 he was invited to preach in the chapel of Bethlehem at Prague. With a natural gift of eloquence, he was inspired with enthusiasm by the writings of John Wycliffe (d. 1384). His denunciation of ecclesiastical abuses and his popularity as a preacher, however, soon brought him enemies. He was accused of being a rebel, a heretic, and a Wycliffite. At length the Emperor Sigismund persuaded him to submit his case to the Council of Constance (1414-15), promising him protection. The promised protection was not given, and Hus was thrown into prison. He was formally accused of denying Transubstantiation (q.v.), of teaching the heresies of Wycliffe, of inciting the people to enter upon a religious warfare and of causing strife between the civil and spiritual powers. He was condemned of heresy, degraded from the priesthood, and burnt. The literary remains of Hus consist of sermons, tractates, letters, and hymns. The Letters, as edited by E. de Bonnechose, were translated into English in 1804. John Hus's "De Ecclesia" (1413) bears unmistakable marks of the influence of the writings of John Wycliffe. See J. H. Blunt; Prot. Dict.; Brockhaus.

HUTCHINSONIANS. A school of theologians which came into evidence at the beginning of the eighteenth century. The founder was John Hutchinson (1674-1737),
who was for some time steward of the household of the Duke of Somerset. The Duke procured him a sinecure office as purveyor of the royal stables of George I., which provided him until his death with a salary of about £200 a year. This enabled him to devote much of his time to the writing of books. He was a skilful mechanic, and invented an improved timepiece for determining longitude. He had some acquaintance with natural science, and acquired a knowledge of Hebrew. Hutchinson's main purpose seems to have been to prove that the Bible is supreme not only in the field of religion, but also in the sphere of science and theology. A number of eminent men became known as Hutchinsonians, though some of them were not inclined to acknowledge their indebtedness to the founder of the school. Hutchinson attached great importance to the study of the original Hebrew of the Bible. He had embraced, in a very dogmatic spirit, some extraordinary doctrine about the perfection of the Scriptures, that is, the original Scriptures in the Hebrew language. He found deep meanings in recondite etymologies, and supposed that the Hebrew Bible contained all knowledge, human and divine. Hutchinson was also a zealous student of nature, and found the fact of Noah's Deluge proved by chinks in the earth, and sea-shells on the tops of mountains. The rise of Paganism he traced to the neglect of the Hebrew language. The heathen worshipped the air instead of the Delty. The same, or similar idolatry, is very prevalent now, through our language being Pagan, and partly through the influence of Greek and Roman learning. The Bible was written to cure the madness of the naturalists and the star-gazers. Modern philosophers, as, for instance, Sir Isaac Newton and Dr. Samuel Clarke, are 'idiots in respect of languages, and in respect of things ignorant.' Newton's doctrine of a vacuum in nature—"the heathen worshipping the air instead of the Deity. The same, or similar idolatry, is very prevalent now, through our language being Pagan, and partly through the influence of Greek and Roman learning. The Bible was written to cure the madness of the naturalists and the star-gazers. Modern philosophers, as, for instance, Sir Isaac Newton and Dr. Samuel Clarke, are 'idiots in respect of languages, and in respect of things ignorant.' Newton's doctrine of a vacuum in nature—with the laws of gravitation and continual subjects of condemnation; and especially a theory to which Newton seems to have given some countenance, that in nature God sometimes works without the mediation of a second cause. Hutchinson found in the Hebrew Elohim the name of the Trinity, who agreed together that if man fell, one of them would become incarnate. 'This Trinity has its emblem in the elements which constitute nature—light, fire, and air. The persons in the Godhead are made so distinctly three intelligent agents that Unitarians, or such as believe in the absolute personal unity of the Deity, are said not to worship the God of the Christian revelation' (John Hunt). The Hutchinsonian theology was thought to be a convenient weapon to use against liberal churchmen who were supposed to be under the influence of such writers as Matthew Tindal (1553-1733), author of the rationalistic work "Christianity as Old as the Creation" (1700), and John Toland (1670-1722), author of "Christianity not Mysterious" (1696). It was adopted for this purpose by Julius Bate (1711-1711).

Rector of Sutton; by George Horne (1730-1792), afterwards Bishop of Norwich, who published "A Fair, Candid, and Impartial Statement of the Case between Sir Isaac Newton and Mr. Hutchinson"; and by William Jones (1726-1800), commonly known as "Jones of Nearerland," who wrote a tract "An Essay on the First Principles of Natural Philosophy" with the object of refuting Sir Isaac Newton (1642-1727) and Samuel Clarke (1675-1729). The works of Hutchinson himself include Moses' Principia, 1721, and Glory Mechanical, or the Agent of Nature, and Manner of their Agency Explained. See John Hunt; J. H. Blunt; and the D.N.B.

HUTITES. The followers of John Hut, Huta, or Hutter, of Moravia, in the sixteenth century. They seem to have shared all things in common. See J. H. Blunt.

HYDROMANCY. The term Hydromancy means divination by means of water. We seem to have an example of this in the Old Testament, where it is said, "Is not this (cup) that in which my lord dranketh, and whereby he drinketh?" The ancient Babylonians poured oil into a vessel of water, and from the movements of the oil, in accordance with fixed rules of interpretation, deduced omens. A modern parallel has been found in the Travels of Norden (c. 1750), in which a Nubian sheikh is reported as saying: "I have consulted my cup, and I find that you are Franks in disguise, who have come to spy out the land." W. H. Bennett compares the modern custom in which the tea-leaves or coffee-grounds in a cup are made to give information about persons' fortunes. See W. H. Bennett, Genesis in the "Century Bible": J. Skinner, Genesis in the I.C.C.

HYPOTHETICAL UNIVERSALISTS. A name given to persons who adopted the teaching of Moses Amyraut. See AMYRALDIST.

HYSPISTARIANS. A fourth century sect referred to by Gregory of Nyssa and Gregory of Nazianzum. The term means "followers, or worshippers of the Most High." The Hyspistarians appeared in Cappadoecia. They recognized only the Most High as God. They observed the Jewish Sabbath, but disapproved of circumcision and sacrifices. As symbols of the Deity, they used fire and lights. See J. H. Blunt.

HYSTERIA. A festival (Gr. ὑστηρία) at Argos at which swine (ιβάτες) were sacrificed to Aphrodite. It was held on New Year's Day, and was characterized by scenes of wild frenzy. In consequence of this emotional excitement, the term came to be applied to the excitement itself, and eventually was adopted in medicine to describe emotional derangements of a similar kind. "Thus both the terms 'hysteria' and 'lunacy' are intimately associated with the earlier phases in the moon-goddess's history; and their survival in modern medicine is a striking tribute to the strong hold of effete superstition in this branch of the diagnosis and treatment of disease" (G. Elliot Smith, Dr., 1919).
1. Goddess I is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. In the Dresden MS. she wears on her head a knotted serpent, and holds in her hands a vessel from which water streams. She is represented also as a death-deity with cross-bones, apparently because her activities as a water-goddess sometimes brought floods.

IBLIS. A name of the devil in Muslim theology. Another name is Shaitan. He was created of fire and was originally called 'Azazil. The Qur'an represents that he was a kind of angel who was expelled from Paradise and stoned.

IDHUNN. One of the deities of the Ancient Teutons. She is a goddess, and is represented as the wife of Bragi (q.v.). "Idunn has the golden apples of youth in her keeping. She falls into the clutches of the giant Thjazi, but the Esir compel Loki to bring her back again" (Chanteple de la Saussaye). See Rel. of the Teutons, 1902.

IDISI. The Idisi are divine figures in Old Teutonic mythology. They are mentioned in the Merseburg Charms (q.v.) as female beings who, like the Walkyries (q.v.), were active during battles.

IEMAUQUACAR. An earth-goddess worshipped in the West Indies (Antilles).

IGIJI. An order of superhuman beings in Babylonian religion. The name means "the strong ones." The Igiji seem to correspond to the Anunnaki (q.v.); but the former are spirits of heaven, the latter of earth. They are sent forth on missions by the higher gods such as Abu (q.v.), their father, Bel (q.v.), Ninib (q.v.), Marduk (q.v.). They are found throughout the whole period of the history of Babylonia and Assyria. In the Epic of Marduk (see MARDUK, EPIC OF) the army of Tiamat (q.v.) is described as "all the Igiji"; and when Marduk has conquered and set all the world in order, he is adored and praised by the Igiji. See Morris Jastrow, Rel.

IGNATIUS. Another name for the Jesuits (q.v.). They were so called because their founder was Ignatius of Loyola (1491-1556).

IGNORANTINES. The abbot Baptiste de la Salle founded the Ignorantines or Fratres Ignorantiae or Freres ignorantia, or Freres des ecoles ecrites in France at the beginning of the eighteenth century. The body was strongly supported by the Jesuits. "Its purpose was to give free instruction to people, not only in religion, but also in the elements of secular education, and thereby prevent any idea imitable to the Roman Church entering or taking possession of the young mind." See Schaff-Herzog.

ILMA. Ilma is an Arabic word meaning "agreement." The term is used to designate "the unanimous agreement of the Muslim nation, or rather of the representatives of the same, the learned doctors of Islam, called the Mujtahidin, on certain legal or theological questions, and corresponds with the Christian term 'the unanimous consent of the Apostolic Fathers.'" The Ilma is the third foundation of Islam. The agreement is of three kinds: (1) of word; (2) of action or practice; (3) of silence or tacit assent. See F. A. Klein.

IKTO. A deity in the mythology of the Sioux Indians, worshipped as the inventor of language.

ILAMATECUTLI. A Mexican deity. She seems to have been a maize-goddess. "She, Teteoinnan and Xilonen were associated in a peculiar form of sacrifice in which the victim was decapitated, and which perhaps represented the reaping of the maize ear" (T. A. Joyce).

ILLUMINATI. The designation of the French Freemasons in Picardy, who in 1734 combined with the followers of Peter Guérin. "They claimed a special revelation as to the proper means whereby to attain Christian perfection. This perfection resulted in 'deficiatio,' the Theonos so often recurring in the Greek Fathers. The outcome was antinomian, for 'no act was sinful in the case of the deified'" (F. W. Russell). The Illuminati were exterminated by the ministers of Louis XIII.

IMAM, THE. An Arabic word meaning "leader" or "head" in religion, from a root 'amma "to have precedence" or "to lead." The word designates one who has been appointed to be the vice-regent of Muhammad and the leader of the Muslim nation. The office was established after the death of the Prophet. To be qualified for the Imamate, a person must be (1) Muslim, (2) a sene man of full age, (3) a free man, (4) not impious, (5) a just man, and (6) a Quraih. "It is the duty of every Muslim to obey the Imam inwardly and outwardly, so long as his commands and prohibitions are in harmony with the doctrines of Islam. Should he give orders contrary to the same, i.e., positively wrong, or objectionable, he is not to be obeyed. When he commands what is allowable, if his orders are such as tend to promote the interests of the Muslim nation, they are to be obeyed; if not, there is no obligation on the Muslim to obey them." The rightful successor of Muhammad was Abu Bakr. But the Shi'ites contend that Muhammad nominated Ali. See F. A. Klein.

IMHOTEP. An Egyptian deity. Originally Imhotep was a learned man, an architect to the early king Zoser, and an author. He was afterwards made into a god, the patron of scribes, and regarded as a son of Ptah (q.v.) of Memphis. As patron of scribes he was also patron of learning. "Before the scribe dipped his pen in the water-jar he poured out a few drops as a libation to Imhotep, the physicians venerated him as patron of their science, and the people finally accepted him wholly as a god of medicine, Asklepios as the Graeco-Egyptians called him" (Ermann). See A. Wiedemann; Adolf Erman, Handbook.

IMMACULATE CONCEPTION. Since December the 8th, 1854, the doctrine of the Immaculate Conception of the Mother of Jesus (Immaculate Conception of the Blessed Virgin) has been one of the accepted dogmas of the Roman Catholic Church. It was decreed by Pope Pius IX. But, it is pointed out in the "Catholic Dictionary," that a distinction has been drawn, and has to be drawn,
between active and passive conception. Active conception is the generative act of the parents. Passive conception is the reception into the body of a rational soul infused by God. "It is the passive, not the active, conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin." The doctrine of the Immaculate Conception was first advocated and defended publicly by Duns Scotus (1265 or 1274-1308), the "Doctor Subtilissimus." It became afterwards a matter of fierce controversy between the Franciscans, who were Scotists, and the Dominicans, who were Thomists (followers of Thomas Aquinas, 1225 or 1225-1274). See Cath. Dict.; Prot. Dict.

IMMATERIALISM. The term Immaterialism is sometimes used of the doctrine of the immortality of the soul. It is also employed to describe the philosophy of George Berkeley (1685-1753). His system is so called as being the opposite of Materialism. It is known also as Idealism. Berkeley denied the existence of matter as an absolute substance. See BERKELEYISM.

IMPECCABLES. A name assumed by the sect otherwise known as Brethren of the Free Spirit (q.v.). The name was due to the belief that they were free from sin.

IMPLEMENTS, WORSHIP OF. On special occasions it is a common practice among the occupational castes in India to worship their implements or tools. The Murias, for instance, a Dravidian caste of navvies and labourers found in Jubbulpore and the adjoining districts, invoke their implements as follows: "Oh! my lord the tasket, my lord the plakase shaped like a snake, and my lady the hod, come and eat up those who do not pay me for my work!" The Prahus, the Maratha caste of clerks and accountants, on the fifth day after the birth of a child, worship their pens, paper, and ink. See R. V. Russell.

INARI. A Japanese rice-goddess, with whose worship is associated the cult of the fox.

INCENSE. The Encycl. Bibl. defines incense as "the perfume arising from aromatic substances during combustion, and the substances themselves which are burned to produce the perfume." The use of incense in ritual and religious ceremonies has been widespread. It is referred to frequently in the Old Testament, where incense appears either as the concomitant of certain oaths or as an offering by itself; and in later Jewish literature we read often of the perfuming of garments by fragrant smoke, and the use of fumigatories after meals. In Psalm cxiii., 2, Rev. viii. 3, v. 8, the sweet smoke which rises heavenwards seems to have become a symbol or vehicle of prayer, but this is an improbably late conception. An earlier conception is represented by such passages as Gen. viii. 21 where Jehovah is said to have smelled with pleasure the odor of a burnt offering (cp. Lev. xxvi. 31). Another conception, by no means primitive, is that incense or fumigation with the smoke of incense is a powerful cleansing medium. Incense was much used in the religion of the Babylonians and Assyrians. In Sabaean inscriptions, again, mention is made of various substances used for incense. In ancient Egypt, as Cheyne says (E.Bt.), the offering of incense by a king is a frequent subject on the monuments, and great quantities of incense were consumed in the temples. It was an important feature in Roman religion. W. Warde Fowler states that when the Magna Mater of Pessinus was brought to Rome, "all Rome pour out to meet her, and burned incense at their doors as she passed by." He notes also that among the things which the Christian Church inherited from the Roman religion as symbolic elements in worship was the use of holy water and of incense. In Greek religion, according to MacCulloch (Hastings' Encycl.), "incense as such was not used before the eighth century B.C., and is first mentioned in Euripides"; but later it came to be used in large quantities. In the Roman Catholic Church incense is used "before the introit, at the gospel, offertory and elevation in High Mass, at the Magnificat in vespers, at funerals, etc." (Cath. Dict.); but it is said to be certain from Tertullian and many other early writers down to St. Augustine that the religious use of incense was unknown in the primitive Church. In the Church of England it does not seem to have been used in divine service in the period after the Reformation, but its use was revived by the ritualistic party in the 19th century. In recent years the study of the lower religions has revealed the fact that the use of incense is more world-wide than it was formerly supposed to be. It was much used, for instance, in the religion of ancient Mexico. To return now to the problem of the origin of the use of incense. Robertson Smith (R.S.) suggested that the religious value of incense was originally independent of animal sacrifice, as a matter of fact, frankincense was the gum of a very holy species of tree, which was collected with religious precautions. "Whether, therefore, the sacred odour was used in unguents or burned like an altar sacrifice, it appears to have owed its virtue, like the gum of the samara tree, to the idea that it was the blood of an animate and divine plant." More recently much new light has been thrown on the subject, at any rate as far as ancient Egypt is concerned, by Dr. A. M. Blackman and Professor G. Elliot Smith. According to the former, the burning of incense before a corpse or statue in Egypt was part of the procedure considered necessary to give it a new life; it was intended primarily to convey to it the warmth, the sweat, and the odor of life. Then, according to Elliot Smith, from being an animating force, incense came to be regarded as a divine substance. Incidentally, "as the grains of incense consisted of the exudation of trees, or, as the ancient texts express it, 'their sweat,' the divine power of animation in course of time became transferred to the trees." This, in fact, is probably the origin of the sacredness of trees; "this was the basic idea behind the Hebrew practice of burning incense in the Magnificat woods which were credited with the power of animating the dead." The custom of burning incense, originally a ritual act for animating the funerary statue, developed ultimately into an act of homage to the deity. See A. M. Blackman, "The Significance of Incense, etc.," in the Zeitchrift für Ägyptische Sprache und Altertumskunde, Bd. 50, 1912; G. Elliot Smith, Dr., 1919.

INCUBI. Male demons, satyrs, and fauns, who were supposed to visit women and have sexual intercourse with them.

INDEPENDENT METHODISTS. A separatist Methodist body which arose in 1810. They differ from other Methodists chiefly in their rejection of a paid ministry.

INDEPENDENTS. See BROWNISTS.

INDETERMINISM. Indeterminism is the opposite of Determinism (q.v.). It is explained by William James in the following way. In Indeterminism we say that the events of the universe already laid down "have a certain amount of loose play on one another, so that the laying down of one of them does not necessarily determine what the others shall be. It admits that possibilities may be in excess of actualities, and that things not yet revealed to our knowledge may really in themselves be ambiguous. Of two alternative futures which we conceive, both may
INDEX OF PROHIBITED BOOKS. The Index Librorum Prohibitorum is a list of prohibited books made by the Roman Catholic Church. The Council of Trent at first appointed a Commission to compile an Index of Prohibited Books, but afterwards it referred the whole matter to Pope Pius IV. In 1564 Pius IV, issued an index known as the Index Tridinensis. Subsequently a Sacred Congregation was constituted with power to deal with the matter. Its more complete organization was due to Sixtus V. "The Congregation of the Index of Prohibited Books consists of a competent number of Cardinals, and has a secretary taken from the Order of Preachers, and a great number of theological and other professors who are called Consultors, the chief of whom is the Master of the Apostolic Palace, the primary and official Consultant of this Congregation" (Ferraris, quoted in the Catholic Dictionary). Rules as to the principles and methods by which the Congregation was to be guided were laid down very fully in 1756 by Benedict XIV. It is the duty of the Congregation of the Index to prepare also an Index Librorum Expurgandorum, a list of books which may be read when they have been expurgated. See Schaff-Herzog; the Prot. Dict.; the Cath. Dict.

INDRA. One of the deities in the religion of Hindoos. The precise nature of Indra is difficult to determine. He has been regarded as a Storm or Rain God, or as a Fire God. More probably, however, he represents Lightning. Hopkins points out that he is variously depicted by the poets. He "is armed with stones, clubs, arrows, or the thunderbolt (made for him by the artificer, Trashtar), of brass or of gold, with many edges and points. Upon a golden chariot he rides to battle, driving two or many red or yellow steeds; he is like the sun in brilliancy, and like the dawn in beauty; he is multiform, and cannot really be described; his divine name is secret; in appearance he is vigorous, huge; he is wise and true and kind; all treasures are his, and he is a wealth-holder, vast as four seas; neither his greatness nor his generosity can be comprehended; mightiest of gods is he, filling the universe; the heavens rest upon his head; earth cannot hold him; earth and heaven tremble at his breath; he is king of all; the mountains are to him as valleys; he goes forth a bull, raging, and rushes through the air, whirling up the dust; he breaks open the rain-containing clouds, and lets the rain pour down." Indra came to be regarded for a time as the most powerful god of all, the All-god. See Montier-Williams; E. W. Hopkins.

INDULGENCES. An Indulgence is a remission of the temporal punishment due to sin after contrition has been shown (contrito cordis), confession has been made (confessio oris), and absolution has been given. The practice is peculiar to the Roman Catholic Church. In ancient times atonement (satisfaction) for great sins could only be made by many years' pious works. In course of time, however, a lesser work, but a specific good work, in virtue of the "treasure of merits" accumulated by the saints, was substituted for a greater work. Such a work might take the form of alms to the poor, to churches, and to monasteries, or of pilgrimages, etc. Indulgences may be plenary (indulgentia plenaria) or partial (indulgentia minus plenae); temporal or perpetual; particular, that is to say, for a special diocese, or general, that is to say, for the whole Church. One of the most famous of the plenary indulgences granted by the Roman Catholic Church is that of her jubilee. Other well-known examples are the indulgence granted to the dying by priests, and the indulgence given with the Pope's blessing. "The most celebrated local indulgences are gained by visiting the seven chief churches and privileged altars at Rome; by pilgrimages to the holy places in Palestine; or, visiting the stations mentioned in the Missal" (Catholic Dictionary). Indulgences are granted also to persons who wear red ribbons, scapulars, medals, etc. "With respect to the natural consequences of sin, such as disease, infamy, etc., the Roman Church does not pretend to possess any power; but with respect to those punishments which God inflicts on sinners, either in this world or in purgatory, she claims to have absolute jurisdiction conferred upon her by Christ, with the power of the keys. If, now, the Church should remit those punishments from mere mercy, and without any satisfaction, she would violate the divine justice, which demands that every sin shall be balanced by a good work. But how, then, does the indulgentia of the Church enter into the transaction? Partly through the doctrine of good works as opera operata, that is, as values which can be transferred from one to another; and partly through the doctrine of communio sanctorum, or the ownership of the Church in the inexhaustible fund of good works which Christ and the saints have left, and of which they have no need themselves" (Schaff-Herzog). See Schaff-Herzog; William Benham; the Prot. Dict.; the Cath. Dict.

INFALLIBILITY OF THE POPE. The decree of the infallibility of the Pope was proclaimed in 1870 at the last meeting of the Vatican Council (q.v.). It was afterwards confirmed by the Pope. In the papal bull "Pastor Eternus" it is defined as follows: "Therefore faithfully and unhesitatingly, in adherence to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his extreme Apostolic authority, he defines matters of faith or morals to be held by the universal Church, by the Divine assistance promised to him in blessed Peter, is possessed of that infallibility which the Divine Redeemer willed that His Church should be endowed with for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irrefutable of themselves, and not from the consent of the Church. But if anyone, which may God avert, presume to contradict this our definition, let him be anathema" (Pastor Eternus, quoted by Benham). The Catholic Dictionary is no doubt correct in claiming that the doctrine is simply the logical consequence of principles already accepted, its exposition of the doctrine is interesting. "The Pope in himself is subject to error like other men; his infallibility comes from the spirit of God, which on certain occasions protects him from error in faith and morals. He has no infallibility in merely historical or scientific questions, where matters of faith and morals he has no inspiration, and must use the same means of theological inquiry open to other men. He may err as a private doctor; nor is any immunity from error granted to books which he may write and publish. Even when he speaks with Apostolic authority he may err. The Vatican Council only requires us to believe that God protects
him from error in definitions on faith or morals when he imposes a belief on the Universal Church." The doctrine was not accepted unanimously, and led to the formation of the body known as Old Catholics (q.v.). See Schaff-Herzog; William Benham; the Prot. Dict., 1901; the Cath. Dict., 1891.

INFRA LAPSARIANISM. Infralapsarianism denotes certain doctrines taught by the Calvinists. For his own glory God created the world. It was his purpose to allow man to fall, and from among the fallen to choose some for salvation. These he would send His Son to redeem; the rest he would leave to suffer the punishment due to their sins.

INGERSOLL LECTURESHIP. In pursuance of the last will and testament of George Goldswait Ingersoll, his daughter, Miss Caroline Haskell Ingersoll (d. Jan. 26, 1893), bequeathed to Harvard University in Cambridge, Massachusetts, a sum of money to be regarded as a fund for the establishment of a Lectureship on a plan somewhat similar to that of the Dudleyan lecture. One lecture was to be delivered each year, on any convenient day between the last day of April and the first day of December, on the subject of "The Immortality of Man." The lecture was not to form a part of the usual college course, nor to be delivered by any Professor or Tutor as part of his usual routine of instruction, though any such Professor or Tutor may be appointed to such service. The choice of the lecturer was not to be limited to any one religious denomination, nor to any one profession, but might be that of either clergyman or layman, the appointment to take place at least six months before the delivery of the lecture. The lecturer was to be called "The Ingersoll Lecture on the Immortality of Man." The lecturers have already included the late Prof. William James of Harvard University, Prof. Josiah Royce of Harvard University, and Prof. William Osler of Oxford University.

INGHAMITES. The followers of Benjamin Ingham (1712-1772). As a student at Queen's College, Oxford, Ingham became a Methodist. The "four young gentlemen of Oxford" who were "the first Methodists," and one of whom was John Wesley (1703-1791), formed themselves into a society in November, 1729, and were afterwards joined by others, including Benjamin Ingham. In 1735 he went with John and Charles Wesley (1707-1788) on a missionary journey to Georgia. On his return he went with John Wesley to Hennibut. After this Ingham proceeded to Yorkshire, and with the help of Moravian friends, founded societies there. He had come under the influence of the Wesleys in his travels. In course of time there were as many as eighty societies. In 1741 Ingham married Lady Margaret Hastings, sister of Lord Huntingdon. This brought him into close connection with the Countess of Huntingdon (1707-1791), who was the founder of "Lady Huntingdon's Connexion." He also became closely acquainted with Count von Zinzendorf (1700-1760), founder of the Herrnhuter or the Moravian Brethren. He expressed a willingness to unite his forces to those of Wesley, but Wesley would not hear of the union unless he returned to "the old Methodist doctrine." Subsequently Ingham became interested in the teaching of Glas and Sandeman (see GLASSTES). He sent two of his preachers to study their principles, with the result that they came back and converted the majority of Ingham's followers. In 1851 the number of Inghamite chapels had dwindled to nine. See J. H. Hunt; and the D.N.W.

INNER MISSION, DIE. The Inner or Home Mission movement in Germany was founded by J. H. Wickern (1805-1881) of Hamburg. It now has Associations or Branches throughout Germany. The aim of the movement is to revive true Christian feeling, and to help those who are in need, whether spiritual or bodily. Thus it has established Schools, Refuges, etc. See A. S. Farrar, Crit. Hist. of Free Thought ("Bampton Lectures," 1882; Brockhaus, 1891).

INQUISITION, SPANISH. The Inquisition (Inquisitio hereticae privatis), also called the "Holy Office" (Sanetum Officium), is the name of a spiritual tribunal in the Roman Catholic Church whose duty it has been to detect, repress, and punish heretics. In the ancient Church this was one of the duties of the bishops. Under the Roman Emperors Theodosius and Justinian there were special officials, "inquisitors," to prosecute before the civil tribunals persons who opposed the national creed. In the eleventh, twelfth and thirteenth centuries the sects known as the Cathari, the Waldenses (q.v.), and the Albigenses (q.v.) were thought to be a danger both to Church and State. Legates were empowered therefore by several Councils to check the abuse, and in 1215 the bishops were urged by the Fourth Lateran Council to take special measures. These consisted in part in binding parishioners by oath to inform against heretics, and the measures taken by Innocent III. were approved and improved by the Council of Toulon (1228). Gregory IX. in 1229 and 1233 "appointed the Dominicans a standing commission of inquisitors in Austria, Germany, Aragon, Lombardy, and Southern France" (Schaff-Herzog). In 1249 Innocent IV. instituted a special tribunal, the Inquisition, to deal with the matter; and in his bull Ad eversandam of 1253 he enacted that to extract a confession from a suspected person, use must be made of torture, if necessary. Persons found guilty were punished by confiscation of property, the loss of civil and ecclesiastical privileges, rigorous confinement, and death, either by a simple execution, or by incarceration and the flames" (Schaff-Herzog). The Inquisition was introduced into Italy, Spain, Germany, France, Portugal and the Netherlands. It could not establish itself in England, Sweden, Norway, or Denmark. It was abolished first in France. See, further, the following article.

INQUISITION, SPANISH. The Inquisition was used against the Jews and Moors in Aragon in the thirteenth century. Nicolaus Eymeriens († 1339), the author of the "Inquisitor's Manual" (Directorium Inquisitorum), was Inquisitor-General for forty-four years. But the strict rules of procedure laid down by him were not fully introduced until 1481. In 1483 Torquemada was appointed Inquisitor-General for fifteen years. He organized the movement in Spain, and availed himself of the help of spies who were called "Soria" and "Inquisitors." In 1492 an edict of banishment was proclaimed against all the Jews in Spain who refused to embrace Christianity. Thousands of Jews left the country, but many remained behind. Those who remained occupied the attention of the Inquisition for centuries. Torquemada was succeeded by Diego Deza (1489-1560), and Diego Deza by Ximenes (1501-1517). Under the latter, according to Llorente, 2,500 persons suspected of heresy were put to death. The Inquisition was very active in the sixteenth century. After 1770, however, its powers began to be curtailed, and in 1808 they were abolished for a time. They were not finally abolished until 1834. It was computed by Llorente, who from 1750-1792 was secretary to the tribunal of Madrid, that during its 520 years of existence the Spanish Inquisition condemned 30,000 persons to death. Hefele, the writer of the article "Inquisition" in Weitzer and Weefje, defends the Inquisition and questions the statements of Llorente. He does so also in his "Life of Cardinal Ximenes" (Eng. Transl. 1560). "First, there is the general fact of the greater relative severity of penal justice in all countries alike,
It is within quite recent times. The Carolina, or penal code, in force under Charles V., condemned cobblers to the flames, and burghers to the gallows. Burying alive and other barbarous punishments were sanctioned by it, none of which were allowed by the Inquisition. In England, in the sixteenth century, persons refusing to plead could be, and were, pressed to death. The last witch burned in Europe was sentenced in the Canton Clarus by a Protestant tribunal as late as 1785. Secondly, Llorente omits to draw attention to the fact that the Spanish kings obliged the Inquisition to try and sentence persons charged with many other crimes besides heresy, with polygamy, seduction, unnatural crime, smuggling, witchcraft, sorcery, imposture, personation, etc. A large proportion of criminals of this kind would, down to the present century, have been sentenced to death on conviction in any secular tribunal in Europe.

Thirdly, Llorente does not pretend to base the above statement as to the number executed by the Inquisition on written documents, but on calculations of his own making, in some of which he has omitted to state the principles on which he based his calculations.

In conclusion, it should be mentioned that in the modern world there is a growing tendency to believe in the possibility of the revival of sorcery, witchcraft, and other forms of magical practice. This belief is in part due to the increased interest in the occult sciences, and in part to the increasing awareness of the power of the human mind to influence the course of events. The belief in the possibility of sorcery and witchcraft is not, however, limited to the modern world. In ancient times, the idea of a person being able to control the world through the power of his mind was widely held. This belief is reflected in the works of many ancient authors, such as Plato and Aristotle, who believed that the mind had the power to influence the world. In conclusion, it should be noted that the belief in the possibility of sorcery and witchcraft is not limited to the modern world, and that it has been held by many ancient authors as well.

INSPIRATION. To be inspired in the religious sense of the word is to be stirred and influenced by an outside power, a power which is higher than anything human. To Christians, inspiration denotes the direct influence of the divine upon the human mind. The Jews of old had often an audible communication made by God to man; or at least it was represented in this way. The messages which God gave to certain persons in this way were at first proclaimed orally to the people in general by prophets and preachers; they were subsequently committed to writing. Afterwards it often happened, where the literary art was sufficiently developed, that a person wrote down at once the message which he believed he was inspired to deliver. In any case, such messages were gathered into books, which came to be regarded as sacred. Nearly every religion has its sacred books. It is claimed for the sacred books of Christianity that they are inspired above all others. It used to be claimed that they were verbally inspired, that is to say, that every word or phrase was, as it were, dictated by God. That claim has, it may be said, been abandoned by the majority of people, but the belief in the divine inspiration of the books is still held by many. Do certain books belong to a class by themselves? There are many persons who assert that the Bible is no more inspired than the Koran, or the Vedas, or the Zend-Avesta, or even than the Essays of Emerson. Now there is no reason to doubt that in a measure all these non-Jewish and non-Christian writings are inspired. But there are grounds for thinking that Jewish writings were inspired in a peculiar and unique sense. It is never possible to find individuals revealing a gift or genius which is truly marvellous. Shakespeare, even if the groundwork of some of his works is not entirely original, stands in a class by himself. And, although it is not so common, we find also whole nations (or certain nations as a whole) displaying some remarkable gift or genius. The Germans, for instance, have a marvellous genius for music. One need only think of Beethoven, Mendelssohn, and Bach. The Jews of old had a peculiar and marvellous genius (or taste, to use a milder term) for religion. This stands out clearly in their history. They had this marvellous gift, and the early Christians inherited it. No people has sought God so earnestly or listened so intently for his voice. Just as Germany has produced a Mozart, a Mendelssohn, and a Beethoven, Palestine has given birth to prophets of extraordinary power. And just as in Germany a musical genius of quite exceptional character blazed forth, so also in the case of the Jews, in other words, in the sphere of religion, a Prophet would appear who would reveal God to man in a quite peculiar way. Inspiration, we have said, is claimed for certain books. It may be said, however, that books never can be inspired to the same extent that men are. In moments of inspiration a man comes into communion with a power outside of himself, above himself, with God. He is spoken to by God. God breathes his spirit into him. In what language does God communicate with man? In no human language, it may be said. Spirit communes with spirit. The man has acquired a spiritual power, and is able to impart it, or some of it, to other people (cp. what is said under APOSTOLIC SUCCESSION). The spiritual power of Christianity, and in fact of every religion, is handed on far more by persons than by writings. God does not deliver his message in human language. The prophet, therefore, who wishes to express his visions as though made audible, turns to the ear in terms of human speech. To do this adequately is impossible. It is often said, with a sneer, of someone who claims to have received a divine message that he cannot tell us what it is, and that when he attempts to do so he only succeeds in saying something commonplace. The truth is it is extremely difficult to give human expression to a divine impression. Inspiration is a very real experience. In earlier times, when prophets lived in closer contact with nature and in more intimate communion with God, the experience known as inspiration seems to have been more frequent and to some extent better understood. The references to it in the Christian Bible are well known. There are other references which are not so familiar. Though, as Prof. S. R. Sarra says, Philo (c. 20 B.C.-45 A.D.) "lays stress rather on the inspired person than on the inspired book," he speaks of "sacred writings" (hierai graffai), "sacred books" (hierai bibloi), "the sacred word" (ho hieros logos), of "oracles" (christomai), etc. Philo clearly regarded every word of the Scripture text as sacred. If it did not give a suitable meaning when translated literally, it had to be explained allegorically. According to Philo, Jeremiah spoke "in the person of God Himself " (ek prosopou tou Theou). He claims that there is "nothing superfluous" in the Law. It is clear, moreover, that "he regarded the Greek translation as the product of divine inspiration as much as the original." He is the first to add, to the story of Aristaeus—which made the Seventy translators produce a harmonious text by comparing their versions together—the further touch that this harmony was obtained, not by comparison of results, but by supernatural aid; the translators, according to him, were inspired prophets who "did not produce one rendering and another another, but all the same words and expressions, as though one invisible hand were at the ear of each of them" (Sarra). Philo regards all good men as inspired (e.g., Plato, the "most sacred"; Heraclitus, the "great and renowned"; Parmenides, Empedocles, Zeno, Cleanthes), and he had had personal experience of inspiration himself. Yet he "never quotes as authoritative any but the Canonical Books," and "it is clear that he attributes to them an authority which is really unique in the third world." To turn to another writer, A.D. 27-38 (or about A.D. 110), who represents the views of the Pharisees in Palestine during the second half of the first century A.D. Josephus speaks of "sacred books" (hierai Bibloj), "sacred writings" (hierai grammatata), "books of sacred scriptures" (hieron graphon Bibloi), etc. Josephus "speaks of 'the Delity (to Theo) being present with a writer; of 'holding con-
verse with God"; of "being possessed or inspired by God"; of "being filled with Deity"; of "being in a state of Divine inspiration"; of "the Spirit of God taking hold of" the prophet; of "the Divine gift passing over" from one person to another. Josephus is almost as explicit as Philo in regard to the manner of inspiration. He describes Balaam as prophesying "not as master of himself but moved to say what he did by the Divine Spirit" (Sunday). He speaks of the Jewish Scriptures as the "decrees of God" (Theou dogmati). Every Jew from the day of his birth recognises them to be such by instinct, and is prepared "cheerfully to lay down his life in their behalf." In these writings "not a soul has ventured either to add, or to remove, or to alter a syllable" (Josephus, Contra Apionem. i. 8). And they do not disagree and conflict with one another. Such writers as Philo and Josephus would seem to have regarded all the books of the Jewish Canon as equally inspired. Some of the Jewish scholars, however, holding the theory of the Synagoge that the whole Canon was fixed at one time, and on this assumption finding it difficult to explain the position of some of the books (e.g., Daniel) among the Hagiographa (q.v.), argued that there was a difference in inspiration. This was the line taken by Moses Maimonides (A.D. 1135-1204). David Kimchi (died A.D. 1240), and Aba bar Eliahu (born A.D. 1457). They supposed that the second group of books, the Prophets, were inspired by the Holy Spirit; and the third group of books, the Hagiographa, by "the holy spirit." The Torah was revealed, peh 'el peh, the Neubim (Prophets) by the ruach ha-nebuhah, and the Kethubim (Hagiographa) by the ruach ha-kodesh. The theory, however, as G. Wildeboer points out (Canon of the O.T., 1895) was peculiar to these later Jewish scholars. It finds no support in the New Testament or even in the Talmud. We have already suggested that in a so-called inspired book there must be a human element, inasmuch as it is difficult for a writer to give expression in human language to a divine impression. When the Swiss or Helvetic Consensus Formula (A.D. 1675) taught the literal inspiration of Holy Scripture, it took up an impossible position. A standard work on the subject is W. Sanday's Inspiration, 1903 ("Bampton Lectures," 1893).

INSTITUTION OF A CHRISTIAN MAN, THE. The title of a book of Christian doctrine, published in 1537. It was drawn up by a committee of bishops of the Church of England, and came to be known as the "Bishops' Book" (q.v.).

INSTITUTE OF THE BLESSED VIRGIN MARY. A religious order founded by an English lady, Mary Ward (1555-1645). Educated as a Roman Catholic, Mary Ward left England in 1566 and went to St. Omer. Here she entered the convent of the Coletines as a lay sister. In 1567, however, she left it with the idea of founding a similar convent for English ladies. With the intention of building a house under the rule of St. Clare (see POOR CLARES), she obtained from the Archduke Albert of Brussels a piece of ground at Gravelines. Meantime, she lived with the English ladies who had joined her in a hired house at St. Omer. After living for a time under the strict rule of St. Clare, she suddenly became persuaded that she had received a call to a somewhat different kind of work. In 1589 she left the Poor Clares. In course of time she became aware that her vocation was to found a teaching order, "recruited from the ranks of her Catholic countrywomen, not cloistered, nor under obedience to any other order, but living under the rule of the Society of Jesus, and bound by terminable, not perpetual, vows" (Cath. Dict.). In 1611 therefore she founded in England the first community of the "English Virgins." A few years later she established a similar community at St. Omer. Other establishments soon grew up in Italy, and at Liége and Munich. But the foundress was not exempt from persecution. On several occasions she had to flee from one country to another, and for a time her houses were closed by order of Pope Urban VIII. Afterwards, however, her Institute again met with hearty approval, and since the death of Mary Ward it has flourished greatly. It is said to do excellent work in educating girls of every class in Bavaria, Hungary, Romagna, Italy, and other parts of the Continent. See the Catholic Dictionary. See William Benham; Schaff-Herzog.

INTUITIONISTS. It has been truly said that there have been intuitionists in nearly all ages. The fact is proved by the history of what is called heresy. In modern times, however, the name has been assumed by persons who have been influenced by the progress of Science and historical criticism. Such men as Ralph Waldo Emerson and Theodore Parker in America, and Tawiscara in England, are representatives of intuitionism. J. H. Blunt says that intuitionism, as represented by Emerson and Theodore Parker, indicates "the repudiation of all religion dependent on an external revelation, and looks to the intuitions of the soul as the only guide of humanity." He thinks that this means the substitution of the ideal of self for the worship of God. This is an absurd view of the matter. The intuitions of the soul have led men to hold fast to the worship of God, and to the belief in His existence, when all other arguments have failed to satisfy them. Job was an intuitionist. To despise or undervalue intuitionism is to reject or undermine one of the firmest foundations of religion. See William Benham.

INVISIBLES. Some of the Reformers were so called because they "denied the perpetual visibility of the Church, and in answer to the inquiry of Romanists as to the whereabouts of the Church before the time of St. Peter, answered that it was invisible." (William Benham).

INWARD LIGHT, THE. See FRIENDS, SOCIETY OF.

IOSKEHA. In the mythology of the Hurons two of the principal gods are Ioskeha and Tawiscara (the "White and Dark Ones"). In a conflict between them Tawiscara was overcome. Ioskeha then founded the human race, slew the great frog which had swallowed
up the waters of the earth, and learned from the great
tortoise, the upholder of the earth, the secret of making
fire.

IRA. A Babylonian deity, god of pestilence. He
figures in the Babylonian story of the Deluge.

IMRINSUL. The Imrinsul was an old Saxon shrine.
It is mentioned in connection with the destruction of
Eresburg by Charles the Great in 774 A.D. Rudolph of
Fulda says: "The Saxons worshiped in the open air a
tree-trunk of considerable size; this they call in their
language Imrinsul, which in Latin would be universalis
columna, that is to say, the column which sustains every-
thing." But the Imrinsul would seem to have embraced
more than a tree-trunk, for reference is made to it also
as a temple, a grove, or an image. It is likely that the
first part of the term is a word meaning "large" or
"mighty" (universalis). It is not, it would seem, the
name of a god. Imrin, however, does also seem to have
been an eponymous tribal hero; and he seems sometimes
to be identified with the god Tiu (q. v.). For the worship
of a tree compare YGGDRASIL.

IRRATIONALISM. W. Windelband has given the
name Irrationalism to the philosophical system of
Schopenhauer (1788-1860), and to the later theologic-also
philosophical speculations of F. W. J. von Schelling
(1775-1854). Josiah Royce thinks this kind of philosophy,
which is based on the teaching of Kant, may be sum-
marized as follows: "The world as we see it exists only
in our ideas. We all have a common outer show-world
because we all possess a common deeper nature, wherein
we are one. You are essentially the same ultimate being
that I am. Otherwise we should not have in common
this outer projected world of seeming sea waves, star
clusters, and city streets. For, as ideas, those things
have no outer basis. As common to us all, the end must
have a deep inner basis. Yet this their basis can't be
anything ultimately and universally rational. For in
so far as we actually have reason in common, we think
necessary, clearly coherent, exactly interrelated groups
of ideas, such, for instance, as the multiplication table.
But about the star clusters and the sea waves there is
no such ultimate rational unity and coherency. . . .
The world of the true idealism is n't so much the world
of outer rationality and dignity, as it is the world of the
deep reason that lies at the very basis of all our
natures, of all our common selfhood. Why should there
be any world at all for us? Is n't it just because
we are all actually minded to see one? And is n't this
being minded to see a world as ultimately and brutally
unreasonable a fact as you could name? Let us find
for this fact, then, a name not so exalted as Fichte's high-
sounding speech would love. Let us call this ultimate
nature of ours, which forces us all alike to see a world
of phenomena in the show forms of space and time,
simply our own deep common Will. Let us drop the
divine name for it. Will, merely as such, is n't precisely
a rational thing; it's capricious. It wills because it does
will; and if it wills in us all to be of such nature as
to see just these stars and houses, then see them we
must, and there is the end of it." See Josiah Royce,

IRVINGITES. The followers of Edward Irving (1792-
1834). After studying at the University of Edinburgh,
Irving went to Haddington as a schoolmaster (1810-12).
In 1812 he was selected as the first master of a school at
Kirkcaldy. Here three years later he obtained the Pres-
byterian license to preach. In 1819 he preached in S.
George's, Edinburgh, before Andrew Thomson (1779-
1849), its minister, and Thomas Chalmers (1750-1847), then
minister of Tron parish, Glasgow. Towards the end of
the same year he became assistant to Dr. Chalmers.

In 1822 he went to his native place Annan in Dumfriess-
shire to be ordained. He had already in 1821 accepted
a call to the Caledonian Chapel, Hatton Garden, London,
which at the time was far from flourishing. "The
Caledonian Church had been placed under the pastoral
care of two worthy ministers, who were successively
called to parochial charges in the Church of Scotland;
and by the removal of a stated minister of the Caledonian
it was reduced to great and almost hopeless straits"
(Edward Irving). One of the stipulations for ap-
pointment was that the minister should be able to preach in
the Gaelic tongue; but through the influence of the Duke
of York, who was President of the Royal Caledonian
Asylum, this stipulation was set aside. "The "Royal
Caledonian Asylum" was instituted in 1815 by the High-
land Society of London for "Supporting and educating
the children of soldiers, sailors and marines, natives of
Scotland, who have died or have been disabled in the
service of their country; and also the children of Indigent
Scottish Parents, residing in London not receiving Par-
ochial Relief." The Institution was not opened for the
reception of children until December, 1819. In that year
promises had been accepted in Cross Street, Hatton
Garden, London. The Caledonian Chapel was evidently
considered to be beyond this line of vision. In July 1822
Irving began his work in London. By degrees he filled the
chapel, and there came a time when it was invaded by
streams of noble and fashionable hearers. The invasion
is said to have been due in the first instance to a reference
by George Canning (1770-1827) in the House of Commons.
Canning said he had heard a Scotch minister in one of
the most poorly endowed churches preach the most
eloquent sermon he had ever listened to. The scene
outside and inside the chapel is described by William
Hazlitt (1778-1830). "You can scarcely move along for
the coronet-coaches that besiege the entrance to the Cale-
donian Chapel in Hatton Garden; and when, after a
prodigious squeeze, you get in so as to have standing-
room, you see in the same undistinguished crowd
Brougham and Mackintosh, Mr. Peel and Lord Liver-
pool, Lord Landsdowne and Mr. Coleridge. Mr. Canning
and Mr. Hone are pew fellows, Mr. Waltham frowns
stem applause, and Mr. Alderman Wood does the honours
of the Meeting! The lamb lies down with the lion, and
the millennium seems to be anticipated in the Caled-
onian chapel, under the new Scotch preacher" (The
Round Table). Hazlett also gives a description of Irving
himself. "Mr. Irving's intellect itself is of a superior
order; he has undoubtedly both talents and requirements
beyond the ordinary run of every-day preachers. These
alone, however, we hold, would not account for a
twentieth part of the effect he has produced: they would
have lifted him perhaps out of the mire and slough of
sordid obscurity, but would never have launched him
into the ocean-stream of popularity, in which he 'lies
floating many a road'—but to these he adds uncommon
height, a graceful figure and action, a clear and powerful
voice, a striking, as not a fine face, a bold and fiery spirit,
and a most portentous obliquity of vision, which throw
him to an immeasurable distance beyond all competition,
and effectually relieve whatever there might be of
common-place or bombast in his style of composition"
(The Spirit of the Age). In 1825 Irving published a
book, "Babylon and Idolatry Foredoomed," which he
dedicated to James Huley Freer (1793-1866), a person
with curious views about prophecy. In 1826 a number of
students of prophecy, amongst whom was Edward Irving,
began to meet together at Albury Park, Surrey, in the
house of Lady Drummond (1788-1856) to deliberate about
prophecies and questions. In May 1827 was opened a new
church in Regent Square which had been specially built
for Irving. Thus Irving became minister of the National Scotch Church, London. In 1828 he went to Scotland on a preaching tour. On this occasion Alexander John Scott (1805-1866) became Irving's assistant. Scott, who afterwards became the first Principal of Owens College, Manchester (1851-57), was one of those who believed "that the supernatural powers once bestowed upon the Church were not merely the phenomena of one miraculous age, but an inheritance of which she ought to have possession, surely an 'abundance now as in the days of the Apostles'" (Oliphant). The same idea had already occurred to Irving, and he seems to have been impressed more and more by Scott's convictions. In 1830 James Macdonald, a disciple of Scott, cured his invalid sister by telling her in the words of Isaiah 22, to "Arise, and stand upright." He then wrote to Mary Campbell, who apparently was on her death-bed, and conveyed to her the same command. She has herself described the effect of the message: "I received dear brother James MacDonald's letter, giving an account of his sister's being raised up, and commanding me to rise and walk. I had scarcely read the first page when I became quite overpowered, and laid it aside for a few minutes; but I had no rest in my mind until I took it up again, and began to read. As I read, every word came home with power; and when I came to the command to arise, it came home with a power which no one can describe; it was felt to be the voice of Christ; it was such a voice as could not be resisted. A mighty power was instantaneously exerted upon me. I felt as if I had been lifted from off the earth, and all my diseases taken from me at the voice of Christ. I was verily made in a moment to stand upon my feet, leap and walk, sing and rejoice." (Norton, Memoirs of J. and J. Macdonald). In the same year, apparently before her cure, Mary Campbell received the gift of tongues. Irving himself, writing later (1832) in "Fraser's Magazine" says that "the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length and with superhuman strength in an unknown tongue, to the astonishment of all who heard and to her own great edification—for 'he that speaketh in an unknown tongue edifieth himself.'" Towards the end of 1830 Irving and some Evangelical clergymen began to conduct prayer meetings themselves. "It was the god of the gifts of the Holy Ghost in the Church. The Presbytery of London had already begun to doubt his orthodoxy. Early in November 1831 Irving preached two sermons on the extraordinary gifts of the Spirit, and several members of the congregation began to reveal the miraculous gift of tongues. In 1832 the Scotch Presbytery in London declined "that the said Rev. Edward Irving has rendered himself unfit to remain the minister of the National Scotch Church forewarned, and ought to be removed therefrom, in pursuance of the conditions of the trust-deed of the said church." Irving's congregation sought an asylum in a large room in Gray's Inn Road. But here only the principal services were held. Irving preached for a time in various places out of doors. Later, he removed to a house in Newman Street. This contained a large picture gallery which was to serve as his new church. The ministerial organisation now underwent a change. Robert Baxter of Downie prophesied "that the Church no longer retained the privilege of ordaining, and that all spiritual offices were heretofore to be filled by the gifted, or by those specially called, through the gifted, by the Spirit of God" (Oliphant). Irving himself on April the 5th, 1833, was re-ordained as "angel over the Church in Newman Street." Irving died on December the 8th, 1834. Writing in 1856, Robert Baxter (Irvingism) describes the church and its arrangements. "It was arranged that their meetings were to be held in the same style of pews and galleries, as in a church; instead of a pulpit, however, there was constructed at the upper end of the church a raised platform, capable of containing perhaps fifty persons. In the ascent to this platform are steps, on the front of the platform are seven seats; the middle seat is that of the angel; the three on each side of the angel are elders. Below them on the steps, and in a parallel line, are seven other seats appropriated to the prophets, the middle seat being allotted to Mr. Taplin as the chief of the prophets. Still lower in a parallel line are seven other seats appropriated to the deacons, the middle seat being occupied by the chief deacon. This threefold cord of a sevenfold ministry was adopted under direction of the utterance. The angel ordered the service, and the preaching and expounding was generally by the elders in order, the prophets speaking as utterance came upon them." In 1832 the followers of Irving had taken the title of the "Holy Catholic Apostolic Church." In July 1835 there were twelve apostles, who ordained angels and elders. The ritual of the Church developed considerably after this. In 1854 a fine chapel was opened in Gordon Square, London. It possesses a good liturgy. The ministry now comprises angels, elders, prophets, evangelists, and pastors, and is supported by itching ears. (See Robert Baxter, Irvingism, Its Rise, Progress, and Present State, 1856; Mrs. Oliphant, The Life of Edward Irving, 1862; J. H. Blunt; the D.N.B.}

**ISAIAH, BOOK OF.** The book of the prophet Isaiah is one of the most remarkable products of Hebrew prophetic genius found in the Old Testament. The prophet himself describes in the sixth chapter of the book named after him the powerful religious experience that made him a prophet. The event took place about the year 740 B.C., the year in which "the startling news came of the death of the great King Uzziah who for nearly half a century had brought to Judah strength and increasing prestige" (C. F. Kent). The prophet went up to the temple at Jerusalem to worship, and there in a wonderful vision felt the presence of Jehovah and realized that he had received a divine call. No doubt he was ready for the call; but when it came it did so with all the force of a new inspiration and he prophesied. "When Isaiah went forth from the temple, the world was richer because a new prophet had entered upon his life-work" (C. F. Kent). So great was the prophet's fame that other authors wrote afterwards in his name. Chapters x1-xlvi., for instance, of the present book of Isaiah were clearly not by the prophet whose call is described in chap. vi. This portion of the book is now commonly described as II. Isaiah or Deutero-Isaiah. Kent thinks that the original prophecies of Isaiah fall naturally into eight divisions. "The general introduction, chapter 1, is followed by a group of social sermons, 2-5, to which also belongs 9-11." These represent the first period of Isaiah's activity, from 740-735 B.C. The second stage of Isaiah's work, which was in connection with the crisis of 734 B.C., is recorded in 7 and 8. These chapters are introduced by an account of the prophet's call, in 6, and are supplemented by the messianic prophecies in 11, 12. The third group contains various dates. Some of these are from Isaiah, but the majority are, apparently, from otherwise unknown later prophets. Chapters 24-27 are a very late apocalypse, describing Jehovah's final judgment of the world. The original sermons in 28-31 were delivered in connection with the crisis of 701 B.C.

**ISHTAR.** A Babylonian deity. The goddess Ishtar, "the brilliant goddess," is described as the kind mother. But she came to be regarded as the goddess of war. It is possible that in this two-fold character she represents two aspects of Venus (q.v.), morning and evening star. She appears also as Anat (q.v.) and Nana (q.v.). In the Assyrian pantheon one of her titles is "the queen of Kidmum." She has become more than ever a goddess of war, and as such is placed by the side of Ashur (q.v.), but not as his consort. She is described as "mighty over the Amnnaki." She is the lady, Belit, of battle. In the Gilgamesh Epic (q.v.) Ishtar seeks the love of the hero Gilgamesh. Gilgamesh not only rejects her (here a goddess of love), but even uprads her for cruelty. Her love turns to hate. Abu (q.v.), the god of heaven, creates for her a divine bull, which is to destroy Gilgamesh. But, with the help of his friend Eabani, he kills it. Eabani even throws the carcasse into Ishtar's face. Ishtar is represented elsewhere as having in her train the Kizroth, Ukhati, and Kharrimati. These represent three classes of harlots, who were devoted to her worship, as the goddess of fertility. In the story of the deluge (see *DELUGE-STOREY, BABYLONIAN*), when even the gods are represented as trembling at the fury of the storm, Ishtar groans like a woman in travail. At Nippur clay figurines of Ishtar have been found which in one way or another represent her as the goddess of fertility. But Ishtar absorbed the qualities of all the other goddesses. See Morris Jastrow, *Rel.*

**ISHUM.** A Babylonian deity. Ishum is one of the gods mentioned before the time of Hammurapi. He was a solar deity. He appears as the messenger of Nusku (q.v.) and as the attendant of Dibbarra. It is he who recounts the deeds of Dibbarra (see *DIBBARRA EPIC*). He is himself a warrior and wages war as an agent of Dibbarra. See Morris Jastrow, *Rel.*

**ISIS.** An Egyptian deity. The goddess Isis was sister and wife of Osiris (q.v.), sister of Set (q.v.) and Nephthys (q.v.), and mother of Horus (q.v.). In the Osiris myth (q.v.) Isis is the devoted wife who watched over her husband and tried to protect him against the plots of his enemy Set. "She was his safeguard and warded off enemies, for she was subtle, with an excellent tongue, her word did not fail, and she was admirable in command." When at length Set succeeded and caused the dead body of Osiris to disappear, Isis sought it without wearying. When she found it, Anubis (q.v.), commissioned by the god Ra (q.v.), put the members together, and Isis breathed into the body new life for a second, but not earthly, existence. After a time Isis gave birth to her son Horus (q.v.). When Horus grew up she fought against Set and prevailed. In the Greek period Isis assumed a compound form among the people and became Isis-Hathor-Aphrodite. In Alexandria she became patroness of mariners. This character was, no doubt, as J. G. Frazer suggests, assigned to her by the sea-faring Greeks. Frazer also thinks that the epithet of *Stella Moris* as applied to the Virgin Mary as the guardian of tempest-tossed sailors was suggested by the similar worship of Isis. The original significance of the goddess Isis is difficult to determine. Frazer gives reasons for thinking that Osiris was the corn-god and Isis the corn-goddess. She is spoken of in inscriptions as "creatrix of the green crop" and "mistress of bread." The Greeks identified her with Demeter, the Romans with Ceres. In later times the conception of Isis was refined and spiritualized. She became the model of a tender mother and true wife. She resembles the Madonna. "Indeed her stately ritual, with its shaven and tonsured priests, its matins and vespers, its tinkling music, its baptism and aspersions of holy water, its solemn processions, its jewelled images of the Mother of God, presented many points of similarity to the pomp and ceremonies of Catholicism" (Frazer). The figure of Isis and the infant Horus has sometimes been mistaken for that of the Madonna and child. The animal sacred to Osiris was the cobra. He is represented as an adder or a cobra, even as having the head of a cow. See A. Wiedemann: J. G. Frazer, *Adonis, Attis, Osiris*, 1906; Adolf Erman, *Handbook*; Naville, *The Old Egyptian Faith*, 1908; Reinach, O.

**ISLAM.** The Arabic word *Islâm* means "the act of resignation or submission." Muhammad himself gave this name to his religion. The true religion with God is Islam," he says (Qur'ân iii. 17). Again: "to whose desire any other religion than Islam, that religion shall never be accepted from him, and in the next world he shall be among the lost" (ibid. iii. 71). Muhammad is also represented as saying, "This day have I perfected your religion for you, and it is My pleasure that Islam be your religion" (ibid. v. 5). The sources for the religion, called "the traditional proofs," are the Qur'ân (KORAN), the *Suwar (q.v.), the *Jinâd (q.v.), and the *Qânûn. These are the foundations for the doctrines of the religion. See E. A. Reitzen.**

**ISMA'IL'YEH.** A branch of the Muhammadan Shi'ah sect. Whereas the Shi'ahs find the true Imam in Músá al-Qâsim, the second son of Ja'afar as-Sâdiq, the Isma'îlyeh trace the succession from his eldest son, Ismâ'il. The sect was founded in Persia in the middle of the eighth century. In the ninth century new life was infused into it by the zeal and the missionary activity of 'Abd Allah ibn Maymun. Missionaries went out in all directions. They captivated the ignorant multitude by the performance of miracles that were taken for miracles and by mysterious utterances that excited their curiosity. To the devout they appeared as models of virtue and religious zeal; to the mystics they revealed the hidden meaning of popular teachings and initiated them into various grades of occultism according to their capacity. Taking advantage of the eager looking-forward to a deliverer that was common to so many faiths of the time, they declared to the Musalman the approaching advent of the Imam Mahdi, to the Jews that of the Messiah, and to the Christians that of the Comforter, but taught that the aspirations of each could alone be realised in the coming of 'Ali as the great deliverer" (T. W. Arnold). In these and other ways the Isma'îlyeh were able to unite together a very large number of persons of different faiths. According to F. J. Bliss, there is a large body of Isma'îlyeh in Syria at the present time, though the majority of the members are secret adherents. They send yearly tribute to a Sultan
Mohammed Shah in Bombay, who claims to be descended from the Old Man of the Mountain, Lord of the Assassins. They believe him to be an incarnation of the Deity. They believe also that God dwells in a virgin who lives on the edge of the Syrian desert. "This girl is called the ro'dhah, which may be translated a green-ward or pleasureess. As long as she remains a virgin she is regarded as sacred, and the Isma'ilians wear bits of her clothing or hair from her person in their turbans. But should she marry—and she may do so honourably—search is made for a successor, who must be a girl born on a certain day in the year, and who should conform to certain characteristics regarding her height and the colour of her hair and eyes." (F. J. Bliss.) A government official, who surprised the Isma'il'lyeh at a service of adoration of the ro'dhah, found her seated in a white robe on a high chair and wearing on her head a wreath of fresh flowers. The worshippers knelt before her and chanted sacred songs. F. J. Bliss thinks that the cult of the ro'dhah is an ancient form of nature-worship which was retained when the local inhabitants accepted the strange ideas of the Isma'il'lyeh. "In the resultant synthesis both sets of ideas may have undergone alteration. In its present form this nature-worship appears to be symbolic rather than sensual. There is evidence that woman is venerated as the symbol of the earth-mother," The cults of the Isma'il'lyeh, the Druses, and the Nuseiriyeh are secret. In all of them initiation plays an important part. See T. P. Hughes; T. W. Arnold; F. J. Bliss.

ITALAPAS. One of the principal deities in the mythology of the Chinook Indians. He assisted Ikana in the creation of men, and then instructed them.

TH. In Irish mythology Th figures as one of the deities in the world of the dead.

ITZAMATUL. A tribal deity, a god of healing, in the religion of the Mayan Indians. He was known also as Kabul.

ITZAMNA. A deity worshipped by the Maya Indians in Yucatan. He was reputed to be the inventor of letters, and resembles the Mexican god Tonacatecutli.

IXCHEBELYAX. A tribal deity, goddess of embroidery and art, in the religion of the Mayan Indians. She resembles the Mexican deity Xochiquetzal.

IXCHEL. A tribal deity, goddess of child-birth, in the religion of the Mayan Indians.

IXTILTON. A Mexican deity, medical god of children. A sacrifice was offered to him when a child first began to speak. Children who were afflicted with any malady were given to drink "black water" or tiln, which was kept in little jars in the temple of the god.

IZANAGI. In Shin'oi'sm (q.v.), the ancient religion of Japan, Izanagi figures as the Creator. He is the Father of all the heroes and demi-gods of Japanese mythology and history, who are the chief objects of worship in Shin'oi'sm. One of the principal symbols of this religion is a mirror. A Japanese legend (quoted by G. A. Cobbold) preserves a beautiful tradition concerning this mirror. "When the time was come that Izanagi and his consort should return together to the celestial regions, he called his children together, bidding them dry their tears, and listen attentively to his last wishes. He then committed to them a disc of polished silver, bidding them each morning place themselves on their knees before it, and there see reflected on their countenances the impress of any evil passions deliberately indulged; and again each night carefully to examine themselves, that their last thoughts might be after the happiness of that higher world whither their parents had preceded them." Izanagi gave birth to Amaterasu, the sun-goddess, from whom again was descended Jimmu Tennō, who is supposed to have been the first human sovereign of Japan. See G. A. Cobbold, Rel.

IZAZALVOH. A tribal deity, goddess of weaving, in the religion of the Mayan Indians.

IZDUBAR. This, according to the original decipherment, was the name of the hero of the great national epic of the Babylonians. The name is now read as Gilgamesh. See GILGAMESH EPIC.

JABARIYYA. The name of an Arabian sect, which differs from the Sunnis on the question of predestination. The name is derived from a root meaning "to compel." The Jabariyya think that God's unalterable decree compels men to act as they do. "Man, according to their view, is forced to act as he does like a feather in the air which the wind moves about at will, and he has neither power, nor will, nor choice any more than an inanimate agent, and therefore no acquisition." See F. A. Klein.

JACOBS. A name by which the Dominicans (q.v.) became known in France. They were so called from the house of St. Jacob, in which a monastery was founded.

JAGANNATH. Lord of the world, one of the names of the Hindu god Vishnu.

JAINISM. The Jains are the followers of the religious reformer Jina. Jina, however, like Buddha, is not a name but a title. The real founder of Jainism would seem to have been Mahāvira Jñātriputra. Both Jainism and Buddhism may be said to represent revolts against Brahmanism. Of the two systems, Jainism appears to have had the start of Buddhism; and in any case it may be regarded as a religion intermediate between Brahmanism and Buddhism. Another name for the Jains is Nirgranthas. The Nirgranthas claimed Nātaputta as their founder. It would seem, therefore, either that Nātaputta was one who prepared the way for Mahāvira, or that he was identical with Mahāvira. In course of time the Jains split up into two main bodies, the Svetāmbaras, "white-attire men," and the Digambaras, "sky-attire men," that is to say, naked devotees. The Digambaras insist that ascetics must be naked. The Jains differ from the Buddhists in this, among other things, that
they attach the greatest importance to asceticism. The term Jina means "conqueror," and Mahāvīra held that the passions must be conquered by mortification of the flesh. The Digambaras argued that where there is no sin there can be no shame. Their nakedness implied the conquest of sin. The Svetāmbaras arose in protest against this type of Jainism. They object even to nude images of the twenty-four Jinas or chiefs venerated by the Jains. They differ further from the Digambaras in admitting women into their order of ascetics, and in having sacred books of their own. The Jains in general religiously worship their chiefs or Jinas as gods. They also worship the female energy. They do not believe in an All-Spirit, but they believe in individual souls or spirits existing in stones, plants, drops of water, particles of fire, etc. They cherish three moral gems or jewels, Right-knowledge, Right-intuition, and Right-conduct. Their five principles of Right-conduct are: (1) Non-injury, (2) kindness and speaking what is true (so far as the truth is pleasant to the hearer), (3) honourable conduct, typified by "not stealing," (4) chastity in word, thought, and deed, (5) renunciation of earthly goods (Hopkins). The first principle is followed to an extravagant extent, since, among other precautions against killing living creatures they "often wear muslin before their mouths to catch minute insects" (Monier-Williams). It is a rule with the Jains that their hair, instead of being cut off, must be plucked out. Hence they have been called "hair-pluckers." The Jains believe in reincarnation on earth. In this way salvation is attained by degrees. After twelve years of strict asceticism the Jain may commit suicide. The Jains do not erect Stūpas or Dāgobas to hold relics. See Monier-Williams, Buddhism, 1890; E. W. Hopkins; J. A. Dubois and H. K. Beanchamp.

JALIA. One of the deities worshipped by the Savaras (also known as Sawaras or Saoras), an important hill-tribe in Southern India. The deity, who is very malevolent, appears to be regarded in some places as a male and in others as female.

JAMES, THE EPISTLE OF. The Epistle of James is one of a small group of New Testament writings which since the end of the second century have been known as "Catholic Epistles," because they are addressed to Christians in general. Eusebius (c. 325 A.D.) described it as a disputed book, that is to say, as a book not universally accepted by the Church. In the fourth century it received its special importance was that of Grace. In 1558 L. Molina (1525-1600), a Spanish Jesuit, published a work "On the Agreement of Free-Will with Grace and Predestination." His views have been summarized as follows: (1) A reason or ground of God's predestination is to be found in man's right use of his free will. (2) That the grace which God bestows to enable man to persevere in religion may become the gift of perseverance, it is necessary that they be foreseen as consenting and cooperating with the Divine assistance offered them, which is a thing within their power. (3) There is a mediate presence, which is neither the free nor the natural knowledge of God, and by which he knows future contingent events before he forms his decree. (4) 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" (Blunt, p. 339). The Dominicans (Thomists) regarded these views as Semi-Pelagian. The Jesuits denied that they

Jansenists. The Jansenists were a school rather than a sect. They were so named after Cornelius Jansen or Jansenius (1559-1638). The theological question to which their principle of importance was that of Grace. In 1558 L. Molina (1525-1600), a Spanish Jesuit, published a work "On the Agreement of Free-Will with Grace and Predestination." His views have been summarized as follows: (1) A reason or ground of God's predestination is to be found in man's right use of his free will. (2) 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 cooperating with the Divine assistance offered them, which is a thing within their power. (3) There is a mediate presence, which is neither the free nor the natural knowledge of God, and by which he knows future contingent events before he forms his decree. (4) 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" (Blunt, p. 339). The Dominicans (Thomists) regarded these views as Semi-Pelagian. The Jesuits denied that they
were such, and maintained that they might be held. This led to hot disputes. In 1657 Pope Clement VIII, instituted Congregations de Auxiliis (concerning the helps, i.e., of grace) to investigate the views of Molinists, led a number of Cardinalists, which were continued under Pope Paul V. In 1667 the College of Cardinals met and deliberated, with the final result that "the theologians of each party were allowed to hold and teach their respective opinions, provided they did not stigmatise their opponents with theological censures" (Addis and Arnold). Cornelius Jansen became in 1617 Professor at Louvain, and in 1635 Bishop of Ypres. He was greatly interested in the study of St. Augustine, and prepared a great work "Augustinus," before he could publish it, he died (1638). When it was published (1640), the Jesuits succeeded in getting it suppressed; and on its reappearance it was condemned by the Inquisition (1641) and by Pope Urban VIII (1642). It found a vigorous defender in Antoine Arnauld (1612-1694), Doctor of the Sorbonne. In 1649, however, Nicolas Cornet, a Jesuit father, submitted to the Sorbonne five propositions which he professed to have drawn from the "Augustinus." These propositions were condemned, and out of the hands of the Sorbonne, and referred it to an assembly of the clergy. In 1653 Pope Innocent X. condemned the propositions in a bull "Cum occasione." The five propositions were as follows: I. "Some precepts of God are impossible to just men, wishing and striving (to obey them), according to the strength which they then have; also they lack grace which would make them possible." II. "Resistance is never made in the state of fallen nature to inferior grace." III. "For merit and desert in the state of fallen nature, there is not required in man freedom from necessity, but freedom from compulsion is sufficient." IV. "The Semi-Pelagians admitted the necessity of prevenient interior grace for single actions, even for the beginning of faith; but they were heretical in holding that grace to be of such a kind that the human will could resist or yield to it." V. "It is Semi-Pelagian to say that Christ did shed His blood for all men together." Jansen's friend, Jean du Verger de Hauranne, who in 1626 became the Abbé de St. Cyran, had founded a Jansenist Society called the Port Royal Society. Its original members included Antoine Arnauld, Le Maître, De Serlecourt, and De Sacy. Others who became members of the Society were: Nicole, Fontaine, and Blaise Pascal (1623-1662). In 1638 the Port Royal Society removed from Paris to the monastery of Port Royal des Champs near Versailles. In 1643, when St. Cyran died, Antoine Arnauld became leader of the Port Royalists, who had removed in the meantime to a farm called Les Granges in order to make room for a body of nuns from Port Royal de Paris (Marie Angélique Arnauld's Sisters). When Jansen's five propositions were condemned by the Pope, Arnauld was expected to approve of their condemnation. But Arnauld was not prepared to admit that the propositions could be found in the book of Cornelius Jansen. Moreover, he drew a distinction between things de facto and de jure. Whatever the tendency of Jansen's views de jure might be, the terms of the propositions de facto were not his. "The distinction was pressed home, and while infallibility was allowed to the Court of Rome in synod assembled 'de jure' in matters of doctrine its complete fallibility was shown from several historical instances, in which it was seen that the Holy See had often erred in matters of fact" (J. H. Blunt). The Jansenists could appeal to the condemnation of propositions regarded from the de jure point of view. Arnauld's reasoning was condemned by Pope Innocent X. (1654). It was condemned also by the Sorbonne, and Arnauld was driven from the ranks of its Doctors (1659). The next important step in the controversy was the publication by Blaise Pascal of his "Provincial Letters" (1656). Those attacked not only the doctrines of Jansen, but also the morals of the Jesuits. Pascal was a satirist, and satirists always exaggerate. But the letters contained a great deal of truth, and at the time were of great service to the Jansenists. "No one who has read the 'Provincial Letters' is likely to lose the impression which they make; it may be said without exaggeration that they touched every chord of the human heart, and the sudden transitions from logic and wit to sublime and pathetic eloquence produce an effect which can neither be resisted or effaced." (Catholic Dictionary). The Bishops of Alet, Angers, Beauvais, and Pamiers would only silently submit on the question de facto. In 1669 the new Pope, Clement IX., restored them to the papal favour, which they had lost. This was called "the peace of Clement." Antoine Arnauld was succeeded by Pasquier Quesnel (1633-1719), of the Oratory of Cardinal Bérulle. In 1671 he published his book "The Moral of the Gospel" (enlarged later). He was afterwards banished to Orleans and finally sought refuge in Brussels. In 1708 Quesnel's book was condemned by the Pope. In 1710 the Port Royalists of France were suppressed or exterminated. In 1713 the papal bull "Unigenitus" condemned one hundred and one propositions drawn from Quesnel's book. But the bull raised a constitutional question. Those who accepted it formed a party called the Constitutionists or Acceptants. Those who rejected it constituted another party called the Anticonstitutionists, Appellants (because they wished to appeal to a general Council), or Recusants. The bull "Pastoralis Officii" of Clement XI. excommunicated all who wished to refer the matter to a general Council. In 1727 a Jansenist deacon, Francois de Paris, died, and miracles are supposed to have taken place at his tomb in the cemetery of St. Médard. People made pilgrimages to the tomb and fell into ecstasies and convulsions. On this account the Jansenists were called Convulsionnaires or Convulsionsaries, and from this time Jansenism in France began to decay. The Jansenist Church of Holland has maintained itself down to the present time. It is an independent Roman Catholic Church, and claims to be Old Roman or Old Catholic. When the Old Catholics (q.v.) were in need of an episcopal successor of the apostles to consecrate Prof. J. H. Reinkens (1824-1896) as their bishop, they applied to the Jansenist Church of Holland, and see J. H. Blunt; Prot. Diet.; Cath. Diet.; Brockhaus. JAR-BURIAL. In early Egypt, Assyria, Babylon, and Palestine it was the custom sometimes to bury children in jars. In Palestine the children were sometimes foundation-sacrifices, but at other times they were ordinary human sacrifices. At Taanach twenty jar-buried infants were found near a rock altar. Their proximity to the altar suggests that the infants in this case were sacrificed in the ordinary way. See P. S. P. Handoek. JASONDIIHS. A small caste in India, a branch of the Bhātas. They sang the ṇus or hymns in praise of the chiefs at the Gond and Maratha festivals. Some of them, known also as Karohia, now go about as religious mendicants, singing the praises of Devi. "They carry an image of the goddess suspended by a chain round the neck and ask for gifts of tilī (sesamum) or other vegetable oil, which they pour over their heads and over the image. Their clothes and bodies are consequently always saturated with this oil. They also have a little cup of vermilion, which they smear on the goddess and on
JATAKA. A Buddhist sacred book, a book of legends, included in the collection appended to the second division of the Canon. See CANON, BUDDHIST.

JAWARAS. The Jawars, sown by the Hindus, correspond to the gardens of Adonis. The sowings take place before the sowing of the spring crop of wheat and other grains, at the beginning of the harvest of the crop, and sometimes a third time during the rains. The wheat sown before the sowing of the spring crop is supposed to give a forecast of the success of the latter.

JEBAWIYEH. Another name for the Saradîyeh (q.v.), an order of Dervishes.

JEHOVAH. The Hebrew divine name Y-h-v-h has long been pronounced by Christians Jehovah. Modern scholars, however, think that the word should be pronounced Yahveh or Yahweh (or Yahweh). See TETRAGRAMMATON, AND YAHWEH.

JEHOVI"ST. More correctly Jahvist or Yahwist (see JEHOVAH). The name has been given to one (or more) of the writers of the narratives of which the Hexateuch is composed. The writer was so called because his work was characterised by the use of the divine name Jehovah (more correctly Yahweh or Yahveh) instead of Elohim.

JEKIRI MMT, BOOK OF: The book of the prophet Jeremiah itself gives an account of the origin of the work. This is contained in chapter xxxvi. In the fourth year of Jehoiakim, son of Josiah, king of Judah (604 B.C.), Jeremiah, after he had prophesied orally for twenty-three years, was commissioned by Jehovah to write out all the oracles which had been revealed to him. The prophet therefore sought the help of Baruch, who wrote down the book at his dictation. The next year Baruch read the roll in the Temple in the hearing of a great assembly of people on the occasion of a fast. The roll was afterwards read before the princes. The king then commanded that it should be brought to him and read aloud. When three or four double columns had been read, the king threw the roll into the fire. Thereupon Jehovah commissioned the prophet to take another roll and write in it all the words that were in the first roll. This was done. The words of the original roll were written out again and were also added to them many other similar words." As Cornill says, "it follows from this that we possess no authentic reports from the first half-period of Jeremiah's active ministry, but only a résumé given by himself, in which he had striven to recapitulate its fundamental thoughts and ideas in as brief and impressive a way as possible." And the original document cannot have been very voluminous, for it was read through twice in a single day. The earliest sections in the Book of Jeremiah would seem to be: chapters i., ii., vi., vii.-x., xi.-xii., 6., xxv., xxvii. These may be prior to the fourth year of Jehoiakim. But even here there are passages which cannot be due to the prophet himself. "Ch. iii. 6-18 breaks the connexion between iii. 5 and 19; ix. 22-x. 16, which itself consists of three discourses, dissever the immediately continuous verses ix. 21 and x. 17 from each other; xii. 4 stands in an altogether unsuitable and impossible place." (Cornill's) The original roll was utilised in the composition of the existing Book of Jeremiah, but it has not been preserved in its original form. In many ways the Book of Jeremiah has undergone considerable reduction. An example of this may be found in chapter iv. verses 5-31. The foe referred to in this prophecy, the "foe from the North," was probably the Scythians. We learn from Herodotus (i. 163-8) that about 625 B.C. the Scythians overran Western Asia, and advanced through Palestine as far as Ashkelon, with the intention of invading Egypt. By the time the prophecy was committed to writing, however, about 604 B.C., the Chaldaeans had become dangerous, and were beginning to march from the North. It has been suggested that the prophecy was adapted or modified in parts to meet the new situation. The whole prophecy extends to chapter vi. vs. 30; and Driver points out, as an instance of adaptation, that the "son" "destroyer of nations" in chapter vi. is turned into a young man better to accord to Nebuchadnezzar than to a horde.

The book of Jeremiah is remarkable, regarded as a prophetic work, for the amount of biographical material that it contains. This material is due to an editor, no doubt to Baruch. It is to be found in chapters xix.-xx., xxvi.-xxix., xxxiv., and xxxvi.-xxxvii. Chapters xxxiv.-xxxvii. contain a number of oracles uttered against foreign countries. It has been contended that none of these oracles contains words actually spoken by Jeremiah. This is an extreme position. Some of them do not seem to have been spoken by Jeremiah. But as regards others, as Cornill says, "on a priori grounds we should expect to find discourses against the heathen in the Book of Jeremiah, for no other prophet had the feeling from the outset that his commission included his having been sent to the nations outside Israel as well, to the same degree as Jeremiah (i., 3, 10; xxxvi. 2.; xviii. 9 f.); cp. also xvii. 2 f.;" and if the announcement in xxv. 15-24 is certainly authentic, this inclines us to take a favourable view of its actual execution. "The Septuagint exhibits a shorter form of text than the Hebrew of the Book of Jeremiah. Whitehouse thinks the Septuagint version is based on a shorter and earlier edition of the collected prophecies of Jeremiah. Cornill thinks "a connexion of the words of Jeremiah with the Baruch-narratives must have been effectuated some considerable time before the LXX."


JERUSALEM FRIENDS. A religious community founded in 1848 at Kirschenhardt, near Marbach, in Württemberg by Christian Hoffmann. Their idea was to establish the Kingdom of God and this Kingdom was to be in Palestine. Consequently, in the year 1868 they began to send out colonists to the Holy Land. Other names for them are the Temple Society, the Temple Union, the German Temple, and the Hoffmannites. See C. Hoffmann, Mein Weg nach Jerusalem, 1881-1884; Brockhaus.

JESUITS. A congregation founded by St. John Colombini, a high official of Sienna. Colombini, becoming convinced that he ought to devote his life to the service of God, converted his house into a hospital and lived a life of austerity. Urban V. confirmed the order in 1367. Alexander VI. required the Jesuits to add to their title the words "of St. Jerome." Paul V. allowed them to receive holy orders. In course of time they were called "Aquavita Fathers," because of many of them practiced distillation and pharmacy and made alcoholic liquor. See Cath. Dict. The original Roman Catholic order known as the Jesuits or the Society of Jesus (Societas Jesu) was founded by Ignatius of Loyola (1491-1556), after whom the Jesuits are called sometimes Ignatians. Ignatius was driven from the Spanish universities of Alcala and Salamanca because he was thought to have an undesirable influence on the students, and went to the University
of Paris, where he gained the sympathy of Francis Xavier, James Laynez, Alphonse Salmeron, Nicholas Dehault, Simon Rodet-Hrozog; the Prot. Dict., 1904; the Cath. Dict.; Brockhaus.

JEWEI-LOTUS FORMULA. The "Jewel-lotus" formula is a formula or prayer used by the Tibetan Buddhists. It consists of six syllables, and is supposed to have been composed by the tuteary deity of Tibet, the Bodhisattva known as Avalokitesvara or Padmapani. The prayer runs: "Om! the Jewel in the Lotus: Ham!" The first and last words are not real Sanskrit words, but calculations having some mystic meaning. There are only two real Sanskrit words in the formula. The prayer seems to have an occult meaning. Monier-Williams says that no other prayer in any part of the world is repeated so often. "Every Tibetan believes it to be a panacea for all evil, a compendium of all knowledge, a treasury of all wisdom, a summary of all religion." The word Om seems to have been borrowed from the Hindus. Naturally good use was made of the Jewel-Lotus formula in all the "wheels or prayer-cylinders" (see PRAYER-CYLINDER). See Monier-Williams, Buddhism, 1899; H. Hackmann.

JEZREELITES. The followers of James Jershom Jezreel, a name assumed by James White (1840-1885). The sect was also called "The New and Latter House of Israel" (q.v.).

JHAGHA KHAND. A Hindu deity, the two-edged sword, worshiped by the Kowars, a primitive tribe living in the hills of the Chhattisgarh Districts north of the Mahanadi in India.

JHULAN DEVI. A deity worshipped by the Gonds in India as a cradle goddess.

JIHAD. An Arabic word which means "a contending" or a striving. Mohammed commanded his followers to fight against unbelievers, and to win them over to Islam or to exterminate them. The Jihad thus became a sacred duty. It is defined by a learned Muslim doctor as "the calling on unbelievers to receive the true religion and fighting those who do not receive it." At first Muhammad simply delivered his message, and sought to win adherents by means of discussion and argument. But after his flight to Madina "he gave out that God had allowed him and his followers to defend themselves against the infidels, and, at length, pretended that he had Divine leave even to attack them and destroy them" (Iv. 67). The duty of fighting is emphasized in parts of the Qur'an. "And when the sacred months are passed, kill those who join other gods with God wherever ye shall find them; and seize them, besiege them, and lay wait for them with every kind of ambush: but if they surrender, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful" (Sura. ix. 5). "Let those then fight on the path of God, who hate this present life for that which is to come; for whoever fighth on God's path, whether he be slain or conquer, we will in the end give him a great reward" (Iv. 76). "Say to the infidels: If they desist (from their unbelief), what is now past shall be forgiven them; but if they return (to it), they have already before them the doom of the ancients! Fight then against them till strife be at an end, and the religion be all of it God's. If they desist, verify God's word with what they do. But if they turn their backs, know ye that God is your protector: Excellent protector! excellent helper!" (VIII. 33-41). The infidels are first to be called upon to embrace Islam. If they do so, no war is necessary. If they refuse to submit or to pay tribute; or if, having submitted, they refuse to continue to pay tribute; or if, whether Muslims or not, they rebel against the
Imam (q.v.), the Jihâd must take its course. Cp. ZIMMIS, and see F. A. Klein.

JINN. In Muslim theology the Jinn (from janna, “to conceal” or “to hide”) are an order of beings who are something between men and angels (Genli or demons). Some of them are good, others evil. And there are among us good, and others amongst us of another kind; we are of various sorts.” (Qur’ân xxii. 11). They were created of fire. “We created man of dry clay, and the Jinn had been before created of subtle fire” (xxv. 26, 27). They listen to the reading of the Qur’ân. “Say: It hath been revealed to me that a company of Jinn listened and said—Verily we have heard a marvellous discourse (Qur’ân, etc.).” (xxvii. 1). They also hear what passes in heaven. “O company of Jinn and men, if ye can overpass the bounds of the Heavens and the Earth, then overpass them. But by our leave only shall ye overpass them” (iv. 33). They are also called “the stoned ones” because the good angels throw stones at them. “Moreover we have decked the lowest heaven with lights, and have placed them there to be hurled at the Satans, for whom we have prepared the torment of the flaming fire” (xlvii. 5). F. A. Klein points out that five orders of Jinn are distinguished. (1) Jann, (2) Jinn, (3) Shaitân, (4) Iblîs (q.v.) Mârîyî, (5) Jânn. Jann are often used to designate the whole species, good and bad. The weakest among them are the Jinn, the strongest the Mârîyî. Their chief abode is said to be the mountains of Qâf, which are supposed to encircle the world.” Muhammad’s conception of the Jinn seems to have been derived, through the Jews, from the Persians. See F. A. Klein.

JÎ SECT. A small Japanese Buddhist sect which is said to have been founded by Kîya, a priest of the fifteenth century. Kîya was called Odorînembutsu, “dancing nembutsu,” because he went about the country dancing and repeating the Nembutsu. His idea was to convert the people to a religious life. He was a prince of the imperial house. The founder of the Jî Sect, however, according to A. Lloyd, is identified more generally with Ippen-Oshô (1239-1289 A.D.). Ippen was another itinerant preacher, “and to this day the head of the Jî sect, which has his chief temple at Fujisawa on the Tokaido, is supposed to spend all his time in itineracy.” See Arthur Lloyd.

JIZZA. A kind of tribute, also called a capitánation tax or a captâtion tax, imposed by the Muhammadans on people who have become subject but have not embraced the Muslim faith. See ZIMMIS.

JOACHIMITES. The followers of Joachim (c. 1130-1200) of Floris in Calabria. Joachim was Abbot of the Cistercian monastery of Floris. He wrote books on the prophecies of the Old and New Testament, and on the doctrine of the Trinity. He held, as regards the Trinity, that the three divine Persons were one God only in the same sense as many human persons are all men or Christians one with each other and with Christ.” (Cath. Diet.). This teaching was condemned by the Fourth Lateran Council (1215). As regards the New Testament, influenced, as he claimed, by special spiritual revelations, Joachim wished to persuade the clergy to seek inward spiritualization by renouncing the world, in the manner of the apostles, and practising a rigid monasticism. This counsel appealed forcibly to some of the Franciscans. The teaching in the work “The Eternal Gospel,” which was compiled and edited by one of his disciples (probably a Franciscan), helped considerably to prepare the way for the millenarianism of the thirteenth century. P. Puenjer gives the outlines of “The Eternal Gospel” as follows: “The history of the Christian Church runs through three great periods: the Age of the Father, extending from the creation of the world; the Age of the Baptist; the Age of the Son, from the incarnation of Christ (1290) and the manifestation of the Holy Spirit, which was regarded as beginning with that year. This last period is prepared by a boundless increase of abominations in the Church and life, as well as by the appearance of the Antichrist, who is more or less distinctly indicated as Frederick II. The characteristic of this new Age is to be derived from the contemplative life in which, with the right understanding of Scripture, the whole of previous history will come to appear in its true light.” See J. H. Blunt: P. Puenjer.

JOANNAS. Another name for the Southcottians (q.v.), the followers of Joanna Southcott (1750-1814).

JOB, BOOK OF. The most remarkable of the Hebrew writings belonging to the class called Wisdom-Literature (q.v.). It deals with the problem of suffering, seeking to find an answer to the question, Why do the righteous suffer? Job, from the land of Uz, is a “perfect and upright man” (xii. 1). When the story opens he is also prosperous and happy, having been blessed with wealth and children. Satan, however, suggests to God that Job’s piety would not be proof against misfortune. Let Job be put to the trial, and its worthlessness would soon appear. God allows Satan to test this perfect and upright man, and he is overtaken by one misfortune after another in quick succession. Job loses not only his possessions, but also his sons and his daughters. God will not allow his life to be taken; but he is smitten with a sore disease, either Elephantiasis, or the Oriental Boil, or Ecthyma. So deplorable is his condition that his wife advises him to “renounce God and die.” But in spite of all his sufferings, Job did not sin with his lips. He now retires to a place outside the town and sits in ashes. Hither came three friends, Eliphaz, Bildad, and Zophar, to console with him. Out of respect for Job’s grief they sat with him in silence seven days and nights. Then the fourth friend, when he sees him, that his sufferings were due to sin. Job cannot, and will not, admit this. This debate between Job and his three friends occupies a large part of the book. At the end of chapter xxxix., after Job has made a direct appeal to God, it is said: “The words of Job are ended.” Afterwards, however, a new speaker, Elihu, is introduced (xxxix.-xlivii.). Elihu dwells upon the love and providential wisdom of God manifested by the regulated course of the world. As to the suffering of the righteous, he points out that it is God’s instrument of education. “If man misinterprets this educative character of suffering, he thereby commits a grave sin, and is justly punished by God: if, however, he recognises its true character and takes it to heart, the suffering becomes to him a source of infinite blessing, the highest practical proof of the divine love towards him” (Cornill). The Book of Job consists of five parts. (1) The Prologue, chapters i.-ii., written in prose. (2) The Debate between Job and his friends, chapters iii.-xlii., written in poetry. (3) The Speeches of Elihu, chapters xxxii.-xxxvii., written in poetry (except xxxii. 1-6). (4) The Speech and Answer of Jehovah, chapters xxxviii.-xxxviii. 1-xiii. 6, written in poetry. (5) The Epilogue, chapter xliii. 7-17, written in prose. It has been thought that the Speeches of Elihu (xxxii.-xxxvii.) have no claim to be regarded as an original part of the book. There is no reference to Elihu in the prologue or the epilogue. Chapter xxxviii., vs. 1, appears to be the direct continuation of xxi. 40, When
Job's friends have been silenced, and Job addresses himself to God Himself, we should expect the reply of Jehovah to follow immediately. "Instead of this being so, six chapters here intervene, with a new speaker who up to this point has not received the smallest mention or notice, and who never gets the smallest notice later in the book, and if the introduction (xxix. 6-xxxiii. 7) cannot be regarded as particularly happy" (Cornill). But, as Cornill says, the genuineness of the Speeches of Elihu is quite possible. Up to this point the problem raised in the book has found no solution. The poet, gifted as he clearly was, must have had some solution to offer. This is found in the Speeches of Elihu. "In the entire range of Holy Writ there are few passages which in profundity of thought and loftiness of feeling can compare with the Elihu-speeches: in content they form the summit and crown of the Book of Job, and furnish the only solution of the problem which the poet, from his Old Testament standpoint, is able to give, for the true and final solution was shut out from him" (Cornill). The date of the Book of Job is difficult to determine. According to an old Jewish tradition Moses was the author. The thought and language would seem to warrant the recognition of a quite late date, a date that is to say, not earlier than 400 B.C. See A. B. Davidson, The Book of Job, 1893: A. S. Peake, Job, 1904; C. Cornill, Intr.: G. H. Box; O. C. Whitehouse.

JOCAKUVAGE MAOROCOON. A sky-god worshipped in the West Indies (Antilles).

JODO SECT. A Japanese Buddhist sect founded A.D. 1175. The teaching is concerned specially with the western Paradise, which is ruled by Amida, Kuanon, and Daisenji, and great veneration is paid to these holy ones. It is Amida in particular who grants admission into Paradise. See H. Hackmann.

JODO-SHIN SECT. The original name of a Japanese Buddhist sect, which afterwards received the name Shin Sect (g.v.).

JOEL, BOOK OF. The book of Joel deals with the "great and terrible day of the Lord." The immediate occasion for the prophecy was a plague of locusts. "Recent writers have vividly described the appalling nature of this calamity. In great swarms which obscure the sky these ravenous insects sweep over large areas, destroying all vegetation, and leaving the land as barren as a desert." (C. F. Kent). There are no indications of the date of the book in the opening verse. It has therefore to be inferred from internal evidence. The period with which the prophet is familiar is one in which "comparative peace prevailed in Palestine, although the memories of pestilences and plagues are still fresh in the mind of the prophet." (C. F. Kent). The prophet does not allude to a king or princes; the elders and the priests are the prominent officials (i. 14; 9, 13, 117). Jehovah's heritage has already been scattered among the nations (iii. 2-3). The Greeks are represented simply as "enemies," and the Services of the Temple are properly maintained. The interruption of the regular sacrifices is regarded as a great misfortune (i. 9, 13, 114). In fact, the writer seems to assume the existence and the Services of the Second Temple. "With this agree the features that the whole people can, and is called upon, assemble in the Temple (i. 14; ii. 16), that the trumpet blown upon Mount Zion is heard throughout the whole land (i. 1), because it consists only of Jerusalem and its immediate environs" (Cornill). It used to be thought that on the whole the criteria suit a date in the early part of the reign of Joash, king of Judah (637-591 B.C.), and that the force of the evidence against an early date and in favour of a very late one has accumulated in recent research. Marx (quoted by Cornill) seems to be correct in saying that the diction of Joel "is the flowing diction of the scholar who is deeply read in the ancient literature, not the spontaneous beauty which marks the creations of genius." And Cornill thinks that Holzinger has demonstrated convincingly that Joel's language represents the character of the latest period of Hebrew literature. The and whose of Jerusalem's "walls" (ii. 9) implies a period subsequent to Nehemiah; and it is thought that there are clear indications of the influence of the great priestly reformation of about 400 B.C. Prof. Whitehouse finds in iii. 19 ("Egypt shall become a desolation, because of the violence done to the men of Judah, because they shed innocent blood in their land") a reference to the destruction of the Jewish temple in Elephantine about 400 B.C., "of which we are informed in the Aramæan papyri recently discovered in that spot." Prof. Cornill would assign the book to about 400 B.C.

"In the Book of Joel we possess a compendium of late Jewish eschatology written about the year 400—if anything rather later than earlier—developed from later prophecy, with its tendency to flow over into apocalyptic: in its whole tone and spirit Joel belongs altogether to apocalyptic, although in outward form it has preserved some characteristic features of older prophecy than Zechariah and Daniel."


JOHANNITIES. Another name for the Waterlanders (g.v.).

JOHN, THE GOSPEL OF. The Gospel of John presents a different view of Jesus from the view presented on the whole in common by the three other (Synoptic) Gospels, and it is now almost a commonplace of criticism to say that it represents a distinct and different style of literature. Arno Neumann writes as follows (Jesus): "It cannot be placed earlier than the second century, and arising as it did as a protest against Judaizing parties and as a defence of ideas of religion conceived in an unhistorical way, all the details in the story, as regards localities, time, and personal characteristics, have been adapted to the requirements of that Christian philosophy in which the Gospel is steeped, or have been misplaced through its influence. To the author of this Gospel Jesus is the 'Word of God,' that is to say, the second person of the Godhead, who existed before Abraham, and in fact took part in the creation of the world (i. 3; viii. 5, 8; xvii. 5). Holding this view, he is naturally obliged to represent the appearance of Jesus as the thinly veiled manifestation of a Divine being. Thus the Jesus of John is neither baptized nor tempted, and does not wander in Gethsemane, has foreknowledge of everything, prays only for the sake of the bystanders (xii. 41 f.); when hanging on the cross says 'I thirst,' only in order to fulfill an Old Testament prophecy (xxix. 28): calls upon his betrayer to hasten his wicked deed (xii. 26 f.); and by a brief word 'I am He' makes 500 Roman soldiers recoll and bend the knee (xvii. 5 f.). The author's conception of the religion of Jesus, pervaded throughout by the spirit we have indicated, is certainly sublime enough, but it is far removed from the simple, sober, naive facts of history as we find them in the Gospels according to Mark, Matthew, and Luke." This estimate of the Fourth Gospel, however, is perhaps based upon a misunderstanding of its language and purpose. At the beginning of the third century it became known as the 'spiritual gospel.' That was and is an accurate description. It is a spiritual gospel, and has to be interpreted spiritually. God is realized as the Father, Jesus as the Son, and the Holy Spirit, realized his own eternity, and the closeness of his union with God. It is quite conceivable that there was
among the Evangelists one John who penetrated deeper than did the others into the spiritual essence of the gospel of Jesus. It is quite natural that, this being so, he should wish to write a new and quite different account of the work and teaching of Jesus: "He is said to have done so on the entreaty, and with the subsequent approval, of the Apostle Andrew and other leading members of the Church, in order to supplement the teaching of the three Gospels already published, and to counteract the errors which were beguiling some from the simplicity of the faith" (McElyon). Neumann admits that at times there are statements in the Fourth Gospel which point to an original element only falsely ascribed to the other Evangelists. Examples are given by O. Holtzmann. It is only in the Fourth Gospel (ii. 19) that the saying upon which the accusation in Mk. xiv. 58 and the mockery in Mk. xx. 20 were based is represented as having been actually uttered by Jesus himself and in the right connection. From John x. 14 it is possible to disentangle a parable of Jesus traditionally handed down to the Evangelist (but no longer to be found in the Synoptic tradition), the genuine saying being detached. The Johannine Gospel is the only Source, apart from the apocryphal Gospel of Peter, that correctly gives the date of Jesus' death in so far as it places it on the day before the beginning of the Passover festival, while according to Mk. (Mt., Lk.) Jesus was crucified on the first day of the actual festival. The same accuracy characterizes the date of the anointing in Bethany (John xii. 1). Irenaeus accepted the Fourth Gospel as the work of the Apostle John. This would suggest that it was accepted also by his teacher Polycarp, who had been a disciple of John. In a letter to Florinus, Irenaeus writes (177 A.D.) as follows: "I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his going out and his comings in, and his manner of life and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord, and how he would relate their words. And whatsoever things he had heard from them about the Lord and about His miracles, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures" (after McElyon). It has of course been disputed whether the John of the Fourth Gospel was the Apostle John, the son of Zebedee. But the character of the Gospel, especially as regards the last words of Jesus, the nearest thought of Jesus, is best explained by accepting the authorship of this intimate friend of Jesus, who "held most tenaciously to the belief that he had found the Way, the Truth, and the Life" (W. Sanday). See J. A. McElyon: Oscar Holtzmann, The Life of Jesus, 1904; Arno Neumann, Jesus, 1906; P. W. Schmiedel, The Johannine Writings, 1908; C. F. Noloth, The Person of Our Lord and Recent Thought, 1908; W. Sanday, The Life of Christ in Recent Research, 1907; G. Currie Martin; Arthur S. Penke, Intr.; F. C. Conybeare, Hist. of N.T. Crit., 1910.

JOHN, THE FIRST EPISTLE OF. John, the son of Zebedee, would seem to have earned the title "the disciple whom Jesus loved" (John xix. 26) in the lifetime of his Master. This would indicate that he was in closest sympathy with Jesus. And the importance of loving Jesus with a perfect love, and of being loved by him in return, would naturally impress itself upon him with great force. We are told in the Gospel of John that the disciple whom Jesus loved was present at the crucifixion. We are told, moreover, that after the crucifixion one of the soldiers pierced Jesus' side with a spear, whereupon there came out blood and water. Now the First Epistle of John dwells much upon the idea of divine love. In chapter iv. 16 we read: "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him." The same epistle says of Jesus: "This is he that came by water and blood, and the Spirit; not with the water only, but with the water and with the blood." These facts make it psychologically probable that John, the son of Zebedee, was really the author of the First Epistle of John. Psychological considerations suggest that he was also the John who wrote the Fourth Gospel (see JOHN, THE GOSPEL OF). The Fourth Gospel is probably quoted by Polycarp, and, according to Eusebius, it was made use of by Papias. It is quoted as the work of John by Irenaeus, Tertullian, Clement of Alexandria, and Origen. It appears as his work in the Muratorian Canon. It cannot be established that the false teaching attacked in the epistle is of the nature of a somewhat developed form of Gnosticism. If any particular heresies are attacked they are nothing more than doctrines of a Docetic tendency. It has to be borne in mind that as schools of thought, the ideas which they represent have suggested themselves to many individual minds. Moreover, a writer who is thoughtful and far-sighted, long forsees the lines along which arguments or thoughts opposed to his own may develop. He anticipates them without supposing that he is attacking a particular heresy. The Epistle, like the Gospel, has penetrated to the real kernel of the teaching of Jesus. As Currie Martin says, it "is full of the most beautiful thoughts exquisitely expressed, and as a practical treatise upon the love of God as finding its truest expression in the love of our fellowmen, ranks alongside Paul's great teaching on the same subject in I. Cor. xiii." See P. W. Schmiedel, The Johannine Writings, 1908; G. Currie Martin; Arthur S. Penke, Intr.

JOHN, THE SECOND EPISTLE OF. In the Second Epistle of John there is again reference to false teachers (vs. 7), but it is not necessary to think that particular schools of thought are referred to. The terms, however, are rather more severe than those of the First Epistle. Emphasis is again laid on love, "and in its few sentences we have the further expressions 'truth' and 'the world' used in the sense in which they are employed both in the First Epistle and in the Fourth Gospel" (Currie Martin). The Epistle is quoted as the work of John by Irenaeus and Clement of Alexandria, and the scholastic critics regard it as his by the Muratorian Canon. The Epistle begins: "The elder unto the elect lady and her children, whom I love in truth," It is a problem whether "the elect lady and her children" designates an individual or a church. Schmiedel thinks a church or community is meant. He points out that elsewhere the community is thought of as the Bride of Christ (Ephesians v. 31 f.; Revelation xix. 6) who had been exalted to heaven, just as in the Old Testament the people of Israel is the Bride of God. "Since Christ is called 'the Lord,' the community might be called 'the lady.' It deserves to be called 'elect' because it consists of all the chosen. Its children are, of course, the members of the community." According to Schmiedel, the epistle was meant for the whole church. But vs. 13 seems to require an individual church. "The statement that the elect lady is greeted by her elect sister is incompatible with a Catholic destination of the Epistle; it could only mean that one Church greets another. In that case the elect sister may possibly be identified with the Church in Ephesus, where the author presumably was writing. It is accordingly probable that the elect lady should be identified with one of the Churches of Asia, perhaps with Pergamum, as Findlay has suggested." (A.
JOHN, THE THIRD EPISODE OF. The Third Episode of John is addressed to an individual, one Gaius. Reference is made also to two other individuals. One of these, Diotrephes, "loved to have the preeminence and receiveth us not . . . prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would be forbidden, and casteth them out of the Church." Of the other, Demetrius, it is said that he "hath the witness of all, and of the truth itself." The writer again warns his reader, not against an heretical school, but against certain self-willed, self-assertive Christians who are inclined to interpret the truth in a way of their own. There always are such persons. Even in the lifetime of Jesus there will doubtless have been people who were faithful adherents of his, but who did not agree on every point with other adherents. John, through his intimacy with Jesus, gained a deeper understanding of the Master's teaching than was possible for many other followers. As he grew older, the persistent misunderstanding which he found in others perhaps made him a little intolerant and impatient. In the Third Episode emphasis is again laid on "the truth." John naturally felt that there could be no deviation from the truth. He did not sufficiently realize perhaps that many people the truth must come gradually, unless it come by a sudden inspiration. In any case, the Third Episode is not different in style and outlook from the Second. "The affinities with the Second Episode are so close that we may assume that it was written by the same author and in all probability at the same time. In that case it is possible that the letters were sent to the same destination. It is a plausible suggestion that the letter referred to in v. 9 is the Second Episode, and that the writer sends this letter to Gaius to guard against the suppression of his letter to the Church by Diotrephes" (A. S. Peake). Eusebius includes the Epistle among the disputed books. See J. A. McClymont; P. W. Schmiedel, The Johannine Writings, 1908; G. Currie Martin; Arthur S. Peake, Intr.

JOHNSONIAN BAPTISTS. A sect founded by John Johnson (1706-1791). Johnson was in charge of the Byrom Street Baptist Chapel, Liverpool, from 1755 to 1747-4, when he had to leave on account of his doctrinal views. His followers opened a chapel in Stanley Street, Liverpool, in 1750, and placed him in charge of it. Johnsonian Baptists arose in other places. They existed for some time at Wisbech in Cambridgeshire. See the D.B.

JOJITSU SECT. An early sect of Chinese Buddhists. Kummatjiva brought it to Singan in 401 A.D. In course of time it was absorbed by the Tendai (g.v.). "It appeared in Japan only to disappear again." (A. Lloyd). The members of the Jojitsu sect were opponents of the doctrines of the Sarvestvidins (g.v.).

JONAH. The prophet Jonah is said to have started on his sea-voyage from Joppa. At Joppa a sea-monster was worshipped. It has been suggested therefore that this worship "may have provided a theme for the writer of the allegory of Jonah." (E. S. Bowcher).

JONAH, BOOK OF. The book of the prophet Jonah is in the form of a historical narrative, and the history purports to be that of a prophet Jonah ben Amittai, of Gath-hepher in Galilee, who lived in the time of Jeroboam II. It is not possible, however, to regard the work as a product of this early period. The language is sometimes that of the latest style of Hebrew; at other times it is modelled on that of late books (compare Jonah iii. 9 with Joel ii. 14; Jon. iv. 2 with Jo. ii. 13, Exod. xxxiv. 6, Psalms xxxvi. 15, ciii. 8). It has been pointed out also that the introduction of marvellous features is in the style of the books of Chronicles and Daniel. The book is in fact a parable, the fundamental idea of which, as Cornell says, clearly points to a very late period. "It is a protest against the pernicious arrogance of the Judaism that followed Ezra, which is jealous because God is so gracious, and which is in danger of losing its faith because Jehovah does not exterminate and annihilate the heathen, as later prophecy had hoped and promised that He should." The book teaches that God is not merely a God of the Jews, but also of the Gentiles. The story of Jonah is referred to in the New Testament (Luke xi. 29 f.; Matthew xii. 39 f.). On this account many persons would like to regard it as historical. But the story is not necessarily referred to as anything more than a story, which was familiar to everyone. It should be noted that in the original Hebrew Jonah is swallowed not by a "whale" but by a "great fish." The second chapter of the book is composite, and is clearly a later insertion. If the book is interpreted as an allegory, C. H. H. Wright explains that "Jonah represents Israel fleeing from the duty imposed on the nation in its prophetic character as a witness for God. The sleep of Jonah, the storm on the sea. Jonah's bold confession of faith when arrested from slumber, admit of easy explanation. The wind-power is indicated in the prophet's treatment as a sea-monster (see Isa. xxvii. Jer. xi. 9). That sea-monster is represented as, in the person of Nebuchadnezzar, swallowing up Israel (ii. 34). Bel, the god of Babylon, is forced to disgorge his prey (ii. 44). Israel's duration in exile is represented by Hoshea as lasting for three days" (Hosea vi. 1). See C. H. H. Wright, Intr. to the O.T.; C. Cornell, Intr.; G. H. Box; O. C. Whitehouse; C. F. Kent, The Sermons, Epistles and Apocolypse of Israel's Prophets, 1910.

JONATHAN, TARGUM OF. The Aramaic translation (interpretation) of the Prophetical Books of the Old Testament. The Targum on the Prophets is more paraistic than the Targum (of Onkelos) on the Pentateuch. See TARGUM.

JORISTS. The followers of David Joris (or Jurissoon, i.e., Georgeson; c. 1501-1556). Originally an Anabaptist: after receiving, as he asserted, visions and revelations, he founded a sect of his own. The Jorists or Davidists regarded their leader as the true Christ.

JOSHIS. The Joshis (also known as Jytishis, Bhabris, Parsis) are the caste of village priests and astrologers in India. For the most part they are Brahmins. "The Joshi officiates at weddings in the village, selects auspicious names for children according to the nakshatra or constellation of the moon under which they were born, and points out the auspicious time for mahurat for all such ceremonies and for the commencement of agricultural operations. He is also sometimes in charge of the village temples." (R. V. Russell).

JOSHUA, BOOK OF. The Hebrew Canon of the Old Testament (g.v.) groups the Book of Joshua, not with the books of the Pentateuch, but with the Prophets. The book of Joshua is the first of the "Former Prophets." In the Greek Bible it bears the title "Ippres or "Ippres nau" in the Syriac, "The Book of Joshua, the son of Nun, the disciple of Moses." Modern scholars connect the book with the Pentateuch, and speak of the six books as the Hexateuch. The book contains the account of the great movement which began with the exodus from Egypt. The Sources of "Joshua" represent a continuation of the sources used in the Pentateuch. The book deals with the conquest and division of Canaan under the leadership of Moses' successor, Joshua. The contents may be divided as follows: (1) Chapters i.-xii. the
advance of Israel and the conquest of Canaan; (2) Chapters xiii.-xxi., the allotment of the land among the tribes; (3) Chapters xxii.-xxiv., accounts of the final measures taken by Joshua, of his farewell address, and of his death and burial. The conclusion of the book therefore resembles that of the book of Deuteronomy. Joshua of course is only the hero of the book and not the author. The greater part of the book was committed to writing long after the events happened on which it purports to describe. We have evidence of this in the frequent recurrence of the formula "unto this day" (cp. iv. 9, v. 9, vi. 25, vii. 26, viii. 29, ix. 27, etc.). The book in fact was not the work of a single author, but is composed of a number of different works. There are conflicting statements and duplicate accounts (cp. xi. 21 f. with xv. 15 ff.; xiv. 6 ff. with xv. 15 ff.). On the whole the book of Joshua represents the conquest of Canaan as having been effected by a united Israel under the leadership of Joshua; but a different conception of the conquest has also found its way into the book. In chapters xiii.-xix. "there are considerable fragments of an account of the conquest which, like Judg. i., represented it, not as the work of Joshua at the head of all Israel, but as slowly and incompletely achieved by the several tribes; and in i.-xii. it is possible to distinguish an older and simpler account of the events from a later version of the same story in which a tendency to magnify the events and exaggerate the miraculous character of the history is conspicuous." (G. F. Moore in Encycl. Bibl.). It has been possible, in fact, to detect and distinguish the same documents P (Priestly writer), J (Jehovist), E (Elohist), and D (Deuteronomic), which are found interwoven in the books of the Pentateuch, and the basis of the book is a deuteronomic history of Joshua. The book is much more deuteronomic than the first four books of the Pentateuch. See Encycl. Bibl.: W. H. Bennett, Joshua, in "Sacred Books of the Old Testament"; C. Steiner, Das Buch Josua, 1899; Carpenter and Harford-Battersby; G. H. Box; O. C. Whitehouse.

JOTUNHEIM. Jotunheim was one of the nine worlds in the cosmogony of the Ancient Teutons.

JUDAISM. The religion of the Jews, as developed from the religion of the ancient Hebrews. Before the settlement of the Hebrews in Palestine their religion resembled that of other nomadic Semites. Each tribe probably had its own deity. Some of the tribes, however, before the settlement seems to have adopted the god Yahweh, for the statement (E) that the name Yahweh was not known before the time of Moses (Exod. iii. 14) is hardly true of all the tribes. There are indications that Yahweh may have been a divine name in North Arabia for a thousand years before Moses, and that emigrants from this region to Babylonia and Palestine had carried the name to those countries (G. A. Barton, R.W.). In the time of Moses Yahweh's presence with his people came to be represented by a box or ark, containing presumably a sacred stone; and his commands were orally transmitted in ten sentences. The ten commands (Exod. xxxiv.) seem to have been: 1. Thou shalt worship no other god. 2. Thou shalt make thee no molten gods. 3. The feast of the Passover thou shalt keep. 4. Thou shalt offer the first fruits of all thou shalt redeem with a lamb: all the first-born of thy sons thou shalt redeem. 5. None shall appear before me empty. 6. Six days thou shalt work, but on the seventh thou shalt rest. 7. Thou shalt observe the feast of Ingathering (of dates). 8. Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the sacrifice of the Passover remain until the morning. 9. The firstlings of thy flocks thou shalt bring unto Yahweh, thy God. 10. Thou shalt not seethe a kid in its mother's milk. With the conquest of Palestine and the union of the tribes, life became gradually more settled. The shrines of the old inhabitants were taken over, and agricultural feasts became a prominent feature in the worship of Yahweh. The sanctuary, with one or two exceptions (the temple of Shiloh, i. Sam. i.-v.; and Solomon's temple), was a high place open to the sky. In the time of Elijah and Elisha we note the beginnings of a new development. More stress begins to be laid on ethics, and in a new form of the ten commandments (E) ritualistic regulations almost disappear (see DECALOGUE). In the period of the eighth-century prophets (755-660 B.C.) the development is carried further by Amos, Hosea, Isaiah, and Micah. These prophets introduced a practical monotheism, and Isaiah began to preach the Messianic hope (see MESSIAH). Then Hezekiah sought to centre the worship of Yahweh in the temple of Jerusalem (II. Kings xvii. 1-6, 22). In the reign of King Manasseh (686-641), however, a religious reaction led to the restoration of the old shrines and the revival of heathen Semitic customs. To check this degeneracy the prophetic school composed about 650 B.C. the Deuteronomic law (i.e., the kernel of the book of Deuteronomy [q.v.]). This was found in the temple in the reign of Josiah, and prompted the king to introduce a great religious reform. Worship was again centred in the temple: the old shrines were removed, and the survivals of heathen Semitic religion (asherahs, pillars, etc.) were abolished. We may see here the fruit of Hosea's teaching. "Hosea's condemnation of the worship at the local sanctuaries and his supreme doctrine of love and kindness toward man and all of God's creatures, reappear in many of the enactments found in the prophetic law-book of Deuteronomy. His teachings regarding the love of God, the character and effects of sin, the necessity of repentance, God's readiness to forgive, and the duty of love and kindness from man to man, are the essence of that gospel which Jesus proclaimed to all the world" (C. F. Kent, The Kings and Prophets of Israel and Judah, 1899). A further landmark is reached when we come to the prophet Jeremiah, who reiterates and enriches the teachings of Hosea. As Barton notes, he contributed four great and potent ideas to the religion of Israel: theoretical monotheism; the name Yahweh as God of the nations as well as of the Jews; the doctrine of the goodness of God; and the idea of individual responsibility. With Hosea, Jeremiah also conceived of Israel's relationship to Yahweh as that of a covenant of marriage, and represented God as God of love. The capture of Jerusalem by Nebuchadnezzar in 586 B.C. and the destruction of the temple was enough to revolutionize the ideas of the Jews. It led Ezekiel, the prophet-priest, who had been one of those deported by Nebuchadnezzar to Babylonia in 597, to dream of the rehabilitation in Palestine of a Hebrew state, in which prophetic ideals would be blended with the ritual law. "Above all, he was an idealist, who believed firmly in the ultimate future of his race" (C. F. Kent). He, again, emphasized the great principle of individual responsibility. Second Isaiah (fl. in Babylonia from about 550 B.C.) encouraged the Jews to take advantage of the decree of Cyrus by returning to Palestine, and further conceived of Israel as the "suffered Servant of Yahweh" who had been chosen to bear the chastisement due not only to its own sins but to the sins of the nations. It was perhaps during his time that the Code of Holiness took shape. This was followed later by the document known as P—an elaboration of the priestly law and a re-editing of the earlier history in the light of it. Later still, in the time of Ezra and Nehemiah (fl. 444 B.C.), with the adoption of this priestly law in Palestine as the fundamental law of Jewish re-
Judaism

In the specific sense of the name was born—a compromise between the idealism of the prophets and the rituals of the priests. Most of the Jews who settled in Babylonia preferred to remain there, but they also accepted the priestly law. The papyri from Elephantine in Egypt show that the Jewish colony, though it had a temple, was divided at once. With the rebuilding of the temple at Jerusalem, a hymn-book was introduced, and the Samaritans, who built a rival temple on Mt. Gerizim, became a separate sect. In the Greek period, after the conquest of Palestine by Alexander (322 B.C.), the Jews became more widely dispersed, many of them settling in Alexandria, where they came under the direct influence of Greek thought. The prophets ceased (c. 250 B.C.), and were succeeded (after 200 B.C.) by the apocalypticists, many of whom wrote in Greek. Hellenic philosophy was one thing. When imperial force was used to impose upon the people Hellenic religion (168 B.C.), the Jews rebelled and found salvation in the Maccabees. Between this time and the birth of Philo (c. 20 B.C.), several Jewish parties or sects—the Pharisees, the Sadducees, and the Essenes—arose; the oral traditions of the law were started, and schools of oral tradition became active. The Synagogue, from which the Holy Texts (b. about 20 B.C.) was contemporary with Jesus. His doctrine of the Logos exercised a great influence on later Christian thought. "Though Philo was a good and loyal Jew, he stood, so to speak, apart from the real centre of Jewish intellectual and spiritual development. He was on the one hand too closely dependent on Greek thought, and on the other had only a limited knowledge of Jewish thought and tradition. The Bible he knew only in the Greek translation, not in the original Hebrew, and of the Halakha, which was still in the making in Palestine, he knew still less" (Isaac Husik). The Synagogue, as we know from the New Testament, was already firmly established in the time of Jesus. It seems to have originated much earlier, perhaps in Babylonia. When Jerusalem was destroyed in 70 A.D. Judæa (Gk. Jamiin) had already become an important centre of Jewish learning. Here the oral law was now further developed, and the traditions formulated in what came to be known as the Mishnah (200 A.D.). This, with the Gemara, which contains traditions later than the Mishnah, constitutes what is known as the Talmud (6th cent.), the other Babylonian (6th cent.). After the Bible, the Talmud is the chief religious book of Judaism. From the sixth to the eleventh century the rabbinical school in Babylonia (the Geonim) enjoyed a great reputation for interpretation. In the Middle Ages Judaism was interpreted on orthodox or unorthodox lines by many famous philosophers and exegetes. The exegetes included Rashi (1040-1105), Ibn Ezra (1092-1169), and Kimchi (1160-1235). The philosophers included Ibn Gabril (1061-1085), Judah Halevi (b. in the last quarter of the 11th cent.), Ibn Daud (b. about 1110), Moses Maimonides (1135-1204), and Levi ben Gerson (1288-1344). The theological school of Maimonides largely shaped the intellectual life of the Jews for centuries. Maimonides propounded thirteen articles of faith. These, "in setting forth a Jewish Credo, formed a vigorous opposition to the Christian and Mohammedan creeds; they therefore met almost universal acceptance among the Jewish people, and were given a place in the common prayer-book, in spite of their deficiencies, as shown by Crescas and his school" (K. Kohler). His first five articles were: 1. the existence; 2. the unity; 3. the omnipotence; 4. the eternity—of God; 5. that He alone should be the object of worship. His tenth article is divine Providence. Moses Mendelssohn (1729-1786), who belongs to a much later period, is revered not only as a philosopher, but as the emancipator of the modern Jew from the thraldom of the Ghetto. What is known as Reform Judaism started in Germany about 1845. It has recast the ancient belief in the election and mission of Israel. On the one hand, they interpreted the Messianic hope in the prophetic spirit, as the realization of the highest ideals of a united humanity. On the other, they have rejected the entire theory that Israel was exiled from its ancient land because of its sins, and that he is eventually to return there and to restore the sacrificial cult in the Temple at Jerusalem. Therefore, the whole view concerning Israel's future had to undergo a transformation. The historic mission of Israel as priest of humanity and champion of truth assumed a higher meaning, and his peculiar position in history and in the Law necessarily received a different interpretation from that of Talmudic Judaism or that of the Church" (Kohler). The movement known as Zionism (q.v.), through the activities of Theodor Herzl, began to make great progress after 1895. On the whole, it is, or has become, nationalistic and cultural rather than religious. The Zionism demands that the Jewish nation to awaken from a sleep of eighteen hundred years, and to return to the ancient home, not as a religious, but as a political body, and in renouncing all allegiance to the priestly mission of Israel and its ancestral faith they are as remote from genuine Orthodoxy as from Reform Judaism. Dr. Kohler emphasizes the necessity of distinguishing two opposite fundamental tendencies in Judaism, the one expressing the spirit of legalistic nationalism, the other that of ethical or prophetic universalism. These two work in turn, directing the general trend in the one or the other direction according to circumstances. At one time the centre and focus of Israel's religion is the Mosaic Law, with its sacrificial cult in charge of the priesthood of Jerusalem's Temple; at another time it is the Synagogue, with its congregational devotion and public instruction, its inspiring song of the Psalmist, and its prophetic consolation and hope confined to a narrow territory, but opened wide for a listening world. Here it is the reign of the Hakakah holding fast to the form of tradition, and there the free and fanatical Haggadah, with its appeal to the sentiments and views of the people. Here it is the spirit of ritualism, bent on separating the Jews from the influence of foreign elements, and there again the spirit of rationalism, eager to take part in general culture and in the progress of the outside world. (p. 13). See G. A. Barton, R.W., 1917; Rel. of Isr., 1918.

Jude, The Epistle of.

The Epistle of Jude, one of the group of New Testament Epistles known as Catholic or General Epistles, consists of only twenty-five verses. The writer calls himself "Judas, a servant of Jesus Christ, and brother of James" (vs. 1). He is commonly taken to be the Jude or Judas mentioned in Matthew xiii. 55 as one of the brethren of the Lord. Hegesippus, as quoted by Eusebius, has preserved a tradition that two grandsons of this Jude were summoned before the Emperor Domitian to give an account of their faith. The emperor found their religion to be harmless, and sent them away in peace. Tradition further tells that they died at an advanced age in the reign of Trajan. If the epistle was composed by the grandfather of these men, its date would be between 60 and 70 A.D. But the name Judas was a common one. The Jude of the Epistle may have been an otherwise unknown person, as Currie Martin suggests, the description "brother of James" being given in a moral sense. In any case, the epistle can hardly be assigned to a very early date. Eusebius speaks of it as one of the disputed writings, and Origen
also evidently knew that its authorship was disputed. It is mentioned, however, in the Muratorian Canon, and is quoted by Clement of Alexandria and Tertullian. One of the curious features of the book is its use of apocryphal writings. Thus, e.g. in the Book of Joshua, section dr. in v. 9 the Assumption of Moses. It is thought that this use of Apocrypha accounts for the tardy recognition of the book. But there is another very curious feature. There is a close resemblance between the Epistle of Jude and the Second Epistle of Peter—so close a resemblance that one must have copied the other. "In the judgment of most scholars Jude is the original from which 2 Peter borrowed. It is in the places curious that 2 Peter was the earlier. Jude should have contented himself with extracting simply the section against the false teachers. But, apart from this general improbability, when we come to place the two documents side by side and test them, it is generally easy to explain why the author of 2 Peter has altered Jude, but it is not easy to see why, if Jude had 2 Peter before him, he should have altered his original to the form that we find in his Epistle. "Obsecurities in 2 Peter suggest cases of easy borrowing from Jude." (A. S. Peake). The reference to false teaching has been taken to suggest some form of antinomian Gnosticism such as became prevalent in the second century. But the false teaching was not necessarily Gnosticism. Currie Martin thinks the epistle may have originated in Egypt, "because the churches there appear to have been more generally fond of apocryphal, and also liable to the errors in teaching and practice to which this epistle refers." See the Ewoged. Bibl.; J. A. M'Clintont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Judg., A. S. Peake, Intr.; J. M. Moffatt.

JUDGES, BOOK OF. The Book of Judges in the Hebrew Canon of the Old Testament (see CANON, i.) is grouped with the books described as the "Former Prophets." It purports to deal historically with a period embracing more than three centuries. The Judges were heroes who arose from time to time to lead the Israelite tribes against their enemies, and whose success resulted in their becoming judicial rulers and in a sense the forerunners of the Israelite monarchs. The Hebrew word for these and other judges is Shōqetām. It has been pointed out by G. F. Moore, C. H. H. Wright, and others that the same word (Suffetēs) was used in Carthage, a Phoenician colony, of rulers there (Livy, Hist. xxx, 7), who were sometimes called also by the Romans reges, consultes, and dictators. The Book of Judges divides itself into four sections. The first (chap. i. ii–v, 5), which is introductory, describes the conquest of Canaan after the death of Joshua (see JOSUA, BOOK). It is really an old account of the conquest; it differs from that of the Book of Joshua and represents that the conquest was made, not simultaneously by all the tribes acting together under the leadership of Joshua, but gradually by individual tribes acting independently. The second section (chap. ii. 6–iii. 6) has been described as a Prelude to the history, or a moralising summarization (Whitehouse) of the story that is to follow. The third section (chap. iii. 7–xvi. 31), which is "the real kernel of the history," recounts the adventures of twelve judges. The chief of these were Othniel, Ehud, Deborah (with Barak), Gideon, Jephthah, and Samson. The minor judges were Shangar, Tola and Jair, Ibzan, Elon, and Abdon. In chapter 9 a story is introduced which describes how one Abimelech became king of the Canaanite town, Shechem. The story has been regarded by some scholars as a kind of "prelude to the history of the kingdom of Saul" (Moore). But as Prof. Moore says, Abimelech was simply king of one of the Canaanites, among whom the city-kingdom was a common form of government. "That he was also recognized as king by purely Israelite towns or clans is not intimated, and is not a necessary inference from the fact that he has the Israelites at his back in his effort to suppress the revolt of the Canaanites (v. 55)."

The fourth section of the book (chaps. xvii. xxi.) is of the nature of an appendix or a supplement. It tells the adventures (xvii. xxii) of a man named Micah who had an image and priest, a Levite, of his own. These were carried off by the Danites. It tells further (xix. xxii) of a war between the Israelites and the Benjaminites, in which the latter were nearly exterminated. The Book of Judges is composite. In the sixth century B.C. a Deuteronomistic author (D) wrote a story (chap. iv. v) to compose a "History of Israel under the Judges." From this are derived chapters ii. 1–vi. 31. This writer (D) obtained his information about the Judges from a work as the "Prophetical Writings" or JE. This in turn was composed in the seventh century B.C. by an author or compiler (Rāb) who made use of some early narratives, a "Judaic History" (J, ninth century B.C.) and an "Ephraimitic History" (E, somewhat later). The author of the Second Book after the First supplemented D's work by adding from JE Judg. i. 1–ii. 5 and chapters xvi. xxii., xxi. As regards the chronology of the Judges, Whitehouse points out that "there is nothing to forbid the assumption that some (e.g., Samson and Jephthah, Barak, and Ehud) ruled contemporaneously." Unless we assume this, the period between the Exodus and Solomon would exceed the length (480 years) given in the First Book of Kings (vi. 1). See G. F. Moore, Judges (1893) in the I.C.C., and The Book of Judges (1890) in the "Sacred Books of the Old Testament" (Engl.); C. H. H. Wright, Intr.; G. H. Box; O. C. Whitehouse.

JUMPING, AS A RELIGIOUS CEREMONY. J. G. Frazer mentions a number of instances in which some religious or magical virtue is ascribed to jumping over a thing or person (cp. THRESHOLD). In Russia on the Eve of St. John (Mid-summer Eve) young men and maidens, carrying a straw figure of the mythic hero Kupalo, jump over a bonfire in couples. Among the Baganda of Central Africa, "when the beans were ripe, a woman would call her eldest son to eat some of the first which she cooked; if she neglected to do so, it was believed that she would incur the displeasure of the gods and fall ill. After the meal her husband jumped over her, and the beans might thereafter be eaten by all." According to J. Roscoe (The Baganda), the act of stepping or leaping over a woman is accepted as a ritual substitute for cohabitation with her. And among several Bantu tribes cohabitation is enjoined as a religious and magical rite on certain solemn occasions, such as the circumcision of a child. The Baganda fisherman treats ceremonially the first fish taken. Some he takes to the god Mukasa. The remainder he partakes of with his wife after she has cooked them. Afterwards he jumps over her. In Uganda, when a man returns from a journey, his wife takes some of the bark cloths from the bed of one of his children and lays them on her husband's bed; and as he enters the house, he jumps over one of his wives who has children by him, or over one of his children. If he neglects to do this, one of his children or one of his wives will die." In Uganda, before an army set out, the general and all the chiefs, to ensure success, had either to cohabit with their wives or to jump over them. See J. G. Frazer, G.B., P. I. C., Parts III., 1912; Part V., vol. ii., 1912.

JUMPING DANCE OF ECHTERNACH. A festival held annually on White Tuesday at Echternach in Luxembourg. It would seem that in the eighth century the
malady known as the Dance of St. Vitus (Chorea Sancti Vitii) was prevalent here. The Jumping Dance is a festival of thanksgiving for its cessation. It has been described as follows: "The procession starts from the bridge, accompanied by several bands of music; the pilgrims of both sexes form in rows, and spring first four steps forward and three back, then eight steps forward and three back, and so on, continually increasing the steps forward, but making no change in those backward, until they reach the church, where they fall on their faces and begin to pray" (Notes and Queries, quoted by J. H. Blunt). See J. H. Blunt; Brockhaus.

JUNKERS. A religious body in America. E. Planta Nesbit finds in their habits and modes of thought many striking points of resemblance to the Essenes (q.v.). The Junkers call themselves "Brethren." The designation "Harmless People" is one by which they are often known. "They live in little villages and groups of farms. They permit marriage, like one sect of the Essenes did, but still hold celibacy in the highest honour." (Nesbit), See E. Planta Nesbit, Christ, Christians, and Christianity, 1899.

K. God K is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. Like God B, he is given an ornamental nose. He may in fact be simply a variant of B. In that case, he is probably to be identified with the rain-god Chac (= Tlaloc). There is good reason to suppose that B's proboscis really represents an elephant's trunk, and not merely a funnel through which gales were emitted (see G. Elliot Smith, "Pre-Columbian Representations of the Elephant in America," in Nature, Nov. 25, 1915).

KA, THE. Ka is a term used in the religion of the ancient Egyptians. Every living person was "lord of a ka." He received it at his birth. When the Sun god created the two primeval gods he stretched out his arms behind them, whereupon they received the ka and became immortal. Erman points out that this stretching out the arms must be specially connected with the investing with a ka, for from the earliest times two outstretched arms signified a ka." The ka is not the same as the soul, for the Egyptians speak of a soul as well, which at death flies away like a bird. The ka, though never seen, is supposed to have the same form as its possessor, or, as Erman says, to be "exactly the counterpart of the man." Salomon Reinach speaks of it as a man's double, a kind of tutelary genius or guardian angel. After death, it was supposed, the ka continued to take an interest in its old body, and sometimes to reanimate it. Food was placed in the grave to sustain it. Even the gods were supposed to have kases. As an instance of the close identification of the ka with the living body, Naville points out that the expression "to thy ka" came to be used instead of "to thyself." See Alfred Wiedemann; Adolf Erman, Handbook; Edouard Naville, The Old Egyptian Faith, 1909; Reinach, O.

KA'I-B'AH. The name of the temple to which devout Muhammedans make pilgrimages. It is "a square primitive stone building at Mecca, which Muslims believe to have been built by Abraham, and to which the pagan Arabs had from ancient times performed pilgrimages as to their national sanctuary, on which occasion they performed the very same rites and ceremonies now observed by the Muslim Pilgrims." The "black stone," which "is built up in one of the corners of this temple, forms an object of special veneration to the pilgrim." See F. A. Klein; and compare HAJJ, THE.

KABBALAH. A Hebrew word meaning literally "tradition." It is used especially in connection with the mystical teaching of a movement in the thirteenth century. These Kabbalists attached importance to every letter in the Bible on the ground that it conveyed some secret meaning to the initiated. The teaching is found in an extravagant form in a large work called the Zohar, which in its present form belongs to the thirteenth century. Kabbalistic interpretation follows three principles: (1) Notarikon—to reconstruct a word by using the initials of many, or a sentence by using all the letters of a single word for initial letters of other words; (2) Gehematria—the use of the numerical values of the letters of a word for purposes of comparison with other words which yield the same or similar combinations of numbers; (3) Temura—the permutation of letters by the three Cabalistic alphabets, 'Atbash, 'Alph, and 'Alphash" (C. A. Briggs). See C. A. Briggs, Intr.

KABIR PANThIS. A modern Hindu sect founded by Kabir. Kabir seems to have lived partly at Benares and partly at Magar, near Gorakhpur, between the years 1480 and 1512, and to have been originally a Muhammedan. In course of time, however, he became a disciple of Ramánanda. The followers of Ramánanda, the Rámánandis, worship Vishnu (q.v.) under the form of Ra'ma, the hero-god. Kabir, in his further development,
became a reformer, and strove "to free the Vaishnavas from the useless and senseless inerustations with which it had become overlaid" (Monier-Williams). He assailed all worship of idols, and represented Vishnavism as strictly monothelistic. The externals of religion are of no importance; all that matters is the state of the "inner man." Monier-Williams describes him as "the first to attempt a partial bridging of the gulf between Hinduism and Islam." Kabir is claimed by the Sikhs as one of their prophets. See Monier-Williams; E. W. Hopkins; R. S. W.; and R. V. Russell.

A deity worshipped by the Karaya Indians of Brazil. He is said to have led his people from the lower to the upper regions of the earth.

KABRAKAN. A tribal deity in the religion of the Mayan Indians. He is described as the destroyer of mountains.

KADAMPA SECT. A sect founded in the eleventh century among the Buddhists of Tibet. The movement was in the direction of reform. See YELLOW-CAP BUDDHISTS.

KADAVUL. A divine being conceived by the Paniyans, a tribe or caste in India, as the supreme, omnipresent, personal spiritual Being, the source of all. "Kadaval possesses no temples, and is not worshipped, but he is the highest conception of Paraalaya thought" (E. Thurston).

KAD BHAGAVADI. A Hindu deity, god of the jungles, the special god of the Paniyans, a tribe in India. KADIRUS. The Kadiris (also known as Kadans) are a tribe inhabiting the Anaimalai or elephant hills and the great mountain range which extends thence southward into Travancore, in Southern India. Their religion, which has been described as an "ejaculatory religion, finding vent in uttering the names of the gods and demons," consists in the worship of stone images or invisible gods. Thurston and Rangachari mention five gods. Paikkuttanâ is "a projecting rock overhanging a slab of rock, on which are two stones set up on end." Athnivaramma is "a stone enclosure, ten or fifteen feet square, almost level with the ground." There is a representation of the god within the enclosure, Vanathavithi is worshipped anywhere as an invisible god. Iyappaswâmi is a stone set up beneath a teak tree, and worshipped as a protector against various forms of sickness and disease. In the act of worshipping, a mark is made on the stone with ashes. Mâsanyathô is a female reclining figure in stone on a masonry wall in an open plain near the village of Anaimalai, before which trial by ordeal is carried out." See E. Thurston.

KADRIYAH, THE. A Muhammadan religious order which established itself in Timbuctoo early in the sixteenth century. They were afterwards encouraged by the Wahhâbis (q.v.) to propagate their faith more zealously. "Their missionary work bears an entirely peaceful character; it is founded merely upon personal example and good teaching, upon the natural influence of the teacher over the pupil, and upon the spreading of higher civilization" (Oskar Mann). See T. W. Arnold; Oskar Mann, "Mohammedanism" in Great Religions of the World, 1902.

KAILASA. Kailasa is one of the paradises or heavens of the Hindus. It is the heaven of Siva (q.v.), that of Vishnu (q.v.) being Vaikuntha, and that of Krishna (q.v.) being Goloka. Kailasa is in the Himâlaya, and the temple there is said by Monier-Williams to be one of the wonders of India and even of the world. Kailasa, a city constructed on a triangular plan, is sometimes called Parvata, "mountain." "It is a charming place. Siva rules over it, and it is here that he resides with his wife Parvati" (Dubois and Beaufort). Kailasa is the paradise reserved for the faithful followers of Siva. See Monier-Williams; J. A. Dubois and H. K. Beacham.

KALANDARIYEH. An order of Dervishes, an offshoot of the Bakhthasalihes (q.v.). They practise celibacy, and have an establishment in Aleppo.

KALAPAT. A Hindu deity, the tutelary god of the Taonlas, a small non-Aryan caste of the Uryia States in India, the members of which are generally servant-labourers. The Taonlas worship also the cobra, and on the festival of Nawâkhâil a cattle-goat as the symbol of their calling. KALU. A deity worshipped by the Hindus. The name is one of those given to the wife of the god Siva (q.v.), and under this name she appears in her most terrible form. "It is this goddess who thirsts for blood, and especially for human blood; and if the blood of animals is not offered to her, she takes that of men. In one of the Tantras kings are directed to appease her by blood, and even by human sacrifice" (Monier-Williams).

KALU. A name given by the Elijans to a power that is supernatural, supernormal, or awe-inspiring.

KAMA. A term used in Theosophy (q.v.). It denotes the emotional and passionate nature in man.

KAMA. A Hindu deity corresponding to Cupid. S. G. Roberts notes (Calcutta Review, 1902) that he is more like Eros than the tiny little god of Roman mythology. "He has beautiful attributes. His bow is of the sugar-cane; his arrows are tipped with flowers; and his bowstring is a chain of bees—a pretty touch that recalls the swallow-song of the Homeric bowstring." The Hindu Cupid, however, is a married man.

KAMBATTA. Kambatra or Kamata is an annual feast, lasting about a fortnight, held in honour of the god Kamataraya by the Kata, an aboriginal tribe of the Niligiri Hills of India. The only work permitted on the second day of the festival is the digging of clay and the making of pots.

KAMDHENU. The sacred cow in Hindu mythology, the giver of all wealth.

KAMI-NO-MICHI. Kami-no-michi, the "Way of the Gods' Spirits," is the Japanese equivalent of the Chinese Shinto. The expression is often rendered "Way of the Gods." According to D. Goh, however, there are no gods (in the ordinary sense) in Shinto; and Kami is a word used by Japanese subjects in speaking of their sovereign and by servants in addressing their master. See SHINTOISM.

KAMMALANS. A Tamil caste. A more original form of the name is Kannal, which means one who rules the eye or one who gives the eye. The Kammalans make images of gods for the temple. When the eyes are added, a special ceremony takes place, the ceremony of painting the eyes of images. Before this ceremony the block or lump is treated by the craftsman with no special honour. The Kammalans claim descent from Vivasvan, the architect of the gods. There is an artisan caste of Kammalans in Malabar, but they are regarded as a lower caste, and are not allowed to enter temples or Brahman houses. See E. Thurston.

KANAPIHTHS, literally "Ear-splitters." An order of Hindu ascetics, worshippers of Siva (q.v.). They are so called because they put heavy rings in their ears. See E. W. Hopkins.

KANDRAPAT. A Hindu deity, a goddess, perhaps a deified tiger, worshipped by the Dehri Sudhs, a sub-caste of the Sudhs, a cultivating caste in the Uryia country in India. She is supposed to dwell always on the summits of hills.
KANEI. Kanei or Xanei was a tribal god of fertility in the religion of the Mayan Indians.

KANHALIA. One of the names of the Hindu god Krishna.

KANiKA DEVI. A Hindu goddess. The original word, maiden who is held to have been an incarnation of Parvati. She is worshipped by the Komitis (or Komatis), a Madras caste of traders.

KANIYANS. A caste of astrologers in Southern India. In Malabar the name is spelt and pronounced Kanisan. According to Thurston and Rangachari, it is a Malayalam corruption of the Sanskrit word for astrologer, Ganika. Centuries ago the Kaniyans already enjoyed a great reputation as diviners. They practise sorcery and exorcism as well as astrology. They worship the sun, the moon, Ganesa and Subramanya, Vishnu, Siva, and Raghavati.

Logan (quoted by Thurston and Rangachari) explains that two things are essential to the astrologer, a bag of cowry shells and an almanac. "When anyone comes to consult him, he quietly sits down, facing the sun, on a plank seat or mat, murmuring some mantras or sacred verses, opens his bag of cowries, and pours them on the floor. With his right hand he moves them slowly round and round, solemnly reciting meanwhile a stanza or two in praise of his guru or teacher, and of his deity, invoking their help. He then stops, and explains what he has been doing, at the same time taking a handful of cowries from the heap, and placing them on one side. In front is a diagram drawn with chalk on the floor, and consisting of twelve compartments (rigs), one for each month in the year. Before commencing operations with the diagrams, he selects three or five of the cowries highest up in the heap, and places them in a line on the right-hand side. These represent Gunapati (the boar god, the remover of difficulties), the sun, the planet Jupiter, Sarasvati (the goddess of speech), and his own guru or preceptor. To all of these the astrologer gives due obeisance, touching his ears and the ground three times with both hands. The cowries are next arranged in the compartments of the diagram, and are moved about from compartment to compartment by the astrologer, who quotes meanwhile the authority on which he makes the moves. Finally he pronounces certain incantations (calling on the cowries), and ends with a prayer, and again worshipping the desired cowries, who were witnessing the operation as spectators." See E. Thurston.

KARGYUPA SECT. A sect in Lamaism, founded by a lama named Marpa. The adherents pay special reverence to a disciple of Marpa, Milarapa. Great importance is attached to the exorcism of demons, in which art Milarapa won great renown. A peculiarity of the Kargyupa sect is that the members meditated in caves or deserts. See H. Hackmann.

KARMA. A term used in Theosophy (q.v.). The word means "action," and is applied to the immutable law of cause and effect. In virtue of this law, persons are re-incarnated. "Every deed incurred must be duly paid in this or in some other life, and as the wheel of life turns round it brings with it the fruit of every seed that we have sown." (Annie Besant, "Theosophy," in R.W.S.).

KARRAMIYA. An Arabian sect, regarded by the Sunnis as heretical. They derived their name from Muhammad ibn Karram, and were also called the Mijasima or Corporealis. They "not only admitted a resemblance between God and created beings, but declared God to be corporeal." They split up into twelve different sects, each holding somewhat modified ideas about the corporeality of God. See A. Klein.

KARTHIKEYA. Another name for Skanda (q.v.), one of the gods of the Hindus.

KARUA. An Indian deity, the cobra, worshipped by the Bihars.

KARUVANDARAYA ROMMADEVA. The caste god, according to E. R. Hemingway, of the Uppalliyans. "He has no temple, but all the Uppalliyans in a village join in offering him an annual sacrifice in Tal (January-February), before the earth is scraped for the first time in the season for making saltmeter." (quoted by E. Thurston and K. Rangachari). The Uppalives, Upparas, or Uppaligas of Southern India are employed in the manufacture of salt.

KASHNATH. The lord of Benares, one of the names of the Hindu god Siva.

KATAPHYRGIAN CHURCH, THE. The Kathrygian Church means the Church according to the Phrygians. The followers of Montanus were so called because they were so numerous in Phrygia. See MONTANISM.

KATHAYAVATHI. A Buddhist sacred book, a book on heresies, in the third division of the Canon. See CANON, BUDDHIST.

KAYASTH. The caste of writers and village accountants in India. According to R. V. Russell and R. B. Hira Lal, the most probable hypothesis as to their origin is that they were an off-shoot of Brahmins of irregular descent. "The reason for this is that the Kayasthas must have learned writing from some outside source, and the Brahmins were the only class who could teach it them." See Alfred Wiedemann; Adolf Erman, Handbook: Edouard Naville, The Old Egyptian Faith, 1909.

KEDARNATH. The lord of cedars, one of the names of the Hindu god Siva.

KEENS. An Irish term denoting lamentations for the dead in loud and mournful notes and verses. In a keen "the pedigree, land, property, generosity, and good actions of the deceased person and his ancestors are diligently and harmoniously recounted in order to excite pity and compassion in the hearers, and to make them sensible of the great loss in the death of the person they lament." (O'Brien, Dictionary). The keener, or person who makes lamentation, usually is an old woman. Three hours must elapse after death before walls of grief are raised. Otherwise, the noise might hinder the soul from leaving the body. See W. G. Wood-Martin.

KEITHIAN. The followers of George Keith (1629-1716), who was for a time a missionary of the Society for the Propagation of the Gospel. He gave literary
assistance to Robert Barclay (1648-1690), the Quaker apologist, and went to Holland and Germany as a missionary with George Fox (1624-1691) and William Penn (1644-1718). In 1689 he emigrated to America. On his return to England, he collected a congregation in Turners' Hall, Philpot Lane. Here he preached and officiated for some years (1689-1700). In 1700 he became a clergyman of the Church of England, and afterwards was made Rector of Ediburton in Sussex. He and his followers called themselves Christian Quakers. George Kab's works include "The Deism of William Penn and his Brethren" (1689), "The Standard of the Quakers Examined" (1702), and "A Journal of Travels" (1706). See also D. N. B.; and J. H. Blunt.

KELIM. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). KELIM is the first tractate of the sixth group, which is called TOHOROTH ("Purifications").

KENOMA. A term used in Gnosticism (q.v.). The Kenoma is the inferior world which is opposed to the Pleroma (q.v.). See VALENTINANS.

KENOSIS. A term used in Christian theology. The word is Greek, and means "emptiness." The verb occurs in the Epistle to the Ephesians (ii. 7). The whole passage (vss. 5-11) is as follows: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, clothed not a thing to be snatched to be equal with God, but emptied himself (kenosan) took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father." Hilary of Poictavium (A.D. 350) explained this passage to mean that although the Divine Logos had entered into Christ he did not at once make full use of it, but willingly to remain in his state of humiliation (just as he could will not to sin) until his exaltation. A later explanation was that Christ, although he knew that his nature was divine, would not make use of the divine majesty (as a thing to be snatched at). A modern idea of the Kenos is that Christ identified himself with humanity (apart from the fact that he willed not to sin) so entirely that he shared its infirmities even as regards human knowledge. His knowledge does appear to have been limited. To take only one subject, it must be frankly admitted, as Prof. W. Sanday says (I.), "that even when deductions have been made, as some deductions must be made, on critical grounds, there still remains evidence enough that our Lord while upon earth did use the common language of His contemporaries in regard to the Old Testament; that He did speak—if not of Daniel as the author of the book which bears his name, yet of Moses as the author of the Pentateuch, and of David as the author of the later Psalms; and that. He did apply to His own day some part at least of the story of Jonah and the story of Noah as literal narrative." Consequently, "many of the most reverent and most careful of our theologians" have been forced to conclude "that limitations of knowledge might be and were assumed along with other limitations by Him Who was in all things made like unto His brethren, though without sin." See J. B. Heard, New Wine in Old Bottles, 1862; C. Gore, Rampton Lectures, 1891; W. S. Swayne, Our Lord's Knowledge as Man, 1891; Bodington, Jesus the Christ, 1892.

KERIDWEN. A goddess of the under-water Elysium in the mythology of the British Celts. A draught from her mystic cistern called Amen had power to inspire those who drank it. Originally she would seem to have been a goddess of fertility.

KERITHOTH. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). Kerithoth is the seventh tractate of the fifth group, which is called KODASHIM ("Holy Things").

KESHO. Having long, fine hair, one of the names of the Hindu god Krishna.

KETHURIM. The Hebrew name of the third of the groups into which the books of the Old Testament are divided. The word means "Writings." See further HAGIOGRAPHIA.

KETHUBOTH. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). Kethuboth is the second tractate of the third group, which is called MIDASHIM ("Womens").

KHAMBESHRWARI. A Hindu deity, the tutelary goddess of the Sudras, a cultivating caste in the Urella country in India. She is represented by a wooden peg.

KHALIFS. The Arabic word khalif means "a successor" or "a substitute." The term is used of the successors of Muhammad. The first four Khalifs were Abu Bakr, 'Umar, 'Uthman, and 'Ali. These, according to the Sunnis, were the "rightly directed Khalifs." They were also Companions of Muhammad (see COMPANIONS OF MUHAMMAD). See F. A. Klein.

KHANDHAKAS. Two Buddhist sacred books in the first division of the Canon. See CANON, BUDDHIST.

KHANDOBA. An Indian deity, the principal god of the Marathas, the military caste of southern India. Khandoba (= khand-aba, sword-father) is a warrior incarnation of Mahadeo, and is regarded as the tutelary deity of the Maratha country. The Kalkars or Kalkadis (also called Bargandis), for instance, a wandering tribe of basket-makers, worship him as a god of war. The Dhurgars, the Maratha caste of shepherds and blanket weavers, on the other hand, who worship him on Sundays and identify him with the sun, revere him as a family god. Khande Rao or Khandoba is also the favourite god of the Hindu and Muhammadan Bhils.

KHARAK DEO. One of the special deities of the Ahirs, a caste of cowherds, milkmen, and cattle breeders in India. He seems to be the spirit or god of the place of assembly of the cattle (the khirka).

KHARIMATI. Attendants upon the Babylonian goddess Ishtar (q.v.). See GILGAMESH EPIC, and UKHAT.

KHAWARJI. A Muslim sect which differs from the Sunnis on the question of the Imamate (see IMAM). They revolted from 'Ali, who according to the Sunnis was one of the four "rightly directed Khalifs," because he submitted the decision of his right to the
Khalifate to arbitration when it was challenged. "They blamed "All for referring a matter concerning the religion of God to the judgment of man." The Khawârij also declined to recognize Úthmân. See F. A. Klein.

KHEPRE. An Egyptian deity. The word means "he who is becoming," and Khepre is referred to as the sun god. He is represented in the form of a beetle. The sun god was created "while as yet there was no heaven, when neither serpent nor reptile was formed. He came into being in the form of Khepre, and there was nothing that was with him in that place where he was." The sun god is referred to also as **Re (Râ)**, Horus, Harakhti, Atum, etc. See A. Wiedemann; Adolf Erman, *Handbook*.

KHERMATA. A Hindu deity, worshipped as the mother of the village by the Kurmis, the representative cultivating caste of Hindustân.

KHALISTI. The Khalisti or "Self-slashers" are a sub-sect of the Russian dissenters known as Bezpopyovitsi (q.v.). The body seems to have been formed about 1613 by Daniel Philipitch, a deserter from the army, who claimed to be divine. The Khalisti received the name "self-slashers" or "flagellants" because one of their practices is to lash themselves. They are ascetics and regard married life as sinful. One of their beliefs is that Christ and the Virgin from time to time appear among them. Their meetings may be marked by peculiar dances, becoming wild like the "derivish" ritual wallaces, ending in convulsions, catalepsy, or prophesying with tongues" (F. W. Russell). These dances are held in secret. See Schaff-Herzog: J. H. Blunt.

KHNUM. An Egyptian deity. The god Khnum was regarded as sculptor or modeller and creator. He is represented as a ram or with a ram's head. At Elephantine Khnum was worshipped as the cataract god. He is described as "he who created all that is, who formed that which is existent, the father of fathers, the mother of mothers." See A. Wiedemann; Adolf Erman, *Handbook*.

KHONDS. The Khonds or Kandhs are a Dravidian tribe found in the Uriya-speaking tract of the Sambalpur District and the adjoining Fadatory States of Patna and Kâliâhandi in India. The Khonds used to offer human sacrifices to the Earth-Goddess, Târi Penni or Berâ Penni, the form believed to insure good crops. The mode of performing these tribal sacrifices was as follows. Ten or twelve days before the sacrifice, the victim was devoured by cutting off his hair, which, until then, had been kept unshorn. Crowds of men and women assembled to witness the sacrifice; none might be excluded, since the sacrifice was declared to be for all mankind. It was preceded by several days of wild revelry and gross debauchery. On the day before the sacrifice the victim, dressed in a new garment, was led forth from the village in solemn procession, with music and dancing, to the Merîh grove, a clump of high forest trees standing a little way from the village and untouched by the axe. Here they tied him to a post, which was sometimes placed between two plants of the sâunkissâr shrub. He was then anointed with oil, ghee and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, was paid to him throughout the day. A great struggle now arose to obtain the smallest relic from his person; a particle of the turmeric paste with which he was smeared, or a drop of his spittle, was esteemed of sovereign virtue, especially by the women. The crowd danced round the post in music, and addressing the Earth said, 'O God, we offer this sacrifice to you; give us good crops, seasons, and health.' On the last morning the orgies, which had been scarcely interrupted during the night, were continued till noon, when they ceased, and the assembly proceeded to consummate the sacrifice. The victim was again anointed with oil, and each person touched the anointed part, and wiped the oil on his own head. In some places they took the victim in procession round the village, from door to door, where some plucked hair from his head, and others begged for a drop of his spittle, with which they anointed their heads. As the victim might not be bound nor make any show of resistance, the bones of his arms and, if necessary, his legs were broken; but often this precaution was rendered unnecessary by stupefying him with opium. The mode of putting him to death varied in different places. One of the commonest modes seems to have been strangulation, or squeezing to death" (J. G. Frazer, G.B.). See E. Thurston; and R. V. Russell.

KHUSU. An Egyptian deity, another name for Thoth (q.v.), the moon god. Khonsu was worshipped at Thebes "in purely human form as a child" (Erman).

KHUDDKANIKAYA. A Buddhist sacred work, a collection of songs, tales, legends, etc., added as an appendix to the second division of the Canon. See CANON, BUDDHIST.

KHUMBABA. A figure in the Babylonian Epic of Gilgamesh (see GILGAMESH, EPIC OF). Khumbaba is a terrible foe fought against and overcome by Gilgamesh and Enkidu in the *Epic of Gilgamesh* (q.v.): Enkidu (q.v.).

KHURLA RÂNI. An Hindu deity, the principal deity in Sargadâl of the Korwas, a Kolarian tribe of the Chota Nagpur plateau in India. Khurla Râni is the tutelary goddess of the Khurla plateau. Animal sacrifices are offered to her.

KHYANG-SHI. A Chinese term. A *kiang-shi* is a horrible spectre which comes forth from a coffin and catches and kills those who pass by. It chooses the night for its raids, because daylight paralyses its powers. It has a body, and is therefore stronger and more malicious than other disembodied ghosts. To kill its prey, it commonly sucks its blood. "Its body is covered all over with long, white hair, and its nails are exceedingly long, which reminds us of a belief, also prevalent among Europeans, that the hair and nails continue to grow after death. The best way to render a *kiang-shi* harmless is to destroy everything, coffin and all, by fire, or to take the coffin out of the coffin, and fry it in a big iron pan. It may also be reduced to the dead state by belabouring it with a broom" (J. J. M. de Groot). The Chinese believe that if a corpse remains too long unburied, it may change into a *kiang-shi*, and kill the inmates of the house. See J. J. M. de Groot, *Rel. of the Chinese*. 1910.

KIDDUSHIN. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). Kiddushin is the seventh tractate of the third group, which is called Nâshim ("Women").

KIL'AYIM. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). Kil'ayim is the fourth tractate of the first group, which is called Zera'im ("Seeds").

KILHAMITES. The followers of Alexander Kilham (1762-1788), the founder of the Methodist New Connexion (q.v.).
KINA-VERSE. A form of Hebrew metre used in lamentations. See LAMENTATIONS, BOOK OF.

KING'S BOOK. A book of Christian doctrine published in 1545. It was a revised and reactionary version of the Book of Deuteronomy. In 1557, M. Whitehouse published a 'Bishop's Book' (q.v.). The real title of the King's Book was the "Necessary Doctrine and Erudition for any Christian Man." See M. W. Patterson, Hist.

KINGS, BOOKS OF. The books called First and Second Kings in the Hebrew Bible are described in the Septuagint as the Third and Fourth Books of Kingdoms (the first and second being the books called in Hebrew First and Second Samuel). The contents of the books naturally divide themselves into three sections. These deal (1) with the reign of Solomon (I. Kings i. xi.); (2) with the history of the divided kingdom to the fall of Samaria (I. Kings xii.–II. Kings xvii.); (3) with the history of Judah from the fall of Samaria (II. Kings xviii.–xxv.).

The history of Solomon is treated very fully. The second section (2) is chiefly concerned with the history of the prophets Elijah and Elissa. The third section (3) deals for the most part with the religious reformation of Josiah and with events which the present Isaiah was concerned for. Information on all these and other matters the author indicates that he used a number of sources. These included the "Book of the Acts of Solomon" (I. Kings xi. 41), apparently "a series of narratives descriptive of the glory of Solomon" (Whitehouse); the "Book of the Chronicles of the Kings of Israel"; and the "Book of the Chronicles of the Kings of Judah." The two latter works seem to have been of the nature of official annals kept by a minister called the Recorder (Ma'akhin). It is clear that "they were mainly if not exclusively of a political character, containing much valuable information regarding the doings of the several kings" (Skinner).

These three Sources are referred to for information which the compiler has not included in his history, but there can be little doubt that they were used to some extent for information which he has included. A number of primary Sources, however, can be detected. These include a Court-memoir of the reign of David (I. Kings i., ii.), Temple-archives (I. Kings vi., vii.), Elijah-stories, Elissa-stories, and Isiah-stories. In the three latter different cycles of stories have been distinguished. There are Early Ephraimitic Elijah Stories, Gilgal Elissa and Elijah Stories, and Samaria Elissa Stories. There are two or three cycles of Isiah Stories. The Septuagint has preserved in I. Kings viii. (after vs. 55) an utterance by Solomon (I. Kings viii. 11, 12 in a corrupt Hebrew text) which would seem to have been derived from a "Book of Songs" or from the "Book of Ja'ashar" (q.v.). The utterance, as restored with the help of the Septuagint, may be rendered thus:

The sun in the heavens did Yahweh give. But in darkness deep did he will to hide. "Now build me a dwelling in which to live," he said, "for ever to be and abide."

The contents and structure of the Books of Kings were greatly influenced by the Book of Deuteronomy (q.v.; cp. CANON OF THE OLD TESTAMENT). Events in the reigns of the successive monarchs of Israel and Judah, and the characters of the monarchs, as Whitehouse says, "are estimated from the religious and legal standpoint of the Book of Deuteronomy, which enforced the legitimacy of the single sanctuary at Jerusalem only, and forbade the worship of the high places with their stone pillars and Ashērim (mistranslated 'groves')." And the books as we have them show signs of having been edited by more than one Deuteronomical redactor.

The first was the redactor who edited all the historical books from Genesis (ii. 4b) to II. Kings (xxiv. 7). This redaction belongs perhaps to about 600 B.C. The second redactor was a later one, amongst other things, continued the history from II. Kings xxiv. 7. This redaction may belong to about 500-550 B.C. The hand of a third redactor of a different character has been detected. This was a writer belonging to the later Priestly School (P; e.g., I. Kings viii. 1-11). See I. Benzinger, Die Buecher der Koenige, 1889; C. F. Burney, The Books of Kings, 1903; J. Skinner, Kings in the "Century Bible"; C. F. Kent, Israel's Historical and Biographical Narratives, 1905; G. H. Box, Intr.; O. C. Whitehouse.

KING'S EVIL. King's Evil was the name formerly given to the disease now known as scrofula. It was believed in England and France for many centuries that this evil could be cured by the touch of the king. The act of touching was regarded as a religious act, for in England until 1719 the Prayer Book contained a special service to accompany it. King Charles II. is said to have "touched" thousands of persons. Samuel Johnson (1709-1784) is said to have been the last child to receive a king's touch.

KINGU. A demon in Babylonian mythology. In the Epic of Marduk (see MARDUK, EPIC OF) Kingu appears as the chief of the monsters who accompany Tiamat (q.v.). Tiamat makes him ruler of the gods, and gives him the tablets of fate. In the great battle between Tiamat and Marduk, the latter captures Kingu and snatches from him the tablets of fate.

KINICH AHAU. A tribal deity, a sun-god, in the religion of the Mayan Indians.

KINNIM. The Jewish Mishnah, a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. (see MISHNAH), comprises a number of treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. There are sixty-three tractates, divided into six groups or orders (sedarim). Kinnim is the eleventh tractate of the fifth group, which is called Kodashim ("Holy Things").

KIRCHENTAG. Kirchentag or Church Diet was the name given in Germany to a periodical convention of laymen and ministers of the Lutheran, the Reformed, the United Evangelical, and the Moravian Churches. The object of the conventions, of which the first took place in 1848, was to promote the interests of religion on the basis of evangelical principles held in common. The first convention was attended by more than five hundred delegates. It was agreed that (1) the evangelical church communities of Germany should form a unity; (2) that the unity should not have the form of a union, abolishing the differences of confession, but only the form of a confederacy; (3) that the confederacy, based on the common evangelical principle of the confessions, should leave to each Church to arrange its relations to the State, its constitution, its ritual, and doctrinal system, as it pleased; while (4) the confederacy as such should represent the unity, bear witness against the non-evangelical churches, administer advice and support, defend the rights and liberties which belong to every evangelical church, etc." (Schaff-Herzog). The confederacy was not established, and the Kirchentag has not been convened since the year 1871. It is agreed, however, that its discussions have had a considerable influence upon the religious life of Germany. See Schaff-Herzog, William Benham.

KISHAR. A Babylonian deity. In the Epic of Marduk (see MARDUK, EPIC OF) Anshar and Kishar are represented as the second pair of deities created. The first pair were Lakhmu (q.v.) and Lakhamu. Apšu (q.v.)
and Tiamat were already in existence. The pairs represent the male and female principles. In this case Anshar is the male and Kishar the female. The first pair of deities, Lakhamu and Lakhamu are of the nature of monsters, or "the great monster of the island of Rhodes." The second pair, Anshar and Kishar, are of a character intermediate between that of monsters and that of gods proper. Anshar played a great rôle as Ashur (q.v.) afterwards. Kishar disappears.

KISHI BOJIN. A Japanese goddess. She is represented carrying a child and a pomegranate.

KITUNG. One of the deities worshipped by the Savaras (also known as Sawaras or Savarsas), an important hill-tribe in Southern India. Associated with the deity were sacred knots. See GILGAMESH EPIC, and UKHAT.

KNIGHTS OF MALTA. In 1530 the Knights of the Hospital of St. John of Jerusalem came into possession of the Island of Malta. They held it for more than two centuries, and became known as the Knights of Malta. See HOSPITALMARY.

KNIGHTS OF RHODES. The Knights of the Hospital of St. John of Jerusalem came to be known as the Knights of Rhodes, because for over two centuries they were in possession of the Island of Rhodes. See HOSPITALMARY.

KNIGHTS OF THE HOSPITAL OF ST. JOHN OF JERUSALEM. An order of Hospitallers (q.v.).

KNIPPERDOLLING. R. Knipperdolinc was born at Munster and became leader of the Anabaptists there. In 1534 he was Bürgermeister. He supported "John of Leiden" (Bocken), and was executed with him in 1536. His followers were called Knipperdolings.

KNOT, SACRED. A Russian example of the sacred knot is quoted by R. R. Maret in the formula: "I attach five knots to each hostile infidel shooter. . . . Do ye, O knots, bar the shooter from every road and way. . . . In my knots lies hid the mighty strength of snakes—from the twelve-headed snake." Knots are represented as playing some part in Minoan religious worship.

KOHELETH. Literally the "Preacher," the Hebrew name of the Book of Ecclesiastes (q.v.).

KOJI-KI. A god in Japanese Buddhism, regarded as a patron of seafarers.

KORAN. The Koran is the sacred book of the Muslims. The word, which means the "reading" or the "lectionary," is more correctly written Koran or Qur'an. The work contains the revelations which are supposed to have come to Muhammad through the angel Gabriel. These are given in one hundred and fourteen Suras (q.v.) or chapters. "The style in which the Qur'an is written is a kind of rhyming prose, i.e., language having a final rhyme, without being measured, a style much in use in the time of Muhammad, and liked by the Arabs, and in which their soothsayers and poets used to speak." (Klein). The Qur'an is supposed to contain all knowledge. Muhammad says that "he who reads a letter or syllable of the Qur'an receives for it the recompense of a good action, and this action is worth ten other good actions." Again, "the Qur'an contains a thousand times and twenty thousand letters; he who reads it with the desire of receiving a reward from God, and with patience, will receive in (Paradise) a Houri as wife." Muhammad professes to have received divine and miraculous revelations. Muslim doctors say that these came to him by direct inspiration of the Angel Gabriel, "the Angel of Inspiration," or in visions in which the Angel Gabriel appeared to him, or by communication from God Himself when the prophet was awake or asleep. The revelations were not arranged in one book in the Prophet's lifetime. An amanuensis wrote them down as he uttered them "on any material that happened to be at hand, such as palm-leaves, bones, skin, the edge of a sword, etc." The second pair, Anshar and Kishar, are of a character intermediate between that of monsters and that of gods proper. Anshar played a great rôle as Ashur (q.v.) afterwards. Kishar disappears.

The necessity of fixing and writing down the Koran was suggested by the multiplication of various readings. The Khalif Abu Bakr (632-634 A.D.) ordered Zaid ibn Thabit to collect the various portions of the Qur'an into one book. No copies of this first edition, however, have been preserved. It did not in any case put a stop to the multiplication of various readings. Khalif 'Urman (646-655 A.D.) therefore had a new recension made. Persons having a thorough knowledge of the Qur'an were called by Muhammad Qur'an-readers. The Suras are divided into Suras revealed before the flight of Muhammad to Medina, "Mecca Suras," and Suras revealed after the flight, "Medina Suras." The Suras are arranged as to length and not according to chronology. "The long Suras were placed first and the short ones last. Within the Suras, some portions are arranged in chronological order, others on the ground of similarity of matter; but in a variety of instances passages are joined together without any regard to either chronology or similarity of subject. Thus we find verses revealed at Mecca in the midst of Medina Suras, and passages revealed at Medina mixed up in the earlier Mecca Suras, and occasionally most heterogeneous materials put together without any regard to logical connexion at all" (Klein). The Qur'an is not free from contradictions; and God Himself is represented as saying (ii, 100): "Whatever verse we abrogate, or cause thee to forget, we will bring a better one than, or one like it." It is not certain that Muhammad could read or write. Devoted followers have maintained that he could not, and that therefore his revelations must certainly have been received from God. But in any case he had other means of obtaining religious information, and, as Klein says, it is "evident that by far the greater portion of the Qur'an consists of materials collected from Jews, Christians, Sabaeans, and pagan Arabs." J. M. Rodwell gives the following translation of the first Sura as an example of the rhyming prose in which the Qur'an is written:

Bismi'llahi rahmani raheem.
'Allahumma 'abduhu rabbi 'ibadii.
Arrahmanii raheen.
Malti yowmi-d-deen.
Eyaka naboodoo, wa'aqaka nestaceen.
Hidima 'ssarat almostakeem.
Sirat alecema anhamata alehium, gheiri'l
mushdoobi alehium, wala dislaeeen. Ameen.


KORATI. Koraten or Kurzkarri, son of Teikirzi, is one of the gods of the Todas. He seems to have been a river god.

KORAYAS. A nomad tribe in India. In different localities they are known by different names. According to Thurston and Ruggachari, the members of the tribe are known as Korava from the extreme south to the north of the North Arcot district; north of this district they are called Koracha or Korkach, and in the Ceded Districts they become Yeruka or Yerakala. They live
by basket-making and fortune-telling. According to the Census Report of 1901, the Koravas worship Subrahmanya, the son of Siva; the Yenamalas Vishnu in the form of Venkatēswara and his wife Lakshmi. Other gods include Kōlapuramma, the goddess of Kolhapūr, the chief town of the native state of that name in the Bombay Presidency; and Perumalswāmi, the god of Tirupati, the great place of pilgrimage in the North Arcot district. In the southern districts the domestic god of the Koravas is said to be Sathavu. The Koravas are noted for their hospitality, and are said to worship as the presiding deity of the criminal profession Moothēvi, the goddess of sleep, who is supposed to keep them awake and alert while she sends their victims to sleep. The Korava women, when telling fortunes, use a winnowing fan and grains of rice. Good or evil is prophesied according to the number of grains found on the fan. "They carry a basket, winnow, stick, and a wicker tray in which cowry shells are imbedded in a mixture of cow dung and turmeric. The basket represents Kōlapuramma, and the cowries Poleramma. When telling fortunes, the Korava woman places on the basket the winnow, rice, betel leaves and areca nuts, and the wicker tray. Holding her client's hand over the winnow, and moving it about, she commences to chant, and name all sorts of deities. From time to time she touches the hand of the person whose fortune is being told with the stick. The Korava women are very clever in extracting information concerning the affairs of a client before they proceed to tell her fortune." (Thurston and Rangachari). The practice of the convade, or the custom according to which the father takes to his bed when a baby is born, is found amongst the Koravas. A Tamil proverb says that if a Korati (Korava) is brought to bed, his husband takes the prescribed stimulant. See E. Thurston.

KOTAS. The Kotas are found on the Nilgiri hills and plateau in India. According to Shortt ( Tribes of the Nilgherries, 1868), "some rude image of wood or stone, a rock or tree in a secluded locality, frequently forms the Kotas' object of worship, to which sacrificial offerings are made; but the recognised place of worship in each village consists of a large square of ground, walled round with loose stones, three feet high, and containing in its centre two pent-shaped sheds of thatch, open before and behind, and on the posts (of stone) that support them some rude circles and other figures are drawn. No image of any sort is visible here" (quoted by E. Thurston and K. Rangachari). According to Thurston and Rangachari, the sheds are dedicated to Siva and his consort Parvari under the names of Kama-tarinya and Kālki. Other deities are Mangkāli, Vetakaraszāmi, Adīrāl, Uḍīrāl, Māgāli, and Mālarmāli. Māgāli, to whom outbreaks of cholera are supposed to be due, "is represented by an upright stone in a rude temple at a little distance from Kotagiri, where an annual ceremony takes place, at which some man becomes possessed, and announces to the people that Māgāli has come." See E. Thurston.

KRALITZ BIBLE. The name given to the Bohemian version of the Bible which was published in 1588. It was the work of the Bohemian Brthren (q.v.).

KRISHNA. Krishna, one of the heroes of the Epic poem Maha-bhārata (see BHARATA), was regarded as one of the incarnations of the Hindu god Vishnu. G. A. Cobbold says of him in the Bhāratayuddha that he is said to have been a son of Vasudeva. His father entrusted him to the care of the wife of a herdsman named Nanda. Krishna began, even as a child, to perform miracles. On one occasion he protected the wives of the herdsman against the anger of Indra (q.v.) by raising on his finger the mountain-range Govardhana. He had eight favourites among the
dwives or daughters of the cowherds. In the Vishnu Purāṇa, which represents the most extravagant form of Krishnātmāta Vishnuism, Krishna is described as a black child, the son of Nanda, and is called Govinda, the cow- boy. "Here he puts a stop to Indra-war, overpowers Siva, rescues Aniruddha, marries sixteen thousand princesses, burns Benares, and finally kills himself, he the one born of a hair of Vishnu, he that is Vishnu himself, who in 'goodness' creates, in 'darkness' destroys, under the forms of Brahmā and Siva" (M.-W.). Krishna was deified, and his worship became more popular than that of any other of the later deities. See Monier-Williams: E. W. Hopkins, J. A. Dubois and H. K. Beauchamp.

KUAN-TI. The Chinese god of war. Originally a man, who met his death in A.D. 229, he was afterwards deified. S. Couling notes that he is to the military what Confucius is to the literary classes, and that somehow he has come to be regarded also as a god of literature.

KUDUMI. A name by which the medicine-man is known among castes and tribes of Southern India. Of his office implies a more or less intimate acquaintance with the curative herbs and roots in the forests, and their proper application to the different ailments resulting from venemous bites or stings. . . . He prays over sprains and cricks, and binds the affected parts with the sacred cord made of the hair taken from the patient's head." (Madras Mail, 1907, quoted by E. Thurston and K. Rangachari). He is supposed to possess a magic influence over wild animals and snakes.

KUKULKAN. A tribal god worshipped by the Mayan Indians of Yucatan. In one account he appears as the god of fevers. He is equivalent to the Mexican god Quetzalcoatl. The Quiché called him Gumatzatl, and the Toltecs described him as "the feathered snake that goes in the waters." T. A. Joyce (J.A.) thinks that the description typifies "the ripples, born both of wind and water, the aspect of which suggests feathers, and the motion a serpent." He became a god of creation.

KUL-DEVI. An Indian deity, the goddess of the family, worshipped by the Dhangars, the Maratha caste of shepherds and blanket-weavers. Also the household deity of the Gajars, a large caste in India. The word kul means family.

KULINKARS. Kulinkars or Telkars is one of the tribes of the Todas.

KUTCHI. A term used among the Australian Dieri to denote a mystic potency in things. Kutchi seems to be a force, and not a personal being, and corresponds to the Melanesian mana.

KWANNON. Kwannon or Kwan-yin is a Chinese and Japanese title given to a deity who corresponds to the Sanskrit Avalokiteśvara (q.v.). G. A. Cobbold thinks she represents an apotheosis of Mercy, a kind of allegorical Mater Misericordiae who ministering to all sorrow and distress. "In Japan the shrines and statues of Kwannon are to be met with everywhere: many of her images being of enormous size, richly gilt and beautifully wrought. Sometimes the statues are kept concealed from view, either on account of alleged miraculous properties, or for some other reason of special sanctity." (G. A. Cobbold, Religion in Japan, 1894).

KWEI. A Chinese term. The kweǐ are evil spirits, a sort of Malevolent Master Misericordiae who ministering to all sorrow and distress. A man's kweǐ, also called po ho, is supposed to represent his passions and vices. Everything that is evil comes from the kweǐ, regarded as devils, spirits, or demons. The kweǐ swarm everywhere. No one can escape from them. They are in frequented places, as well as in lonely spots. "Public roads are haunted by
them everywhere, especially during the night, when the power of the Yin part of the universe, to which spectres belong, is strongest. Numerous, in fact, are the tales of wretches who, having been accosted by such natural foes of man, were found dead by the roadside, without the slightest wound or injury being visible; their souls had simply been snatched out of them. Many victims of such encounters could find their way home, but merely to die miserably shortly after. Others, hit by devilish arrows, were visited with boils or tumors, which carried them off, or they died without even any such visible marks of the shots (J. J. M. de Groot). See J. J. M. de Groot, Rel. of the Chinese, 1910.

KWOTEN. One of the gods of the Todas.

KWOTO. Kwoto or Meilitars appears as one of the gods of the Todas.

L

L. God L is a designation used by anthropologists for one of the deities depicted in the MSS. of the Mayan Indians of Central America. He occurs only in the Dresden MS. One half of his face is painted black, which suggests to Schellhas the description "The Old Black God." But it should be noted that God M is even blacker. Possibly God L is to be identified with the God Votan of Central America, who in turn corresponds to the Aztec earth-god Tepeyolotl.

LABADISTS. The followers of the French Pietist and mystic Jean de Labadie (1610-1674). Labadie was at first a Jesuit priest. Afterwards he went over to the Reformed Church (1650); and finally he became a separatist. In 1666 he settled with his followers in Holland. The Labadists, who did not survive long after the death of their leader, practised great austerity, desiring to follow the example of the apostolic community. Moreover, they sought diligently the "inward light." B. Puenjer points out that P. J. Spener (1635-1705), the father of German Pietism (q.v.), was strongly influenced by the profound mysticism of Labadie. See J. S. Blunt.

LABARTU. An evil goddess or demon in Babylonian mythology. In a series of incantation texts she is represented as a horrible monster who threatens the life of the mother at childbirth. On a bronze plaque, belonging probably to the later Babylonian period, she is represented holding a serpent in each hand, and with swine sucking at her breasts. "She kneels on an ass, and is apparently being driven off in a boat by the demon to her left, who brandishes a weapon or whip in his uplifted hand" (Morris Jastrow, Cit.). In one text she is described as "Mistress of the dark-haired men." To cure a sick man possessed by her or her power and to draw the evil out, a clay image of her was placed over his head.

LABARUM. The Labarum was the military standard used by the Emperor Constantine in his campaigns. It was an adaptation of the ordinary standard of the Roman cavalry, the " vexillum." The ordinary standard was "a square piece of cloth stretched on top by a crossbar, and suspended from a gilt spear surmounted by an eagle of victory" (Schaff-Herzog; see O. Seyffert's Dict., s.v. "Signum"). In consequence of the vision of a cross seen by Constantine before his victory over Maxentius (312 A.D.), it was given a Christian character and adopted as the standard of the whole army. On the banner itself were placed Christian emblems. Above it, in place of the Eagle of Victory, was put the monogram of Christ. This consisted of the first two Greek letters in the name of Christ intersected to form a kind of cross (ランス). The monogram was enclosed within a crown of gold. In course of time the name Labarum came to be applied to the monogram alone. See Smith and Cheetham; Schaff-Herzog; the Prot. Dict.; the Cath. Dict.

LABRAIS. A caste of betel vine growers in Southern India. They are described as "a Musulman caste of partly Tamil origin" (Madras Census Report, 1901). H. A. Stuart (Manual of the North Arcot District) says that the Labrais of the North Arcot district are "very particular Muhammadans, and many belong to the Wahhabi section. Adhering to the rule of the Koran, most of them refuse to lend money at interest, but get over the difficulty by taking a share in the profits derived by others in their loans.... They seem to have a prejudice against. repairing houses, and prefer letting them go to ruin, and building new ones." See E. Thurston and K. Rangachari.

LACTICINIA. Lacticinia, literally "foods made of milk," is an ecclesiastical term denoting "all those kinds of food which are derived from the mammalla in a more or less indirect way" (Schaff-Herzog). Such foods are milk, butter, cheese, and sometimes eggs. All lacticinia were forbidden during fasting by the Council of Laodicea (351 A.D.) and the Trullan Council of 692 A.D. In the Eastern Church for the most part the rule is still observed. In the Roman Church the use of lacticinia was forbidden on the fasting days of Lent. In other cases, in consideration of climate, etc., papal dispensations have been, or may be, granted. "In England, as in other countries, the extent to which lacticinia may be used in Lent is determined by the indult published in each year" (Cath. Dict.). See Schaff-Herzog; the Cath. Dict.

LADY DAY. In England the festival of the Annunciation (q.v.), which commemorates the bringing of the news by the angel Gabriel of the coming birth of Jesus to Mary, is commonly called Lady Day. The day of the festival is the 25th of March.

LÄTARE SUNDAY. The fourth Sunday in Lent is called in the Roman Catholic Church Lä tide Sunday from the first word (Lä täre, Rejoice) in the antiphon of the Introit of the mass. It is also known as Mid-Lent Sunday or Refreshment Sunday (Dies refectonis), or "Dominica de rosa." The last name is due to the fact
that on this day the Pope blesses the golden rose, an ornament sent to Catholic sovereigns or other persons of distinction, as well as to churches, sanctuaries, and cities. See Schafi-Herzog, the Cath. Dict. 17.

LAKHMI. A Babylonian deity. In the Epic of Marduk (see MARDUK, EPIC OF) Lakhmi and Lakhu-ann are represented as the first deities created. Lakhmi is simply the feminine form of Lakhhu. Apsu (q.v.) and Tiamat (q.v.) were already in existence. Apart from this Epic, Lakhmi and Lakhu-ann do not play active parts among the gods. Lakhmi came to be popularly regarded simply as a mythical being.

LAKHMI. A deity in Hinduism. Lakshmi, the wife of Vishnu (q.v.), is the goddess of beauty and fortune. She is not mentioned as a goddess in the Rig Veda, but became popular as an object of worship after this date. A feast to Lakshmi is held on the 2nd of February. This is a literary festivity. Such things as pens, inkstands, and books are cleaned and worshipped. The explanation of this is that in Bengal the Vishnutes have made Sarasvati, the goddess of learning, the wife of Vishnu, and have identified her with Lakshmi. Lakshmi is worshipped by the Ramakrishnas in conjunction with Vishnu. See Monier-Williams; E. W. Hopkins.

LALLEG. A saint worshipped by the Mehtars, the caste of sweepers and scavengers in India. He is supposed to have been originally one Ghazi Miyan, a saint worshipped in the Punjab. At the Dasara festival a cock is offered to him. The Mehtars are known also as Lalberis.

LAMINATIONS, BOOK OF. The book of Lamentations is one of the books of the Old Testament included among the Five Rolls or Megilloth. In the Jewish Canon the book bears the title "How!" because a lament usually begins with this word. There are five lamentations in the book, and all of them are concerned with the destruction of Jerusalem. All the chapters, except chapter v., are alphabetical, that is to say, each verse (except, III, every third verse) begins with a letter of the alphabet. In the Septuagint version the following words are prefixed to the book: "And it came to pass, after Israel was led into captivity, and Jerusalem laid waste, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said . . . ." The first four chapters are composed in what has become known as the "Kina-verse." The elucidation of the Kina-verse owes much to K. Budde. "He had observed that wherever the Hebrew text yields a song of lamentation a well-defined and characteristically constructed form, clearly distinguishable from its context, shows itself, and that this consists of two members of unequal length so arranged that the second is the shorter. The second shorter member is everywhere sharply marked off, and therefore as a rule follows on the first longer clause κωνερας; normally a first clause was composed of three, a second of two, words" (Cornill). Both Jewish and Christian tradition regards Jeremiah as the author of the book, and there is no reason to doubt his authorship. The lamentations are for the destruction of Jerusalem in 586 B.C., and the descriptions in part seem to be those of an eye-witness. The English and German Bibles follow the Septuagint and Vulgate Versions in connecting Lamentations closely with the Book of Jeremiah. But if Jeremiah was the original author, it must be admitted that the work was afterwards edited and added to. There are passages which can hardly have been written by Jeremiah (e.g., v. 7; II. 9; iv. 17; with v. 7 compare Jeremiah xxv. 20). See C. Cornill, Intr.; G. H. Box; O. C. Whithouse.

LAMNE. Female demons or spirits who were supposed to visit men and have sexual intercourse with them. The belief is found among the ancient Assyrians and the modern Arabs, as well as among other peoples.

LAMMAS DAY. The word Lammas is either the Anglo-Saxon Læaf Maesse, Loaf-mass, or is a corruption of Lamb Mass. The day of Lammas, 1st of August, is the first of August, and if Lammas is loaf-mass, it was so called because it was an old Saxon custom to make offerings of new grain on that day. In the Sarum Missal the day is, in fact, called "Benedictio Novorum Fructum." If Lammas is Lamb Mass, the name may be due to the fact that lambs also were offered. Dr. C. J. Casher notes that the tenants of the chapter of York Minster used formerly on the 1st of August to pay a tribute of a live lamb (Prot. Diet.). It is curious that in Italy it has been a practice at Easter to eat a baked image of a lamb. In the Roman Church Lammas has been explained as equivalent to Lamb Mass, and as due to the fact that St. Peter (to whom Jesus addressed the words "Feed my lambs") was the patron of lambs. It is remarkable that on the same day, the 1st of August, a festival known as the Feast of Peter's Chains has been celebrated at Rome since the beginning of the sixteenth century. The Roman breviary relates that the Empress Eudoxia, wife of Valentinian III., at Rome. According to another tradition, St. Peter was bound with chains at Rome during the Neronian persecution. In the Acts of Peter Alexander a St. Babila is said to have found the chains of St. Peter, presumably these. Elsewhere it is said that Peter本轮 instituted a feast on the 1st of August and built the church ad Vincula. In the Greek Church the corresponding feast is kept on the 16th of January, and in the Armenian Church on the 22nd of January.

LAMPETEUR BRETHREN. A Society of Welsh students formed at Lampeter College by Henry James Prince, who was himself a student there (having entered in 1836). The members met together for prayer, "revival," and study of the Bible.

LAMPETRIANS. One of the names given to the Euchites (q.v.). They were so called after one of their leaders, Lampetus, a priest who had been ordained in 468 A.D. by Alypius, Bishop of Caesarea in Cappadocia.

LAMPS, FEAST OF. 1. According to the Jewish historian Josephus (Antiquities, xiii. 7, 7), the Jewish feast of Dedication (see Hanukkah) commemorates the re-consecration of the Temple by Judas Maccabaeus (164 B.C.) after the conflict with Antiochus Epiphanes, was popularly known as the Feast of Lights or Lamps. It was so called, and in the Talmud the Feast of Illumination, because illumination was a prominent feature in the festival.

2. The Hindus observe a Feast of Lamps in autumn in honour of Lakshmi, wife of Vishnu (q.v.), or of Parvati (Bhavani), wife of Siva (q.v.). This festival, of which again beautiful illuminations are a feature, is called Divali or Dipali or Dipavali. Monier-Williams gives a description of it, as held at Benares. "All the boats of the river are lighted up, and the city, under the serene sky of an Indian autumn, is a blaze of calm effulgence." 3. A Feast of Lamps is observed by all Buddhists. With the early Buddhists it was simply a day of rejoicing on the termination of the rainy season (Vassa). Among the Tibetan Buddhists a Feast of Lamps held on the twenty-fifth day of the tenth month (Nov.-Dec.) is the occasion of celebrating the ascension to heaven of the reformer Tsong Khapa (see YELLOW-CAP BUDDHISTS). All buildings, including temples, tombs, and monasteries, are magnificently illuminated. See Monier-Williams, Budd-
LANCE, THE HOLY. Tradition relates that the Empress Helena discovered the head of the lance which pierced Jesus' side during the Passion. This head was preserved for a time in the Church of the Holy Sepulchre. Afterwards it is supposed to have found its way to Antioch, where in 1098 it was discovered by one Peter Bartholomew or Peter Abraham in the Church of St. Peter. The lance was borne in front of the crusaders, who had become disheartened, and encouraged them to attack the Muhammadans. In course of time it travelled to Constantinople; but in 1123 it was presented by the Emperor Manuel to Innocent II. and the iron with which it was imbedded is now preserved in the basilica of the Vatican. According to another tradition, Rudolph of Burgundy presented to Henry I. of Germany a holy lance made out of the nails with which Jesus was fastened to the cross. In honour of this lance Innocent VI. in 1354 established a festival. The knife used in the Greek Church to pierce the bread of the Eucharist is also called a "lance." See Schaff-Herzog: Benham: the Cath. Dict.

LANCASTERIAN SYSTEM OF EDUCATION. Regarded purely from an educational standpoint, the system of Joseph Lancaster (1778-1838) was similar to that of Andrew Bell (1755-1832). It occurred to them both to try a system of mutual instruction by the scholars of their schools. This reduced the cost of teaching, and removed, or seemed to remove, the difficulty caused by a lack of adult teachers. Andrew Bell, whose system was called the Madras System of Education, had experienced this difficulty in Madras, where he was Superintendent of the Madras Male Orphan Asylum. The system of instruction in the Bell Schools and Lancaster Schools was the same. There was an important difference, however, as regards the nature of the religious teaching. Both kinds of schools were religious institutions; but in the Lancaster schools the religion taught was "undenominational," all denominational catechisms being excluded, whereas in the Bell schools use was made of the catechism and Liturgy of the Church of England. In 1808 a "Royal Lancasterian Society" was founded. This afterwards became the "British and Foreign School Society." Lancasterian Schools began to multiply, and the name Lancaster was associated with undenominationalism. In 1814 the "National Society for the Education of the Poor in the Principles of the Established Church" was founded, and the Lancaster system of education was adopted by the Society. It should be added that Andrew Bell has the first claim to be regarded as the original inventor of the new system of education, the "Monitorial System." See Chambers' Encycl.; the D.N.B.; M. W. Paterson, Hist. Land of Islam. See DARIUL ISLAM.

LAND OF WARFARE, THE. See DARIUL HARR.

LADOCIEANS, EPISTLE TO THE. In the Muratorian Fragment, which contains references to books of the New Testament, it is said: "There is also an Epistle to the Laodiceans, another of the Alexandrians forged in Paul's name for the heresy of Marcion, and many others which cannot be received in the Catholic Church, for it is not fitting to mingle gall with honey." Tertullian says that "To the Laodiceans" was a title by which the Epistle to the Ephesians was known. Colossians iv. 16, which speaks of the Epistle from Laodicea, seems to imply an epistle to Laodicea. A plausible theory is that the epistle now known as the Epistle to the Ephesians was really a circular letter. In that case it was known to some people as the Epistle to the Laodiceans. In Ephesians 1. 1 the words "in Ephesus" are omitted in the two best manuscripts. An Epistle to the Laodiceans actually exists in Latin, but it is clearly a forgery. The oldest copy belongs to about the year 566 A.D. See C. R. Gregory; J. Moffatt, Intr.

LARGER CATECHISM, THE. The Larger Catechism of the Westminster Divines was one of the results of the consultations held at Westminster (q.v.). It was produced with the Westminster Confession (q.v.) in 1647 A.D. The conclusions were those of the Confession, but use was made also of Herbert Palmer's "Catechism" and James Ussher's"Body of Divinity." In 1648 the Scottish Assembly approved it as a "Directory for catechizing such as have made some proficiency in the know ledge of the grounds of Religion." There are one hundred and ninety-six questions and answers. See William A. Curtis.

LARV. The Larv of whom the Romans stood in such dread were ghosts or terrible spectres, "the souls of dead people who could find no rest, either owing to their own guilt, or from having met with some indignity" (Seyffert). They resembled the Lemures, spectres of the night. On three days in May special rites, Lemuria, were performed with a view to expelling ghosts from the house. See O. Seyffert, Diet.

LATERAN COUNCILS. The Lateran Councils were General Councils of the Roman Catholic Church held in the Church of St. John Lateran, the chief Church of Rome. This Church was built near the Lateran Palace, which belonged to the family of the Plantii Laterani. There were five important Lateran Councils. (1) The First Lateran Council (Ninth General Council) was held in 1123 A.D. under Pope Calixtus II. (1119-1214). It dealt principally with the question of Investiture. (2) The Second Lateran Council (Tenth General Council) was held in 1129 A.D. under Pope Innocent II. (1159-1163). It condemned Roger of Sicily, who supported the claims of the Antipope Anacletus II. (see ANTIPOPES). (3) The Third Lateran Council (Eleventh General Council) was held in 1179 A.D. under Pope Alexander III. (1159-1181). It dealt with the question of the Election of Popes and with discipline. (4) The Fourth Lateran Council (Twelfth General Council) was held in 1215 A.D. under Pope Innocent III. (1189-1216). The Council passed seventy decrees concerning discipline and doctrine. It declared that the Mass the bread and wine are transubstantiated into the Body and Blood of Christ (see TRANSUBSTANTIATION). (5) The Fifth Lateran Council (Eighteenth General Council) began in 1512 A.D. under Pope Julius II. (1503-1513), and ended in 1517 under Pope Leo X. (1513-Dec. 1521). It condemned the Pragmatic Sanction (France, 1438; Germany, 1439) and approved the French Concordat. See K. R. Hagenbach: Prot. Diet.: Cath. Diet.

LATITUDE-MEN. Under the rule of Oliver Cromwell, clergymen of the Church of England, from 1653 to 1660, who readily adapted themselves to the undenominationalism which he established, were, according to the account of a writer in 1662 (S. P. Cambridge), called Latitude-men. Not long afterwards the forerunners of the Broad Churchmen (q.v.) received the name Latitudinarians (q.v.).

LATITUDINARIANS. A term which came into use about the year 1670 to describe those who took a "broad view" of Christian doctrine and of the relationship between Christian Churches. The Latitudinarians were forerunners of the later school of divines known as Broad Churchmen (q.v.). They attached importance to the moral, rather than to the doctrinal character of Christianity. "In words, in modes of speech, and generally in their mode of thinking," says John Hunt, "they are all in some respects at variance with the words, and fre-
LATROCINUM. Latrocinum or "Robber Council" was a name given by Pope Leo to a council which met at Ephesus in 449 A.D. and acquitted Eutyches, who had been condemned as a heretic at the Synod of Constantinople (446). The council was so called on account of the violence of its proceedings. See further EUTYCHIANISM.

LATTER-DAY SAINTS. Another name for the Mormons (q.v.). The correct description of the Mormon organization is "The Church of Jesus Christ of Latter-day Saints." Mormons is only a popular designation.

LAUDS. One of the seven Canonical Hours (q.v.) contained in the mediaeval Service-book known as the "Office of the Hours." The office of Lauds was said or sung at break of day.

LAURA. The Greek word laura means properly an alley or a lane, but in ecclesiastical usage it came to denote a community of hermits who lived in separate cells. The hermits lived in solitude for five days of the week, making baskets or doing some other manual work, and subsisting on bread and water. On the first and last days of the week they took their meals together, and worshiped God in common. In the fourth and fifth centuries A.D. there were lauras in Egypt, Syria, and Palestine. Pachomius of Tabenna in Upper Egypt (+ about 349 A.D.) organized his monks in a laura, but he allowed three monks to occupy one cell. He is said to have supported himself by weaving shaggy tunics, and to have abstained much from food and sleep. Euthymius of Palestine († 473 A.D.) established a laura six miles from Jerusalem, and another later on the road from Jerusalem to Jericho. Euthymius is said to have healed sick persons by his prayers. Sabas of Palestine († 551 A.D.) founded a laura on the river Kidron. The laura forms a transition between the hermit life of St. Antony, "the founder of asceticism," and the monastic life of St. Basil and St. Benedict. Several great monasteries are now called Laura (e.g., the monastery on Mt. Athos). See Smith and Cheetham; the "Cath. Dict.;" Wace and Plummer.

LAW, THE. The designation of the first of the three groups into which the books of the Old Testament are divided. The Hebrew name is Torah. It embraces Genesis (called in Hebrew Bereshith), Exodus (Shemot), Leviticus (Vayikra), Numbers (Bemidbar), and Deuteronomy (Deborthim). The first of the three groups to attain canonical authority, "it so far overshadowed the other divisions that even in the New Testament the one name 'Law' is used to cover the rest. Even our Lord, as reported to us, so far accepts the current formalism of applying the term 'Law' both to Prophetical Books and Psalms" (W. Sanday). The Jews regarded it as the one primary revelation, all else being secondary. "Even as far back as the Book of Ecclesiastes, the Law as given by Moses was identified with Wisdom itself. This idea was developed by the Rabbis, who regarded the Law as existing before the Creation, and saw in it the plan on which God had made the worlds. No second revelation like it was possible. It had exhausted all the revelation which God could give to man." It is called "the jewel of jewels." In the tractate Sanhedrin (x. 1) it is said: "Whoever asserts that the Torah is not from heaven (from God) hath no part in the world to come." And again (fol. 92a): "Whoever saith, that Moses wrote so much as a single verse out of his own knowledge, he (is a liar) and a contemner of the word of God." The Law was officially adopted and canonized by Ezra (444 B.C.). The book that was brought to light in the reign of Josiah (621 B.C.) was not the whole Law but the Book of Deuteronomy (see BOOK OF THE COVENANT). Another name for The Law is The Pentateuch. Cp. PENTATEUCH and CRITICISM. HIGHER. See W. Sanday; J.G. Wilkinson; H.E. Ryle.

LAZARISTS. The Lazarists are more correctly known as "the Congregation of the Priests of the Mission." The congregation was founded in 1440. In 1632 it was confirmed by a bull of Urban VIII., and the same year was established in the College of St. Lazare at Paris. It had three objects: (1) the improvement of its own members by means of daily prayer, meditation, etc.; (2) the instruction of people living in the country towns and villages by means of missions; (3) the training of those who wished to become priests. "As a rule, eight months in the year were devoted to missions, which were conducted nearly on the same plan on which Redemptorist and Passionist missions are conducted at the present day" (Cath. Dict.). During the French Revolution the College of St. Lazare was plundered by the mob. At a later date the Lazarists were granted a house in the Rue de Sévres. They are now actively engaged in mission work in many parts of the world. See Prot. Dict.; Cath. Dict.

LAZARISTS. Lazarists was the name of a religious and military order in the time of the Crusades. The members devoted themselves in the Holy Land to the care of lepers.

LEAGUE OF LIBERAL CHRISTIAN THOUGHT AND SOCIAL SERVICE. A league founded in connection with the New Theology (q.v.). A more convenient designation is "The Liberal-Christian League." The
President was Mr. R. J. Campbell. The objects, briefly described, were spiritual fellowship, theological freedom, and social regeneration. The League, as originally constituted in June 1898 was called "The League of Progressive Thought and Social Service," more popularly, "The Progressive League." By February 1900 the subscribing membership had increased to between three and four thousand. Mr. Campbell said of the League (The New Thought, popular edition): "Not only does it aim at providing spiritual fellowship for those whose religious sympathies are with the New Thought, but seeks to articulate the social movement of the age from the side of liberal Christianity." Some time before the actual foundation of the League, the "Christian Commonwealth" had begun to register the names of persons who were prepared to unite in such a movement. The objects, as defined more completely, were firefold. (1) To provide a common meeting-ground and fellowship for those who are in sympathy with liberal Christianity and all progressive religious thought. (2) To study impartially the various manifestations of religions experience, and to make known the assured results of the historic and scientific study of religions. (3) To promote the systematic study of social questions from the spiritual and moral as well as from the economic point of view in the light of the best available knowledge and experience; to create a sense of individual, civic, and national responsibility for removing unjust social conditions; to encourage men and women to be trained and organized for social work. (4) To work for a social and economic reconstruction of society which shall secure the fullest opportunities and the most favourable environment for individual development, and shall have as its goal cooperation for the community of existence. (5) To promote the development of international goodwill by concentrating attention upon and seeking to strengthen the forces that make peace and union among the nations. The League had three departments. (1) League Studies Department. The purpose of this is obvious. (2) Social Service Department. The members of this department were to do practical work of a useful social character. (3) League Service Department. In this department, the service took the form of arranging meetings, bazaars, concerts, etc., in aid of the funds. A corps of special preachers, Pioneer Preachers, was organized, "whose work is to carry the League gospel into fresh fields." See the popular edition of R. J. Campbell's New Thought.

LEAGUE OF PROGRESSIVE THOUGHT AND SOCIAL SERVICE. The original name of the "New Thought" organization which was afterwards called the "League of Liberal Christian Thought and Social Service" (q.v.).

LEAGUE OF THE CROSS. The Catholic Total Abstinence League of the Cross is a Roman Catholic Temperance Society which was founded in 1873 "for the purpose of uniting Catholics in a holy warfare against intemperance, and of thereby raising the religious, social, and domestic state" of the Catholic people (Cath. Dict.). The members, who must be Roman Catholics, pledge themselves to observe total abstinence and to live as good, practical Catholics. See the Cath. Dict.

LEAGUE PIONEERS. A corps of special preachers whose work was to carry into fresh fields the gospel of the "League of Liberal Christian Thought and Social Service." (q.v.).

LECANOMANCY. A species of divination. In the period of Lecanomancy a vessel was made of bason and of wedges of gold or silver, which were 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." (James Gardner, Faiths of the World).

LECTIO NARIES. A general name for service-books containing passages from the New Testament adapted for reading in the church. Such books also had special names. Thus, a lectionary consisting of passages from the Gospels was called an Evangelarium. A lectionary consisting of passages from the Acts of the Apostles was called an Apostolos. The passages were adapted in this sense that an alteration was often made at the beginning and the end to make the opening and the close of the reading intelligible, and that sometimes an interesting detail (a whole verse perhaps) was added from another Gospel. Lectionaries often afford help in the work of textual criticism (see CRITICISM, TEXTUAL). It must be admitted, however, that "not only is their testimony almost valueless on small points of wording, but it also carries no weight when narratives are in question which have parallels" (K. Lake). Lectionary systems are believed to be of great antiquity. But of those which have been preserved there is none in Greek earlier than the eighth century only one of which is known to have been in use after the sixth century A.D. See K. Lake, Text of the N.T., 1904; M. R. Vincent, Textual Crit. of the N.T.

LECTISTERNIA. The Roman festivals known as Lectioniscternia were borrowed from the Greeks. They were banquets offered to the gods, whose images were placed for the purpose on couches (lecti). At first such banquets were provided for three pairs of non-Roman deities, for Apollo and Latona, for Heracles and Artemis, and for Poseidon, each pair being assigned a separate lectus. Later, they were offered to the six pairs of Roman deities, for Jupiter and Juno, for Neptune and Minerva, for Mars, for Apollo, for Diana, for Vulcan, for Vesta, for Mercury, and for Ceres. "Rude copies of the wooden statues of these deities, which stood in the Forum, have come down to us on a Gallo-Roman altar at Naville (Côte-d'Or)"—Reinach. Robertson Smith thinks that the closest parallel to the lectisternia is found in the Hebrew table of Shewbread (q.v.). See W. Robertson Smith, R.S.; O. Seyffert, Dict.; Reinach, O.

LEGEND, THE GOLDEN. The term legend means literally "something to be read," and originally corresponded largely to the term story. In mediæval times Legenda or Legendaria (libri) denoted collections of extracts from the lives of saints and martyrs to be read as lessons in divine service. The practice of reading such lessons had grown up in days when the stories of the saints, as given for instance in such works as the "Acta Martyrum," the "Acta Sanctorum," and Eusebius's book on the martyrs of Palestine, were more historical. It appears that in the time of Augustine the custom of reading the passions of the martyrs on their anniversaries was general in the Christian churches of North Africa. In course of time, however, this kind of literature degenerated. An example of this degeneracy is provided by the "Golden Legend" (Legenda aurea) of Jacobus de Voragine, who was so called from his birthplace Veracchio near Genoa. Jacobus was Archbishop of Genoa in the thirteenth century. His work, divided into 177 chapters, was the earliest collection in the West of the Lives of Saints. It became popular, was translated into a number of languages, and passed through more than seventy editions before 1500; but, though curious, interesting, and in some ways instructive, it is of slight historical value. It is quite literal. See the book provided the model for the "Legenda Anglica," of John Capgrave (1393-1454), a work printed by Caxton. The Cath. Dict. suggests that the work of Capgrave prepared the ground for the great

LEIPZIG COLLOQUY. A German Confession of Faith (1631 A.D.). It was the result of a conference convened by the Electors of Brandenburg and Saxony with the idea of uniting the Reformed and Lutheran forces against the forces of Roman Catholicism. The Colloquy obtained a certain measure of authority in Brandenburg, but "the times were not ripe for a real understanding" (W. A. Curtis).

LEONISTS. The name Leonists was given to the followers of Peter Waldis, the Waldenses (q.v.), because the community was founded (1177) at Lyons. They have also been called Pupéres de Lusdiño, "Poor of Lyons," and Sabatati.

LEUCETIUS. Leucetius, the god of lightning, was one of the deities worshipped by the ancient Celts. He was identified with the Roman god Mars.

LEVELLERS. The followers of John Lilburne (1642-1657) in the time of Oliver Cromwell. The Levellers formed an ultra-republican party. In 1638 Lilburne was imprisoned by the Star Chamber for publishing unlicensed books. Afterwards he fought for the Parliament (1642-1645). In 1649 he persuaded a part of the army to mutiny in support of his extreme republican views. He soon had to surrender to Cromwell. He was several times exiled or imprisoned. The Levellers are now regarded as the forerunners of the practical politics. The conscience and the inner voice of the heart were regarded as more authoritative than the dogmas of the Church, however Scriptural these might be. "The supreme principle of the Levellers was that the will of the people is the highest law of a country, and that all authorities obtain their rights only through the consent of the people. On the basis of this principle they wished a purely democratic constitution in the State; and they were the first to demand an absolute separation of Church and State on the ground that all union between them leads to intolerable constraint of conscience and to endless civil misery. Every religious confession, and even atheism itself, should find toleration: and every ecclesiastical community should regulate its own affairs in entire independence" (B. Puenjer). See B. Puenjer; the D.N.B.

LEVITICUS, BOOK OF. The Book of Leviticus is the third book in the first division of the Canon of the Old Testament (q.v.). In the Hebrew Bible it bears the title Wayyikra, "and he called." This is the first of the openings of the book: "And Jehovah called unto Moses and spake unto him." The title in the Septuagint is Lukeiikon and in the Vulgate Levitificus. In each case the word Book is to be supplied. The English title is borrowed from the Vulgate. The "Levitical book" is so called not because it deals specially with the Levites, who in fact are mentioned only once (xxvi., 32 f.), but because it contains "the law of the priests." In the Mishnah (q.v.) it is called either Torath cohanam, "Law of Priests," or Sopher cohanam, "Book of Priests," or Sopher koreshanoth, "Book of Offerings." The subject-matter and linguistic characteristics of the Book of Leviticus show that it belongs entirely to the priestly stratum of the Hexateuch, which is commonly designated P. But though the book as a whole is clearly distinguished from the other main strata of the Hexateuch, J (the J-evident of Judaithe) E (the Elohist or Ephramite), and D (the Deuteronome), it is not itself a literary unity. As Prof. G. A. Barton says (Jewish Encycl.), Leviticus as it stands is not "a consistent code of laws formulated at one time, but is the result of a considerable process of compilation." There are sections in P which differ linguistically from other sections; there are duplicate laws which imply diversity of date and origin. This has led to the separation within the main stratum P, or the Priest's Code, of other strata which have been designated Po, Pu, Pr, and Ps. These symbols may be explained in the order given. The letter G in P is an abbreviation of the German word Grundschrift. "groundwork." Po denotes the matter which formed the groundwork or basis of the Pentateuch, a legal and historical nucleus, to which was added from time to time matter of a different and varied character. The theme of this nucleus or kernel is, as Prof. Kennedy says, "aqlention of the establishment of the theocracy and of the introduction of those laws, institutions, and rites by which the divine sovereignty received visible expression." To Po belong in Leviticus the directions concerning the consecration of the priesthood (Lev. ix.-xv.), the Day of Atonement (Lev. xvi.), the sacred calendar (xxii., 4-8, 23-25, 33-38), the lamps and shewbread (xxiv. 1-9). According to Kennedy Po was composed about 500 B.C.; according to Kent, somewhere between 450 and 400 B.C. The letter H in P is an abbreviation of the word "Holiness." Pu, or H alone, is a section of the Book of Leviticus which is distinguished by linguistic and other characteristics of its own. The underlying thought of this Code of Holiness may be found in Lev. xviii. 31-32: "Ye shall observe my commands and do them: I am Jehovah. And ye shall not profane my holy name; but I will be sanctified among the Israelites. I am Jehovah: and the Israelites shall bring you out of the land of Egypt, to be your God: I am Jehovah" (ep. xix. 2; xx. 7, 8, 26, xxi. 6-15, 19, 23; xii. 9, 10). Holiness, both moral and ceremonial, is insisted upon. The Code of Holiness, like the Book of the Covenant (Exodus xx. 21-xxviii. 19) and the Deuteronome Code (Deut. xxvi. xxxvii.), opens with a law regulating altar sacrifices and ceremonies (Lev. xvii.), and closes with an exhortation (Lev. xxvi.). Even Pn, short as it is, is a compilation from various sources, and has been interpolated to some extent by P. In ch. xviii., for instance, vss. 1, 2, 15, 16, and references to "the tent of meeting" and "the camp" in vss. 3, 4, 5, and 6 are interpolations. So are verses 1, 2a, 8b, 21 and 22 in ch. xix. An interesting and important question with regard to the Code of Holiness is: What is the precise relationship of the Code to the Book of Ezekiel? There are many ordinances that resemble Ezekiel and H. They are given fully in Carpenter and Harford-Battersby (i. 147 f.). Ezekiel was a priest as well as a prophet, in fact he was born a priest. In 597 B.C. he was taken captive to Babylon. Here he devoted himself at first to the work of a preacher. Towards the close of his career, however, he occupied himself with the preparation of the Code contained in Ezek. xl-xlvi. (572 B.C.). Now, while this code reproduces many of the ceremonial laws, etc., of the pre-exilic temple, it contains also regulations which are quite new (e.g., xlii. 7, 8, xlii. 13). It was not actually adopted as a whole, but it prepared the way for the priestly codes that were ultimately accepted. It is further noteworthy that in all Ezekiel's laws and exhortations the greatest stress is laid on the holiness of Yahweh and on the necessity that his people also should be holy. And, as we have seen, the same stress and emphasis are found in the Code of Holiness. Kent concisely presents the resemblances between H and Ezekiel as follows: "The impressive refrain, I am Jehovah, is repeated forty-six times, and is one of many common characteristics that distinguish these laws. The same expression is also found seventy-eight times in Ezekiel, and not once in the writings of his earlier contemporaries, Isaiah and Jeremiah. There are many other striking points of contact both in vocabulary and idiom. The unusual formula beginning, Every man of the house of
Israel (Lev. xvii. 3, 8, 10, 13, 15), is found nowhere else in the Old Testament except in Ezekiel, where it is very common (e.g., Ezek. xiv. 7, 8, xlv. 10, 12). The social crimes especially prohibited in the "Holiness Code" (e.g., xviii. 17, xx. 10-12, 17, xxii. 13, 15, 36, xxvi. 1-5) were denounced by Ezekiel in terms almost identical (e.g., xxii. 10, 11, xviii. 7, 8, 12, 16, xxxii. 15, 25, xlv. 10, xxii. 7, xlv. 23, 29). A like emphasis is also laid on the sanctity of the temple (cf. Lev. xix. 30, xx. 3, xxi. 12, 23, xxvi. 2 and Ezek. v. 11, viii. 6, xlviii. 38, 39). Both seek to guard the priesthood from all possible defilement. Thus in language, thought and purpose, Ezekiel and the laws of the Holiness Code are bound together by close ties. The question then arises: Did Habakkuk influence Ezekiel, or did Ezekiel influence II? According to G. A. Barton, this remains an open question. Various critics, however, have decided for the probability of the one view or the other. Wellhausen, Kuenen, Baentsch, and Addis think II is later than Ezekiel. Barton, Kennedy, Kent, and others think II is earlier. According to Kent, "a detailed comparison of the two systems leads to the conclusion that both come from the same priestly circles and are approximately the same in that they are acquainted with the major portion of the laws in the Holiness Code." He thinks the original draft of II was made between the first and final captivity (587-568 B.C.). Kennedy too regards it as "a pre-exilic document, dating probably from near the close of the monarchy." Barton again thinks it probable that it was compiled in Palestine. In the symbol Pr the T is an abbreviation of the Hebrew word foroth. Pr denotes a stratum composed of official sacrifices tawth, or priestly "decisions." In Ps the S is an abbreviation of the word "Secondary." Ps denotes secondary strata of the Priests' Code. Returning to P as a whole, Barton thinks that in its main features it was in the hands of Ezra and Nehemiah. The Book of Leviticus, however, "is not the work of the P who wrote the account of the sacred institutions, but of an editor who dislocated that work at many points, and who combined with it the Holiness Code and other elements." There is another interesting question: Was the Levitical ritual influenced by Babylonian institutions? The remarkable Babylonian Code of Hammurapi (c. 1700 B.C.) which was discovered in 1901 and 1902, goes back to about the year 2250 B.C. and it is itself no doubt a compilation from much earlier laws and customs. At two periods in their history the Israelites came into direct contact with Babylonian culture, so that if one nation was powerfully influenced by the other, it would not be surprising. P. Haupt claims that the Levitical ritual was so influenced. He even finds in it a number of Babylonian loan-words. Barton and Kent, however, decide, no doubt rightly, that any deep Babylonian influence is to be doubted. The external analogies are certainly striking, but, in the words of Kent, "the majority of the Old Testament laws are informed by a spirit and purpose which have no ancient parallel." See J. E. Carpenter and G. Harford-Battersby, 1900; C. E. Kent, Israel's Laws and Legal Precedents, 1907; E. Kautzsch, Die Heilige Schrift des Alten Testaments, 3rd ed., 1908-10; S. R. Driver and H. A. White, Leviticus in "Sacred Books of the Old Testament": Hebrew, 1894; English, 1898; A. Dillmann, Exodus and Leviticus, 1867; B. Baentsch, Exodus-Leviticus, 1900; A. Bertholet, Leviticus, 1901; D. Hoffmann, Das Buch Leviticus, 1903-6; A. R. N. Kennedy, Leviticus and Numbers in the "Century Bible." 

LIBANOMANCY. A species of divination. Libanomancy was practised with frankincense (libanim). Frankincense was thrown into the fire, and observation was made of the manner in which it burned and of the odour which it gave forth. "If it burned quickly and sent forth an agreeable smell, the omen was favourable, but if the reverse happened, it was unfavourable" (James Gardner, Faiths of the World).

LIBATIONS. The practice of offering libations of blood, water, wine, and even of milk and beer, has been widespread. Libations of blood or of wine are referred to frequently in the Old Testament (cp. Ecclesiasticus 1.15, where wine is clearly a surrogate for blood). They usually appear as a mere accessory to a fire offering, but there is good reason to suppose that the libation of blood is a common Semitic practice and is really older than fire offering. The libation probably may be regarded as a surrogate for the primitive blood-offering. There is no certain reference to libations of water in the Old Testament, but in the practice of later Judaism water was poured out at the Feast of Tabernacles. "One of the most striking ceremonies of the Feast of Tabernacles was the libation of water which was made every morning during the seven days of the feast at the same time as the libation of wine accompanying the morning holocaust. The water was carried up from Siloam through the water-gate, and poured into a basin on the top of the altar at the S.W. corner, the wine being poured into another. The bringing of the water into the precincts was accompanied by trumpet-blasts and loud jubilation" (Encycl. Bibl., s.v. "Sacrifice"). In North Semitic ritual, however, the libation usually consisted of wine, which, even when it went with a fire-offering, was poured out on the ground. The Greeks and Romans poured the sacrificial wine over the flesh, but the Hebrews treated it like the blood, pouring it out at the base of the altar (Robertson Smith). That milk was a very ancient Semitic libitation is indicated by its use in ritual both by the Arabs and by the Phoenicians. Among the Babylonians and Assyrians libations were offered to the gods and to the dead. A large votive tablet of Ob-Enlil (c. 3000 B.C.), unearthed at Nippur, for instance, shows the ruler in the act of offering a libation to Enlil. In a story of the descent of the goddess Ishtar to Aralu, worshippers whose dead had gone like Ishtar to "the land of no return" are instructed to turn in prayer to Tammuz and to pour out libations of pure water and oil to him (Morris Jastrow, Cit.). In ancient Egypt libations of blood or of a liquid substitute for blood and of water are a common feature in ritual and religion (see further below). Among primitive folk, too, the pouring out of blood has great religious significance. Take the tribes of central Australia for example. The men of the Emu (totem) trace their sacred images on the ground saturated with blood. In some of the clans the young men open their veins and let streams of blood flow on to a sacred rock, evidently with the idea of revivifying the virtues of the rock and of reinforcing its efficacy (Emile Durkheim). What then is the origin of the act of pouring out libations? As far as ancient Egypt is concerned, new light has been thrown on this question by Dr. A. M. Blackman and Professor G. Elliot Smith. From a study of certain passages in the Egyptian texts inscribed in the subterranean chambers of the Sakkarara Pyramids of the Fifth and Sixth Dynasty, Dr. Blackman thinks the idea in the mind of the Egyptians is quite clear. "The corpse of the deceased is dry and shrivelled. To revivify it the vital fluids that have exuded from it (in the process of mummification) must be restored, for not till then will life return and the heart beat again. This, so the latter show us, is accomplished by offering libations to the accompaniment of incantations." In some passages the libations are said to be the actual fluids that have issued from the corpse. In others a different notion is intro-
duced. "It is not the deceased's own exudations that are to revive his shrunken frame but those of a divine body, the [god's fluid] that came from the corpse of Osiris himself, the juices that dissolved from his decaying flesh, which are communicated to the dead sacrament under the form of these libations." Professor Elliot Smith thinks that the Proto-Egyptians clearly believed in the validity of a general biological theory of the life-giving properties of water. "Groping after some explanation of the natural phenomenon that the earth became fertile when water was applied to it, and that seeds burst into life under the same influence, the early biologist formulated the natural and not wholly illogical idea that water was the repository of life-giving powers. Water was equally necessary for the production of life and for the maintenance of life." These general biological theories were current at the time of the Sakara Pyramid texts, and had possibly received specific application to man long before the idea of libations developed. The original object of the offering of libations was to animate the corpse of the deceased, to enable him to continue the existence which had merely been interrupted by the incident of death. "In course of time, however, as definite gods gradually materialized and came to be represented by statues, they also had to be vitalized by offerings of water from time to time. Thus the pouring out of libations came to be an act of worship of the deity; and in this form it has persisted until our own time in many civilized countries." Later, water became also an essential feature in any act of ritual rebirth. Cp. MUMMIFICATION, and see W. Robertson Smith, R.S.; A. M. Blackman, "The Significance of Incense and Libations in Funerary and Temple Ritual" in the Zeitschrift für Ägyptische Sprache und Altertumskunde, Bd. 50, 1912; G. Elliot Smith, Dr.

LIBERAL CHRISTIAN LEAGUE, THE. A convenient designation of the League which had as its full description the designation "League of Liberal Christian Thought and Social Service" (q.v.). Cp. NEW THEOLOGY.

LIFE AND LIBERTY MOVEMENT, THE. A modern reform movement in the Church of England, which started in a series of conversations between friends. The chairman of the Council, which takes general control of the movement, is the Rev. W. Temple. The movement aims at reforming the present conditions of the government of the Church, and demands a wider liberty for a fuller expression of life. More liberty means self-government. If the Church has not given effective witness to the Mind of Christ in regard to such matters as International Relations, Industrial Order, Wealth and Poverty, etc.; if there are abuses in the system of its administration which disqualify it for effectually proclaiming the way of justice and love to others; this is due largely to its being without any means of self-expression so that it is hobbled by restrictions which in present conditions, it is powerless to alter. The Movement, therefore, accepts in general outline the scheme of reform set forth in the Report of the Archbishops' Committee on Church and State. But it would go further. It would make membership of all councils and the right to vote for those open to women on the same terms as to men; and it insists that the Church Council should have power to legislate on all matters relating to ecclesiastical endowments, property, patronage, and tribunals. Further, it demands a more vigorous prosecution of attempts at mutual understanding with other religious bodies with a view to reunion.

LIGHT OF GLORY. An expression used in connection with the Beatitude Vision (VISION, BEATIFIC).

LIGHTNING BEFORE DEATH. The expression "lightning (or lightening) before death" used to be employed to describe a phenomenon which has often been observed in sick persons just before death. In the "Festive Notes" on Don Quixote by Edmund Gayton (1605-1666) the lines occur:

"Not that I lightning or fell thunder fear, Unless that lightning before death appear."

In Ray's "Proverbs" it is said: "This is generally observed of sick persons, that a little before they die their pains leave them, and their understanding and memory return to them; as a candle just before it goes out gives a great blaze." See Robert Nares, Glossary, 1822.

LIGORIANS. Another name for the Redemptorists. They were so called because the congregation was founded by St. Alphonsus Maria de Liguori.

LI-KING. One of the Chinese Classics. In the "Book of Rites" (q.v.). The word King simply means "Classical."

LIMBO, or LIMBUS. The Latin word Limbus means "fringe" or "border." In Roman Catholic theology the term has been used since the Middle Ages to denote one, or rather two, of the places of departed spirits. Good men, after their souls have been purified in purgatory (q.v.), go to heaven. Bad men go to hell. What was the state of the saints of the Old Testament, the good men who died before the gospel was proclaimed by Christ? They were gathered into "Abraham's bosom" or, in other words, into the Limbus Patrum, there to remain "in an intermediate state between blessedness and punishment until the descent of Christ into Hades" (Schaff-Herzog). What, again, is the state of infants who have died without baptism? They are gathered into a special place, the Limbus Infantium. It has been held by some theologians (by Augustine, for instance) that here they are not only excluded from the joys of heaven, but even suffer some measure of pain. According to the majority of theologians, however, they are simply excluded from heaven. They are not condemned to suffer any "pains of sense." Having never sinned, they enjoy natural happiness. The happiness attained in heaven differs from this in being supernatural. See Benham; Schaff-Herzog; the Prot. Dict.; the Cath. Dict.

LIMENTINUS. A Roman god or spirit mentioned by Aurelius in the spirit of the entrance to a house. See THRESHOLD, THE.

LINGA. The Linga, that is to say, the phallus, or male sexual symbol, plays a great role in the worship of the Hindu god Siva (q.v.). The god is commonly represented by an image of it. Members of the modern sect called Lingayits (q.e.v.) wear it in a casket round their necks. The figures are commonly of stone or glass. The Linga symbolizes the reproductive power of Nature. According to Monier-Williams, however, in the mind of a worshipper of Siva it was never connected "with indecent ideas nor with sexual love, though impure practices have certainly been introduced in connection with the worship of Siva's wife." One way of worshipping the Linga is to pour Ganges water over the stone image. There is a special Siva festival on the 27th of February when offerings are made to the Linga with fasting. "The Linga is bathed in milk, decorated, wrapped in bilva leaves and prayed to; which ceremony is repeated at intervals with slight changes. All castes, even the lowest, join in the exercises" (E. W. Hopkins). See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp.

LINGA SARIRA. An expression used in Thososophy (q.v.). It denotes the astral body, that is to say, the
body formed of ethereal "astral" matter. It is the
duplicate of the physical body.

LINGAYTS. Lingayts, Lingayites, or Lingāśīs
is the name borne by a modern Hindu sect. They are a
section of Śiva-worshippers, the followers of Basava, a
priest of Śiva (q.v.). They are worshippers of the Linga
(or phallus), which they wear "in a silver or metallic
casket suspended round their necks with a cord like a
necklace." The members of the sect are called also
Jangamas, "vagrants." See: Monier-Williams; E. W.
Hopkins; J. A. Dubois and H. K. Beauchamp; R. V.
Rosewell.

LITAVIS. One of the deities worshipped by the
ancient Celts. Reverence was paid to Litas in Britain
as well as in Gaul. The goddess Litas was in a
partnership with a god Cicollus who corresponded to the Roman Mars.

LITHOMANCY. A species of divination. Lithomancy
(Greek, lithos, a stone) was practised with stones. The
stone used for this purpose was washed in spring water
by the morrow 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 murmuring to give the answer" (James
Gardner, Faiths of the World).

LITURGY OF THE ANCIENTS, THE. A Liturgy
compiled by Edward Stephens (d. 1708), whose theological
learning gained him the name "Abat Stephens." The
title of his Liturgy, printed in 1698, shows the nature of
the "reformation" which he wished to introduce. It
is: "The Liturgy of the Ancients, represented, as near
as well may be, in English Forms. With a Preface con-
cerning the Restitution of the most Solemn Part of the
Christian Worship in the Holy Eucharist, to its Integrity,
and just Frequency of Celebration." Stephens tells us
in his Preface that he had received divine attestations
that the reformation he was engaged upon, the restitu-
tion of a daily celebration of the Holy Eucharist in
places proper for it and of a weekly celebration in all
Churches, was the special work of God. He felt that
he must obey God rather than man, and must prefer
the authority of the Catholic Church before that of any
society of men. Stephens was at first a barrister.
While still a layman, he went to work to try to persuade
people of the need of his reformation. He tried to
influence the clergy, published pamphlets, and even
petitioned Parliament. He exerted himself in this way
for thirty years, but without success. When he saw no
hope of having daily celebrations in public, he found an
opportunity of having them in private. God, he says,
brought together a little company of constant weekly
Communicants, and amongst them one in Holy Orders
according to the Church of England. These persons soon
agreed upon three things: 1. To meet daily, at five in
the morning, at a daily Communion. 2. To endeavour,
as far as they could, in all things to follow the example
of the ancient Christians. 3. To avoid giving offence to
any, but especially to the Church of England. After
nearly a year they were likely to lose the person who
officiated. Stephens therefore took Holy Orders him-
self, and obtained permission from the Bishop of
Gloucester to use his Church at Cripplegate. The cele-
bration now became public, and the forms were suitably
adapted. "While we had it in private, we used such
enlargements of the Church Service as I thought most
acceptable to the ancient Form: but when we came into
the Church, we forbore most of that, and confined our-
selfs to the Church Forms, only supplying what I
thought defective therein as well as I could out of other
parts of our Liturgy." See Peter Hall.

LLEU. Llen or Llew was one of the gods or divine
heroes revered by the ancient Celts in Britain. He has
been compared or identified with the Gaelic god Lugh of
Lug (q.v.). His mother is said to have been Arianrod
a goddess who was associated with the god Guwydon
(q.v.). Whether Guwydon was thought of as his father
is uncertain. See Charles Squire, Myth.

LLFDD. Llffdd was one of the gods or divine heroes
revered by the ancient Celts in Britain. The name also
appears as Nadd; and in Irish Mythology as Nuada. The
god reappeared in British mythology as a king who gave
the city which afterwards became London the name Caer
Ludd. His name has been preserved in Lydney (Glouces-
tershire), where, as appears from inscriptions, he was
regarded as a kind of god of war resembling the Roman
Mars; and in Ludgate, where, according to legend, he was
buried. In Welsh legend he has a wife, Gwyar. See
Charles Squire, Myth.; cp. Reimach, O.

LLYR. The gods of the Celts in Ancient Britain are
in Welsh documents sometimes referred to as the
"Children of Llyr." Llyr is the British name of the
Gaelic form of the name Lir. The wife of Llyr
appears as Iwerdd, that is to say, Ireland. The name
of the god has survived in Leiceste, which is for Llyr-
cestre. In the mythology the Gaelic Brion or the British
Brân (q.v.) is represented as the son of Lir or Llyr.
See Charles Squire, Myth.

LOCI THEOLOGICI. As used by Aristotle and
Cicero, the term topoi or loci is used to denote the
places or passages on which arguments are based.
Similarly in theological language, the expression loci
theologici has been used to denote the places on which
theological arguments are based. The Roman Catholic
theologian, Melchior Canus (1523-1560), Professor of
Theology at Salamanca, and afterwards Bishop of the
Canaries, chose the expression for the title of his great
work on the use of Scripture, the Councils, the Fathers,
Philosophy, etc. The great Reformer Melanchthon
(1497-1560) used the same expression to describe his own
representation of evangelical dogmatics as distinguished
from the sententiae of the Schoolmen. It was retained
by the Lutheran theologians as a convenient expression
to the middle of the seventeenth century. See Benham,

LODHUUR. Another name for the Scandinavian god
Loki (q.v.).

LOFN. One of the deities of the Ancient Teutons.
The goddess Lofn belonged to the retinue of Frijr (q.v.)
and Freya (q.v.), and seems to have been a goddess of
marriage.

LOGIA, THE. The name Logia has been given by
scholars to a record of the sayings of Jesus which was
used in the compilation of the First and Third Gospels.
Pappas of Hierapolis definitely states that Matthew made
a collection of Sayings in Hebrew. He also says that
"everyone interpreted them as he was able," which
would seem to mean that they were translated into
Greek by a number of persons. German scholars call this
primitive source Q (from Quelle: source). In the
main the First and Third Gospels were based on two
sources—this, and another corresponding to the Gospel
of Mark. See Paul Wernle, The Sources of Our Know-
ledge of the Life of Jesus, 1907; C. P. Nollot, The Person
of Our Lord and Recent Thought, 1905; Arthur S. Peake,
Intr.

LOHA-SUR. An Indian deity, the patron-god of the
Azaaras, a caste of iron-smelters and an offspring of the
Gond tribe. He is the iron demon, to whom the Azaaras
offer a black hen. On special occasions they worship
their smelting implements; and to these also they offer
fowls.
LOKI. One of the gods of the old Scandinavians. Loki, "the closer," is represented as one of the Æsir (q.v.) and as the companion or rival of Woden (q.v.) and Thor (q.v.). He is called also Loptr and Lodhurr, names which mean "the air" or "the hot air." His offspring include the Midgarth-serpent (q.v.), the Fenris-wolf (q.v.), and Hel (q.v.). He is able to transform himself into various shapes (e.g., that of a falcon) in order to carry out his plans. It is curious that he should appear in the twofold character of friend and enemy of the great gods. If, as has been suggested, he was a fire-god, equivalent to Agni (q.v.), the explanation may be that fire is at one time a friend (supplying warmth, etc.) and at another time a foe (bringing destruction). In Scandinavian mythology Loki is the personification of adroitness and cunning. In some myths Woden, Woden, and Heunr (q.v.) form a triad. According to one, when the first men were formed, Woden gave them breath, Heunr souls, and Lodhurr (Loki) colour and warmth. Logi, the fire-demon, has been explained as a doulhet of Loki. See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902: Reinach, O.

LONDON-AMSTERDAM TRUE CONFESSION. A Congregational Confession of Faith published in 1586 A.D. on behalf of the London fugitives who were living in and near Amsterdam. "In doctrine, its articles agree with Continental and Anglican Calvinism. As regards Church government, they carry further the Congregational principles of the Confession of 1580" (W. A. Curtis). Op. LONDON CONFESSION of 1589.

LONDON CONFESSION OF 1589. A Congregational Confession of Faith prepared by Henry Barrowe and John Greenwood. It was printed at Dort. It had been preceded in 1582 A.D. by Robert Browne's "Statement of Congregational Principles," published at Middelburg in Holland. "Less democratic than Browne's work in its view of the authority of the elders, it makes the same claim to New Testament warrant for the free election of pastors and teachers, elders, deacons, and widows, by the congregation" (W. A. Curtis).

LONO. A god worshipped by the Hawaiians. Sacred to him was the great New Year's festival. "On the twenty-third of the month Welch, which nearly corresponded to November, Lono's image was decorated and, when night came on, all the people went to bathe in the sea. This rite of purification having been accomplished, men and women donned new clothing in preparation for the festival which began at sunrise on the morrow. During the four days of its continuance no fishing, no bathing, no pounding of kalo, and no beating of drums or blowing of conchs was permitted. Land and sky and sea were tabu to Lono, and only feasting and games were allowed" (Hutton Webster, R.D.).

LOPTR. Another name for the Scandinavian god Loki (q.v.).

LORD'S SUPPER. A name given to the Christian institution which commemorates the Last Supper of Jesus with his disciples. The name seems to have been borrowed from Corinthus x. 26, "whence, however, it probably refers to the Agape or Love-feast, which was held immediately before or after Communion" (W. R. W. Stephens, Book of Common Prayer). Other names are the Holy Communion, and the Eucharist (Thanksgiving).

LORETTO NUNS. An order founded by Mrs. Mary Teresa Ball in imitation of the Institute of the Blessed Virgin Mary (q.v.). In 1892 Mrs. Ball opened a large mansion at Rathfarnham, near Dublin, as a convent of "Our Lady of Loreto." Other convents were established not only in Ireland, but also in India and the Colonies. See Cath. Dict.

LOTUS, THE. In Hindu mythology the lotus flower is symbolic of the earth, and the creator of the world rests upon a lotus. Benares, which, with its two thousand temples, is a favourite place of pilgrimage, is called the lotus of the world." The Egyptian sun-god Horus is represented as resting upon a lotus. This suggests to Prof. Elliot Smith (I.Iv.) that the flower represents his mother. "The familiar representation of Horus (and his homologues in India and elsewhere) being born from the lotus suggests that the flower represents his mother." But, since, according to his theory, the original form of Hather was a shell-annulet (that is to say, a cowry-annulet), "it seems not unlikely that her identification with the lotus may have arisen from the confusion between the latter and the cowry, which no doubt was also in part due to the belief that both the shell and the plant were expressions of the vital powers of the water in which they developed" (p. 180 f.).

LUCIFERIANS. The party of Lucifer, bishop of Calaris (Cagliari) in Sardinia. Lucifer was a vigorous opponent of the Arians and a strong supporter of Athanasius. Constantius sent him into exile from 335 to 351 A.D. When in 351 the exiled bishops received permission to return to Antioch, but he refused to hold communion with bishops and clergy who had through pressure consented to Arianism, that is to say, he would not accept the decision of the Council of Alexandria. According to Ambrose he separated from himself from the Church, and according to Theodoret (H.E. iii, 5) he even framed new dogmas. But Jerome describes him as "bonus et bonus pastor." He may have been a leader of a party; he would hardly seem to have been a schismatic. "The substance of Lucifer's controversial pamphlets consists of appeals to Holy Scripture, and they contain a very large number of quotations from both Testaments" (Dict. of Christ. Bio.). See J. H. Blunt; Wace and Piercy.

LUCOPETRIANS. Euthymius Zigabenus gives this name to the Euchites (q.v.) or a branch of them because one of their leaders, whose original name seems to have been Peter, came to be known as Lucopetras (lucopetros, Wolf-Peter). He had proclaimed himself the Messiah and had promised to reappear after his death. It is said that on the third day after his death a wolf appeared to his disciples. After this they called Peter, their former leader, Lucopetras. See J. H. Blunt.

LUG. Lug was a god or divine hero revered by the ancient Celts. The god, it is thought, reappears in Lugovis, a name for the Celtic god, and in the town of Loughnavane. The Gaelic Lugh or Lug has been compared or identified with the British Lliw or Llew; but more is known about the former. The Gaels seem to have regarded him first as a sun-god, and then as a fire-god or as both together. In Irish mythology his face is represented as shining like the sun. "He was the acknowledged master of all arts, both of war and of peace" (Squire). The Milky Way was described as Lug's Cheesewax. See Charles Davis. See Charle Stewart, Lug. LUGAL-BANDA. A god in Babylonian mythology. "When the hearts of the other gods failed them, he alone recovered the Tablets of Fate, stolen by the bird-god Zib from Enlit's palace" (L. W. King, Legends of Babylon and Egypt in relation to Hebrew Tradition, 1918).

LUGAL-MARAQA. A Babylonian deity. The name means "king of Marad." Lugal-Marada was a solar deity who had a temple at Marad, the native place of Gilgamesh. When Gilgamesh and Enhedu had slain the divine bull Anu, sent against them by the goddess Ishtar (q.v.), Gilgamesh offered his horns to Lugal-Marada. See GILGAMESH EPIC. Lugal-Marada seems to be equivalent to Shamash (q.v.).
LUKE, THE GOSPEL OF. Like the Gospel of Matthew, the Gospel of Luke seems to have been based in the main on two documents, a document corresponding very closely to the Gospel of Mark (q.v.) and a document containing a collection of discourses and sayings of the Lord (the Logia, or Q). But the compiler used also other sources, written or oral, or both, for the Gospel of Luke contains a large amount of matter peculiar to itself. This matter comprises eighteen out of its twenty-three parables, including those of the Good Samaritan, the Prodigal Son, and Lazarus; the story of the draught of fish (v. 1-12), the raising of the widow’s son (vii. 11-19), the cure of a woman with a spirit of infirmity (xiii. 11-18), the cure of a man with dropsy (xiv. 1-7), the cure of ten lepers (xvii. 11-20), the healing of Malchus’ ear (xxii. 47-51). It includes a number of short sayings: Satan’s fall from heaven (x. 18-21); fire on earth (xii. 49); reply to a brother (xii. 14); reply to the greeting of a woman (xi. 27); the message to Herod Antipas (xiii. 32); and others. It includes a number of short narratives: the names of the ministering women (viii. 2, 3); Samaritans refusing hospitality to Jesus (ix. 51-52); a would-be disciple (ix. 61, 62); the seventy disciples (x. 1 ff.); Mary and Martha (x. 38 ff.); the story of Zacchaeus (xix. 1-10). P. Wernle thinks that some of these may have been derived from a lost gospel. The matter peculiar to Luke includes also certain sayings and incidents in the story of the Passion and the Resurrection: details of the agony in Gethsemane (xxii. 39, 44); the sending of Jesus to Herod (xxiii. 6-13); the daughters of Jerusalem (xxvii. 57-32); the first word from the cross (xxiii. 34); the two thieves (xxviii. 39-44); St. Peter at the tomb (xxiv. 12); the walk to Emmaus (xxiv. 13-35); the appearance of Jesus to the eleven (xxiv. 33 ff.); the ascension (xxiv. 50 ff.). These additions also, it has been thought, may have been taken from an older source. But this is quite uncertain. As Wernle says, “If Luke really made use of traditions, they were not necessarily written ones.” Plummer, Harnack, and others have called attention to the fact that a very considerable portion of the matter peculiar to Luke is feminine in interest. Women figure prominently. Harnack suggests that these special traditions came from Philip and his four prophesying daughters. As regards Philip’s daughters, it is known to St. Luke only by the acquaintance in Casarea, and it is very probable that on a later occasion he encountered them yet again in Asia. Papias, who himself saw the daughters, expressly states that they “transmitted stories of the old days.” Harnack further points out that another collection of stories in Luke is distinguished by the interest shown in the Samaritans, and that, according to the Acts of the Apostles (viii. 14), the great achievement of Philip was the evangelisation of Samaria. In his view, “this coincidence of interest in the feminine element, in prophecy (the Holy Spirit), and in the Samaritans, taken together with the general standpoint—that of Jerusalem—from this source peculiar to St. Luke, makes it probable that we have here a body of tradition which rests upon the authority of St. Philip and his daughters.” Harnack thinks that the first two chapters of the Gospel of Luke are based upon a special tradition which Luke treated very freely. Plummer (The Life of Christ in Recent Research) thinks that “these two chapters—whatever the date at which they were first committed to writing—are essentially the most archaic thing in the whole New Testament, older really in substance—whatever may be the date of their actual committal to writing—than I. and II. Thessalonians.” The Apostle Luke was a physician. It seems probable that it was actually his medical profession that led him to Christianity, “for he embraced that religion in the conviction that by its means and by quite new methods he would be enabled to heal diseases and to drive out evil spirits, and above all to become an effectual physician of the soul” (Harnack). Following Hobart (The Medical Language of St. Luke), Harnack maintains that “very nearly all of the alterations and additions which the third evangelist has made in the Markan text are most simply and surely explained from the professional interest of a physician.” In the Third Gospel the representation of Jesus as dominated by the conception of Him as the wondrous Healer and Saviour of the sick, as, indeed, the Healer above all healers.” Harnack finds the same interest in medicine and healing in the Acts of the Apostles, and argues powerfully in support of the view that the Third Gospel and the Acts were composed by one and the same author, Luke the Physician. This was also the belief of the ancient Church. See Adolf Harnack, Luke the Physician, 1907; W. Sanday, The Life of Christ in Recent Research, 1907; C. F. Noloth, The Person of Our Lord and Recent Thought, 1907; G. Currie Martin, The Books of the N.T., 1909; Arthur S. Peake, Intr.; F. C. Conybeare, New Test. Crit.

LUKMAN HAKIM. A Hindu deity, worshipped by the Kaderas (or Kanderas), a small caste of makers of fireworks, and reputed to have been the inventors of gunpowder. The Kadera is known also as a Gandanu, “ball-thower,” Bandar, “rocket-thower,” or Hawli- dar, maker of fireworks. Lukman Hakim is worshipped not in the house but in the shop, and with Muhammadan rites.

ULLARDS. Lullards (equivalent to Lollards) was a name given to a religious fraternity instituted at Antwerp about the year 1300. In time of plague the Lullards devoted themselves to the work of tending the sick and of carrying dead bodies to the grave. The word is derived from a root meaning “to sing softly,” and has reference to their solemn processions. The proper name of the fraternity was “Cellite Brothers and Sisters” or “Brothers and Sisters of St. Alexius.” In course of time the Lullards came to be regarded as heretics; and then the term Lullard became equivalent to “heretic.” See J. H. Blunt; Brockhaus.

LUMAWIG. The supreme god of the Bontoc Igorot, an Indonesian people of the Philippines, who dwell in the Northern Leggiz. Legend came down tradition, from the sky, married one of the Bontoc women, and lived at Chao-wi in the centre of the Bontoc district. “Certain large flat stones, arranged in a circle, are looked upon as the foundations of his house” (W. J. Perry, The Megalithic Culture of Indonesia, 1918). He is supposed to have taught the Bontoc to build their council house and men’s house, and to have instructed them in the art of agriculture.

LUMINOUS TEMPLES. When in A.D. 636 a Nestorian mission arrived in China, the members obtained an imperial decree which authorized them to erect a temple. From the year 756 the Nestorian Churches became known as “luminous temples.” When the Buddhist patriarch Zendo (b. 614 A.D.) died, the Emperor granted the temple in which he resided the honorific title Komyūji. According to A. Lloyd, this is the same form of “shining temple.” It is the name by which we know Zendo’s temple. It is sheared from the works of Zendo which were preserved in the library at the White Horse Monastery rays of light issued. See Arthur Lloyd.

LUPERCALIA. The festival known as Lupercalia was held in Rome on February 15 from early times in honour of Faunus (q.v.), a deity afterwards identified with the Greek Pan (q.v.). Faunus was worshipped under the name Lupercus, and the festival
was held in a grotto on the Palatine Hill which was called the Lupercal. The god was evidently an ancient pastoral deity, a god of fertility. It has been thought that the object of the Lupercalian rites was, at least symbolically, to purify the land and thus to induce the god to give fertility to fields, flocks, and people. O. Seyffert describes the procedure as follows: "After the flamen Diaitus had sacrificed some boe-gates and a dog, two youths were touched on the forehead with a knife, smeared with the blood of the goats. It was then immediately wiped off with wool dipped in milk, whereupon they were bound to laugh. After the sacrificial feast the Luperci [as the priests were called], crowned and anointed, and naked, except for an apron of goat-skin, ran round the ancient city on the Palatine with thongs cut from the skin of the sacrificed goats in their hands. On their course women used to place themselves in their way to receive blows from the thongs, which was believed to be a charm against barrenness."

Possibly in the most ancient and primitive form of the rites the symbolism represented not purification but fertilization. See Chambers’ Encycl.; O. Seyffert, Diet.; S. Reinach, O.

LUX MUNDI. A theological work, a collection of essays, published in 1889. The work produced a considerable amount of excitement, and was much criticised. The contributors were H. S. Holland, Canon of St. Paul’s, who wrote on “Faith”; Aubrey Moore, Honorary Canon of Christ Church, who wrote on the “Christian Doctrine of God”; J. R. Illingworth, Rector of Longworth, who wrote on “The Problem of Pain, its bearing on faith in God,” and on “The Incarnation in relation to Development”; E. S. Talbot, Vicar of Leeds, who wrote on “The Preparation in History for Christ”; R. C. Moberly, Vicar of Great Budworth, who wrote on “The Incarnation as the Basis of Dogma”; the Hon. Arthur Lyttelton, Master of Selwyn College, Cambridge, who wrote on “The Atonement”; Charles Gore, Principal of Pusey House, Oxford, who wrote on “The Holy Spirit and Inspiration”; W. Lock, Sub-Warden of Keble College, Oxford, who wrote on “The Church”; F. Paget, Canon of Christ Church, Oxford, who wrote on “Sacraments”; W. J. H. Campion, Tutor of Keble College, Oxford, who wrote on “Christianity and Politics”; and R. L. Ottley, Vice-Principal of Cuddesdon Theological College, who wrote on “Christian Ethics.” The writers were engaged together in the common work of University education at Oxford between the years 1875 and 1885. And they felt compelled both for their own sake and for the sake of others “to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems.”

They met together not infrequently. The collection of essays, “Lux Mundi,” is a combined effort to explain the Christian Creed. “We are sure that Jesus Christ is still and will continue to be the Light of the world. We are sure that if men can rid themselves of prejudices and mistakes (for which, it must be said, the Church is often as responsible as they), and will look afresh at what the Christian faith really means, they will find that it is as adequate as ever to interpret the life and knowledge in its several departments, and to impart not less intellectual than moral freedom. But we are conscious also that if the true meaning of the faith is to be made sufficiently conspicuous it needs dispensing, reinterpreting, explaining.” Theology must take a new development. But development is not innovation, nor heresy. “The real development of theology is rather the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age: and because the truth makes her free” is able to assimilate all new material, to welcome and give its place to all new knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and shewing again and again her power of witnessing under changed conditions to the catholic capacity of her faith and life.” See Lux Mundi, edited by Charles Gore, twelfth edition, 1891.

LYCH-GATE. Lich is an Anglo-Saxon word meaning “corpse.” Lych-gate or Lich-gate therefore means literally Corpse-gate. It is a gate at the entrance of a churchyard covered with a roof or shed. Here the bearers used often to pause and rest when bringing a corpse for interment. Lych-gates are still found in various parts of England, but they are rare in Scotland. According to Parker, “the term is also used in some parts of the country for the path by which a corpse is usually conveyed to the church.” See Benham: J. H. Parker, Gloss.

M. God M is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. He is usually represented as entirely black. Since he seems to be a god of chieftain or travelling merchants, like Yacatecutli, it has been suggested (Marian Edwards and Lewis Spence) that his blackness may be symbolic of the tanned or bronzed skin acquired by travelling merchants in Central America. In the Codex Tro-cortesianus he is provided with the scorpion’s tail.

MA. A goddess said to have been worshipped in Asia Minor. She seems to have been equivalent to the nature-goddess Atargatis.

MA’ASEROOTH. The Jewish Mishnah, a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. (see MISHNAH), comprises a number of treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. There are sixty-three tractates, divided into six groups or orders (sedarim). Ma’aseroth is the seventh tractate of the first group, which is called Zevi’im (“Seeds”).

MA’ASER SHENI. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.e.), a collection and
compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractsates of the Mishnah are divided into six groups or orders (madhias). Marak Shono is the eighth tractate of the first group, which is called Zera'im ("Seeds").

MAAT. An Egyptian deity. Maat was the goddess of truth and justice. She was regarded as the daughter of Ra (q.e.) and wife of Thoth (q.e.). She is represented as wearing on her head, as a symbol of truth, an ostrich feather. Sometimes, in order to express the impartiality of justice, she is represented with banded eyes. In the Old Kingdom she is included already among the goddesses. See A. Wiedemann; Adolf Erman, Handbook.

MACHA. An ancient Irish deity. Sister of Ban, and wife of Neit, the god of battle, she had charge of one of the departments of battle and carnage, being active amidst the bodies of the slain. Human crania, which have been found in heaps, seem to have been offerings to the goddess.

MACCHIABELLI. Those who belong to the school of Machiavelli (1469-1527). Machiavelli attached great importance to religion, but simply as a means of keeping the people in check. He regarded it not as a principle implanted in the soul by God, but as a man-made political device. The device loses its value as soon as men see through it.

MACEDONIANS. The followers of the party of Macedonius, Bishop of Constantinople (341-350 A.D.), the most prominent of those theologians who denied the Godhead of the Holy Spirit. Confessing that the Son was like the Father in substance, he held that the Holy Ghost was a creature, like the angels, and a servant of the Father and the Son" (Cath. Dict.). Those who held this opinion were called later Monarchians, after Marathanis, Bishop of Nicomedia. Another general name for the Macedonians was Pneumatomachii, "adversaries of the Spirit." The Macedonians were condemned in 374 by a Roman Synod, in 376 by an Illyrian Synod, and in 581 by the Second Oecumenical Council (Constantinople). Nevertheless, in Phrygia they continued to exist down to the fifth century. The first canon of Constantinople anathematizes especially, among other heresies, the heresy of "the Semi-Arians, or Pneumatomachii." See K. R. Hagenbach; J. H. Blunt; Cath. Dict.

MACILLIANITES. The followers of John Macmillan (1671-1753). Macmillan was expelled from the Scottish Kirk in 1703. In 1712 he established the "Reformed Presbytery," and became the first pastor of the Reformed Presbyterians. See CAMERONIANS.

MADAN MOHAN. The enchanter of love, one of the names of the Hindu god Krishna.

MADHAV. Honey-sweet, or belonging to the Spring, one of the names of the Hindu god Krishna.

MADHAVACHARYA. A Vishnuite sect of Southern India, the followers of a saint Madhavacharya, also called Madhavas. The founder sought to combine the worship of Krishna with that of Siva and Parvati, and thus to reconcile the Sivites and Vishnuites. The members of the sect are called dualists, because they maintain that the human soul is different from the divine. "They admit a distinction between the divine soul and the universe, and between the human soul and the material world. They deny also the possibility of Nirvana or the absorption and extinction of the human soul in the divine essence" (R. V. Russell).

MADHVAS. The followers of the Hindu religious teacher, Ananda-tirtha or Madhva. Madhva is said to have been born about the year 1200 A.D. He opposed the Non-duality doctrine of Sankara and taught a Duality. It has been supposed that the Madhvas were influenced by Christian doctrines, but the influence was more likely Muhammadan. According to Madhva, there is only one eternal Supreme Being. His chief name is Vishnu or Hari. This Being is essentially different from the individual spirit, and from matter. The Supreme Spirit is independent; the human spirit is dependent. The Madhvas honour the Supreme Being in three ways: (1) by naming; (2) by worship; and (3) by branding. A child is given one of the names of Vishnu. Worship is performed with the voice, the body, and the heart. The Madhvas brand themselves with the circular discs and conch-shell assemblages of Vishnu. See Monier-Williams; E. W. Hopkins.

MADISOUSDAN. Destroyer of the demon Madho (honey or wine), one of the names of the Hindu god Vishnu.

MADHYAMAYANA. When the widened form of Buddhism known as Mahayana, or the Great Vehicle, was developed, the older form was called Himayana, or the Little Vehicle. There arose also a third form, of a mixed nature, which received the name Madhymayana, or the Middle Vehicle. See VEHICLES, THE THREE.

MADIVALAYA. The tribal deity of the Talakas of the Telugu country in India, a caste whose occupation is partly to prepare torches for procession or other ceremonial occasions.

MADRAS SYSTEM OF EDUCATION. A system originated by Andrew Bell (1753-1832), who was Superintendent of the Madras Male Orphan Asylum. Joseph Lancaster (1778-1838) tried the same system. See LANCASTERIAN SYSTEM OF EDUCATION.

MAGI. A priestly caste from whom, on account of their practice of astrology and the interpretation of dreams, the word magic is derived. Iranian scholars find a marked difference between the Persians and the Magi. The Magi were one of six tribes in Media. They made a temporarily successful bid for political power when Gaumātā the Magnus seized the throne in the character of Bardiya (Smerdis), the murdered brother of Cambyses. The Aryan aristocracy regained its power under the leadership of the great Darius, and an annual festival, the Magophonilia, celebrated the downfall of the priests who had tried to be kings. After a generation or two we find the Magi firmly established as a sacred caste. Their general resemblance to the Brahmins is very suggestive in the light of Dr. D. R. Spooner's investigations. They kept their distinctive practices for centuries, and Greek witnesses expressly show that the Persians did not share them. Conspicuous among these were the exposing of the dead to vultures, and the practice of next-of-kin marriage" (J. H. Mouton). There is no proof that the Persians made use of the vultures before the Sassanian age; and they rejected the Magian doctrine of marriage, as well as other characteristics of Zoroastrianism, in the light of Dr. D. R. Spooner's investigations. They kept their distinctive practices for centuries, and Greek witnesses expressly show that the Persians did not share them. Conspicuous among these were the exposing of the dead to vultures, and the practice of next-of-kin marriage" (J. H. Mouton). There is no proof that the Persians made use of the vultures before the Sassanian age; and they rejected the Magian doctrine of marriage, as well as other characteristics of Zoroastrianism, in the light of Dr. D. R. Spooner's investigations. They kept their distinctive practices for centuries, and Greek witnesses expressly show that the Persians did not share them. Conspicuous among these were the exposing of the dead to vultures, and the practice of next-of-kin marriage" (J. H. Mouton).

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MAGIC. According to J. G. Frazer (The Magic Art, 1911), the principles of thought on which magic is based
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Mahdi, The

resolve themselves into two: (1) that like produces like, or that an effect resembles its cause (the Law of Similarity); (2) that things which have once been in contact continue to act on each other at a distance after the physical contact has been severed (the Law of Contact or Contagion). From the first of these principles, the magician infers that he can produce any effect he desires merely by imitating it; from the second he infers that whatever he does to a material object will affect equally the person with whom the object was once in contact, whether it formed part of his body or not. Charms based on the Law of Similarity may be called Homoeopathic or Imitative Magic. Charms based on the Law of Contact or Contagion may be called Contagious Magic. The same principles are believed to regulate the operations of animistic nature. Magic is therefore a false science as well as a fallacious guide of conduct. "Regarded as a system of natural law, that is, as a statement of the rules which determine the sequence of events throughout the world, it may be called Theoretical Magic: regarded as a set of precepts which human beings observe in order to compass their ends, it may be called Practical Magic." The primitive magician, however, knew no magic only on his practical side. Magic is always an art, never a science. As regards the relationship of magic to religion, it has been much debated whether the former originated before the latter, or whether it is a degenerate form of religion. They have much in common. Like religion, magic has its ceremonies, sacrifices, lustrations, prayers, chants and dances. Frazer thinks that, though magic is found to fuse and amalgamate in many ages and in many lands, there are reasons for thinking that this fusion is not primitive, and that there was a time when man trusted to magic alone for the satisfaction of his higher cravings. "In the first place a consideration of the fundamental notions of magic and religion may incline us to surmise that magic is older than religion in the history of humanity. We have seen that on the one hand magic is nothing but a mistaken application of the very simplest and most elementary processes of the mind, namely, the association of ideas by virtue of resemblance or contiguity; and that on the other hand religion assumes the operation of conscious or personal agents, superior to man, behind the visible screen of nature. Obviously the conception of personal agents is more complex than a simple recognition of the similarity or contiguity of ideas; and a theory which assumes that the course of nature is determined by conscious agents is more abstruse and remote, and requires for its apprehension a far higher degree of intelligence and reflection than the view that things succeed each other simply by reason of their contiguity or resemblance." A. C. Haddon, and Emile Durkheim.

MAGICAL PRAYERS AND NAMES. Papyri discovered in recent years have revealed the fact that Christians early adopted the pagan practice of using prayers and names as charms and amulets. "The name of Jesus together with gospel texts and certain natural forming letters were used as amulets; and by the sixth century the sign of the cross and other symbols for Christ had quite widely taken on a magical import." Several of the early fathers speak of the Christian women wearing diamond editions of the gospels round their necks after the manner of Jewish tephillin, and the papyri show us the Lord's prayer as one of the most common devices to ward off evil. Wicken and others have published a good number of Christian amulets from the sixth century, in which prayers to God and the local saints are made against the demons of asthma, croup, hydrophobia, insanity, indigestion, witchcraft, and pain. These amulets often end with the Lord's prayer." (Camden M. Cobern). In some of these conjurations the names of Greek, Roman, or Egyptian deities appear. In one, for instance, which has been assigned to A.D. 300, we find the names Jesus—Anoubis.

MAHÂ-BHÂRATA. Mahâ-Bhârata or Great Bhârata is a name sometimes given to the great Epic poem of the Hindus, the Bhârata. The term means the Great Bhârata. See BHÂRATA.

MAHÂBHIR. An Indian deity, another name for Hanumân, worshipped by the Gârpagiris, a caste of village mendics in India, whose occupation is to avert hail-storms.

MAHÂDEO. An Indian deity, the special god of the Dhangars, the Maratha caste of shepherds and blanket-twillers. The word means the great god, and is used as one of the names of Siva.

MAHÂTMAS. A term used in Theosophy. The name has been given to members of a great Brotherhood, persons who have reached a higher state of evolution than that of average humanity, and who possess the Secret Wisdom of Theosophy (q.v.). They "work ever for the service of their race with a perfect and selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having power beyond all desires of the personal self." (Annie Besant). See Annie Besant, "Theosophy" in R.S.W.

MAHÂVÂGGA. A Buddhist sacred book, one of the Khandhakas, in the first division of the Canon. See CANON, BUDDHIST.

MAHÂVÎRA. Or Mahâbhir, the strong one, one of the names of the Hindu god Hanumân.

MAHÂYANA. Mahâyana, or the Great Vehicle, is the name that was given to a developed (widened) form of Buddhism. See VEHICLES, THE THREE.

MAHDI, THE. A term used in Muhammadanism. The word means "the Directed One," and is then used in the sense of "One who is ordained to direct others, as Guide or Leader." The Mahdi is an ideal figure, a kind of Messiah (q.v.), to whose coming all Muslims have looked forward. When he appears he is to set all things right. According to al-Bukhâri and other traditionists, utterances of the prophet Muhammad concerning him have been preserved. They include the following. "The world will not come to an end until a man of my tribe and of my name shall be master of Arabia. . . . The Mahdi will be descended from me, he will be a man with an open countenance and with a high nose. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression, and he will reign over the earth seven years. . . . Quarrelling and suspicion shall cease amongst men, and then shall a man of the people of al-Madînah come forth, and shall go from al-Madînah to Makkah, and the people of Makkah shall make him Imâm. . . . The Mahdi shall rule according to the example of your Prophet, and shall give strength and stability to Isâm. He shall reign for seven years, and then die. . . . There shall be much rain in the days of the Mahdi, and the inhabitants of both heaven and earth shall be pleased with him. Men's lives shall pass so pleasantly, that they will wish even the dead were alive again." The Shi'ahs (q.v.) believe that the Mahdi has already appeared in the person of Muhammad Ibn Hasan al-'Askari. Ibn Hasan disappeared mysteriously about the year 783 A.D., when he was still a child. One tradition says that he entered a cave to seek for his father and was never seen to come out. He will emerge from his hiding-place and manifest himself before the end of the world. As to his remnant F. J. Bliss quotes an account obtained by Dr. Wortabet from a great Metawali leader. "At the appointed time he (the twelfth imâm) will manifest him-
Maimins. The Maimins or Dôomes are a Jewish sect of about 4,600 persons in Salonica. Jews by race, but Muhammadan by religion, they arose under the influence of Sabbaal Zevi.

Mahr. A Hindu deity, a family god worshipped by the Mochis, the occupational caste of saddlers and cobblers in India. He is represented in the house by a lump of clay.

Majuma. A nautical festival celebrated at Ostia in Italy, probably of Philistine origin.

Maiya andhisari. An Indian deity, the goddess of the dark fortnight of the month, worshipped by the Thottamars (also called Diamburis), a small primitive tribe in India. "She is worshipped in the house conjointly by husband and wife on any Tuesday in the dark fortnight of Magh (January-February), all the relatives of the family being invited" (R. V. Russell). Other names of the goddess are Rât Devi or the goddess of the night and Rât Mal or the night mother.

MajhimianiKaya. One of the Buddhist sacred books in the second division of the Canon. See CANON, BUDDHIST.

Makara. A figure in Hindu mythology, a composite creature on which the great Vedic god Varuna is represented as sitting. Elliot Smith (Dr.) suggests that the vehicle of Varuna corresponds to the composite animal or "sea-goat" of the Babylonian Ea-Marduk, and points out that the Makara was intimately associated with Indra as well as with Varuna. "The monster assumed a great variety of forms, such as the crocodile, the dolphin, the sea-serpent or dragon, or combinations of the heads of different animals with a fish's body" (see the Illustrations, p. 88). The forms even include, according to Elliot Smith, one with the head of an elephant, "which was adopted as far east as Indonesia and as far west as Scotland." In a creation-story found in one of the MSS. of the Mayan Indians, one of the figures is a "female whale with alligator-feet." This seems to be another form of Makara.

Makshirin. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedairin). Makshirin is the eighth tractate of the sixth group, which is called Taḥrōthah ("Publications").

Makkoth. The Jewish Mishnah, a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. (see MISHNAH), comprises a number of treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. There are sixty-three tractates, divided into six groups or orders (sedairin). Makkoth is the fifth tractate of the fourth group, which is called Kedêk ("Damages").

Makutu. A personalized witchcraft in Maori mythology.

Mala Arayans. A class of hill tribes in Southern India. The Mala Arayans worship the spirits of their ancestors. The Arayans make "little cells of pieces of stone, the whole forming a box a few inches square; and, on the death of a member of any family, the spirit is supposed to pass, as the body is being buried, into a brass or silver image, which is shut into this vault; if the parties are very poor, an oblong smooth stone suffices" (S. Mateer, Native Life in Travancore, 1883). In memory of their ancestors, lamps are kept burning in these miniature cromleighs. See E. Thurston and K. Rangachari.

Malachi, book of. One of the smaller prophetic books of the Old Testament. The work belongs to a period in which Judah is ruled by a governor (I. 8), and the Temple has been rebuilt (I. 10; III. 1, 10); in which the people made defective offerings (I. 7, 8, 12), and the priests despised the name of Jehovah (I. 6). "The conditions thus reflected are very similar to those which Nehemiah found when he visited Jerusalem about 445 B.C. In many ways Nehemiah's reform work, especially in eliminating the social evils and in improving the temple worship, was the fulfillment of the prophet's hope that Jehovah would speedily send his messenger to prepare the way for a better and more perfect morality. To these evils which Nehemiah endeavored to correct and the absence of any references to that great restorer of Judaism favour the conclusion that the book of Malachi was not written long before 445 B.C." (C. F. Kent). Cornill points out that the book is noteworthy on account of the way in which it anticipates the methods of discussion practised by the later rabbis. We have, in the style of Talmudic dialogue, assertion, objection, refutation, etc., exactly as Kent even says that the work "also formulates in words which might almost have been taken from the mouth of Job the problems which are treated in the great wisdom book which bears his name." It is not unlikely that the work was anonymous. "Malachi" (which means "my messenger") was probably not intended to be understood as a personal name. In any case, nothing is known about a person Malachi. See C. Cornill, Instr.; G. H. Box; O. C. Whitehouse; C. F. Kent, The Canonical Epistles and Apocalypses of Israel's Prophets, 1910.

Malik. The name in Muslim theology of the angel who presides over Hell. "And they shall cry: 'O Malik! would that thy Lord would make an end of us!' He saith: 'Here must ye remain.'" (xiii. 77).

Malakhkel. A solar deity, of Mesopotamian origin, adopted by the Palmyrenes.

Malis. The Mâlis are described as the functional caste of vegetable and flower gardeners in India. The name has been derived from mala, a garland, and it is "a plausible hypothesis that the calling of the first Mâlis was to grow flowers for the adornment of the gods, and especially for making the garlands with which their images were and still are decorated" (R. V. Russell).

Mama allpa. A deity in Peruvian mythology, goddess of the earth and harvest.

Mama cocha. A deity in Peruvian mythology, goddess of water and mother of mankind.

Mama oullu Huaca. A goddess in Peruvian mythology, teacher of the arts of domestic life.

Mana. A term used in the Polynesian islands of the South Pacific to denote a mystic power or influence. It seems to have been derived from Polynesia, where the root-idea is an overwhelming, supernatural power or energy in individual, personal beings. But the power,
at any rate in Melanesia, could be imparted to personal things. According to Codrington (The Melanesians, p. 118, N. I.), it is regarded as "a force altogether distinct from physical power, which acts in all ways for good and evil; and which it is of the greatest advantage to possess or control. It is a power or influence, not physical and in a way supernatural; but it shows itself in physical force, or in any kind of power or excellence which a man possesses. This mana is not fixed in anything, and can be conveyed far almost anywhere. All Melanesian religion, consists, in fact, in getting mana for one’s self, or getting it used for one’s benefit.”

MANA. A man-god, the principal deity of the Kanjars, various small communities of a gipsy character in India, who wander about the country. Mana is regarded as the founder and ancestor, as well as the teacher and guide, of the tribe.

MANANNAN, Manannán, son of Lir (Llŷr), was one of the gods or divine heroes of the ancient Celts. He was the Gaelic god corresponding to the British Manawyddan (q.e.). He figures most prominently in Irish mythology. He was the patron of sailors and merchants. As such he made his journeys in a wonderful boat known as “the Wave-sewer.” He is also represented as a knight who rode on a marvellously swift steed known as “Splendid Mane.” See Charles Squire, Mana.

MANAS. A term used in Theosophy (q.e.). The term is applied to the Ego in man, the Spiritual Intelligence. Mrs. Besant describes it as “the immaterial entity, the link between Atman-Buddhi and the temporary personality” (“Theosophy” in R.S.W.).

MANASA DEVI. A Hindu deity, the queen of snakes, worshipped by the snake-charmers in India, the Saperas. MANAUVYDDAN. Manawyddan was one of the gods or divine heroes revered by the ancient Britons. He corresponds to the Irish god Manannán (q.e.). His characteristics are rather contradictory. “On the one hand he appears as a kind of culture-hero—hunter, craftsman, and agriculturist; while on the other he is the enemy of those gods who seem most beneficial to man” (Squire). See Charles Squire, Myth.

MANBHAOS. A caste belonging to the Maratha District of the Central Province of Berar, in India. By origin the Mānbaos are a religious sect or order. They recognize only two of the Hindu deities, Krishna and Dattātreya, the latter a celebrated devotee of Siva, deified as an incarnation of the deity. They accept as their sacred book the Bhāgavat-Gīta, rejecting the other Hindu scriptures. There are three divisions of the order: the Brahmachāri or ascetics, who devote themselves to meditation, prayer and spiritual instruction, and beg for their living; the Gharāli, who lead a mendicant life, but are allowed to marry; and the Bhope or Bhoal, who are purely secular and are allowed to follow any occupation they choose. “One of the leading tenets of the Mānbaos is a respect for all forms of animal and even vegetable life, much on a par with that of the Jainhs. They strain water through a cloth before drinking it, and then delicately wipe the cloth to preserve any insects that may be upon it. They should not drink water in, and hence cannot reside in, any village where animal sacrifices are offered to a deity. They will not cut down a tree nor break off a branch, or even a blade of grass, nor pluck a fruit or an ear of corn. Some, it is said, will not even bathe in tanks for fear of destroying insect-life. For this reason also they readily accept cooked food as alms, so that they may avoid the risk of the destruction of life involved in cooking. The Mānbaos dislike the din and noise of towns, and live generally in secluded places, coming into the towns only to beg. Except in the rains they wander about from place to place” (R. V. Russell).

MANCO CCAPAC. A figure in Peruvian mythology, reputed to be the founder of the royal Peruvian Inca. He is said to have founded Cuzco, the site of the ancient Inca capital, and to have taught the inhabitants the arts of civilization. Born of the sun and moon, when he had completed his work, he ascended to heaven with his sister, the Inca Quilla.

MANDEANS. The Mandaeans are an oriental sect of which representatives still exist in the South of Bagdad. Their religion has grown out of a mingling of Babylonian, Persian, Jewish, and Gnostic elements.

Manichaeism
Manichaeism has been described as a religion which means Baptists, Christians of St. John (the Baptist), and Disciples of St. John. The chief of their sacred books is the Mandā, from which their name is derived, does in fact mean “gnosis.” The rite to which they attach the greatest importance is baptism or ablation. This has been explained by the names, Sabians (Sabbi) which means Baptists, Christians of St. John (the Baptist), and Disciples of St. John. The chief of their sacred books are five in number. They are: (1) “The Great Book,” which is called also the Ginza or “treasure”; (2) “The Book of John”; (3) “The Completion,” a book of hymns; (4) “The Divan,” a book of ritual; and (5) a book on astrology. According to the Mandaeans, John the Baptist was the only true prophet. Jesus was one of the false prophets. The Supreme Being, “The Great Light,” is known as the Saviour. The revelation is that the first deity is “The First Life,” from whom proceeded “The Second Life” and “The Spirit of Life.” From “The Second Life” proceeded the Angels, one of whom, Gabriel, formed the earth and man. “The Spirit of Life” (Mandā d’hayyé) is the Saviour, who revealed himself to man in three sons, of whom the chief was Hibil. Reimann thinks it is not impossible that John the Baptist may have belonged to a primitive sect of Mandaeans; if at this early period they already called themselves Nazarenes, we should have an explanation of the tradition which made Nazareth the birthplace of the Messiah, who was himself called a Nazarene.” See V. Brandt, Die Manuβische Religion, 1899: J. H. Blunt; Reimach, O.; Brockhaus; Chambers’ Encyclopedia.

MANIBOZO. A deity (“The Great Hare”) in the mythology of the Algonquian Indians of North America, but also a culture-hero. He is supposed to have been the inventor of the Algonquian hieroglyphs, and the originator of all the arts and crafts.

MANICHÆISM. A movement in the third century, as called from Mani (215 A.D.) of Ecbatana. Of Persian stock, he was brought into contact with the Gnostic sects known as Elkesiates and Mandaeans. Mani regarded himself as the last and greatest of a series of prophets (including Adam, Noah, Abraham, and the prophet Christ), and described himself as “leader,” “ambassador,” and “Paraclete.” His religion was one of physical redemption, and admits the worship of no personal redeemer. “As might be expected from its headquarters being in Babylon, the doctrines of the sect were in the main akin to the old Babylonian nature religion, modified by Persian Dualism, with some admixture, especially in the West, of the Gnostic Christianity of the Manicheans and Mandaeans. Owing partly to their minute and strict asceticism and their rigid morality, partly also to the great number of the cultured who sought for a rational and yet to some extent Christian religion, and who had exalted free inquiry, especially as regards the Old Testament, into a battle-av [Harnack]. Manichæism obtained considerable influence in Christian circles, especially in North Africa, and at one time succeeded even in capturing Augustine” (H. B. Workman). Mani wrote six works in Syriac, and a “Holy Gospel.”
have religious privileges" (Hopkins). The four chief classes of men or castes are Brâhmans (priests), Warriors, Anekulturists, and Slaves or Servants. The philosophical views of the Code are not always in agreement. The philosophies of the Vedânta School (see VEDANTISM) and of the Sânkhya School (see SANKHYA) are both represented. Some of the precepts of the Code of Manu, as given by Monier-Williams, are:

- Even though wronged, treat not with disrespect thy father, mother, teacher, elder brother.
- Say what is true, speak not agreeable falsehood.
- Pride not thyself on thy religious works; give to the poor, but talk not of thy gifts. By pride religious merit melts away.
- The merit of thy alms by ostentation.
- Thou canst not gather what thou dost not sow; as thou dost plant the tree so will it grow.
- Contempt, patience under injury, self-subjugation, honesty, restraint of all the sensual organs, purity, devotion, knowledge of the Deity, veracity, and abstinence from anger, these form the tenfold summary of duty.

See Monier-Williams; E. W. Hopkins.

MAPONUS. Maponus, "the great youth," was one of the names given by the ancient Celts to a god of healing who presided over thermal springs and corresponded to Apollo (q.v.). Another name for the god was Grannus (q.v.). The name Maponus survived in Mabon, one of the heroes in Welsh mythology. Mabon, the son of Modron (probably equivalent to Matrona), appears as a companion of King Arthur. See E. Anwyll: Squire, Myth.

MAPPILLAS. A hybrid Muhammadan race of the western coast of Southern India. The Mâppillas seem to have resulted from the alliances of early Arab settlers on the Malabar coast with the women of the country. They are either Sunnis or Shi'ahs. The chief seat of their religious organisation is a college at Ponnâni, the Jammat mosque, said to have been founded in the 12th or 13th century A.D. The mosques of the Mâppillas are quite different from those of any other Muhammadans. According to Fawceett (Ind. Ant. xxx., 1901), they are "much in the style of the Hindu temple, even to the adoption of the turret-like edifice which, among Hindus, is here peculiar to the temples of Siva" (quoted by E. Thurston and K. Rangachari). The Mâppillas practise magic and witchcraft. "One of their methods of witchcraft is to make a wooden figure to represent the enemy, drive nails into all the vital parts, put it into the sea, after curses in due form" (E. Thurston and K. Rangachari). One of these figures was washed ashore at Calicut in 1903.

MARAI MATA. A Hindu goddess, the goddess of cholera, worshipped by the Kohlis, a small caste of cultivators in India. Also by the Korkus, a Kolarian tribe.

MARANG BURU. A Hindu deity, a mountain god who is supposed to control the rainfall; worshipped by the Mündas (also called Kols or Hos), a large tribe in Chota Nagpur, India.

MARANS. The Mârans or Mârâyans are described in the Madras Census Report (1901) as "temple servants and drummers in Malabar." Their traditional occupation is "sounding or playing on the panchnavadya or five musical instruments used in temples" (Thurston and Rangachari). One of these is the conch-shell. The sounding of the asu and pani is left to the highest dignitaries. "The beating of the pani is the accompaniment of expiatory offerings to the Saptamata, or seven mothers of Hindu religious writings, viz., Brâhmi, Mahâesvari, Kannârî, Vaishnavi, Varaâli, Indrâni, and Chāmunda." See E. Thurston.

MARBOD. A Hindu deity worshipped by the Telis,
the occupational caste of oil-pressers and sellers in India. He is represented by the branch of a thorny creeper. "In the middle of the rainy season the Tel women sweep the house with the branches of a thorny creeper, which they call Mirbod, addressing it to the words, "Oh Mirbod! sweep away all diseases, pains, coughs, bugs, flies and mosquitoes" (R. V. Russell).

MARCELLIANS. The followers of the school of Marcellus, Bishop of Ancyra in Galatia. In his zeal to defend the Nicene faith against the Arrians, Marcellus developed a form of Sabellianism (q.v.). The Marcellians are condemned by the Sabellians in the first canon of the Council of Constantinople (381 A.D.). Marcellus held that in the Divine Nature there was only one person (prosopon), Father and Son being simply names or titles of Almighty God and His eternal Word. The Word was from all eternity in the One God. In the incarnation this One God consented to expand or extend Himself. It is Jesus, and not the Logos (as it were, an attribute of God like the reason in man), who is the Son, the Image of God, the Christ, the Firstbegotten, the King. "And when He has accomplished the object of His existence, He will no longer be called the Son, but the Word as before; and His kingdom, as being the kingdom of the flesh or manhood, will come to an end" (J. H. Blunt). At the Council of Constantinople the words "Whose kingdom shall have no end" were added to the creed to guard against the Marcellian heresy. Marcellus based this part of his doctrine on I. Corinthians xv. 24-28. See J. H. Blunt; Cath. Dict.

MARCELLINIANS. The followers of a woman named Marcellina. She was herself a follower of Carpocratians (see CARPOCRATIANS), and came to Rome in the time of Pope Anicetus (c. 155 A.D.). She gained many adherents, and it is stated by Epiphanius (Haeres. xxviii.) that images of her were worshipped by her followers. See J. H. Blunt; Louis Duchesne, Hist.

MARCIONISTS. One of the names given to the Euchites (q.v.). They were so called after one of their leaders, Marcian, who lived in the middle of the sixth century.

MARCOSIANS. A Gnostic sect, the followers of one Marcus, who flourished in the middle of the second century and belonged to the school of Valentinus. The principal authority for his teaching is Irenaeus. To a great extent Marcus was in agreement with Valentinus; but he added features of his own. He found great merit in his doctrine, and considered it of vital importance to know the right name of each celestial power. The Marcosians had special formulae and sacraments of redemption. "Some conferred this redemption by baptism with special invocations; others added or substituted various anointings; others held that these applications could not procure spiritual redemption—only by knowledge could such redemption be effected. This knowledge included the possession of formulae, by the use of which the initiated would after death become incomprehensible and invisible to principalities and powers, and leaving their bodies in this lower creation and their souls with the Demiurge, ascend in their spirits to the Pleroma" (Wace and Piercy). Marcus was skilful as a magician. "The enicharistic cup of mingled wine and water was seen under his invocation to change to a purple red." The explanation given was that Charis, one of the highest Eions in the system of Marcus, had dropped some of her own blood into the cup. Marcus encouraged his female disciples to prophesy, choosing them for the purpose by lot. He is said also to have been guilty of immoral practices. "Some of his followers certainly claimed to have been elevated, by their knowledge and the redemption they had experienced, above ordinary rules of morality"; but this may have been a misapplication of the teaching of Marcus. The Marcosians do not seem to have been a large body. See J. H. Blunt; Wace and Piercy.

MARDUK. A Babylonian deity. The god Marduk became the patron deity of the city of Babylon, and as such was greatly glorified. He was not really one of the older gods. He became prominent in the days of Hamurapi, and from this time grew more and more powerful. The result of this was that to him were transferred qualities and powers which previously had belonged to other gods. In the Epic of Marduk (see below), for instance, he is more important than the members of the first triad, Anu (q.v.), Bel (q.v.), and Ea (q.v.). He is the creator of the heavenly bodies. It is he who, by defeating Tiamat (q.v.), brings order out of chaos. True, he is the child of Ea, but he is the first-born son who has inherited all the virtues of his father and more. His name is even used as a title of other gods. Urgas (q.v.) is described as "the Marduk of warfare"; Nebo and Marbod use the appellation "Marduk the lord of the ceremonies"; Ninib (q.v.) is called "the Marduk of strength." Marduk is the "lord of the Anunnaki and Igigi." To Nebuchadrezzar he is the all-wise creator and king. The Epic of Marduk represents Bel and Ea as voluntarily transferring their own names to Marduk. Originally Marduk was a solar deity. It is natural therefore that he should be associated with the sun-god, Shamash (q.v.). He is also associated with Ramman (q.v.), but during the Cassite dynasty, Ramman seems to have been more prominent. Marduk does not appear even in the second triad. This consists of Sin (q.v.), Shamash, and Ramman. The consort of Marduk was Sarpanitum. Her name has been explained as meaning "silvery bright one." Marduk's great festival was the New Year's Day. The Zagnuk (q.v.) was converted into a Marduk festival. The Zu myth (q.v.) describes how Marduk recaptured the tablets of fate from the bird Zu. See Morris Jastrow, Rel.

MARDUK, EPIC OF. The Babylonian creation-epic, in which Marduk (q.v.), the head of the pantheon, is the principal figure. Marduk is represented as battling with a great monster, Tiamat. In the beginning there existed only Apsu, the ocean, and Tiamat, primeval chaos. Both really represent the same thing, the one being masculine, the other feminine. Then the gods were created: first Lakhuu and Lakhunu, then Anshar and Kišar, and finally the gods of Tiamat. Before Marduk ascended to power with the aid of Tiamat had as her companion, and conqueror, great serpents, furious vipers, scorpion-men, and other monsters, of whom the chief was Kingu. Kingu is made ruler over all the gods. Tiamat seems to have resolved to destroy them. Anshar sends Anu his son to pacify her, but in vain. Then he sends Ea, but with the same result. Finally he sends his son Marduk. The news of his coming is conveyed to the army of Tiamat, "all the Igigi," by a messenger Gaga. Before Marduk goes forth he is encouraged by the gods. They give him a sign, which consists in his performing a miracle. He makes a garment first disappear and then reappear. He arms himself with a net of seven destructive winds, in addition to ordinary arms, and mounts his chariot. When he approaches Tiamat, Kingu and his monsters are afraid. Marduk challenges Tiamat to fight. They fight. Marduk envelops her in his net, plunges his spear into her, and kills her. Afterwards he captures her monsters, and takes from Kingu the tablets of fate which Tiamat had given him. He cuts Tiamat in two. Of one half of her he made the heavens. Of the other half, we may suppose, he made the earth. He makes a dwelling for Ea in front of Apsu that he may control this subterranean
sea. Over Apsu he places Esharra, the vault of earth. He assigns to Anu, Bel, and Ea their districts. He sets the stars and constellations, and divides the year into twelve months. He makes Nannar, the moon-god, and gives him control of the night. When he has completed his work, he is praised and adored by the Igigi. Bel and Ea, the great gods, give him their own names. In an epilogue all men are bidden to remember and acknowledge Marduk's great achievements. See Morris Jastrow, *Rel.,* Heinach, O., *Marghanites.* The followers of Sayed Aly el Marghan. The Marghanites are a Muslim sect, of whose religion one of the features is a respect for the life of the cat. Marghanzi crossed the Red Sea from the Hedjaz to the Upper Nile valley in the first half of last century to preach the doctrine of Mohamed el Idrisi among the Nubian tribes. The sect is for the most part Muhammadan; but it has a cabalistic sign of its own which possesses mystic powers, and reverses its chief as a salam.

**MARIMATA.** A Hindu deity, a goddess worshipped by the Kailārś or Kailākīs (also called Bargandis), a wandering tribe of basket-makers in India.

**MARISTS.** The Society of Mary, is a religious order which was founded in 1808 by Père Colin (1790-1875) with the object of preaching foreign Missions. It was approved by Pope Gregory XVI. in 1836, when members of the order volunteered to preach the gospel in Western Oceania. The work of the Society made great progress, and was extended to all parts of the world. The members are known as the Marist Fathers. In 1817 a congregation of Marist Sisters was founded. It was approved in 1881, and has a number of convents in England. There are also Marist Brothers, a teaching confraternity founded by one of the Marist Fathers. The Marist Brothers have a number of schools in England and Scotland. See the *Cath. Dict.*

**MARIYATTAL.** A Hindu deity, worshipped as a goddess of small-pox by the Paraiyans, a tribe or caste in India.

**MARK, THE GOSPEL OF.** Papias makes the following statement about the work of Mark: "And this also the elder said: Mark, having become the interpreter of Peter, wrote down accurately all that he remembered of the things that were either said or done by Christ, but not in their order, but Peter, who adapted his teaching to the needs of his hearers, but had no idea of making a connected narrative of the words of the Lord. So Mark, in thus writing down things as he remembered them, made no mistake, for he made it his one care to omit none of the things that he heard, and to make no false statement in his record of them." According to this statement, the Apostle Peter was Mark's chief authority; and Justin Martyr even seems to refer to the Gospel of Mark as the Memoirs of Peter. We may, as A. S. Peake says, trust the statement of Papias "to the extent of recognising that reminiscences of Peter do lie behind the Second Gospel. Peter's prominence in it is not to be accounted for simply by the fact that he was the most important member of the apostolic band, for some of the incidents are too trivial to have found their way into a story of Christ's ministry had it not been for the personal interest which they had for Peter." But Mark does not merely reproduce the preaching of Peter. He "has so arranged his material as to reproduce some of the main lines of the historical development." The Gospel of Mark, though it is placed second in order in the New Testament, is really the earliest of the Gospels. In approximately its present form and compass it lay before the compilers of the First and Third Gospels, and was freely used by them. For discourses and sayings of Jesus they used, in addition, another, more primitive, source, the Logia. "With the exception of three or four incidents the whole matter of St. Mark's Gospel is to be found either in both or in one at least of the other evangelists. And the order in which his incidents are arranged is always attested by one or by the other. It is clear that they were anxious to lose nothing of his work which they could find room to embody: but, on the other hand, they must have recognised in it a serious deficiency, which they on their part were in a position to supply" (J. Armitage Robinson). One of the omissions in the earliest gospel was an account of the birth of Jesus. The purpose of the Gospel of Mark would seem to be to record simply the main events in the public life of Jesus, his deeds rather than his words. "It omits the longer discourses, with the exception of certain parables and the great declaration on the End. It leaves even the Sermon on the Mount without report. It gives for parables only four of the parables proper, together with three of the minor or germ parables. It deals with the acts of Jesus rather than his words. It has many more miracles than parables—no less than eighteen. Most of these are miracles of healing, and most belong to the period before the Transfiguration" (S. D. F. Saldern). All this is natural enough in the earliest gospel. More importance would be attached to traditions about the birth of Jesus later. What impressed people at first was the fact that Jesus demonstrated the truth of his teaching by curing people of their ailments, intellectual and physical. In the Gospel of Mark great emphasis is laid on the fact that he "cast out devils" (evil thoughts, etc.). In metaphorical language, it is said that "unclean spirits, when they saw him, fell down before him, and cried, saying, 'Thou art the Son of God.'" The author of the reputed author of the Gospel would seem to have been the person who is described at one time as Mark or Marcus (Acts xv. 39; Col. iv. 10; II. Tim. iv. 11; Phil. 21; I. Pet. v. 13), at another as John (Acts xiii. 5, 13), at another as "John whose surname was Mark" (Acts xii. 25), and again as "John, who was called Mark" (Acts xv. 37). It is thought that he may have been identical with the young man who on the night on which Jesus was betrayed followed him, "having a linen cloth cast about him, girt himself in it a sash" (Mark xiv. 51, 52). The writer of the Gospel may have used Aramaic Sources, but the language in which he wrote his own work would seem to have been Greek from the beginning. The style is not that of a translator. The author wrote for Western readers. This is clear from the fact that he carefully interprets Aramaic terms (II. 17, v. 41, vili. 11, 34, x. 46, xiv. 20, xx. 34), and explains Jewish customs, localities, etc. (vii. 3, 4, 32, xii. 42, xiii. 3, xv. 42). The last few verses of the Gospel (xvi. 9-20) are not part of the original work. An Armenian manuscript, discovered in recent years, speaks of the section as being "of the presbyter Aristion." By Aristion seems to be meant Aristion, who, according to Papias, was one of the disciples of the Lord. The Sinaitic MS., and the Sinaitic Syriac VS., close the Gospel with vs. 8. So also does the Vatican MS., though in this case a blank space is left. It is true that the majority of MSS., have the verses, but the authorities for this are supported by the change of the usual passage which "is very different from that of the rest of the Gospel" (Currie Martin), and by the fact that the ninth verse does not connect well with the eighth. It is possible that the original conclusion of the Gospel of Mark is to be found in the last chapter of the Gospel according to John. It should be added that in some MSS., and VS., the Gospel has in place of xvi. 9-20 a
shorter conclusion. But it is clear from the style that this again is not original. See Allan Menzies, The

Diatessaron Gospel, 1901; S. D. F. Saldan, St. Mark in the

"Century Bible"; J. Armitage Robinson, The Study of the

Gospels, 1905; Oscar Holtzmann, The Life of Jesus,

1904; G. Currie Martin; Arthur S. Peake, Intr., C.


MARNA. A deity worshipped at Gaza in the Greek-Roman age. His temple was called Marnas, and is

identified by Mark the Deacon with the Cretan Zeus. G. F. Hill (Some Palestinian Cults in the

Greek-Roman Age, 1912) compares Marnas with the Cretan word marna = maiden. Marnas and his consort Britomartis

he identifies with the Cretan Zeus and the Cretan Artemis. It has been held more commonly that Marnas is a

Syrian name = "Our Lord."

MARONITES. The Syrian body known as Maronites

seem originally to have been a heretical sect, a remnant

of the Monothelites (q.v.) and Monophysites (q.v.).

The name is used of a body of heretics by John of Damascus,

who wrote in the eighth century, and afterwards by Christian authors in Egypt. The Maronites themselves

derive their name from an old monastery on the Orontes

between Hamath and Emesaa, dedicated to St. Maron,

who would seem to have lived about 400 A.D. It is

more likely that the name was derived from Maronea,

a village thirty miles east of Antioch, or from John,

the first Patriarch of the "Maronites." In any case,

the home of the community was the Lebanon region

from Tripoli to Tyre and the Lake of Genesareth.

In course of time the Maronites spread all over Syria, and

became a small, but to some extent independent, nation.

Their liturgy is in Syriac, but the Gospels are read in

Arabic, their spoken language. In 676 Johannes Maron,

a monk of St. Maron, was appointed Bishop of Botrus

by the patriarch of Antioch. After converting all the

Monothelites and Monophysites in the Lebanon region

he was elected Patriarch of Antioch. Since that time the

head of the Church of the Maronites has been called the

"Patriarch of Antioch and all the East." The Maronites

remained spiritually independent until 1182, when,

through the influence of the Crusaders, they attached

themselves to the Church of Rome. In 1443 they entered

formally into union with the Roman Church. This union

was made more complete by the St. Ignatius, a general measure

of agreement, though not entire agreement, was reached

with respect to doctrines. "The Maronites retained the

celebration of the Lord's Supper under both kinds, the

Syriac liturgy, the marriage of the priests, their own

fast-days, their own saints, etc." (Schaff-Herzog).

In 1738, through the efforts of J. S. Assemani, the Maronites

accepted the Roman Catechism, the Gregorian Calendar,

and the Tridentine explanation of the doctrine of trans-

substantiation; they agreed to confine the marriage of

the clergy to the lower degrees, and to introduce the name

of the Pope into the prayers, the Mass, etc. Long before

this Pope Gregory XIII. had founded a College of

Maronites (Collegium Maronitarum) in Rome (1584).

Since 1560 the Maronites have been very much weakened

through conflicts with the Druses. They are said to

number now about 125,000. See Schaff-Herzog; the Prot.

Dict., the Curs. Bull.; Brockh, of the D.N.B.

MAROTI. Son of Murt, the Hindu god of the wind,

one of the names of the Hindu god Hanumān.

MARRANOS. A name or rather nickname given to

those Jews of Spain who in the fifteenth century were

constrained to be baptised and to profess themselves

Christians. The name means "The Damned." The

Marranos became a separate class or sect, outwardly

Christians, but, as Graetz says, at heart Jews. "As

far as they could they observed the Jewish rites and

customs, whether out of pieties or habit. Even those

who, upon philosophical grounds, were indifferent to

Judaism, were none the less irreconcilable hostile to that

Christianity which they were compelled to confess with

their lips. Although they did not have their children

circumcised, they yet washed the heads of the infants

immediately after baptism. They were, therefore, rightly

looked upon by the orthodox clergy either as Judaizing

Christians or as apostate heretics" (Graetz). They

suffered generally the same treatment as the Jews in

the middle of the sixteenth century many of them took refuge in

Bordeaux, and a flourishing congregation arose there (A.D.

1550-1750). Others followed their example and escaped
to Holland. There still survives a remnant of them

(about 6000) in the Balearic Islands, where they are

known as Anusim ("forced converts") or Chuetas. See

H. Graetz; and A. Ruppin.

MARRI. An Indian deity, worshipped in Sangor by

the Chamaras (also known as Chamhairs), the caste of

tanners and mendicant labourers in Northern India. He is

a family god, represented by a lump of clay kept in the

cooking-room of the house (Russell and Hira Lāl).

MARROW MEN. In 1646 there appeared, in the form

of a dialogue, a work on Justification and Sanctification

with the title "The Marrow of Modern Divinity." The

author was described simply as E.F., and it has been

thought that he would be identified with Edward

Fish (fl. 1627-1635), a writer on anti-puritan tracts.

Later the book attracted the attention of Thomas

Benson (1677-1732), who recommended it to others.

In 1718 it was reprinted, a preface being added by Thomas

Hog, minister of Carnock, Fife-shire. The book was

condemned by the General Assembly in 1720. Thomas

Benson, with eleven persons who shared his views,

defended the book and opposed the action of the General

Assembly. On this account they were called "the

twelve apostles" and "Marrow Men." Another name
given to them was the "Representers," because they

complained of the Act of Assembly in a document called a

"Representation." The Church of Scotland was at this
time divided into Moderates and Evangelicals. Thomas

Hog, who wrote the preface to the new edition of

The Marrow of Modern Divinity," was an Evangelical.

The real question as regards the book, says John

Hunter, "was virtually the question of the right of

reason in doctrines supposed to come by external

revelation. The Moderates virtually said that whatever the

Bible meant, or whatever their standards meant, they

could not regard as coming from God any doctrine which

they knew to be unworthy of God. The Evangelicals

said that however incomprehensible or apparently in

contradiction to our natural reason or conscience, any
dogma may be, it is to be received on the authority of external

revelation. Thomas Boston, speaking of the 'Marrow

of Modern Divinity,' says that the Gospel method of sancti-

fication and justification lies so far beyond natural reason,

that all the rationalists, philosophers, and divines in the

world could never have discovered it. But, on the con-

trary, if proposed for their acceptance on the ground of

reason, they would have rejected it as foolishness."

Another of the Marrow Men was Ralph Erskine (1685-

1739). See John Erskine; H. Kirk; and the D.N.B.

MARSYSAS. A figure in Phrygian mythology. Marsyas

was either a Phrygian satyr or Silenus (q.v.), or a

shepherd or herdsman. In any case, he is represented

as a skilful player on the flute, an instrument which

was closely associated with the worship of Cybele (q.v.).

Marsyas is said to have challenged Apollo (q.v.) to a

musical contest. He played the flute, while Apollo

performed on the lyre. Apollo, on being declared victor,
Martyr. A term derived from Greek ("witness"), and used to denote a witness for Christ. It was used first of those who were witnesses for him by their faith alone, then of those who suffered for him, and afterwards (from the middle of the third century) exclusively of those who suffered death for him. Many accounts of martyrdom have come to light in recent years. One of these represents Diocletian "being inspired by the devil in the guise of a serpent." Another narrates with eagerness "the tortures of the martyrs crowned with red-hot helmets, or boiled, after strips were cut from their back, etc." (Camden M. Cober.) In the early Church works dealing with the lives of saints and martyrs were read regularly in the monasteries with the liturgies. In England a favourite book of private devotion used to be the work of John Foxe (1516-1587), popularly known as The Book of Martyrs.

MARTYRDOM. The name in Hinduism for the storms, the attendants upon Indra (q.v.) and Rudra (q.v.).

MASKS. There are many instances of the use of masks at funeral dances. It has been noted among the Bantu-speaking peoples of the interior of Kamerun, among the inhabitants of the interior of Brazil, among the Chinese, and among the Bohemians. The masks represent various animals and demons, as well as human beings. It has been suggested that in some cases the idea seems to be to terrify the evil demons who were supposed to have been the cause of a death. In other cases the masked persons are presumed to represent the ghosts of the deceased. In the person of the masked dancer the ghost is still alive and able to visit his friends.

MASS, THE. The word Mass seems to be derived from a Latin word "missa," which is another form of "missio" and means "dismissal." Originally it was employed in law-courts and churches to denote dismissal from further attendance. Then in the churches it came to mean the services from which certain persons were dismissed. Thus the service for the lectionary, called Missa Catechumenorum, and the rest of the service (including the Eucharist) for which the faithful remained Missa Fidelium. Later the term came to be used specifically of the Eucharist or Holy Communion. In the Anglican Prayer Book of 1549 the title of the Eucharist was "The Supper of the Lord and the Holy Communion, commonly called the Mass." In that of 1552 the term Mass, "which had been common for more than a thousand years in the Western Church," was dropped, "no doubt from its association with Roman ceremonial and teaching." (W. R. W. Stephens, Book of Common Prayer.) According to Roman Catholic doctrine, "the Mass is a sacrifice of adoration, of praise and thanksgiving; it is also a sacrifice of propitiation for sin, and a means of obtaining all graces and blessings from God." (Cath. Dict.) According to Article xxi. of the Thirty-nine Articles of the Church of England, "the sacrifices of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." The Roman Church recognises various kinds of Masses. High Mass is "Mass with incense, music, the assistance of deacon and sub-deacon, etc." Low Mass is "Mass said without music, the priest at least saying, and not singing, the Mass throughout." Missa suffragi is "a Mass said, but without deacon and sub-deacon and the ceremonies proper to High Mass." Votive Masses are those which do not correspond with the office of the day, but are said by the choice (rotum) of the priest. Requiem Mass is a Mass for the dead. It is so called from the opening words of the Introit: Requiem aeternam dona eis Domine, Missa Adventitiae or Manus is "a Mass for the intention of a person who gives an alms."

MASSACHUSETTS METAPHYSICAL COLLEGE. An institution founded and opened in Boston in 1831 by Mary Baker Eddy for giving instruction in the principles and practice of Christian Science (q.v.). Mrs. Eddy taught in this college for seven years, during which time over four thousand students studied there. She closed the college in 1899 in order to give the next two years of her life to the preparation of the revision of her book "Science and Health." It was re-opened in 1899 as auxiliary to her church. See Mary Baker Eddy, Science and Health with Key to the Scriptures, 1911: Miscellaneous Writings, 1910.

MASSILIENSES, HERESY OF THE. A designation sometimes used of Semipelagianism (q.v.).

MASSORAH, THE. The Massorah is the name of a branch of Hebrew learning. The term itself seems to mean "tradition." The tradition concerns the Hebrew version of the Old Testament, the Massorah being a collection of critical and explanatory notes. At first these notes were written on the margins of the manuscripts. Afterwards, the collection grew to such an extent that this by itself became impossible, and independent treatises were written. The authors of the Massorah "compiled lists of variations, noted and tabulated all singularities, counted the letters and words in each book," etc. (A. S. Geden). The earlier and simpler form of the Massorah is called "Massorah Parva." A later and expanded form is called "Massorah Magna." These two together are called "Massorah Marginalis." A third division has the name "Massorah Finales." It is placed at the end of manuscripts. The scholars who compiled this body of learning are known as "Massorets." The same name was given to those earlier scholars who invented a system of punctuation for the Hebrew text, before whose time it had been unpointed. This system was based upon the traditional lection of the schools and synagogues. See Cyril of Jerusalem, II. H. Wright, Intr. to the O.T., 1890; A. S. Geden, Intr. to the Hebrew Bible, 1909; Gesenius' Hebrew Grammar, 1910.

MASTERS. In Theosophy (q.v.) the term Masters, like that of Mahatmas (q.v.), is applied to members of a
great Brotherhood, Brothers, who possess the Secret Wisdom of Theosophy.

M A S W A S I. An Indian deity, the mythical ancestress of the Dhanuvars (also called Dhamuhars), a small primitive tribe in India. She is held to be the wife of Karukan and the daughter of Maiya Andhijari. Since the Dhanuvars are tree-dwellers, before they go hunting, she would seem to be the goddess of hunting.

M A T A R D E O. One of the special deities of the Abhrs, a caste of cowherds, milkmen, and cattle-breeders in India. He is the protector of the pen or enclosure for cattle made in the jungle.

M A T E R A H U N D I. A Hindu deity, worshipped as the goddess of harvest by the Bonda division of the Porojas, a class of cultivators in India.

M A T E R I A L I Z I N G M I D D U M S. An expression used in spiritism (q.v.). The mediums are supposed to have the power of materializing the spirits of the dead. The spirits speak, play instruments, etc., and may be touched.

M A T H. One of the gods or divine heroes revered by the ancient Celts in Britain. He was a great magician. C. Squire (Myth.) compares him with the Irish god Dagda (q.v.).

M A T H I. An Indian deity, the god of hunting, worshipped by the Garbas, a primitive tribe belonging to the Vizagapatam District of Madras, and by the Bhatras.

M A T L A C U E. A Mexican deity, goddess of running water, wife of the great rain-god Tlaloc.

M A T O W E L I A. The chief god of the Mohave Indians of Colorado, who led his people across the prairies.

M A T R E S. Matres (mothers) or Matronae (matrons) is a term used of the mother-goddesses worshipped in ancient times by the Celts. The cult reached from Britain to Switzerland, and is supposed to have been spread by Celtic soldiers. "These mother goddesses frequently form groups of three; they bestow a blessing upon the fields and make them fruitful, and hence are frequently represented with fruits and flowers, with ears of corn or a horn of plenty." (Chantepie de la Saussaye). See Rev. of the Teutons, 1902.

M A T W E L Y. The Gospel of Matthew in the English version of the New Testament is the first book of the New Testament, being the first of the 27 books of the Christian Bible. It is the only New Testament book that is entirely the work of one man, the apostle Matthew. The book contains the teachings, parables, and miracles of Jesus Christ, as recorded by Matthew. The Gospel of Matthew is one of the four Gospels, the others being the Gospels of Mark, Luke, and John. The book is divided into several parts, including the genealogy of Jesus, his birth and ministry, and his death and resurrection. The Gospel of Matthew is considered one of the most important and influential books in the New Testament, and it has been translated into many languages and is studied by scholars and laypeople alike.
MEDIATING THEOLOGY. Pfeil der er gives the name Eclectic Mediating Theologians to a class of theologians who have sought, independently of definite philosophical systems, to reconcile the faith of the Church with the thought of their times. Typical of this class or school was Isaac August Dorner (1800-1884). One of his works was on the history of the development of the doctrine of the person of Christ ("Entwicklungsgeschichte der Lehre von der Person Christi", 2nd ed. 1858). Another was on the history of protestant theology ("Geschichte der protestantischen Theologie", 1867). Dorner maintains that the method of Christian dogmatic theology must be not only productive, but rather reproductive; still it must not be merely empirical and reflective, but also constructive and progressive. When the enlightened Christian mind is in harmony by its faith and experience with objective Christianity, which faith knows to be its own origin, and which is also attested by the Scripture, and the scriptural faith of the Church, then such a mind has to justify and develop its religious knowledge in a systematic form. "Our knowledge of God is incomplete and relative, but it is real and growing. In revelation, the divine power works, in part outwardly (in miracles), in part inwardly (in inspiration). Dorner taught that the "primary seat of inspiration must not be sought in books, but in men, and must not be separated from the general history of the Gospel."

MEGALITHIC MONUMENTS. There are still to be found in various parts of the world sepulchral monuments of stone which were erected in ancient times. Many of these monuments were erected in Europe. Megalithic monuments include dolmens, or table-like structures formed of several slabs of stone, cromlechs, or stone circles, and menhirs or solitary upright stones. Examples of these three types of monument have been found in Palestine east and west of the Jordan, and would seem to have been the work of a pre-Semitic race. It used to be thought that the dolmens were tables or altars of stone, but there is a growing mass of evidence against this view. R. Munro points out (Hastings' E.R.E.) that, as used by some English archaeologists, cromlech is almost synonymous with dolmen; but, as defined by Continental authorities, cromlech is exclusively applied to enclosures constructed of rude standing stones placed at intervals of a few feet or yards, and arranged roughly on a circular plan—circle, oval, horse-shoe, or rectangle. Cromlechs sometimes surround dolmens, tumuli, and cairns. It is clear, from the discovery of bones, skeletons, etc., that use was made of most of the smaller cromlechs as sepulchres. But he finds it difficult to believe that burial was the sole purpose of the large cromlechs such as Avenbury, Stonehenge, the Giant's Ring near Belfast, Mayborough near Penrith, etc. This last consists of a circular mound composed of an immense aggregation of small stones in the form of a gigantic ring, enclosing a flat space 300 feet in diameter, to which there is access by a wide break in the ring. Near the centre of the area there is a great monolith, one of several known to

Schenkel (1813-1885), who wrote a book on "Christian Dogmatics" (1858-1869), and another on the character of Jesus ("Das Charakterbild Jesu", 4th ed. 1873), thought that theology ought thoroughly to revise its idea of religion. The Jesus of Schenkel is described by Pfaunmüller as "an idealized and modernized Christ." Albrecht Ritschl (1822-1889), who wrote on "The Christian Doctrine of Justification and Atonement" (4th ed. 1880), felt the need of an altogether new theology, and sought to supply it. Here he founded a new school of theology, the Kutschian School. Another representative of the Mediating Theology, though he differed very much from Ritschl, was Richard Adelbert Lipsius (1809-1892), author of a "Manual of Evangelical Protestant Theology" (3rd ed. 1892). According to Lipsius, the Christian faith regards the existence and course of the world from the teleological point of view as the means of securing the divine purpose of the world—without prejudice to the scientific causal theory of the world. The same course of the world must be placed entirely under the point of view of natural causation, and also entirely under that of a divine purpose, since the divine teleology manifests itself as the power immanent in the course of nature." (Pfeil der er). See Otto Pfleiderer, Development of Theol.; G. Pfaunmüller, Jesus im Urteil der Kirchenväter, 1868; H. H. Nash, Higher Criticism of the N.T., 1902.

MEDITATION. Meditation, as a form of Christian prayer (see PRAYER), has been defined as the application of the three powers of the soul to prayer—the memory proposing a religious or moral truth, the understanding considering this truth in its application to the individual who mediates, while the will forms practical resolutions and desires grace to keep them" (Cath. Dict.). Meditation is of course a form of Mental or Silent Prayer.

MEDIUMS. A name given by Spiritists to those persons who possess, or seem to possess, in a special degree the power of establishing communication between living beings and departed spirits. See SPIRITISM.
have formerly stood there." He thinks that such large enclosures must have been used not only as cemeteries, but also "for the performance of religious ceremonies in connexion with the cult of the dead." Menhirs, besides being sepulchral monuments, may sometimes have been erected for other purposes (as oracular stones, etc.). They are often isolated, or they form groups, forming a circle (cromlech) or an avenue. The question of the origin of the megalithic monuments is interesting and important. It has been discussed recently (1912) at the meetings of the British Association for the Advancement of Science. Mr. T. Eric Peet, author of The Stone and Bronze Ages in Italy (1909), pointed out that the main point at issue is whether the megalithic monuments were built by a single race or by a number of entirely different races or peoples, and, in the latter event, whether they arose independently among various peoples or spread from a single centre. Prof. G. Elliot Smith suggested that the idea of megalith-building originated in Egypt soon after the invention of metal tools, and spread from tribe to tribe until the whole world was encircled by it. "No adequate explanation of the significance of dolmens, cromlechs, alignments and all the other works in general developed by them can be found unless due recognition is given to (a) the identity of the ideas which prompted their construction, and the essential resemblances in their plan; (b) their geographical distribution—their absence from large central continental areas, and their wide extent alone continuous coastal and insular territories; (c) the chronological sequence of their construction, the site of their earliest appearance being somewhere in the neighbourhood of the Eastern Mediterranean, and progressively later in date as we go either west or east—towards Ireland and Scandinavia, or Japan and the Pacific Islands, respectively; (d) the coincidence of their first appearance in most lands with the last phase of the Stone Age or the commencement of the Age of Metals; and (e) the improbability of theories of independent evolution, among widely separated races of mankind, of identical ideas which find expression in the same way in building of similar design and materials." Prof. Elliot Smith pertinently asked why, if the impulse to build megalithic funerary monuments was a phase of culture through which all mankind passed, the people of Central Europe were exempt from this instinct, when their littoral relatives in the Mediterranean area and on the north-west of Europe were stirred by it to cut rock-tombs and build dolmens. "Why also, if this hypothesis has any basis of fact, did the ancient inhabitants of Ireland wait for their 'impulse' until more than a millennium later, and the people of Japan until two millennia later, than the people of Egypt?" See the "Discussion on Megalithic Monuments and their Builders" in the Report of the Meetings of the British Association (1912); W. J. Perry, The Megalithic Culture of Indonesia, 1918; Reinauch, O.; Peter Thomsen, Palestina und seine kultur in fünf Jahrhunderten, 1909; Brockhaus: Hastings' E.R.E., s.v. "Death and Burial," of the Mead Stone associated with them, can be reproduced.

MEGARICS, THE. The Meagric School of Greek philosophers was so named because the founder was Euclides of Megara (455-380 B.C.). It was also called the Eleatic School on account of its misuse of dialectics. Euclides taught a one, only, universal existence, which is true in itself and is always the same. This one existence is the Good. It is known also by other names, such as God, Truth. The philosopher Stilpo developed the teaching in an ethical and moral direction, and by the union of Megaric and Cynic ideas paved the way for the Stoic School of Philosophy (see STOICISM). See C. J. Deter.

MEGILLAH. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Megillah is the tenth tractate of the second group, which is called Mo'ed ("Festival").

MEGILLOTH. Literally "rolls," the Jewish designation of the five books of the Old Testament, Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. These books are used in the service of the Synagogue, and are called Megilloth because they are written upon separate rolls. They are read on special occasions: Canticles on the eighth day of the Passover, Ruth on the second day of Pentecost, Lamentations on the ninth day of Ab, Ecclesiastes on the third day of the Feast of Tabernacles, and Esther at Purim.

ME'ILA. The Jewish Mishnah, a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. (see MISHNAH), comprises a number of treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. There are sixty-three tracts, divided into six groups or orders (sedarim). Me'ila is the eighth tractate of the fifth group, which is called Kodashim ("Holy Things").

MELCHIORISTS. The followers of Melchior Hofmann (d. 1533) of Strassburg. Little is known about them; but they held millenarian views, and believed that Hofmann would return to earth with the prophet Elijah. J. E. Erdmann thinks that Melchior Hofmann gave Sebastian Frank (c. 1495-1543) the first impulse to devote himself to mysticism.

MEMRA. Memra is a Hebrew word meaning "word." It first came to be used to designate God, because the real name of the Divine Being was considered too sacred to be pronounced. It was then employed to denote some power which issued from God, and was, apparently, thought of as a kind of personality. In the Aramaic Targums both usages are found. In Exodus xix. 7 the Hebrew text has: "And Moses brought forth the people out of the camp to meet God." In the Targum of Onkelos (q.v.) this is translated: "Moses led the people forth to meet the Word of God." In Deuteronomy i. 30 the Hebrew text has: "The Lord your God goeth before you." In the Targum of Onkelos this is translated: "Jehovah, your God, whose Word leads you." Oesterley and Brooke quote a number of passages from the Targums to show that at the time they were written the "Word" had become a definite personality. The passages, however, do not necessarily prove this. All they need prove is that at this time devout Jews did not like to ascribe human actions or passions to God. In II. Samuel vii. 7 the Hebrew text has: "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." Here the Targum of Jonathas has: "The Memra of God slew Uzzah." God Himself cannot be angry, and does not slay people. Compare II. Kings xix. 28 where the Targum of Jonathan has: "Thou hast angered my Word." But there can be no doubt that "the Word" came more and more to be thought of as a person commissioned by God to act for Him. In the philosophy of Philo the Memra has become the Logos, which is even "after the likeness of man." See W. O. E. Oesterley and G. H. Box.

MEN. The chief god of Antioch in early Christian times, a god of prophecy and healing. He is represented on the coins standing with one foot on a bull's head.
and wearing a Phrygian cap. He was paired with Demeter, and was closely associated with Artemis (Diana). In 1910-13 the sanctuary of Men-Askenos in Antioch was excavated by Sir William Ramsay. "It is suggestive that no temple of Men was found, but only this high Place on the top of the mountain, open to the sky, in the centre of which was the ancient hall of initiation, and the high trough or baptismal font where purifications were made by the worshippers. There is no doubt whatever that we may see in this newly-discovered sanctuary the famous hall of Phrygian mysteries. The hall proper was, doubtless, the central closed chamber. The soil above the stone floor of this chamber was full of animal bones and teeth, and beneath the floor the teeth of pigs and wild boars were found. Emblems of Men, a horned bull's head, and many engraved tablets were excavated" (Camden M. Coburn). H. R. Hall (Ancient History, 1913) thinks that Men was a moongod; and that he was not of Anatolian origin, but was an Aryan or Proto-Iranian god introduced from the East.

MENACHOTH. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are included in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about A.D. 200. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Menachoth is the second tractate of the fifth group, which is called Korekim ("Holy Things").

MENANDRIANS. The followers of Menander, who, according to Irenaeus and Enseobius, was the successor of Simon Magus (A.D. 108 A.D.), Menander was a Samaritan belonging to Capparatea. He taught in Antioch, and his teaching seems to have been an early form of Gnosticism (q.v.). Menander seems to have taught that the Primary Power was unknown or unknowable, and that the world was made by angels, who proceeded from Ennola (Supreme Thought). He claimed to be divine, and to have the power to overawe the angels and to give his disciples undying youth and eternal life. The Menandrians seem to have been absorbed in course of time by the Gnostics. See E. R. Harembach; J. H. Blunt: Louis Duchesne, Hist.

MENT. An Egyptian deity. The name is written also Mont (q.v.).

MERRINTHINS. Merrinithians occurs as another name for the Cerinthians (q.v.).

MERSEBURG CHARMs. In 1841 G. Waiz, the German historian, discovered in the Cathedral at Merseburg in Saxony a tenth century manuscript, written in Old German and containing magic formulas or charms. Two of these charms are purely pagan and may be of the eighth century. They mention a number of old Teutonic deities: the Idisi; the gods Pofan, Wodan, and Baldar; the goddesses Sinthgunt and Fria. The Idisi are female beings who were active in battle. They seem to be identical with the Walkyries (q.v.). Wodan and Baldar, unless the latter means simply "lord" here, are the well-known Teutonic gods. Pofan has been supposed to be the corruption of Apollo. It has also been suggested that he is a figure borrowed from Christianity, and is none other than Paul the Apostle. Fria (q.v.) is the well-known Teutonic goddess. The goddess Sinthgunt is not otherwise known. See P. D. Chantepe de la Saussaye, Rel. of the Teutons, 1902.

MESSALIANS. Messaliens was the original Syriac name of the religious sect which was afterwards known as the Euchites (q.v.). Both words, the one of Syriac, the other of Greek derivation, mean "the praying people." The sect was found in Syria towards the end of the fourth century A.D.

MESSIAH, THE. The term Messiah is the Hebrew equivalent of the Greek Christos, and means "the anointed." The Jews in course of time, particularly in the days when great calamities began to threaten the existence of the nation, developed the belief which has come to be known as the Messianic hope—the belief that God would send a hero chosen or anointed to be the Saviour of his people. The first prophet of the Messianic hope was Isaiah. In the Syro-Phraimitish war of 735 B.C., when he was a young man, he looked for a king to come who should throw the great Assyrian king Tighthepeler IV. into the shade (Isa. ix. 2-6). Later, in the days of Sennacherib's second invasion of Judah (691 or after), when the prophet was an old man, he prophesied the coming of a ruler who should inaugurate a rule of ideal happiness and peace (Isa. xi. 1-9). "The prophecy is doubly significant, for it presents the noblest ideal of a ruler found in Hebrew literature, and also combines closely with it those popular hopes of the golden era, which were probably drawn from the traditions of Paradise, inherited from the primitive Semitic past. In its portrayal of the fruits that follow, as aresult of a just and righteous rule, it possesses a perennial value" (C. F. Kent, The Sermons, Epistles and Apocrypha of Isaiah, 1906, p. 475). During the centuries in which visions of Messianic expectations were sung, "Jehovah would care for his people as the shepherd cared for his sheep, and the land to which they would return would be renewed (Ezek. xxxiv. 11-31), while the nations would support Israel and fear Jehovah (Isa. xl. 22, 23). Jehovah would make an everlasting covenant with his people (Isa. iv. 5), but the new nation would not be composed of all those who had been swept into exile and their descendants. It would rather be a righteous community, purified by suffering" (Hastings' D.B.). In the late canonical books the Messiah is not well defined, but the Book of Daniel, in its apocalyptic sections, contains the expectation of a political State founded by Jehovah in Palestine, if not of a distinct person Messiah. For the Messianic expectations in the second century B.C. (Apocalyptic Literature) Dr. Charles gives as the chief authorities outside the Canon, the older sections of I. Esdras, the Books of Jubilees, the First Epistle of Enoch, the Patriarchs, and I. and II. Maccabees. Here, no doubt on account of the part played by the family of Levi in the history of the times, the Davidic Messiah gives place to a Messianic King descended from Levi. In the first century, however, no doubt on account of the degeneracy of the great Maccabean family (descended from Levi), we find the hope of a Messiah sprung from Levi abandoned. In Enoch xxxiii.-lxxi. the Messiah appears as the supernatural "Son of Man" (xlviii. 3, xlviii. 2, lxxi. 27). He is "the Christ" (xlviii. 10), "the Righteous One" (xxxvii. 2), "the Elect One" (xi. 5). In the Psalms of Solomon (or Psalms of the Pharisees), on the other hand, "the Messiah is conceived as embracing in his own person all the patriotic aspirations of the nation. The Messiah is, it is true, the righteous ruler of Israel, but he is no less assuredly the avenger of their wrongs on all the heathen nations, he who, according to the Messianic of the house and lineage of David" (Charles; cp. W. Fairweather, The Background of the Gospels. Turning to the New Testament—in what sense, if in any, did Jesus regard himself as the Messiah? There can be little doubt that gradually he did come to regard himself as such, but only gradually. The conviction can hardly have been inborn. "To affirm this would be to quit the domain of what is humanly conceivable. Also his quiet growth and his baptism are insufficient to account for the origin of such an idea. It can only have sprung up in the light of great publicity. On the other
hand, also, it must be said, the disciples can hardly have been the first to suggest the idea. For, since at Cesaarea Philippi he invites their opinion, he must himself already have been considering what his true character was. At all points he made them sharers in his world of thoughts. Indeed, until now, he had not given them the slightest occasion for spontaneously associating their Jewish ideal of the Messiah with his own person. On all the suggested assumptions, therefore, the psychological motives, are which “they, the disciples, would be blind.” Unless we would abandon all attempts to explain the matter, as most recent critics do, we must look for the rise of this sublime self-consciousness at a period between the baptism and Peter’s confession. The prominence previously given to the purely religious and moral preaching in the life of Jesus then receives an excellent explanation. We can then, and then alone, realize how it was that Jesus could believe in the practical coming of the “kingdom of God” as the result of obedience to religious and moral commands’ (Arno Neumann, Jesus). In any case, when Jesus took up the Messianic ideal of his people, there can be no doubt that he transformed it in his own way. To him the Messiah would seem to have been beyond and above the king of the Davidic ideal. Moreover, he seems to have discarded the warlike features of the Messiahship. ‘And natural, when the sword and spear were laid aside, promised those given immediately to the ideals of a religious and moral revival of the people.” At the same time Jesus was forced by circumstances to cling to the hope of a second coming from heaven. The Jews of course did not recognize Jesus as the Messiah, and continued to look for a saviour or salvation. During the Talmudic age, the Messianic hope in its national character includes always the reunion of all Israel under a victorious ruler of the house of David, who shall destroy all hostile powers and bring an era of supreme prosperity and happiness as well as of peace and good-will among men. The Haggadists indulged also in dreams of the marvellous fertility of the soil of Palestine in the Messianic time, and of the resurrection of the dead in the holy land” (K. Kohler). In the Middle Ages, Maimonides in his commentary on the Mishnah and in his Code formulated a new kind of Messianic belief. His twelfth article of faith declares that “they, how, unless he wishes to forfeit his claim to eternal life, must, in acceptance of the teachings of Moses and the prophets down to Malachi, believe that the Messiah will issue forth from the house of David in the person of a descendant of Solomon, the only legitimate king; and he shall far excel all rulers in history by his reign, glorious in justice and peace. Neither impatience nor deceptive calculation of the time of the advent of the Messiah should shatter this belief. Still, notwithstanding the majesty and wisdom of the Messiah, he must be regarded as a mortal being like any other and only as the restorer of the Davidic dynasty. He will die and leave a son as his successor, who will in his turn die and leave the throne to his heir. Nor will there be any material change in the order of things in the whole system of nature and human life; accordingly Isaiah’s picture of the living image of God and of a most beautiful life to be given be taken literally, any of the Haggadist sayings with reference to the Messianic time. We are only to believe in the coming of Elijah as a messenger of peace and the forerunner of the Messiah, and also in the great decisive battle with the hosts of heathendom embodied in Gog and Magog, through whose defeat the domination of the Messiah will be permanently established” (quoted by Kohler). As far as Reform Judaism is concerned, the nineteenth century has seen another change of attitude. Thus the leaders of Reform Judaism in the middle of the nineteenth century declared themselves unanimously opposed to retaining the belief in a personal Messiah and the political restoration of Israel, either in doctrine or in their liturgy. They accentuated all the more strongly Israel’s hope for a Messianic age, a time of universal knowledge of God and love of man, so intimately interwoven with the religious mission of the Jewish people. Harking back to the suffering Servant of the Lord in Deutero-Isaiah, they transferred the title of Messiah to the Jewish nation, which has thus accepted the belief that Israel, the suffering Messiah of the centuries, shall at the end of days become the triumphant Messiah of the nations” (Kohler). It should be added that the idea of a Messiah is not confined to Judaism. Cheyne cites a Babylonian parallel (Engel, Bibl.). The Egyptian “Admonitions of an Egyptian Sage” seems to refer to an ideal king, a kind of Messiah. In Buddhism we find the ideal king as the personification of Power and Justice, and also the ideal perfectly Wise Man (T. W. Rhys Davids, Hibbert Lectures, 1881). Zoroastrianism, again, “looked forward to the ultimate triumph of Ahura Mazda, just as the Jews looked forward to the ultimate triumph of Yahweh and his Messiah” (G. A. Barton, R.W.). Cp. I. Husik.

METAPHYSICS. The term “metaphysics” was used by commentators on Aristotle to designate the books which contained the writings of the philosopher on Physics. Metaphysics then came to mean the inquiry into the ultimate nature of Being, an inquiry which comprehends morality, religion, and politics. Aristotle himself described this part of philosophy as First (that is to say, Fundamental) Philosophy, and the other part (Physics) as Second Philosophy. Some systems of thought (Positivism, Naturalism, Agnosticism, Materialism) are unmetaphysical, since they deny the possibility of metaphysical knowledge. The metaphysical inquiry is a search for truth, which is unending, because, as William James says, the only indefectible certain truth is the truth that the present phenomenon of consciousness exists. “No concrete test of what is really true has ever been agreed upon. Some make the criterion external to the moment of perception, putting it either in revelation, the consensus gentium, the instincts of the heart, or the sensed experience of the race. Others make the perceptive moment itself the test—Descartes, for instance, with his clear and distinct ideas guaranteed by the veracity of God; Reid with his ‘common-sense’; and Kant with his forms of synthetic judgment a priori. The inconceivability of the opposite; the capacity to be verified by sense; the possession of complete organic unity or self-relation, realized when a thing is its own other—are standards which, in turn, have been used. The much-lauded objective evidence is never triumphantly there; it is a mere aspiration or Grenzbegriff, marking the infinitely remote ideal of our thinking life. To claim that certain truths now possess it, is simply to say that when you think them true and they are true, then their evidence is objective, otherwise it is not. But practically one’s conviction that the evidence one goes by is of the real objective kind, is only one more subjective opinion added to the lot. For what a contradictory array of opinions have objective evidence and absolute certainty been claimed! The world is rational through and through—its existence is an ultimate brute fact; there is a personal God—a personal God is inconceivable; there is an extra-mental physical world immediately known—the mind can only know its own ideas; a moral imperative exists—obligation is only the resultant of desires; a permanent spiritual principle is in every one—there are only shifting states of mind; there is an endless chain
of causes—there is an absolute first cause: an eternal necessity—a freedom; a purpose—no purpose: a primal One—a primal Many: a universal continuity—an essential discontinuity in things: an infinity—no infinity. There is this—there is nothing which some one has not thought absolutely true, while his neighbour deemed it absolutely false; and not an absolutist among them seems ever to have considered that the trouble may all the time be essential, and that the intellect, even with truth directly in its grasp, may have no infallible signal for knowing whether it be truth or no” (The Will to Believe, 1908, p. 15).

METATRON. In post-Biblical Judaism Metatron appears as the name of one of the beings intermediate between God and man. The derivation of the word is uncertain. It has been connected with the Latin mediator in the sense of “guide,” and even with the Zoroastrian Mithra (see MITHRAISM). It is more likely of Greek origin. Weber thinks it is a Hebrew form of the Greek Metathronos or Metaypynomos, which denotes one who ranks next to the ruler. The first mention of Metatron is found in the Babylonian Talmud. The office and work of Metatron are similar to those of the Memra (q.v.) and Logos. He represents God. And he does this especially when God has to come into contact with mundane affairs; hence his designation “Prince of the World.” He is also called “Prince of the Presence,” on account of his constant attendance on God. As in the case of Memra, it seems clear that Metatron takes the place of God whenever human actions and feelings are ascribed to the Divine Being. But, besides representing God, he can intercede with Him. He is called the “Mediator.” Another name for Metatron was the “Great Scribe.” He was so called because, like Enoch, with whom the Jerusalem Targum identifies him, he was supposed to write down the merits of Israel. In the Jerusalem Targum and in the Ascension of Isaiah (ix. 21) he is identified with Michael the Archangel. See W. O. E. Oesterley and G. H. Box.

METAWILEH. Metawileh is the plural form of Metawall, which is a synonym for Shitah (q.v.).

METEMPSYCHOSIS. The transmigration of the soul at the death of the body into some other body, either human, animal, or even material. See TRANSMIGRATION OF SOULS.

NEW CONNEXION. The New Connexion Methodists are an offshoot of the original Methodists, the Wesleyan Methodists (q.v.). The body was founded in 1797 by Alexander Kilham, after whom the members were called Kilhamites (q.v.). At first they were called also “The New Itinerancy.”

METHODISTS, PRIMITIVE. A Christian body which represents a secession from the Methodism of John Wesley (see Wesleyan Methodists). They were so-called because they reverted, as they claimed, to the original or primitive methods of Wesley and his followers. They did this by “preaching in the open air, holding camp meetings to promote revivals, singing through the street, praying and preaching anywhere and everywhere they could, so as to save souls.” The ministers of the older community, the members of which are now called Wesleyan Methodists to distinguish them from the Methodist New Connexion, disapproved of these irregular proceedings. They went on to denounce the holding of a great camp meeting, May 21, 1807, on Mow Cop hill on the borders of Cheshire and Staffordshire. It was promoted by Hugh and James Bourne, and was attended by thousands of people. The two enthusiastic brethren were refused their tickets of membership, and virtually driven from the society. Next a class leader, named William Clowes, was suspended for his sympathy and co-operation in the movement; and in the same year (1810) ten persons, who had been converted at a village service in Stanley, were refused admission to the society. These with Clowes and the Bournes formed the nucleus of the new community, which from that time continued to grow and flourish. Its members were mostly poor and uneducated; yet they were thoroughly devoted to its interests, and were, moreover, always ready to make great sacrifices to promote them. In their Conference the Primitive Methodists have two laymen to one minister; and they were amongst the first to encourage the public preaching of women” (J. A. Houlder).

METHURGENMAN. When Aramaic took the place of Hebrew as the spoken language of the Jewish people, it was necessary for someone in the Synagogue to interpret the original language of the Hebrew Scriptures. This person was called the Methurgeman or Targuman. See TARGUM.

MELEVITES. An order of Dervishes, founded in the thirteenth century by Jelâlah-d-Din, surnamed Er Rumí. They are known to Europeans as the Dancing Dervishes from their peculiar dance (devr), in which they imitate the planets circling round the sun. Rumi’s great work, the Mesnevi, was dedicated to Hasan, his friend and scribe, after the year 1258. The Melevites pass through the severest trials in the noviciate: before they can be received into the mystic order they must kneel down as “jackal” at menial tasks for 100 days; if he fail on one day, he must begin his servitude afresh.” They profess “pantheist views and are regarded with disfavour and suspicion by the regular clergy; but they are tolerant and broadminded” (F. W. Bussell).

MENTILI. The original name of the war-god of the ancient Mexicans. A more popular name was Huiztili- pocotli (q.v.).

MICAH, BOOK OF. The prophet Micah, whose book is one of the twelve Minor Prophets, is described as the Morasheth, i.e., as a native of Moresheth. The prophet Jeremiah quotes Micah iii. 12 and refers to him as prophesying “in the days of Hezekiah, king of Judah” (Jeremiah xxvi. 18). Whitehouse thinks that “the closely analogous passage, Micah i. 5-9, clearly proves that he prophesied in the reign of Ahaz, shortly before the overthrow of Samaria (722 B.C.).” The superscription to the book (1:1) is due to an editor. The book may be divided into three sections. The first, chapters i.-iii., is a prophecy of denunciation and judgment. Samaria is to be punished for idolatry. So also Judah, which has been guilty not only of idolatry, but also of social and moral corruption. The second section, chapters iv.-v., opens with a Messianic passage (iv. 1-5) which in large part recurs in the book of Isaiah (ii. 2-4). There is another Messianic passage in v. 2-6 (Heb. 1-5) which makes definite reference to the overthrow of Assyria. The third section, chapters vi.-vii., is of the nature of a controversial dialogue between Jehovah and his people. In Chap. vii. 8-20, however, the standpoint changes. These verses are assigned by Cornill to an editor who revised the whole book. It seems hardly possible to ascribe the whole book to Micah. Robertson Smith thought that chapters i.-v. formed a single well-connected Book of Micah. Whitehouse thinks that it is not possible to assign to Micah and the latter part of the eighth century more than chaps. i.-iii.” In any case, chap. vi. 1-vii. 6 is different in character and style from the rest of the book, and Ewald, who thought that the section was composed by an anonymous writer in the reign of Manasseh, has found many followers. See Eneyel, Bibl.; T. K. Cheyne, Micah in the “Cambridge Bible,” 1882; J. Wellhausen, Kleine Propheten, 3rd ed.
MICHELIANITES. The name "Michelianer" was
given to a German Pietistic sect founded in Würtemberg
by Johann Michael Hahn (1758-1819). Hahn was
influenced by Jacob Boehme (1575-1624), the theosophist
and mystic. The system of theology which he developed
was of a theosophical nature. He professed to have
received a special inward light. The Michelianites lived
in expectation of a "restoration of all things." See J.
H. Bunt; Broekhuizen.

MICTLAN. Mictlan was one of the deities worshipped
by the ancient Mexicans. He corresponded to Pluto.
In the drear and dismal region over which he ruled, he
was attended on by terrible demons. See Lewis Spence,
Myth.

MIDDOTH. The title of one of the Jewish treatises
or tractates which reproduce the oral tradition or un-
written law as developed by the second century A.D.,
and are included in the Mishnah (q.v.), a collection and
compilation completed by Rabbi Judah the Holy, or the
Patriarch, about 200 A.D. The sixty-three tractates of
the Mishnah are divided into six groups or orders
(sedarim). Middoth is the tenth tractate of the fifth
group, which is called Yod ashim ("Holy Things ").

MIDER. Mider, a god of the Underworld worshipped
by the ancient Gaels (Goidels), seems to have resembled
the British god Pwyll (q.v.).

MIDHGARDH. A term used in the cosmology of the
Ancient Teutons. By Midghardh is meant "either the
inhabited earth as the centre of the universe, situated
between heaven and the lower world, or the centre of
the earth conceived as a disk, surrounded by the sea (Mid-
ghardh-serpent)." It is a fair place for men to inhabit.
See P. D. Chantepie de la Saussaye, Rel. of the Teutons,
1902.

MIDHGARDH-SERPENT. The name of a sea-
monster, a giant, in the mythology of the Ancient
Teutons. He is said to be one of the offspring of the
god Loki (q.v.). Sometimes he represents the sea.
Legend tells of a struggle between the god Thor (q.e.v.)
and the Midghardh-serpent. See P. D. Chantepie de la
Saussaye, Rel. of the Teutons, 1902.

MID-LENT SUNDAY. Another name for Lactare
Sunday (q.v.), the fourth Sunday in Lent.

MIDRASH. The name of a branch of Rabbinical
literature. The word occurs in the Hebrew text of the
Old Testament, and means "exposition or exegesis.
This exegesis is sometimes legalistic or halakic (see
HALAKAH), sometimes illustrative or haggadic (see
HAGGADAH). The Midrashim (plural of Midrash)
rang from the second to the thirteenth century A.D.
C. J. Ball (quoted by Oesterley and Box) points out that
Jewish teachers had an invertebrate tendency "to convey
their doctrine, not in the form of abstract discourse, but
in a mode appealing directly to the imagination, and
seeking to arouse the interest and sympathy of the
man rather than the philosopher. The Rabbi embodies his
lesson in a story, whether parable or allegory or seeming
historical narrative; and the last thing he or his disciples
would think of is to ask whether the selected persons,
events, and circumstances which so vividly suggest the
discourse are in themselves real or fictitious. The doctrine
is everywhere; the mode of presentation has no inde-
pendent value. To make the story the first considera-
tion, and the doctrine it was intended to convey an after-
thought as we, with out dry Western harshness are pre-
disposed to do, is to reverse the Jewish order of thinking,
and to do unconscious injustice to the authors of many
edifying narratives of antiquity." For a list of Mid-
rashim and further particulars about these expository
commentaries, see C. A. Briggs, Intr.; W. O. E. Oesterley
and G. H. Box.

MIKWATH. The name of one of the Jewish
treatises or tractates which reproduce the oral tradition
or unwritten law as developed by the second century A.D.,
and are included in the Mishnah (q.v.), a collection and
compilation completed by Rabbi Judah the Holy, or the
Patriarch, about 200 A.D. The sixty-three tractates of
the Mishnah are divided into six groups or orders
(sedarim). Mikkwa'oth is the sixth tractate of the sixth
group, which is called Toboroth ("Purifications ").

MILK AND HONEY. It was an ancient baptismal
custom to give the newly-baptised milk and honey to
drink. Sidney Heath explains the custom by a quotation
from Clement of Alexandria. "As soon as we are born
we are nourished with milk, which is the nutriment of
the Lord: and as soon as we are born again, we become
entitled to the hope of rest, 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
heavenly food."

MILLENNIAL CHURCH, THE. Another name for the
Shakers (q.v.).

"MILL-YARD" SABBATARIAN CHURCH. This
church claims to be the mother Church of the Seventh-
day Denomination. It is so called because from 1661
to 1885 the "Meeting House" of the denomination was
in Mill Yard, Leman Street, Goodman's Fields, London.
The exact date of the foundation of the Church is not
known. John Trask, however, would seem to have been
a member in 1618. Peter Chamberlen (1601-1685), after-
wards physician to Charles II., was a leader of the
Church. In 1691 the "Meeting House" in Mill Yard
was purchased by the Church. The services are now
held in Mornington Hall, Canonbury Lane, Islington,
London. The distinctive features of the denomination
consist in the beliefs "that Christians are required to
keep the Sabbath according to the Commandment
(commonly called Saturday) as was the practice of Christ
and His disciples; also that it is their duty to follow Him
through the watery grave of 'immersion' on confession of
their faith, which is the only true baptism. Hence
the title 'Sabbatarian' or Seventh-day Baptist." The
seventh day is reckoned from Friday sunset to Saturday
sunset.

MIMAMEIDHIR. Literally "the tree of Mimir," a
name for the sacred tree of the gods of the Edda. It is
also called Yggdrasil's ash. See YGGRASIL.

M1n. An Egyptian deity. The god Min "was
worshipped in that part of Upper Egypt where the Nile
and the Red Sea approach each other most closely, and
which was therefore at all periods the starting point of
the caravan route to the Eastern world" (Erman). Travel-
ers sought his protection. He was the "lord of foreign
lands." The figure of Min is ithyphallic. On his head
are two feathers; on his upraised right arm he bears a
scourge. Erman thinks it probable that Min is another
name for the sun god. He also identifies Min with
Ammon (q.e.v.) of Thebes. The temple of Min was at
Koptos. In the New Kingdom his name was regarded
as another form of Horus (q.e.v.). According to Wiede-
mann, Min had as his sacred animal the ram; and he
was the god of the generative power of nature, to whom
harvest festivals were dedicated. See A. Wiedemann;
Adolf Erman, Handbook.

MINIMS, THE ORDER OF. The Order of Minims, or
rather of Minim-Hermits (Ordo Minimorum Eremitarum
Sancti Francisci de Paula) was founded by St. Francis
of Paula (31416-3167). They were called Minims, "the
least,” to indicate that they regarded themselves as lower than the Franciscans (q.e.) who called themselves Minor (Friars Minor) “the less.” In Paris before the Revolution they were called Bons Hommes. In Spain they were known as “Brothers of Victory.” Francis of Paula (Paula) began by establishing communities in various places in Italy without any written rule. In 1473 his communities were approved by Pope Sixtus IV, under the title of the “Hermit of St. Francis of Assisi.” In 1493, when the first Rule was composed by Francis and approved by Pope Alexander VI, the title of the order was changed to “Minim-Hermit of Francis of Paula.” The friars of St. Francis had always observed a perpetual Lent. In 1502 the two Rules were approved by the Pope. In 1506 the two Rules, together with a third Rule for nuns, were approved and confirmed. The Minim-Hermit undertook to live under the vows of poverty, chastity, obedience, and of the life of Lent. He went to go barefoot or in sandals, but is now shod. Franciscans introduced to France in 1209, and to Germany. See Schaff-Herzog; the Cath. Diet.

MINOAN WORSHIP. Discoveries in Crete and other centres of the Minoan-Mycenean culture have furnished certain facts about the Minoan worship. According to L. R. Farnell, “the most striking figure in the Minoan worship was a great goddess, conceived mainly as a mother but there and there also as virginal, imagined as a mountain goddess, whose familiar animals were the lion and the snake, and ethically related to the Phrygian Cybele and the ancestress of the Cretan Rhea and probably of some Hellenic goddesses. By her side is sometimes represented a youthful deity imagined probably as her lover or son. We discern also the figure of a sky-god, armed and descending through the air.” But the predominant and immemorial cult seems to have been that of the goddess. “The Minoan imagination of the divinity was clearly anthropomorphic, but probably admitted the idea that it might occasionally be embodied in animal form; that is to say, the anthropomorphism was not yet stable.” The divine ancestor would seem to have been worshipped. “As regards the ritual of this period, the famous sarcophagus found at Hagia Triada reveals a ceremony of blood-offering, in which the blood of the sacred ox is first caught in a receptacle, and then poured on an altar; we may take this as evidence of the idea of a male deity the will of the victim.” Four of the worshippers are represented as wearing the skin of the sacrificed ox. Another feature of Minoan worship is “a communion-service in which the mortal was absorbed into the divine nature by the simulated fiction of a holy marriage.” See L. R. Farnell, Greek Religion, 1912; D. A. MacKenzie, Myths of Crete.

MINOESSINESSES. Nuns of the second order of Francis of Assisi. For his male followers he chose the name Friars Minor. The Minorites or Poor Clares were established in London in 1293 in a house which became known as “the Minorites,” and the name still survives in the neighbourhood.

MINORITES. Another name for the Franciscans (q.e.), or male followers of Francis of Assisi.

MINOR PROPHETS, THE. In the Jewish Canon (CANON, OLD TESTAMENT) the second group of Old Testament books, the Minor Prophets, is sub-divided into (1) The Former Prophets and (2) The Latter Prophets. The Former Prophets comprise Joshua, Judges I. and II. Samuel, and I. and II. Kings. The Latter Prophets comprise Isaiah, Jeremiah, Ezekiel, and the Twelve Prophets. The Twelve Prophets were commonly called simply “The Twelve” and were counted as one book. Christian scholars further sub-divide the Latter Prophets into (a) The Major Prophets: Isaiah, Jeremiah, Ezekiel; and (b) The Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

MINOTAUR. A figure (Bull of Minos) in Cretan mythology, a monster with the head of a bull and the body of a man. A special building, a labyrinth, was built for it, according to Cretan legend, at Knossos. Donald A. MacKenzie (Cretan) remarks that the Minotaur overshadows all the other Cretan monsters, and thinks the fact highly suggestive. Possibly the explanation is that the bull of Minos, which was established at Knossos, attained political supremacy over the whole island, with the result that its Minotaur became the chief deity. This would account for the myths regarding the sea-bull forms of Poseidon and Zeus, and the notorious ceremonies associated with the bull-ring at Knossos. The Minos clan may have invaded and conquered the island. L. R. Farnell (Greece and Babylon, 1911) notes that “a few of the Zakro sealings show the seated figure of a human-headed bull, introduced from Crete to Caria, and Germany. See Schaff-Herzog; the Cath. Diet.

MIQUETANTEOIT. One of the gods of the Nicarao (of Nicaragua). He was the lord of the underworld, and was equivalent to the Mexican Mictlanteuctli.

MIRACLES. According to one definition, a miracle is “anything beyond human power, and deviating from the common action of the laws of nature” (Chamber's Etymol. Dict.). Miracles in this sense have, it is claimed, often been performed by prophets and other religious leaders. Indeed, in ancient times a prophet was expected to prove his divine authority by the performance of marvellous works, and he did often prove it in this way. The marvellous works were believed at the time to be above Nature, supernatural, or contrary to Nature. Modern Science, on the other hand, will not concede that events have ever taken place in defiance of the laws of Nature. If marvellous things have taken place there must be laws of Nature which can explain them, though these laws may be new in the sense of being hitherto unknown. The matter may be illustrated by reference to what used to be called miracles of healing. Prophets by inspiring people with a faith, in them or in a divine power, of such strength as to remove instantly all fear have cured them of illness or disease. Such healing is wonderful, but it is no longer described as miraculous, for it has been found to be in accordance with certain laws the working of which may still be tested and proved by experience. The remarkable fact in the case of the laws is that they should have had intuitive knowledge of these laws. Are there other laws, still not generally known, of which they had intuitive knowledge? This is quite possible, and a cautious student would hesitate now to say that other wonderful works ascribed to them could not have been performed. It has to be borne in mind, however, that the same time that in ancient times objective and subjective phenomena were not clearly distinguished. We know that in modern times phantasms of the living, for instance, are seen not infrequently, and that we know that they are only mental pictures telepathically transmitted. They will have been seen quite as frequently in ancient times, and were then no doubt taken to be real appearances. Telepathy (q.e.) explains many such phenomena. Miracles in the sense of wonderful events have happened, are happening, and will happen. Our highest conception of the nature of God excludes the possibility of their being confined to any
one age or clime. God is no respecter of persons. If one person has been healed by the divine power, all can be healed. It is not a divine license, but a divine law.

MIRU. A wicked goddess in Maori mythology.

MISHNAH. The Jewish Mishnah. Hebrew shanah, Aramaic tannah, "to repeat") comprises for the most part the discussions of the Rabbis who lived between A.D. 70 and about A.D. 200. These legal discussions were gradually codified and committed to writing by a succession of scholars known as Tannaim ("repeaters"), and the final codifier who gave the work its present form (c. A.D. 200) was Rabbi Jehudah the Holy (see TANNAIM). After this the Mishnah itself became the subject of discussion by a succession of scholars who were called amoraim (q.v.). These discussions received the name Gemara ("supplement" or "completion"; see GEMARA). The Gemara is entirely of the nature of Haggadah (q.v.); the Mishnah is mostly, though not entirely, in the style of Halakhah (see the articles HAGGADAH and TALMUD.

The Mishnah contains sixty-three treatises or tractates, which are arranged in six groups or sedarim. The names of the tractates (with the number of the groups in which they belong) are as follows: 'Aboda zara (lv. 8); Abot (iv. 9); 'Araha (v. 5); Babi Bathra (iv. 3); Babi Kamma (iv. 1); Babi Mezi (iv. 2); Bikkhoroth (v. 4); Berakhoth (i. 1); Beqa (i. 7); Bikkurim (1. i. 11); Chaggai (1. i. 12); Challa (i. 9); Chulin (v. 3); Demai (i. 3); Eduyoth (iv. 17); Esrobin (i. 12); Gitin (iii. 6); Horayoth (iv. 10); Kelim (vi. 1); Kerithoth (v. 7); Kethuboth (iii. 2); Kiddushin (iii. 7); Kefarim (i. 4); Kinnim (v. 11); Matber Sheni (i. 8); Matbirot (i. 7); Makkashirin (vi. 8); Makkoth (iv. 5); Megillah (i. 10); Meiri (v. 8); Menachoth (v. 2); Middoth (v. 10); Milkwoth (v. 6); Moled Ketan (ii. 11); Nazir (iii. 4); Nedarim (iii. 3); Nefilam (vi. 3); Nidda (vi. 7); Oholoth (v. 2); Orla (i. 10); Par (vi. 4); Pea (i. 2); Pesachim (1. i. 3); Rosh HaShana (i. 8); Sanhedrin (iv. 4); Shabbath (i. 1); Shehbiwt (iv. 6); Shebrit (i. 5); Shekhalim (ii. 4); So'ot (iii. 5); Sukkah (ii. 6); Ta'anith (i. 10); Tamid (v. 9); Teruah (vi. 10); Temurah (v. 6); Terumoth (i. 6); Tohorot (vi. 6); Uksin (v. 12); Yaddayim (v. 11); Yebamoth (iii. 1); Yom (v. 5); Zabim (v. 9); Zebahim (v. 1). See Encycl. Bibl., s.v. "Bibliographical Notes" (prefatory matter) and "Law Literature"; W. O. E. Oesterley and G. H. Box; A. S. Geden, Intra to the Hebrew Bible, 1909.

MISCELLANEOUS. The Missal was one of the Service Books used by the Church of England before the Reformation of the 16th century. It was in four parts. (1) The Antiphoner, Gradual, or Gradual contained those parts of the Service which were sung by the choir at High Mass. (2) The Lectionary contained the lessons from the Epistles of the New Testament. (3) The Evangelistarium contained the Gospels. (4) The Sacramentary contained the prayers of the Mass. This last was called distinctly the Missal or Mass-book in the 16th century. Missals which contained more than the Sacramentary were afterwards called Complete Missals. "The Roman Missal was carefully revised and printed under Pius V., who carried out a decree of the Council of Trent on the matter, and strictly enjoined the use of this Missal, or faithful reprints of it, in all churches which could not claim prescription of two hundred years for their own use. It was revised again under Clement VIII., and Urban VIII. (Cath. Dict.) From time to time new Masses have been added.

MITRAISM. The doctrines and rites of the old Persian deity Mithras or Mithra. S. Reinach points out (O. S.) that the Iranians and Hindus, who about the year 1400 B.C. were still united, have several gods with similar names. One of these is Mithra (see MITRA). After the reign of Alexander the Great Mithra came to be worshipped in all the Oriental kingdoms. The introduction of the worship into the Roman provinces in the West is supposed to have taken place during the first half of the first century B.C. By the beginning of the second century A.D. it had spread throughout the Roman empire. "The immense popularity of his worship is attested by the monuments illustrative of it which have been found scattered in profusion all over the Roman empire. In respect both of doctrines and of rites the cult of Mithra appears to have presented many points of resemblance not only to the religion of the Mother of the Gods but to the Teutonic cult of Thor. The similarity so striking in the Christian doctors themselves and was explained by them as a work of the devil, who sought to seduce the souls of men from the true faith by a false and insidious imitation of it. However that may be, there can be no doubt that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed the issue of the conflict between the two cults was left in doubt, the New Testament writer saying "An instructive relic of the long struggle is preserved in our festival of Christmas, which the Church seems to have borrowed directly from its heathen rival." (J. G. Frazer). S. Reinach (Cults) gives the following account of the god Mithra. "Mithra was a young god, beautiful as the day, who, clad in Phrygian garb, sojourned of old among men and won their love by doing good. He was born of no mortal mother. One day, in a grove or stable, he issued from a stone, to the astonishment of the shepherds who alone were present at his birth. Waxing in strength and courage, he overcame the pestilent creatures that infested the world. Most redblooded of these was a bull, himself divine, whose blood, if shed upon the ground, would render it fruitful and cause miraculous crops to spring. Mithra gave him battle, gained the victory, plunged a knife into his breast, and by this sacrifice assured riches and peace to men. Then he ascended into Heaven, where he still keeps watch over the children of earth. He grants the petitions of them that pray to him. Those who are initiated into his mysteries, in caverns like that where he first saw the day, receive after death his powerful protection against those enemies beyond the tomb who threaten the tranquillity of the dead. Furthermore, he will one day give to them a better life, and has promised a resurrection. When the fate of the soul is in question, he will cut off the throat of another celestial bull, the source of life and felicity, whose blood shall revive the flagging energies of earth and restore a life of happiness to all who have believed on Mithra." The rites by which persons were initiated into the mysteries of the god were called sacraments (sacramenta). "One of them was baptism by blood—the blood of a bull; and there was also a baptism by pure water, as well as anointings of the forehead with honey. Further, it was the custom to consecrate bread and wine by certain formulae, and then to distribute the elements among the faithful." The head over the initiated was called Father, while the initiated were called Brethren. See J. G. Frazer, G.B., Pt. iv. 2nd ed., 1907; O. Seyffert, Dict.; Reinach, O.; J. M. Robertson, P.C.; Reinach, Cults.

MITRA. Mitra is referred to in the Rig Veda in close connection with Varuna (q.v.) as one of the deities of the Hindus. It is said for example: "On their wanted path go Varuna and Mithra when in the sky they cause to rise Surya, whom they made to avert darkness." Hopkins thinks that, excluding those names which describe purely physical characteristics, Mithra is perhaps the oldest name
for the sun, though in the Rig Veda he is always subordinate to Varuna. He points out that "Mithra in Persia keeps the proof that this title was given to the Indo-Iranic god before the separation of the two peoples;" the name Mithra means "friend." See E. W. Hopkins.

MIXCOA. One of the gods of the Nicarao (of Nicaragua). He was the god of trade, and is equivalent to the Mexican Mixcoatl. Worshipers offered to him some of their own blood.

MIXCOATL. The Aztec god of hunting. The name means "Cloud Serpent," and the god is often represented as carrying a bundle of arrows. Mixcoatl was thus, like other gods of the chase, a thunder god as well.

MOABITE STONE, THE. Also called the Mesha Stone or the Mesha Inscription. A block of basalt inscribed by Mesha, king of Moab, and dedicated by him to the Moabite god Chemosh. The inscription is written in the Phoenician character, and the language differs very slightly from the Hebrew of the Old Testament. The Moabite Stone records Mesha's victory over the Israelites after the death of Ahaz (2 Kings xiii, 1), and dates from the ninth century B.C. It was discovered in 1868 at Dibon (Dibon) on the east of the Jordan, and is now preserved in the Museum of the Louvre at Paris.

MOCUSS. The name Moccus is found on inscriptions as that of one of the gods worshipped by the ancient Celts. Anwyl identifies the name with the Welsh moch "swine," and points out that old coins in Britain often bear the image of a boar. It would seem that in Italy the pig was offered to deities of the earth. This, together with its diet of acorns, suggests to Mr. Anwyl a connection between the pig and the earth-spirit or the oak-spirit. But in any case we know that in ancient times the boar was worshipped. See Anwyl.

MODALISTS. The Modalists were one of the schools of theologians produced by the doctrine of the Logos. They would not recognize any intermediary between God and the world. Jesus Christ, according to them, was an incarnation of the one God. "According to them the names of Father and Son corresponded only to different aspects of the same Person, playing transitory parts, and not to divine realities" (Duchesne). Modalism spread from Asia to Rome. Here early in the third century Praxeas became a leading exponent of it. In course of time, however, he was brought to admit that the doctrine was erroneous. Noetus taught similar doctrines in Smyrna, for which he was excommunicated. He said: "I know but one God; it is no other than He who was born, who suffered, and who died." For this kind of teaching the Modalists were called also Patri-passians. Epigenes, a disciple of Noetus, opened a school in Rome. He was succeeded, first by Cleonenes, and then by Sabellius (see SABELLIANISM). See J. H. Blunt; Louis Duchesne, Hist. MÖD KATAN. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Môdêd Kâtan is the eleventh tractate of the second group, which is called Môdêd ("Festival").

MOGOUNUS. Mogounus or Mogon was one of the names given by the ancient Greeks to a god who corresponded to the Roman Apollo (q.v.). Another name for the god was Grammus (q.v.).

MOLINISTS. The school of theologians founded by L. Molina (1535-1600), a Spanish Jesuit, in the sixteenth century. His work "On the Agreement of Free-Will with Grace and Predestination," published in 1588, marks the beginning of the struggle between the Jesuits and the Augustinian school of theologians known as Jansenists.

MOLOKANEH THE. The Molokane or "Milk-eaters" are a sub-sect of the Russian dissident known as Bezpoppovtsi. They were so called because on fasts days they lived on milk. The name which they chose for themselves was "the truly spiritual Christians" or the "Gospellers." They reject baptism by water: true baptism is a spiritual cleansing of the soul from sin. They reject all externals, such as temples, prayers, adjurations. Their bishop, the high-priest is Christ alone. Accepting the principle that "where the Spirit of the Lord is, there is liberty" (2 Cor. iii, 17), they refuse to be bound by State laws. See Schaff-Herzog; J. H. Blunt.

MOLOKI. A malignant spirit of whom the Bayaka of the Kasai district in the Congo State stood in awe.

MONARCHY MEN, FIFTH. See FIFTH MONARCHY MEN.

MONISM, As distinguished from Pluralism, Monism is that philosophy which traces back all phenomena to a single physical or spiritual principle. Physical (materialistic) Monism is represented by such a writer as Ernst Haeckel. "A broad historical and critical comparison of religious and philosophical systems, as a whole, leads us to the conclusion that every great advance in the direction of profounder knowledge has meant a breaking away from the traditional dualism (or pluralism) and an approach to monism. Ever more clearly are we compelled by reflection to recognise that God is not to be placed over against the material world as an external being, but must be placed as a 'divine power' or 'moving spirit' within the cosmos itself. Ever clearer does it become that all the wonderful phenomena of nature around us, organic as well as inorganic, are only various products of one and the same primitive matter. Ever more irresistibly is it borne in upon us that even the human soul is but an insignificant part of the all-embracing 'world-soul': just as the human body is only a small individual fraction of the great organised physical world." Again, "the monistic idea of God, which alone is compatible with our present knowledge of nature, recognises the divine spirit in all things. It can never recognise in God a 'personal being,' or, in other words, an individual of limited extent, in space or time of humankind. To God is Christ where. As Giordano Bruno has it: 'There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated.' Every atom is thus animated, and so is the ether: we might, therefore, represent God as the infinite sum of all natural forces, the sum of all atomic forces and all ether-vibrations." Spiritual Monism may be described in the terms of The New Theology. The philosophy underlying the New Theology, as I understand it, is monistic Idealism, and monistic Idealism recognizes no fundamental distinction between matter and spirit. The fundamental reality is consciousness. The so-called material world is the product of consciousness exercising itself along a certain limited plane; the next stage of consciousness above this is not an absolute break with it, although it is an expansion of experience or readjustment of focus. See Ernst Haeckel, Monism as connecting Religion and Science, 1865; R. J. Campbell, The New Theology, New Popular Edition; and op. Max B. Weinstein, Welt-und Leben-Anschauungen, 1910.

MONOLATRY. The term designates the worship of one God only in distinction from monothelism, which.
Monophysites. The teaching of the Monophysites, represents a reaction against the too zealous protest against the teaching of Nestorius (see NESTORIANISM). The first to protest was Eutyches (see EUTCHIANISM), and the protest was carried farther. The distinctive tenet of the Monophysites, J. H. Blunt explains, "was developed out of the heresy of Eutyches, but was not identical with it: Eutyches maintaining that the Union of Christ's Divine and Human Natures in the Incarnation resulted in the ultimate extinction of the latter, so that the glorified Saviour is wholly and only Divine, while the Monophysites held that the two Natures were so united, that although the 'One Christ' was partly Human and partly Divine, His two Natures became by their union only one Nature (μονογόνος). See William Benham; J. H. Blunt; Wace and Piercy.

MONOTHELITES. The Monothelites agreed with the Monophysites in holding that Christ had only one nature, and added the claim that since he had only one nature, he must have had only one will. "Monothelism was the simple and natural consequence of Monophysism, and originated from the endeavours which the State Church made, in the seventh century, of conciliating the Monophysites" (Schaff-Herzog). Several attempts were made to establish the Monothelite doctrine, but in A.D. 680 the Council of Constantinople, with the co-operation of the Bishop of Rome, "adopted the doctrine of two wills and two energies as the orthodox doctrine, but decided that the human will must always be conceived as subordinate to the divine will" (Hagenbach). See Schaff-Herzog; K. R. Hagenbach.

MONT. An Egyptian deity. The god had temples near Karnak and in Hermonthis. He was a god of war, and is represented with the head of a hawk. In the New Kingdom Amon-Re assumed the rôle of a number of other gods, including Mont of Thebes. In later times also Mont himself was often combined with Re the sun-god as Mont Re, "and as such he stands in the prow of the solar bark, armed with a lance and ready to pierce the enemies who oppose the progress of the Sun" (Wiedemann). See Alfred Wiedemann; Adolf Erman, Handbook.

MONOTHEISM. Montanism may be regarded as an effort to retain or revive the liberty of prophesying. In itself the movement was not necessarily one to be condemned, but it arose at a difficult period in the history of the Church, and tended to encourage movements which were in many ways dangerous and in the end led to a kind of prophetic ministry in the New Testament, and it is not easy to understand why the prophets or their activity should suddenly have come to an end.

Montanus was one of those who claimed that it had not been done as late as, or later than, the middle of the second century. It seems to have been about the middle of the second century that Montanus became active at Ardia in Phrygia, Asia Minor. The worship of Cybele (identified with the Egyptian goddess Isis) (q.v.) had long prevailed in Phrygia, and it is thought that before his conversion to Christianity, Montanus was a priest of Cybele. In any case, he attracted attention by becoming at times ecstatic and in his transports uttering strange words. The kind of phenomena which were associated with his ecstasies have been observed even in modern times. He seemed to become as it were a passive instrument through which some other agent spoke. In other words he seemed, and in fact claimed to be, inspired. He himself represents the inspirer as describing his condition thus: "Behold the man is as a lyre, and I sweep over him as a plectrum." The inspiration of a prophet has often been described in this way. Dr. Lindsay points out that Athenagoras describes the Spirit of God as inspiring the prophets as "a flute-player breathes into his flute," and that the author of the "Cohortatio ad Gentiles" says that "the divine plectrum descends from heaven and uses righteous men as an instrument like a harp or lyre." The description is a good one; but in ancient times the powers and operations of the Subjective Mind (q.v.) were not scientifically understood, with the result that a distinction could not easily be made between an utterance derived from a treasure-house of human thought and experience and an utterance transmitted, as it were telepathically (see TELEPATHY), from a Divine Mind. In any case, Montanus became a prophet, and soon two prophetesses attached themselves to him, Priscilla and Maximilla, women who manifested the same spiritual phenomena. Montanus claimed that the person who spoke through him was the Paraclete (q.v.). As Dr. Salmon says, he does not seem to have claimed that he himself was the Paraclete. Through him the Paraclete was speaking and proclaiming a new dispensation. "The Paraclete confidently announced the speedy return of Christ, and the Vision of the Heavenly Jerusalem descending from above, which was to appear first in the clouds, and then rest on the earth, at a spot indicated. This was a plain on the further side of Phrygia, between the two little towns of Pepuza and Tymion. The three prophets transported themselves thither, when or wherefore is not precisely known: they were followed by an immense multitude. In some places the people were so completely overpowered that all the Christians were left. In the feverish expectation of the last day, country, family, and all earthly ties were disregarded. Marriages were dissolved; and community of goods and the most severe asceticism prevailed. This state of mental exaltation was fostered by the words of the possessed prophets; the voice of the Paraclete was heard, and his exhortations animated them after" (Louis Duchesne). The Montanists were orthodox in so far as they did not reject the sacred writings or the doctrines of the Church. Their heresy consisted in the belief that they received new revelations which supplemented and explained these. In such writings as the Gospel and Apocalypse of St. John they believed that they could find particular support for their views. A curious result of this was that, as a protest, a body arose, the Alogi (q.v.), which rejected the writings of St. John altogether. But if the Montanists were not orthodox, the Church was particularly at this time intolerant of a progressive revelation. The promised Heavenly Jerusalem did not appear; but a terrestrial Jerusalem was established, the name of Pepuza being
changed to that of New Jerusalem. The movement spread from the East to the West and caused divisions in the Church. The result was that in course of time Montanism was discouraged or condemned both in the East and in the West. This did not prevent the great Tertullian from becoming a Montanist. He was chosen head of the Montanists in Africa, and they were even called Tertullianists there. But the opposition to Montanism became more and more pronounced. Under Emperor Constantine, according to Sozomen, they were exterminated everywhere but in Phyrgia. Stern measures were taken against them by later Emperors. The Emperor Julian sent soldiers against them. They were so hurried that they set fire to their churches in which they had taken refuge. See Schaff-Herzog; T. M. Lindsay in the Prot. Diet.; the Cath. Diet.; Louis Duchesne, Hist.; G. Salmon in Wace and Piercy.

MONTO SECT. A Japanese Buddhist sect. Monto Sect is another name for the Shih Sect (q.v.).

MOORHOUSE LECTURESHIP. A lectureship founded in memory of the Australian episcopate of the Right Rev. James Moorhouse, sometime Dean of Oxbridge, M.A., Bishop of Melbourne 1876-1886. The electors, the Bishops of the metropolitan sees of Australia and Tasmania, and the Primate of New Zealand, may elect anyone in Holy Orders in the Church of England at home or abroad, or in a Church in communion with her. The subjects of the lectures must be: (1) the defence and confirmation of the Christian faith as declared in the Apostles' and Nicene Creeds; (2) questions bearing upon the history and authority of the Holy Scriptures of the Old and New Testaments; and (3) the social aspects of the Christian faith in their widest application. The lectures are delivered annually in St. Paul's Cathedral, Melbourne, and must be published afterwards.

MORALITIES. The "Moralties" of the Middle Ages, which were introduced into England from France, were a class of religious drama. But instead of Biblical characters and subjects being represented, the characters were allegorical representations of the virtues and vices. Moralties were more secular than Miracle-plays and Mysteries, and prepared the way for the regular drama. "Even in the oldest religious dramas, allegorical characters such as Mercy, Justice, the synagogue, etc., occur; and when the drama fell into the hands of the laity, it was quite natural that they, more especially under the influence of the Renaissance, should develop a taste for a drama of a more secular character—a drama which to a certain extent mirrored their own life, and expressed their own ideas." (Schaff-Herzog).

See Schaff-Herzog; W. Benham; Chamber's Enycpl.

MORAVIANS. The community of Christians known as Moravians had its origin in Bohemia, and the connection of Bohemian Christianity with England goes back to the 14th century. At various periods Bohemian refugees sought freedom of conscience in England. About the beginning of the 16th century there was a colony of Moravian Waldenses at Lerwick, and in 1553 we find a member of the Brethren's Church, John Bernardus, graduating B.D. at Oxford. In 1641 J. A. Comenius, Bishop of the Brethren's Church, visited England, and in 1716 Christian Sitzkowsky. In 1734 A. G. Spangenberg came to London to make arrangements for sending out a colony of Moravian emigrants to do mission work among the Indians. In 1735 Bishop David Nitschmann brought to London a second party of emigrants for Georgia. Before the end of the year they had settled in Darlington. A company with John and Charles Wesley, Benjamin Ingham, and Charles Delamotte. In 1737 Count Zinzendorf came to London and rented a house in Chelsea. Here his daily meetings for household worship were attended by other Germans resident in London, and a small society was formed. When Peter Bühler came to London in 1728 he worked amongst the members of a small society which met in Little Wild Street, Islington, and was fully organised on the lines of the Herrnhut "Band" system, and rules were drawn up for it by Bühler and John Wesley. Later in the same year its place of meeting was moved to a room in Fetter Lane. The Wesleys withdrew from the Society later (1740). During the years 1739-1741 a number of new Societies sprang up in various parts of the country. In 1741 Spangenberg opened at Gilpin's House, off Fetter Lane, London, and in 1742 a "Pilgrim Congregation" was settled for Yorkshire. On September 7th of the same year the Fetter Lane Society was registered as a Dissenting Congregation, under the name of "Moravian Brethren, formerly of the Anglican communion"; and on November 16th it was "settled" as a Congregation of the Moravian Church. The General Synod of Hirschberg, held in 1743, decided that London was the "Pilgrim Congregation" or headquarters for England. In course of time Societies were formed in Cornwall, Devon, London, Ireland, and Scotland. In 1780 a Theological College was opened at Fulneck. In 1788 this was moved to Fairfield, in order that use might be made of Owen's College, Manchester, and since 1801 it has been affiliated with the Theological Faculty of Manchester University. The Moravian Church is described as "that branch of the visible body of Christ which took a separate form at Lütz in Bohemia in 1457: which was crushed in its first home by Roman influence, as the result of the Thirty Years' War, and was renewed in 1722 at Herrnhut in Saxony." The Moravians have an episcopacy of their own, and the Church as a whole is represented by a constitutional body known as the General Synod. The Holy Scriptures are the only rule of faith and life. On individual points of doctrine no detailed standard is allowed to bind the conscience and quench the Spirit. All worship is scriptural and congregational, and is to be in Spirit and in Truth, and not in dead cold form. The Moravians have always been distinguished for the simplicity of their evangelical faith and worship, the purity and beneficence of their lives, and the ardour of their missionary zeal." (J. A. Houlter). They exercised considerable influence upon the Wesleys. It was indeed at a meeting of the Moravian Brethren in London (1738) that John Wesley experienced his "conversion." See the Moravian Church Almanac.

MORISONIANS. The followers of James Morison (1516-1592), minister of Kilmarnock. In 1540 Morison published a tract on the Atonement, which resulted in his being suspended by the Presbytery. He taught that Christ died for all men alike; "that repentance is not sorrow for sin, but simply the change of mind from disbelief in salvation to belief; that those who ultimately will be condemned, will be condemned only for disbelieving the truth of Christ's dying for them, and consequently failing to secure forgiveness through Him; that all men are able of themselves to believe, and that Adam's fall has not so corrupted mankind as to render them liable to eternal punishment on account of his sin." (J. H. Blunt). In 1843, Morison, in conjunction with a number of other suspended ministers, formed the Evangelical Union and affiliated Churches. In the same year they founded also a theological college with Morison as Principal. The sect is of the Congregational kind, each congregation managing its own internal affairs; and consequently, although generally agreeing in maintaining Morisonian views, there is not in it any necessary unanimity in opinion." (J. H. Blunt). Morison
MORMON, THE BOOK OF. The sacred book of the Mormons, in addition to the Bible. It is regarded as divinely inspired and in perfect harmony with the Bible. It is claimed that the second inspired work is alluded to in the Bible itself in the Book of Ezekiel (xxxvil. 15-19). The "stick of Judah" there referred to is the Bible; the "stick of Ephraim" is the other record, the Book of Mormon. It is said that an angel named Moroni appeared to Joseph Smith, the Prophet of the Mormons, and told him that in A.D. 420 he had buried a sacred record in the hill Cumorra, in the northern part of the State of New York. The plates of the work, with a Urim and Thummim, were committed to the care of Joseph Smith for translation. "Each plate was six inches wide and eight inches long, and not quite as 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 it being sealed. The characters of the unsealed part were round and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. The Urim and Thummim consisted of two transparent stones set in the rim of a bow fastened to a breastplate. The unsealed portion of the plates was translated, and the whole were again taken charge of by the angel" (James H. Anderson). The part translated was published in 1830. This Book of Mormon purports to be an abridgment of the records of his forefathers made by the Prophet Mormon, father of Moroni. See J. H. Blunt; James H. Anderson, "The Church of Jesus Christ of Latter-Day Saints," in R.S.W.

MORMONS. The Mormons are the followers of Joseph Smith (1805-1844). Smith was born at Sharon, Windsor County, Vermont, in the United States of America. He became greatly interested in religion when he was little more than fourteen years old. This interest was in time rewarded, it is said. He received revelations from heaven which were noted down in the Book of Mormon (see MORMON, BOOK OF). In 1829 he was ordained first to the Aaronic Priesthood by John the Baptist, and then to the Apostleship by the Apostles Peter, James, and John. He then re-established the Church of Jesus Christ in preparation for the millennial reign of Christ on earth. He erected a temple in Kirtland, Ohio, and the State of Missouri became the chief gathering-place of the believers. But Smith's followers were not popular. Their neighbours persecuted them and drove them from their dwellings. Those who escaped, to the number of about twelve thousand, settled in Illinois and founded the city of Nauvoo. They were again persecuted, and on June 27, 1844, their Prophet, Joseph Smith, was assassinated. He was succeeded by a body of men called the Twelve Apostles. The President of these was one Brigham Young. Another temple was soon completed at Nauvoo. The Mormons again suffered cruel persecution. They were again driven into exile. This time they made their way into the valley of the Great Salt Lake, where in 1850 the Territory of Utah was created. Seventy-five per cent. of the inhabitants of Utah are Mormons. The Church of Jesus Christ of Latter-Day Saints, to give the Mormons their correct title, has thirteen Articles of Faith. 1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. 2. We believe that men will be punished for their own sins, and not for Adam's transgression. 3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel. 4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. 5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof. 6. We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc. 7. We believe in the gift of tongues, prophecy, revelation, visions, divine healing, and the interpretation of tongues, etc. 8. 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. 9. 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. 10. 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 paradisic glory. 11. 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. 12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law. 13. 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 anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things. One of the features of Mormonism that have attracted special attention is the adoption of the patriarchal order of marriage. The Mormons point out that the prophets of God in ancient times had a plurality of wives, and regard this as a good example in agreement with the laws of God and of nature. 'Many people revile against it, frequently because they are ignorant of its harmony with natural laws, but it ill becomes those who profess a belief in Christianity to say that God ever gave to His children a law that was sinful in its nature or pernicious in its effects; to thus reproach the justice and righteousness of the Almighty is blasphemy' (James H. Anderson). These 'Smithite' or 'Josephite' Mormons, refused to accept the new ordinance or to follow Brigham Young to Utah. They adhered to the original principles of the first Prophet. These 'Smithite' or 'Josephite' Mormons have spread and flourished exceedingly, and have missionaries in every English-speaking country, also in Norway, Sweden, and Switzerland (J. Dougall in the Manchester Guardian). It appears from the United States census that between 1900 and 1906 their numbers increased from 21,773 to 40,851. See J. H. Blunt; James H. Anderson, "The Church of Jesus Christ of Latter-Day Saints," in R.S.W.

MORRIGAN. An ancient Irish deity. Sister of Bwenn, and wife of Neit, the god of battle, she had charge of one of the departments of battle and carnage, inciting men to deeds of strife and valour.

MORRIGU. A goddess of war worshipped in ancient Britain and associated with the god of war Lludd (q.v.). See NEMETONA.
MOSQUES. Muhammadan places of worship. The primitive name was masjid "place of prayer." Towards the fourth century a distinction was made between great and small mosques. The Great Mosque was called first masjid al-jamā'a, and then simply al-jamā'. After this the word masjid was reserved for the most part for mosques of the second rank. The original plan of the mosque, which is oriented in the direction of Mecca, is simple. It forms a large square court, surrounded with porticoes. Over this is a flat roof, supported by arches with stone columns or brick pillars. "The elements of this plan seem to be borrowed, on the one hand, from the Persian palaces of the Achaemenian type, perhaps, but indirectly, from the Egyptian palaces, and, on the other hand, from the Christian churches of Egypt and Syria" (Hastings' Encyc., s. v. Architecture). In some cases Christian churches were transformed into mosques. Examples of this are the Great Mosque at Damascus and the al-Aqṣa Mosque at Jerusalem. The mosques in Cairo include the great Mosque of Ahmad ibn Tulun (879) and the great Mosque of the Nilometer (982). In Isfahan in Persia a handsome mosque called Masjīd-i Shāh, "Mosque of the King," was founded by Shah Abbas in 1612. In Tabriz there is a well-known specimen, the Masjīd-i Kabud or Blue Mosque, which dates from the middle of the fifteenth century (A. V. Williams Jackson, Persia). J. C. Ewald Falls notes that in the Libyan desert there was a "circle of huts" as a mosque (Three Years in the Libyan Desert, 1913).

MOUNT CARMEL, FRIARS OF OUR LADY OF. The title under which the order of Carmelites (q.v.) was confirmed by Pope Innocent IV.

MOUNT OF A HUNDRED FLOWERS, THE. The Mount of a Hundred Flowers is associated with Taoism (q.v.), one of the religious or ethical systems of China. The founder of Taoism, Lao-tse (sixth century), recommended a life of simplicity, quiescence, purity, content, and inaction (or non-interference). Such a life, when faithfully practised, no doubt resulted in longevity. When Taoism degenerated, the later Taoists sought to attain longevity by more artificial practices. One of these was a practice known as self-training. The ascetic sat cross-legged in an upright position, not, as in the case of the Buddhist, that he might attain to Nirvana (q.v.), but that he might lengthen out his days to an extent surpassing that of the average man. "This attitude was believed to promote longevity, since it tended to keep the breath in the lungs, and thus to ward off death, which is the final result of the unceasing expirations. The fact also of remaining still, and excluded from the world, helped to suppress that other enemy of life, the passions (R. K. D.). This ideal of longevity or even of eternal life is illustrated by the legend of the Mount of a Hundred Flowers cherished by the mountainers of China. The Mount of a Hundred Flowers is a very sacred peak in the mountain range which runs from Peking across the provinces of Chih-li and Shan-tung. The mount is covered with wild flowers. "There, according to the legend, live, partly embedded in the soil, certain ancient Taoist hermits. By a long course of absolute conformity with nature (Tao) they have attained immortality, and are now in the enjoyment of unearthly bliss. To use a Taoist phrase, their faces are washed by the rains of hills and mountains by the wind. Their arms are crossed upon their breasts, and their nails have grown so long that they curl round their necks. Flowers and grass have taken root in their bodies and flourish luxuriantly: when a man approaches them, they turn their eyes upon him, but do not speak" (Balfour). Some of these old sages are more than three hundred years old. See Robert K. Douglas, Con-

fucianism and Taoism: Frederic H. Balfour, "Taoism," in R.S.W.

MOUNTAINS, SACRED. In ancient Egypt the sun was supposed to come forth from one mountain in the morning and to enter another in the evening. In the Babylonian Gilgamesh epic reference is made to "the mountain of the Sun." The Hittite deities were associated with mountains. So also was the Israelite god Yahweh. In Palestine Lebanon, Hermon, Mount Sinai, or Horeb, and Carmel were all sacred mountains, and in the Old Testament (Deut. 4.3) speaks of Mount Carmel as sacred above all mountains and forbidden of access to the vulgar." Robertson Smith (R.S.) notes that in the oldest poetry of the Hebrews, when Yahweh rides over his land in the thunder-storm, he issues forth, not from heaven, but from Mount Sinai. Sinai or Horeb, which was obviously sacred before the theophany described in Exod. 19. The title of Mount of God." It became specially sacred to Yahweh, who was perhaps originally a moon-god. C. F. Burney (Book of Judges, 1918) thinks that the mountain at which God revealed Himself to Moses under the name of Yahweh, which is called Sinai in the narratives of J and P, must have been so called on account of an ancient connexion with the moon-god Sin, who gives his name to the whole district in which the mountain is situated ("the wilderness of Sin"). The Romans, the Gauls, and the Celts had their sacred mountains. So also have the Slavs, the Chinese, and the Hindus. In fact, the association of gods with mountains is world-wide.

MOUSE, THE. According to a story in 1. Samuel vi., when the Philistines sent back to the Israelites the Ark of Yahweh, which they had captured, they sent back also "golden mice" as a votive offering. And Isaiah lxvi. 15 condemns the mystic sacrifice of mice as a heathen abomination. According to Maimonides, field-mice were sacrificed by the Harranians. The Encyc., Bibl. states: "Small votive offerings in the shape of mice have even been found (see Frazer, Paus. 5, 998), and it is possible that the worship of mice (especially white mice) may have originated not so much from the survival of a mouse-totem as to propitiate mice in general and to induce them not to ravage the cornfields (cp. Frazer, Paus. 5, 998)." Donald A. Mackenzie thinks that "the

MOWLAWIYEH. An order of Dervishes, founded by Jelal ed-Din Mowlawī (d. 1273 A.D.). These have been called the whirling dervishes. "The cap of the order, always a conspicuous object in a crowd, is of a yellowish white felt in the form of a truncated cone" (F. J. Bliss). See Dervishes, Whirling.

MUDRAS. A term found in Hinduism. Mudrās are mystical figures made by intertwining or twisting the...
fingers and hands. The figures are supposed to resemble various animals and objects, and to possess great power as occult forces. See Monier-Williams.

MUGGLETONIANS. A religious sect named after Lodowicke Muggleton (1609-1698). Muggleton in 1653 began to act as journeyman tailor to his cousin, John Reeve (1658-1638), who was a Puritan. Muggleton professed to have received revelations, and in 1652 the two men gave out that they were the "two witnesses" of Revelation xi. In the same year they published the "Transcendent Spiritual Treatise." Reeve was supposed to represent Moses, and Muggleton, as the "mouth" of Reeve, Aaron. They claimed the power to curse and destroy their enemies. They asserted "that earth and water were not created, but self-originated; that the Evil One became incarnate in Eve; that the Father was the sufferer upon the Cross, having left Elijah to govern heaven, while He came to earth to die" (J. H. Blunt). Muggleton was imprisoned for blasphemy in 1653, and in 1677 was arrested again on the same charge and made to pay a heavy fine. He entered into controversy with the Quakers, and was replied to by William Penn (1644-1718) and George Fox (1624-1661). When Reeve died, Muggleton professed to have received a double portion of the Spirit. The Muggletonians survived into the nineteenth century. See J. H. Blunt; the D.N.B.; and Chambers' Encycl.

MUGTASILA. The Mugasila or the Washers were a religious body which flourished about 215 A.D. on the Lower Tigris near the Arabian frontier. They seem to have been the ancestors of the Mandaeans. Patik, the father of Manes or Mani (see MANICHAEISM), may have founded the sect. In any case, he joined it, and Mani lived among the Mugasila for some years. The descendants of the Mugasila, the modern Mandaeans, have a sacred book, "The Treasure" or "Great Book" or "Book of Adam," which "shows that in the doctrine of these baptizers there was a certain blending of old Jewish and Christian legends with the teachings of the Bible" (Duchesne). Duchesne thinks that "a strange form of Christianity, recalling that of the serpent-worshipping sects, and Manichaeism especially, must have arisen in the second century, upon the ruins of the old Chaldean chaldeans, etc." See Duchesne, Hist.; Wace and Piercy, s.v., "Manes."

MUHAMMADANISM. The religion founded by Muhammad, son of Abdullah, of the Arab tribe of the Quraish, who was born at Mecca in 570 A.D. Left an orphan when he was five or six years old, Muhammad became the ward, first of his grandfather, and then of his uncle Abū Talib. When twelve years old his uncle took him as a companion through parts of Syria, and on this journey he is said to have met a Christian monk who prophesied his future greatness. At the age of twenty-five he married a rich widow Khadijah, who became one of his earliest converts. Soon after he was forty years old he began to receive revelations. "From these revelations, treasured up, written down, and finally compared together and brought into harmony, the Qur'ān was formed, as it is known and read by the millions of adherents of Islam at the present day. No attempt, however, seems ever to have been made to preserve the chronological order of the revelations. It is tradition alone that associates the various utterances with particular epochs or circumstances of the Prophet's experience, and in tracing in outline the history of his outward life, and the development of his doctrine and character, it is upon tradition, more or less reliable and consistent, that dependence has to be placed" (A. S. Geden, Studies). It has been thought that he could neither read nor write (cp. Qur'ān, vii. 159), but this is not likely. And since, especially in later life, his inspired utterances fell from him while he was in a trance, it has been held that he suffered from some nervous disorder. Well, in 1892, tried to prove that his symptoms pointed to epilepsy as opposed to catalepsy. "More recently Professor Margoliouth, in his Life of Muhammad (p. 49), has urged the same based on an analogy. In the case of epilepsy, the sound of a bell, the belief that someone is present, a represented headache, violent perspiration, and others, such as turning of the head to one side, foaming at the mouth, reddening or whitening of the face, all of which are characteristics of epilepsy. But as Sprenger (Vol. III., p. 63) rightly points out, the traditions are too contradictory to afford a sure basis. What is certain is the existence of some pathological condition in Muhammad, resulting in trances, and it is not at all impossible that Sprenger's judgment (Vol. I., p. 207f.) that it was some form of hysteria under which he suffered, may be correct" (D. B. Macdonald, R.A.L.J.). The Quraish showed such hostility to Muhammad's followers that in 615 A.D. some of them with his permission sought refuge in Abyssinia (the First Hijrah). Others (about 100) followed them less than a year later. In 622 A.D. the prophet himself was obliged to leave Mecca—this is the Hijrah or Flight when an العمر of Muhammad chieftainship of Meccan community throughout the world. His wife and uncle had died, and he had married a second wife 'Aylshahr, daughter of Abū Bakr. He went from Mecca to Medina, a cosmopolitan city, in which he came into touch with and felt the influence of Jews, Christians, and Zoroastrians. Here the number of his adherents (Muhārijūn, or "emigrants" from Mecca; and Ansār, "helpers," or converts won in Medina) grew, in spite of the continued opposition of the Quraish, who now resorted to armed warfare. In 630 A.D. Muhammad marched against Meccan with an army and took possession of it. From this time his power and authority extended until they were established over practically the whole of Arabia. Before the prophet died (632 A.D.) he designated Abū Bakr as his successor. "The cardinal doctrine of Mohammed was the oneness andaloneness of God, whom he called Allah. 'The God.' The one God was conceived by him as a great human being or a transcendent man. He had hands and feet and head. He was thought to be all-wise and all-powerful, and to be the absolute despot of the world. It was useless for man to hope to understand him, but God would be merciful if man submitted to him. Next in importance to the doctrine of God was the doctrine of the prophetic function of Mohammed. Through Mohammed, God made his final revelation; Mohammed was the seal of the prophets; no prophet was to come after him. . . . To ordain doctrines Mohammed added, from the time of his earliest ministry, a doctrine of material rewards and punishments. Believers were to be rewarded with a material paradise, and unbelievers were to be tortured in a very material hell. . . . The outward duties of believers were to pray five times a day, as well as to be just and kind to the poor. The doctrines of angels and of Satan were taken over from Judaism, though the figure of Satan was blurred by conceptions of the jinn inherited from Arabian heathenism" (G. A. Barton, R.W.). Abū Bakr's succession was accepted by the Sunnis, the traditionalists, who follow the orthodox traditions of Islam, but was contested by the Shi'ites, who contend that the right of succession belonged to Ali, the son-in-law of the Prophet. Of the first four Khalifs (successors), Abū Bakr, Omar, Othman, and Ali, therefore, all but the last are held by the Shi'ites to have been usurpers. When Othman died, Mu'awiya, the governor of Syria and Damascus, refused to recognize Ali as his successor. The
result was civil war, and Ali moved his capital from Medina to Kufa, not far from ancient Babylon. Hasan, Ali's elder son, succeeded his father, but soon abdicated in favour of Mu'awiya. Husain, his younger son, who had settled at Mecca, relying on help from Kufa, contested the rule of Mu'awiya's son and successor Yazid unsuccessfully, and was killed by the Khalif's horsemen on the tenth of Muharram, the first month of the Muhammadan year, A.H. 61 (Oct. 10, 680 A.D.). "Husain is regarded as a martyr by the Shi'ite sect of the Muslims, who reverence him and his father with a passionate devotion. The memory of his name and fate is kept alive on the anniversary of his death by the yearly festival of the Muharram, with services and processions and lamentation" (Geden). The Khalifs of the Quraish dynasty were succeeded by the Umayyads (661-750 A.D.), who took their name from Umayya, the great-grandfather of Mu'awiya, and reigned atDamascus. At the close of this dynasty Muhammadanism had spread throughout North Africa and the south-western half of Spain, and in parts of Southern France. "The armies of this caliphate also carried the conquests eastwards to the borders of India and into Turkestan and Samarqand beyond the Oxus and Jaxartes rivers" (Barton). In 750 A.D. the Umayyad dynasty was overthrown by Abul-Abbas, a descendant of Abou Bakr, Caliph of Muhammad, and this 'Abbasids established in its place. The first of the Abbasid Khalifs, Saffah, held his court at Anbār on the east bank of the Euphrates; but his successor, Mansur, founded the city of Bagdad, which became the centre of Abbasid power for five centuries—until the end of the dynasty, in fact. The Muslims of North Africa and Spain, however, refused to recognize the 'Abbasids. Abd-er-Rahman, a scion of the Umayyad house, was made ruler in Spain, and his descendants established a Spanish Khalifate, which lasted until 1029 A.D. At Bagdad and Cordova literature and philosophy flourished, and a brilliant period of intellectual life began. The study of philosophy produced many sects, who were often called Mu'tazilites or Sceeder. The power of the 'Abbasids gradually waned, and practically came to an end when Baghad was captured by Mongol hordes in 1238 A.D. Another Khalifate had risen at Kairwan in North Africa in 909 A.D., and had conquered Egypt in 968. This was the Fatimides, who were Shi'ites. These Khalifs who exercised a more or less independent rule at Cairo from 1238-1517 A.D., claimed to be directly descended from Fāṭimah, the daughter of the Prophet. In 1517, when Egypt was conquered by the Ottoman Turks, the office of Khalif was sold to the Sultan of Turkey, who thus came to be regarded as the successor of the Prophet. Muhammadanism has made, and is still making, great missionary efforts. "In the course of the centuries it has penetrated India, China, Africa, and the isles of the Pacific, and has made many converts. It is estimated that at present there are about 240,000,000 Mohammedans in the world. If this is true, they constitute nearly one-sixth of the population of the globe." (Barton). The sacred book of the Muhammadans is of course the Qur'an (q.e.). "The Qur'an is written in rhymed prose throughout. The portions rhymed, verse as we may call them, vary greatly in length. In the earlier chapters these verses are short, just as the style is lively and fiery; in the later chapters they are of lumbering length, prosaic and slow, and the rhyme comes in with often a most absurd effect. It is very plain that Muhammad's first utterances were in genuine kāhin form and kāhin spirit [i.e., in the form and spirit of the Arab soothsayer]; that they boiled forth from him as though under uncontrollable external pressure" (D. B. Macdonald). His utterances seem therefore to have taken that form of language which is peculiar to the ecstatic life. There are other sources of authority for Muhammadan faith and practice besides the Qur'an. These are the Sunnat, which means "usage" or "rule," and embraces the rule of faith or observance founded on the traditions; the Ijma', which means "unanimity," and denotes the unanimous consent of the early doctors and teachers regarding new rules and precedents; and the Qiyas, which means "measure" or "comparison," and is applied to analogical reasoning or inference based on, and supplementary to, the Qur'an, Sunnat, or Ijma'. Muhammadan law above and beyond the revealed law of the Qur'an was developed by four great orthodox schools, the leaders (Imams) of which were Abū Hanīfah (d. about 709 A.D.), Ibn Mālik ibn Anas (b. 716 A.D.), Ash-Shāfi'i (d. about 760 A.D.), and Ahmad ibn Ḥambal (b. 780 A.D.). There are five so-called "pillars of religion." The first of these is the recital of the kalimah or creed: "There is no god but God, and Muhammad is the Prophet of God" (cp. Qur'an lxvii. 21, lxviii. 29). The second is Salât or prayer (the five daily prayers). The third is Fasting, particularly the thirty days' fast of the month Ramadān. The fourth is Zakāt or almsgiving. The fifth is the Hajj or pilgrimage to Mecca in the twelfth month of the Muhammadan year. This statement looks rather strange, but Muhammadan theologians and philosophers have four plenty of material for exposition and speculation in the doctrine of the unity of God. One of the most famous of these theologians and philosophers is al-Ghazzālī (1059-1119), who began by being a sceptic or Mu'tazilite, was converted, and ended by being a Sufi or mystic and a defender of the faith (see Macdonald for an interesting account of his religious experiences). The prayers may be offered individually and privately, or in a mosque (with a leader, Imam). The form observed consists in the recital of passages from the Qur'an, with other formularies or expressions of faith such as 'God is great,' accompanied by bowings and prostrations of the body. The summons to prayer is given by the mu'llazzin from the minaret, or if there is no minaret from the side of the mosque" (Geden). Muhammadanism has produced many sects. The Shi'ahs, who quarrelled with the orthodox Sunnis over the succession to the Khalifate, have been treated in detail above. The Shī'ahs are the Persians, and the Persians are still Shi'ahs. The Ismā'ilīs took their name from Ismā'īl, the adopted son of Ibl Mā'imūn, the sixth Imām. They are a sub-sect of the Shī'ahs, and are sometimes called the "Seveners," because they claim that Ismā'īl (and not Mūsā) was rightfully the seventh and last Imām. The Druses or Druzes owe their name to ad-Duruzi, who was the Persian minister of al-Hākim (996-1020 A.D.), the sixth Fāṭimid Khalif. They revered al-Hākim as the last and greatest incarnation of God. Their tenets, however, are those of a teacher named Hamzah rather than those of ad-Duruzi, who came to be regarded as a heretic. The Druses are still a numerous sect in the Hauran and mountains of Lebanon. The Assassins is a name given by Europeans to the Hashshashin, devotees of the drug hashshish. They were the followers of Hasan, the "Old Man of the Mountain," who claimed to be an incarnation of God. In the time of the Crusaders they were a terror throughout Syria, and well earned the name Assassins. The Sīfs, who were influenced by Gnosticism and Greek mysticism, are mystics who attained to union with God through an "inner light." They rely upon knowledge gained by ihlām (a kind of inspiration) rather than upon that acquired by study. "Books and proofs they shun. Their path (fard), rather, is to cleave to spiritual striving, to remove blameworthy qualities, to sever all
ties, to advance with the utmost zeal toward God. Whenever these things take place, God takes charge of the heart of his creature, and illumines it with knowledge, and opens the breast of the seeker so that he accepts guidance and trusts God. There is no force in the secret of the heavenly kingdom (al-malakat), and there is cleared away from the surface of his heart the veil of error, and so the essences of divine things shine in it.

All that he has to do is to prepare himself by simple purification, by showing zeal joined to pure will, by thirsting and watching and expecting. If any turn thus to God, God will turn to him” (Macdonald). From among the Sūfis the various orders of Darwishes (Der- vishes) have arisen, such as the Sādiqiyah; the Muḥa- wiyyah, or “dancing Darwishes”; the Rifa‘iyah, or “bowling Darwishes”; the Bakhīshiyah, who are mostly soldiers; the Sa’nūsīyah, who show great hostility to European civilization. The Wahhābīs, who belong to the close of the eighteenth and beginning of the nineteenth centuries, represent a military and fanatical reform movement in Arabia. In recent years the Bābīs and Bahā’īs of Persia have attracted great attention. The founder of the Bābis, Mirza ‘Alī Muhammad (b. 1819), claimed to be the “Messiah or the ‘Deer’” through which it was possible to communicate with the “Concealed Imam (the twelfth Imam, who disappeared at the beginning of the fourth century after the Hijrah, 940 A.D.).” Afterwards he proclaimed himself an incarnation of God. The Bahā’īs were the result of a schism after the death of the Bab. They were founded by Bahā’ullāh (d. 1892), who proclaimed himself “He whom God manifests,” and claimed that his coming had been foretold by the Bah. Bahā’ism claims to be a universal religion. While Bābīsm has declined in numbers and influence, Bahā’ism has grown in importance, and has had considerable success in America. See, in addition to the works mentioned above, D. B. Macdonald, Muslim Theology, 1903; D. S. Margoliouth, Mohammedanism in the Home University Library: 1. Goldziher, Mohammed and Islam, 1917; F. W. Russell.

MUJASSIMA. An Arabic word meaning “corpse.” It is another name for the Karrānîyyah (q.v.).

MUJTAAHIDIN. Mujtahid is an Arabic word meaning “one who exerts himself or takes pains.” The term came to be used of learned doctors of Islām who applied their minds diligently to problems of Muslim theology. It was thought by some that only the Companions of the Prophet could be true Mujtahidin. “The majority of Muslim theologians, however, are of opinion that there may be true Mujtahidin in any age and in any place, and that their unanimous agreement is to be accepted as conclusive in any legal or theological question.” There are Mujtahids of different kinds. Some of them are authorities on the whole Law, others on the doctrines of a particular school of theology, and others on questions of special difficulty. See F. A. Klein.

MULAHIDA. An Islamic sect, referred to by Moiz Mohammed Haldar (d. 1551-2) in his History of the Moguls. “Most of the people of Badakshan are adherents of this sect; they hold the world to be without beginning or end: they do not believe in resurrection or a future state. They say that while the Prophet was alive all the faithful were bound to abide by the statutes of the Holy Law; but at the present day the whole duty of man is to speak fitting words and be faithful to their meaning. All other ordinances are futile: sexual intercourse with kindred is lawful and its enjoyment need not depend on marriage; if one has a passion for someone—he it daughter or son or mother—it is lawful to gratify it if it be practicable. It is also lawful for them to take one another’s lives or property.” As Ismailī the sect still survives in Shigian and Roshan.

MULCTRA, THE. In Christian art, Christ, when represented as the Good Shepherd, sometimes has hanging on his shoulder a chalice, known as the Mulctra. This is interpreted as a symbol of the spiritual nourishment derived from Him as the Lamb. See Sidney Heath.

MULLO. A god worshipped by the continental Celts as the patron of mule-drivers. He was regarded by the Romans as equivalent to Mars.

MULUNGU. A term used among the Yao to denote a mystical potency in things. Mulungu seems to be a force, and not a personal being, and corresponds to the Malìan umun mi.

MUMMERS. Les Môniers or “the hypocrites” was a name given to the strict Calvinists in the French cantons of Switzerland, who were followers of Robert Haldane (1764-1842) and César Malan (1757-1864). Haldane lectured in his own house to theological students of the University of Geneva. Malan, forbidden by the Venerable Association of Pastors at Geneva to preach on such subjects as hereditary sin and predestination, also gathered his adherents round him in his own house, though without separating from the Established Church. Afterwards he built a small chapel for them, “Chapelle du Témoignage.” See Schaff-Herzog.

MUMMIFICATION. It is thought by Professor Elliot Smith that the art of mumification, as practised in ancient Egypt, was mainly responsible for prompting the earliest great maritime expeditions of which the history has been preserved, and even supplied the foundation on which the knowledge of anatomy and the science of medicine has been built up. The practice of course had great religious significance, the object being to preserve the body of the deceased for a continued existence, not merely the corpse, but the body with its tissues. The Egyptian embalmer at the outset was eager (1) to preserve the actual tissues of the body with as little disturbance of its superficial appearance as possible, and (2) to preserve a likeness of the deceased as he existed in life. The first attempts to reproduce the features of the deceased were made upon the wrapped mummy itself. “In the earliest known (Second Dynasty) examples of Egyptian attempts at mumification the corpse was swathed in a large series of bandages, which were moulded into shape to represent the form of the body. In a later (probably Fifth Dynasty) mummy, found in 1892 by Professor Flinders Petrie at Medum, the superficial bandages had been impregnated with a resinous paste, which while still plastic was moulded into the form of the body, special care being bestowed upon the modelling of the face and the organs of reproduction, so as to leave no room for doubt as to the identity and the sex” (G. Elliot Smith, Dr., p. 16). In two cases the head, and not the whole body was covered with a layer of stucco. In the Pyramid Age a new procedure seems to have been devised—the making of a death-mask. The custom also arose of making a life-size portrait statue of the dead man’s head (“preserve heads”) and placing it in the burial chamber with the actual body. Then, in the Old Kingdom, a life-like stone statue of the deceased was made to represent him. The original idea of restoring the form of the mummy itself, however, was never abandoned, for even in the New Empire and in Roman times the wrapped mummy was sometimes modelled into the form of a statue. To convey to the statue the breath of life, as well as the vitalising fluids, the odour, and the sweat of the living body, certain ceremonies were performed. The physiological functions of the heart (the seat of knowledge and feeling) were stimulated by offerings of blood. Water being regarded as
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fertilizing and vitalizing power, libations of water were made to restore to the body its vital fluids. Thus it happened that when in course of time gods came to be represented by statues, libations were regarded as an act of worship, and water became an essential part of any act of ritual rebirth. To give to the body the warmth, the sweat, and the odour of life, it was customary before the corpse or statue. Later this custom of pouring in libations, came to be regarded purely and simply as a religious act of homage to a god. But the most important incident in the ritual of reanimating the mummy or the statue was the ceremony of imparting to it the breath of life by the "opening of the mouth." If the heart was the seat of knowledge and feeling, the breath of life was still regarded as necessary to set the heart working. Thus, "the ceremony of 'opening the mouth,' which aimed at achieving the restoration of the breath of life, was the principal part of the ritual procedure before the statue or mummy" (Elliot Smith, op. cit., p. 43). Great importance was attached also to the painting of eyes on the wrapped mummy or on the statue. The eyes were regarded as one of the chief sources of vitality (cp. the article EYES). At first the Egyptians buried their bodies in the sand. Later on, they constructed coffins of wood, and stone, and placed them in subterranean chambers. These chambers in which the body was housed developed into dwellings with many rooms. "But when the statue took over the function of representing the deceased, a dwelling was provided for it above ground. This developed into the temple where the relatives and friends of the dead came and made the offerings of food which were regarded as essential for the maintenance of existence" (op. cit., p. 22). Recent archeological research has shown that "the early Egyptian Christians were mummified clear up to the Arab conquest, and used the old Egyptian forms connected with the burial rites to enforce their new doctrine" (Camen M. Cobern). It should be noted, in conclusion, that the practice of mummification has not been confined to Egypt. As Hartland says (Hastings' Encyc., iv., p. 418), it is widely practised. It has been found more or less throughout the west of Africa and elsewhere. In some instances, the Mosterley Museum in Sydney contains a mummy from Torres Straits, and the Anatomical Museum in the University of Manchester four Peruvian mummies. The Incas practised embalming not only for their kings, chiefs and priests, but also for the population in general. See G. Elliot Smith, op. cit.; also A.E., 1911: Migrations, 1915: A. Blackman, "The Significance of Incense and Libations in Funerary and Temple Ritual," in the Zeitschrift für Ägyptische Sprache und Altertumskunde, Bd. 50, 1912.

Mungilamma. A Hindu deity, bamboo goddess, worshipped by the Parayans, a tribe or caste in India.

Murotorian Fragment. The Murotorian Fragment is so called because it was first published (1746) by Muratori. It is a list of the books of the New Testament, and was found in the Ambrosian Library at Milan in a manuscript of the seventh or eighth century. The MS. had come from the Irish monastery of Bobbio, and the fragment seems to have been a copy of a loose leaf or two of a lost volume (Dict. of Christ. Biogr.). C. R. Gregory thinks the volume may have been an apologetical book. "It is defective in the beginning, and breaks off in the middle of a sentence, and the mutilation must have taken place in the archetype of our present copy. This copy was made by an illiterate and careless scribe, and is full of blunders; but it is of the greatest value as the earliest-known list of N.T. books recognized by the Church" (Dict.). C. R. Gregory would date it about 170 A.D. See C. R. Gregory, Canon; J. Moffatt, Intr.; Wace and Piercy.

Murlja. A Mohammedan sect. The name is derived from a word meaning either (1) to postpone or (2) to cause to hope. The Murlja were so called either because they subordinate (postpone) works to intention (postpone), or because they think that the judgment of the sinner will be postponed until the resurrection, or because they say that "disobedience joined with faith hurteth not," and in this way allow hope (cause to hope). See F. A. Klein.

Mushabbiha. A Mohammedan sect the members of which held that God bore a resemblance to his creatures, having a body and members capable of motion. See F. A. Klein.

Mushaf. Al-Mushaf is another name for the Qur'an (Koran). The word means the collection of leaves or sheets, and so the Volume. Other names for the Qur'an are Al-Kitab (q.v.) and Al-Furqan (see FURQAN).

Musilim. A disciple of Muhammad, one who professes Islam (q.v.). In the Qur'an it is said (iii. 68): "Abraham was neither Jew nor Christian, but he was sound in the faith, a Muslin, and not of those who add gods to God."

Muspellheim. Muspellheim was one of the nine worlds in the cosmogony of the Ancient Teutons. It was located in the South.

Musplili. The "Muspilli" is a BABARian poem of over one hundred lines dating from the ninth century. It depicts the end of the world. There will be first a struggle between Eliah and the Antichrist, and then a universal conflagration. Chanteplie de la Saussaye thinks that the mythology here is Christian and not pagan, but it has been adapted by the Teutons. See P. D. Chanteplie de la Saussaye, Rcl. of the Teutons, 1902.

Mutazila. An Arabian sect, regarded by the Sunnis as heretics. As a body, they "entirely reject the eternal attributes of God, in order, as they say, to avoid the distinction of persons made by the Christians, and they hold that eternity is the proper aspect of God's essence, that God is omniscient, not by reason of His knowledge, is omnipotent, not by reason of His omnipotence, as the Sunnis say, but by reason of His essence." The Muratzila hold also that "all those verses of the Qur'an which contain a comparison of God to creatures must be explained allegorically." They differ from the Sunnis on the important question of predestination, since they regard man as a free agent. They are also called Qadariyya, "either because they deny the qadar or predestination, or as others say, more correctly, because they assert man's power (qadar) to act freely. They consequently believe that he deserves either reward or punishment in the next world in accordance with his actions." See F. A. Klein.

Mutua Deo. A Hindu deity, worshipped by the Korkus, a Kolarian tribe in India. A village deity, Mutua Deo is represented within the village by a heap of stones.

Mylitta. A Babylonian goddess, referred to by Herodotus. She is perhaps to be identified with the old Sumerian goddess Ninkhartugga, who came to be regarded as the goddess of birth, "the Lady of Child-bearing." According to Herodotus (i. 199), every Babylonian woman was obliged once in her life-time to present herself in the temple-predicts of the goddess Mylitta and to sacrifice her virginity to any stranger who might claim her. The stranger threw money into her lap and said, "I invoke the goddess Mylitta for you." The idea seems to have been to consecrate the goddess "the firstfruits of the woman's virginity before marriage" (L. R. Farnell, Greece and Babylon, 1911).
MYRDDIN. The Myrddin who figures prominently in the Arthurian legend would seem to have been worshiped originally in ancient Britain as a god. In mythology he is described "as the master of all knowledge, owner of all wealth, and lord of Fairyland" (Squire, Myth.).

MYSTERIES. The Greeks, and afterwards the Romans, used the term Mysteries of certain secret and mysterious forms of worship which could only be participated in after solemn initiation. Some of these Mysteries were restricted to particular classes of persons (e.g., THESMOPHORIA); others were open to anyone who was willing to be duly initiated. In course of time many foreign elements were introduced into the worship. The ceremonies consisted usually in the recital of certain legends about the fortunes of the deity celebrated, which differed from the ordinary myths in many respects (e.g., the names and genealogies), and were often accompanied by a dramatic representation, with which was connected the exhibition of certain holy things, including symbols and relics. In many cases the symbols were not hidden from the public eye, but their meaning was revealed to the initiated alone (Seyffert). Compare, in particular, ELEUSINIAN MYSTERIES, ORPHICS, and MYTHOLOGY.

MYSTICISM, CHRISTIAN. Mysticism is the effort to enter into close touch or union with the Divine Being, with Eternal Life. The mystic seeks to penetrate into and to absorb himself in that Life which is infinite. "By getting rid of everything that makes for separation and distinction, by casting off the chains of what men call happiness, and by freeing himself from all the narrowness and insufficiency of the mere unit, the mystic believes that in extinction itself he gains an incomparably higher life and genuine blessedness" (Rudolf Eucken). Mysticism strives to free human life more and more from every element of time, to make man younger every day, and to transport him entirely into a permanent present. The man for whom time becomes as eternity and eternity as time, seems to escape all pain and to be brought into a state of pure bliss. Such a state of mind does not necessarily precede joyous activity in the world. It may even bring quite the opposite of it. "The close connection between God and the world which mysticism stands for, may reduce both the visible world and time to an illusion and a dream, a morning-glory which disappears at the rising of the sun. But this may easily lead to the thought that the world and time, as expressions of eternal being, gain a closer connection and a greater significance." Rudolf Eucken thinks it a remarkable feature that in the present day Mysticism is regaining its old power of attraction. The Americans, it may be added, have discovered that mysticism of a kind, whether Christian or not, is of great practical value (see HIGHER THOUGHT).

The Christian mystics are associated particularly with the Middle Ages. According to Inge, the medieval mystics were "steeped in" Dionysius the Areopagite. The supposed works (sixth century) of Dionysius were translated into Latin by John Scotus Eriugena (ninth century). At the same time Eriugena worked up the theories of Dionysius "into a consistent philosophical system" (Inge). In the twelfth century Mysticism had in France, in particular, very eminent representatives. One of these was Bernard of Clairvaux (1091-1153). Another was Hugo of St. Victor near Paris (1097-1141). To a later period belongs, in France, Bonaventura (John of Fidanza), the "Doctor seraphicus" (1221-1274). In the fourteenth century Germany produced mystics of great fame and influence. One of these was Master Eckhart (c. 1290-1329), the "Doctor Ecstaticus," who has been described as the greatest of all speculative Mystics. According to Eckhart, God is Being. To God time is Now, which embraces together past, present, and future. The ground of the soul is an "uncreated and uncreatable light," a soul-spark which is divine. This spark enables man to penetrate intuitively into the kingdom of God. If man, therefore, desires to come near God we must try to turn our gaze from everything that belongs to time and space. Another of these Mystics was John Tauler (1300-1361), the "Doctor Illuminatus." His mysticism was less speculative. He has been classed as one of the Devotional Mystics. But he attached great importance to practical Christianity. If necessary, a man should interrupt his devotions in order to do a service for a sick person, "believing not only that God would be with him, but that He would vouchsafe him, it may be, even greater grace and blessing in that external work, undertaken out of true love, in the service of his neighbour, than he should perhaps receive in the loftiest contemplation." Jan van Ruysbroeck (1293-1381), another "Doctor ecstaticus," was a famous Flemish mystic. Ruysbroeck speaks of "being swallowed up in the unfathomable abyss of eternal happiness." Max B. Weinstein describes him as the most thoroughgoing theosophist of the Middle Ages. Another famous mystic was Henry Suso (1291-1366), who wrote a "Book of Eternal Wisdom." He was a pupil of Eckhart and friend of Tauler. Suso was an ascetic, a visionary, and a poet. The name of Thomas à Kempis (Thomas of Kempen; 1380-1471) may be said to be a household word. Mysticism continued to be a force in Germany. In 1518 Martin Luther (1483-1546) published a remarkable work by an unknown writer, "German Theology," which is thought to have prepared the way for the Reformation and given it a mystical tone. The book seems to have been written about 1550. The author contends that "the more the Self, the I, the Me, the Mine, that is, self-seeking and selfishness, abate in a man, the more doth God's I, that is God Himself, increase in him." Sir Frederick Pollock finds much in common between this book and parts of the Ethics of Baruch Spinoza (1632-1677; see SPINOZISM). J. H. Bhut thinks that it exhibits the germ of the "Reine Vernunft" of Immanuel Kant (1724-1804). A different kind of mysticism was introduced by Paracelsus (Philippus Aureolus Paracelsus Theophrastus von Hohenheim; 1493-1541), who was a physician and chemist. His mysticism was affected by his acquaintance with astrology and astronomy, alchemy and medicine. It has been described as Nature Mysticism, or as Theosophy. According to Mrs. Besant ("Theosophy in R.E.W."), Paracelsus was one of the disciples of the Secret Wisdom. "Now and then one of its disciples appeared in Christendom, and gave to the world some discovery which started thought on some new and fruitful line, thus Paracelsus, with his discovery of hydrogen, his magnetic treatment for the cure of disease, and his many hints at secrets of nature not even yet worked out." The followers of Paracelsus have been called Paracelsists. Another Reformation mystic and theosophist was Valentine Weigel (1533-1588). He founded a new system, and gave birth to a new school, Weigelians. He held that God is conscious in man of His own being, and that in pitying man He has pity on Himself. There were Weigelians even in the eighteenth century. Another famous Nature mystic was Jacob Boehme or Behmen (1575-1624), the shoemaker of Goerlitz. In 1612 he published a work, "Aurora oder Morgenröte im Aufgang," which was condemned by the Church authorities. Before this he had had wonderful visions and ecstasies. Boehme held that no knowledge is possible without opposition and division. All things
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consist of Yes and No. They are either divine or devilish or earthly. The Yes is the Divine itself, simply power and love. The No is the return to the Divine. Through it the Divine is made manifest. It is a necessary contrary in which divine love becomes operative. God represents a polarity, a conflict with Himself. He is both Good and Evil. "For every nation and the dark world God are not two gods; they are a single God. He is in Himself all Being. He is Evil and Good, Heaven and Hell, Light and Darkness, Eternity and Time, Beginning and End. Wherever in a being His love is hidden, there His anger is manifest," Boehme's mystical work. "The Supersensual Life," was translated into English by William Law (1686-1761), the author of the "Serious Call." Law was a disciple of Jacob Boehme. The founder of Quietism (q.v.), Michael Molinos (1540-1600) is an example of Spanish mysticism. His teaching influenced the French mystic, Mme. Guyon (1648-1717). A "modern" Catholic mystic of great repute is St. John of the Cross (San Juan de la Cruz: 1542-1591). He is spoken of as a Doctor in Mystical Theology, "whose works are the most complete and luminous, the most sublime, and at the same time the most philosophically exact and precise, and whose authority is the highest which any private theologian can have."

Mysticism, Non-Christian. In Christian mysticism the aim is to enter into communion with a personal God. Where a personal God is recognized, the same aim is reached. For the holy love world God is presence. But before we come to the higher types of religion, it should be noticed that even in lower or primitive religions a sort of mysticism is common in which communion is sought with divine or supernatural powers. Primitive folk have their mysteries of initiation, in which a state of ecstasy is attained. To them various animals and things are holy and able to communicate holiness as being instinct with divine power or life. The heathen Semites had the type of divination called "Ritual Sacrifice" (E.S.), that the Harranians offered sacrificial gifts to the dog, "and in certain mysteries dogs were solemnly declared to be the brothers of the mystae." We find traces of primitive mystical cults even in the Old Testament. It appears from Is. Ixv. 3 ff., Ixvi. 3, 17, Ezek. viii. 10, that during the Exile there was a tendency to revive certain cults of a primitive type. This tendency was not confined to the Hebrews, nor did it reach its chief development among them. The causes which produced a reassertion of obsolete mysteries among the Jews were at work in the same period among all the Northern Semites; for everywhere the old national deities had shown themselves powerless to resist the gods of Assyria and Babylonia. And among these nations the tendency to fall back for help on primitive superstitions was not held in check, as it was among the Hebrews, by the counter-influence of the Prophets and the Law. From this period, therefore, we may date with great probability the first rise of the mystical cults which played so large a part in the later developments of ancient paganism, and spread their influence over the whole Graeco-Roman world. Most of these cults appear to have begun among the Northern Semites, or in the parts of Asia Minor that fell under the empire of the Assyrians and Babylonians. The leading feature that distinguishes them from the old public cults, with which they entered into competition, is that they were not based on the principle of nationality, but sought recruits from men of every race who were willing to accept initiation through the mystic sacraments; and in pursuance of this object they carried on a missionary propaganda in all parts of the Roman Empire, in a way quite alien to the spirit of national religion. The naturalization of Oriental cults in Greece and Rome did not lead to the production there of a more personal element into religion. Thus the cult of the Thracian god Dionysos, a deity of Oriental origin (see Gladys M. N. Davis, The Asiatic Dionysos, 1914), as introduced into Greece, promised the realization of a personal salvation. In Rome the Oriental mystery-religions which exerted a wide influence were the cult of Cybele of Phrygia, of Isis of Egypt, and of Mithra of Persia. These religions appealed to the imagination on account of their great antiquity, their elaborate myths, their mystic rites, their promises of regeneration and of salvation "(G. A. Barton, R.W.). We have noted references in the Old Testament to a lower type of mysticism which was condemned by the great prophets. We may presume that this was condemned all the more sternly, because the prophets themselves knew by experience the difference between the lower and higher types. The great prophet was a true mystic (cp. the article "The Language of the Prophets," in Th. Govia, 119). He is carried away by the divine power and speaks as the mouth of God, using lofty poetic diction while in a state of ecstasy" (K. Kohler). In later Judaism, as Kohler notes, there has always been a current of mysticism. We find the beginnings of a developed form in the religion of the Essenes, in the allegorizing methods of Philo, in the speculations about the "Chariot" (merkabah) of the book of Ezekiel, and in the mystical interpretation of the O.T. book, the "Song of Songs." In the Merkabah Mysticism the Chaldean Sages (Theosophy, Mysticism, 1913), became a kind of "mystic way" leading up to the final goal of the soul. "Or, more precisely, it was the mystic 'instrument,' the vehicle by which one was carried direct into the 'halls' of the unseen. It was the aim of the mystic to be a 'Merkabah-rider,' so that he might be enabled, while still in the trammels of the flesh, to mount up to his spiritual Eldorado." As regards the "Song of Songs" (or Canticles), the Rabbi Judah Halevi (end of 11th century) attributed it to Abraham. R. Reitzenstein (Poinardes), connecting it with Gnostic activities, assigns it to the second century. It has also been assigned to Rabbi Akiba (50-130 A.D.), on account of his skill in the mystic lore of numbers. But the most likely date is about the sixth century A.D., since, as Abelson points out, this century marks the beginning of the Gaonic epoch, in which several important Rabbinic-mystical works were composed. In any case, the work has been held in high esteem from the tenth century, and has exercised a great influence on the general development of Jewish Mysticism. "It is a mystical philosophy drawn from the sounds, shapes, relative positions, and numerical values of the letters of the Hebrew alphabet." Abelson notes that although the nucleus of much of the
teaching is to be found in the Talmud, the Rabbis were not the originators, but borrowed from older sources, Egyptian, Babylonian, and Mandean. He points out also that if Alexandrian Neoplatonism is the pith and core of the emanation doctrines of Plotinus, it is also the root of the emanation doctrines of the Book Yetzirah, the Zohar, and indeed of all branches of the medieaval Kabbalah. The Zohar ("Shining" or "Brightness"); cp. Dan. xii. 3) is in particular the text-book of Jewish medieaval mysticism. Its authorship is uncertain, though it purports to be the record of a divine revelation to Rabbi Simeon ben Yohai (b. second century A.D.). It made its first appearance in Spain in the thirteenth century, obviously had a number of authors, and quite as clearly drew from various faiths and philosophies. Neoplatonism, Gnosticism, the Talmud and Midrashim, and Persian Sufism all seem to have helped to form and fashion it. While the Zohar claims to be a commentary on the Pentateuch, it is really an independent compendium of Kabbalistic theosophy. The work emphasises the fact that in the phenomena of the world there is an esoteric as well as an exoteric reality. The universe is the outward expression of the inner Divine thought. Man, "having the privilege to behold everywhere the Divine image—the world being an embodiment of God—can, if he will, make his way to the Invisible Author of all; can have union with the Unseen." In addition to such lofty teaching, the work is rich in angelology and in medieaval astrology. The treatment of the problem of evil is noteworthy. "Evil, sin, and their personifications, the demons, are termed kdlifoth, i.e., the coverings, wrappings, externals of all existing things. Just as the covering (or husk) of anything is not the real thing and far inferior to it, so sin and evil are, as it were, the gross, inferior, imperfect aspects of creation. And as the world is an emanation of the Divine, it follows that whatsoever in the world is evil, and not of the Divine, cannot be real. Hence evil is that which has no being; it is a sort of illusion; it is a state of absence, negation; it is a thing which merely appears to be but is not." (Abelson). The general name in Jewish literature for every kind of mystical interpretation is Kabbalah ("esoteric tradition"). Its secret lore is described by Kohler as ill-adapted to the teaching of Judaism and as simply the reaction to the excessive rationalism of the Spanish-Arabic period. "The legalism and casuistry of the Talmud and the Codes appealed too much to the intellect, disregarding the deeper emotional sources of religion and morality; on the other hand, the mysticism of the Cabalist, over-emphasized the emotional element, and eliminated much of the rational basis of Judaism." In Arabic, Persian, and Turkish the word 'mystic' is represented by Sufi, though this word is restricted to mystics who are Moslems, and at first (c. 500 A.D.) bore a humbler meaning. The Sufis are so called from suf "wool," because they were ascetics who wore rough woolen garments. "The earliest Sufis were, in fact, ascetics and quietists rather than mystics" (R. A. Nicholson, _The Mystics of Islam_, 1914). In course of time, however, they came to regard asceticism as only the first stage of a long spiritual pilgrimage, and Dr. Nicholson thinks the essence of Sufism is best displayed in its extreme type, which is pantheistic and speculative rather than ascetic or devotional. The Sufi is a "traveller" by slow "stages" along a "path" the goal of which is union with Reality. When he attains illumination, he is endowed with a supernatural power of discernment. When he attains ecstasy he is united with God. "The whole of Sufism rests on the belief that when the individual self is lost, the Universal Self is found, or, in religious language, that ecstasy affords the only means by which the soul can directly communicate and become united with God. Asceticism, purification, love, gnosis, saintship—all the leading ideas of Sufism—are developed from this cardinal principle." The Sufi obtains, as divine gifts, gnosis (mystic knowledge) and love; and "gnosis and love are spiritually identical: they teach the same truths in different language" (cp. further SufIISM). Mysticism in India is characterised by Dr. E. Lehmann (Mysticism in Heathendom and Christendom, 1910) as a mysticism of meditation and of renunciation. "The mysticism of the Hindus did not originate in philosophy, any more than their religion from the first was a philosophical religion. The beginning was adoration, worship, and therein the earliest elements of mysticism are to be found." The Hindu mystic for the most part seeks a life of seclusion and meditation. Union with the divine principle, Brahma and Atman, is only to be attained by way of meditation. "Insight is what is needed, and Brahma, thus thought out, is meditation." But in practice ordinary meditation is found to be insufficient. It is therefore improved by art, "the art above all arts to which the Hindu applies himself assiduously, the art of raising himself above the life of this world by rapture, forgetting himself in ecstasy, and producing this ecstasy by penances—the art which in India is known as Yoga" (see YOGA). In China, according to Lehmann, the temperament of the people is absolutely opposed to anything of a mystical nature. Nevertheless, Lao-tze (b. 604 B.C.), the founder of Taoism (q.v.) and the second in importance of China's great sages, produced here a work in which are found all the properties of true mysticism. "It would seem as if here, in the Far East, the groundwork had been laid for that which in the subsequent peregrinations of mysticism should receive more solid form. The three chords which mysticism always strikes, namely, alienation from the world, the doing away with personality and with self, reverberate here also, and they sound—and this is the remarkable part of it—perfectly Chinese, although constantly clashing with the normal system of Confucian doctrines, with all its practical and personal activity." In addition to the works mentioned above, see J. C. Oman, _Mystics_; L. M. J. Garnett: _Isaac Huski_.

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N. God N is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. He has the head of an old man, and wears a head-ornament which contains the sign for the year of 300 days. He is described by Schellhas as "The God of the end of the Year."

NAASSENI. A name derived from the Hebrew word nacash, "serpent." It is equivalent to the name Ophites (q.v.).

NABU. A Babylonian deity. The god Nabu or Nebo is represented as embodying divine wisdom. Jastrow thinks that as the Babylonians associated wisdom with the watery deep, the origin of Nabu was aqueous. He thinks that Nabu and Ea (q.v.) were originally related. In any case, Nabu is referred to as the irrigator and fertilizer of fields, and became a patron of agriculture. He was especially the god of Borsippa, but in the days of Hammurapi he had to give place to Marduk (q.v.). He reappeared, however, as the son of Marduk, and in some cases received greater prominence than his father. The Assyrian kings paid him great homage, and several of them were named after him (Nabupassar, Nebuchadrezzar, Nabonnedos). Marduk-baladan II describes himself as "worshipper of Nabu and Marduk." As the herald of the gods he was called Papsukal, the supreme messenger. His symbols were the stylus of the writer and the sceptre of the ruler. His consort would seem to have been originally Erua: afterwards it was Tashmутum (q.v.). In the Deluge-story (see DELUGE-STORY, BABYLONIAN) Nabu figures prominently among the gods who are active in storm. Nabu was sometimes identified with Nusku (q.v.). He came to be identified also with Mercury. In the procession on New Year's Day Nabu was carried in a magnificent ship. See Morris Jastrow, Rel.

NAG DEO. A deity, really the cobra, worshipped by the Baigas and others. Nāg is an object of special veneration among the Barais (also known as Tambolis or Panśāris), who observe a festival in his honour called Nāg-Panchni (Cobra's fifth).

NAGUALISTS. Members of a cult formed in Mexico after the conquest. "The Nagualists were supposed to have animal familiars, whose shape they could assume, and to hold regular 'witches' sabbaths.'" (T. A. Joyce, M.A.). It was the avowed object of the cult to eliminate Christianity.

NAHUM, BOOK OF. The original sections of the book of Nahum (chaps. i, 1, 11, 14; ii, 1, 3-13; iii, 1-19) are concerned with the approaching fall of Nineveh. This gives us the terminus ad quem for the date of the book. Nineveh was not overthrown until 666 B.C. On the other hand, its end had seemed near on several earlier occasions. If Herodotus is to be trusted, Cyaxares, the Mede, besieged it in 625 B.C. In any case, as C. F. Kent points out, in 626 B.C., when the great Assyrian king Ashurbanipal died, the people of Judah no doubt felt convinced that now at length the days of Nineveh were numbered. The terminus a quo for the date of the book is supplied by a reference to the capture and sack of Thebes. This took place about 660 B.C., and it seems to have been still vividly remembered at the time Nahum wrote. Nahum's prophecy therefore can hardly be dated later than 626 B.C. An introduction has been prefixed to the book by a later editor (chaps. i. 2-15; ii. 2). It takes the form of an acrostic psalm, which describes the just rule of Jehovah. As far as the original prophecy is concerned, "Nahum voices, in language of surpassing literary beauty and vigour, the universal cry of exultation which burst from the lips of a great family of nations, when at last the news came that Nineveh was falling" (C. F. Kent). See C. Cornill; G. H. Box; O. C. Whitehouse; C. F. Kent, The Sermons, Epistles and Apocryphes of Israel's Prophets, 1910.

NAKHIIS. Literally "Nail" men. An order of Hindu ascetics, worshippers of Siva (q.v.). They are so called because they allow their nails to grow long and to pierce through their clenched hands. See E. W. Hopkins.

NAKSHIRENDI. A Dervish order. Their service consists of one prayer called the Iklah, which is repeated a thousand and one times. "This number of pebbles is distributed among the brethren who are seated in a circle on the floor; and, as each one completes the mental recitation of an Iklah, he lays down before him a pebble until the whole number are deposited within the circle." (L. M. J. Garnett).

NAKTI DEVI. An Indian deity, the "Noseless Goddess." In Bilaspur she is the principal deity of the Bhainas. When a man dies, a cock is offered to her; when a woman dies, a hen.

NAMBU'TIRIS. The Nambūtiris or Nāmbūtiri Brāhmans are described by Thurston and Rangachari as the socio-spiritual aristocracy of Malabar in India. "The characteristic features of the Nambūtiri are his faith in God and resignation to his will, hospitality to strangers, scrupulous veracity, punctiliousness as regards the ordinances prescribed, and extreme gentility in manners. The sustaining power of his belief in divine providence is so great that calamities of whatsoever kind do not exasperate him unduly." (E. Thurston and K. Rangachari). The Nambūtiris devote much of their time to the study of the Vedas, and are said to be probably more familiar with Sanskrit than any other Brāhmans. They are forbidden to use liquor and flesh. They may keep cows and buffaloes, but not the horse, which is a sacred animal. They are not allowed to swear or take an oath, but may make a solemn asseveration. Bathing is one of their most important religious duties. "All objects, animate or inanimate, organic or inorganic, are believed to be permeated by the divine spirit. Animals, trees, plants, and flowers are animate, and therefore venerated." Horses, snakes, and cows are worshipped, the last being held the most sacred of all animals. See E. Thurston.

NAMDEO SECT. An Indian sect, founded by Nimdeo
Sadhu, a Chipia or dyer, who is said to have been a contemporary of Kabir, founder of the sect of Kabir Panthis (q.v.), and to have flourished in the twelfth or thirteenth century. "He was a great worshipper of the god Vithoba of Pandharpur, and is considered by the Marathas to be their oldest writer, being the author of many Abhangas, or sacred hymns. He preached the unity of God, recognising apparently Vithoba or Vishnu as the one deity, and the usefulness of ceremonial" (R. V. Russell). To this sect belong many of the Dauris, the occupational caste of tailors.

NAME, CHANGE OF. In the Old and New Testaments we read of persons' names being changed. In Genesis xxxii. 28 it is represented that the name of Jacob was changed to Israel. Jesus gave his disciple Simon the name Peter (Luke vi. 14). The Apostle Paul was originally called Saul (Acts vii. 28). Prof. O. C. Whitehouse suggests (Isaiah in the "Century Bible") that the name Isaiah was perhaps not his original name. He may have assumed it in reference to his prophetic mission. It would almost seem that in certain circumstances it was a fairly common practice among the Hebrews to take or receive new names. The practice is found among the Arabs, and the Tobsiders (14 Mecca, and Meccah, new edition of Bohn, i. p. 14, N. 3) that "when a man appears as a Fakir or Darwaysh, he casts off, in process of regeneration, together with other worldly sloughs, his laical name for some brilliant coat of nomenclature rich in religious promise." In the West Indies, again, when two prominent men were very friendly, they would bind themselves together more closely by exchanging their names. The ceremony served to make the parties friends for all time. The Mehtars, the caste of sweepers and scavengers in India, worship a saint named Valmiki. He was originally a hunter named Ratnakar. When he was purified and became a saint, Brahman changed his name from Ratnakar to Valmiki. There are several definite examples of change of name in the Bible. It is possible that the change was made also in other cases—cases in which the Biblical writers have forgotten to mention the fact. In the Old and New Testaments the practice seems to be specially associated with what may be described as cases of a "call" or of conversion. Not exclusively. Naomi, if we may interpret the passage literally, became Marah. One of the kings of Judah is sometimes referred to as Azariah, sometimes as Uzziah. Prof. K. Marti suggests in his Commentary on Isaiah that Uzziah was perhaps the real name borne by Azariah before he ascended the throne. It is possible that David—which is probably an abbreviation of Dodiel, "darling of God"—was not the famous king's original name. David's original name may have been Elhanan, "God is gracious." In I. Samuel xvii. David, the son of Jesse, is said to have slain the Philistine giant Goliath. In II. Samuel xxii. 19 we read: "and Elhanan the son of Jaare-oregim the Bethlehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." In the parallel passage of the Book of Chronicles (1., xx. 5) we read: "and Elhanan the son of Jaar the brother of Goliath the Gittite, etc." In both these passages there are corruptions, and it is likely that the original and correct text was in both cases the same. In the first passage "oregim" ("weavers") has evidently crept in after Jaare from the following line. In the second passage "Jaar the brother of" is evidently a corruption of "of the Bethlehemite." In both passages "Jaare" and "Jaar" are probably corruptions of Jesse. Originally therefore the two texts may have read: "And Elhanan the son of Jaare the Bethlehemite slew Goliath, the Gittite." Most modern critics assume that the story of David's killing Goliath is a later tradition, and that the exploit of Elhanan, one of David's warriors, was transferred to his royal master. It is hardly likely, however, that this could have happened. Possibly Elhanan and David were one and the same person. In ii. Kings xxiii. 24 we are told that "Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and changed his name to Jeholakim." Why should the king of Egypt have changed the name Eliakim "God establishes" to Jeholakim "Yahweh establishes" while Why should the king of Babylon have changed the name Mattaniah, "gift of Yahweh" to Zedekiah "righteousness of Yahweh"? It is more likely that the two kings had already borne these two names. The Hebrew word for name is often used, in reference to Yahweh, in the sense of character. It may have been a common practice for persons when they changed their character to change their name. There is much to recommend the practice. The Tolstoy of later years, to take a modern example, felt himself to be an entirely different person in that the Tolstoy period.

NAMTAR. A Babylonian deity. Nantar was a god of pestilence. He appears in the service of Allatu (q.v.), the goddess of the nether world. In the story of the descent of Ishtar (q.v.) to the nether world, Allatu commands Nantar to smite Ishtar with disease. In the story of the conflict between Nergal and Allatu, Nantar is told by Nergal to announce to Allatu his approach. See Morris Jastrow, Rel. NANAI. A Babylonian deity. The name Nanâ means "the lady." Nanâ was the principal goddess of the city of Uruk. She was the planet Venus (q.v.), the daughter of Sin (q.v.), the moon-god. As the descendant of Ann (q.v.), she was called also Amunit. Shalmaneser II calls her the consort of Nannu (q.v.). See Morris Jastrow, Rel.

NANAK. A nature-goddess of pre-Semitic Babylonia, equivalent to the Babylonian Ishtar.

NANAPANTHI SECT. An Indian sect founded by Babâ Nânak of the Lahore District (lived between A.D. 1469 and 1538-39), whose teaching paved the way for the development of Sikhism (q.v.). Nânak was a religious reformer who wished to abolish idolatry and superstition and to inculcate the worship of one invisible deity. The burden of his teaching was that there is no Hindu and no Muhammadan. He believed in transmigration, but held that the successive stages were but purifications, and that at last the soul, cleansed from sin, went to dwell with its maker. He prescribed no caste rules or ceremonial observances, and indeed condemned them as unnecessary and even harmful; but he made no violent attack on them, he insisted on no alteration in existing civil and social institutions, and was content to leave the doctrine of the equality of all men in the sight of God to work in the minds of his followers. He respected the Hindu veneration of the cow and the Muhammadan abhorrence of the hog, but recommended as a higher rule than either total abstinence from flesh. Nothing could have been gentler or less aggressive than his doctrine, nothing more unlike the teaching of his great successor Gobind ("R. V. Russell and R. B. Hira Lâl). In 1901 the persons in the Central Provinces of India who returned themselves as Nanakpanthis numbered 13,000. See R. V. Russell and R. B. Hira Lâl, The Tribes and Castes of the Central Provinces of India, 1910. NAXAKHAI. A significant order in India, a branch of the Nanakpanthis (q.v.). They are also known as Sutrah Shâhins (q.v.).
NANDKISHORE. Nandkishore and Nandkumar, child of Nand (Krishna’s foster-father), are names of the Hindu god Krishna.

NANGA. Nanga or 'Mbaki was a secret society among the western tribes of Viti Levu, the largest of the Fijian Islands. By initiation into the Nanga, the youth of the tribe was supposed to be brought into relation with the ancestral spirits. “The sanctuary and lodge of the association formed the earthly dwelling-place of the spirits; it was a tabernacle as holy to these Fijians as was the structure in the Wilderness to the Israelites; there the first-fruits of the yam harvest were solemnly presented to the ancestors; and there the young men of Viti Levu were introduced to the mysteries of the tribe. When the Nanga enclosure was being raised for the initiatory performances, the people suspended all other work” (Hutton Webster, R.D.).

NANNAR. A Babylonian deity. Nannar was a name for the moon-god, who was worshipped at Ur. Nannar was called the “helper of Amu,” that is to say, the offspring of Amu (q.v.). He was also called the “lord of the crown.” In the Epic of Marduk (see MARDUK, EPIC OF) it is said that Marduk made Nannar and gave him control of the night. Another name for the moon-god was Sin (q.v.)

NANTOSVELTA. A goddess in the mythology of the British Celts. She is connected in some way with the sun-god Sulis.

NARAYANA. Narayana or Nārīyan is one of the names or forms under which the great Hindu god Vishnu (q.v.) was worshipped. In the Law-book of Manu (i. 10) Narayana is a name for the Universal Spirit, which was so called because it was thought of as moving on the waters. Monier-Williams points out that in harmony with this idea “Vishnu is often represented in sculptures, images, and pictures as Narayana in human form, reposing on the thousand-headed serpent and floating on the ocean.” See Monier-Williams; E. W. Hopkins.

NARSINGHA. The man-lion, one of the incarnations of the great Hindu god Vishnu.

NASTRAND. In the religion of the Ancient Teutons, Nastrand (and not Hel (q.v.) appears as a place of punishment in which sin is expiated. The doors of the Hall which stand on Nastrand faced northward; the Hall was “entwined with the backs of serpents.” No sunlight penetrated its darkness; through the roof dripped venom. See P. D. Chanteple de la Saussage, Rel. of the Teutons, 1902.

NAT BABA. A Hindu deity, a village god worshipped by the Nats. He is a defiled Nat. The term Nat (literally a dancer), according to R. V. Russell and D. B. Hira Li, seems to be applied indefinitely to a number of groups of vagrant acrobats and showmen in India.

NATIONAL PROTESTANT LEAGUE. A league in connection with the Church Association (q.v.). Its objects are: to maintain unimpaired “the Protestant Reformed Religion, established by law,” and to defend it against all encroachments of Popery; to spread sound Protestant truth in the Church of England; to unite in prayer for the increase of spiritual religion; to co-operate with the Church Association in upholding Reformation principles; to educate the young in evangelical truth; to disseminate sound and wholesome literature; to secure the return of Protestant candidates at Parliamentary elections.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH. A society founded in 1811. The Society’s president was Andrew Bell (1755-1839), founder of the Madras System of Education, which was similar to the Lancasterian System of Education (q.v.).

NATIONALSOSIALE VEREIN. A political association in Germany founded by Friedrich Naumann (b. 1860). It seeks, by working along national and Christian-socialist lines, to improve the condition of the working classes.

NATURAL THEOLOGY. As distinguished from Revealed Theology or Positive Theology, Natural Theology denotes the evidence of God’s existence and character derived from a study of Nature. From the standpoint of the sceptic, the subject is discussed in the “Dialogue on Natural Religion” (1779) by David Hume (1711-1776); from the standpoint of an orthodox theologian of the old school in the “Natural Theology” (1802) of William Paley (1743-1805), Archdeacon of Carlisle. Natural Theology, as distinguished from Revelation (q.v.), seeks to find evidence of the existence and goodness of God in Nature. It has been claimed that Natural Theology is the only true theology, and that its revelation of God is complete and sufficient; but it has been objected that it leaves important questions unanswered. To say the least, it requires to be supplemented by Revelation. We may go further and say that the highest revelation of God is one that is physical in any sense but is physical. It is intuitional knowledge that comes by inspiration. A lifelong study of Nature may fail to reveal the goodness of God, whereas a sudden intuition may make it known in such a way that it will never again be doubted. Natural Theology works too much on the assumption that things are as they appear to be. See Schaff-Herzog.

NAULALTA. A term used among the Kwakintul of N. America to denote a mystic potentiality ascribed to beings whether human or non-human, living or not living. Naulala seems to be a force, and not a personal being, and corresponds to the Melanesian mana.

NAZARAEANS. Nazarceans (also written Nazarseans and Nastarseans) is a name of a Jewish sect referred to by Epiphanius (Hist. xviii.). J. H. Blunt suggests that they are to be identified with the Genizae. The Genizae (q.v.) are said to have claimed that they were the stock of Abraham; and the Hebrew word natsir, from which Nazarceans may be supposed to be derived, means “branch.” The Nazarceans would have a patriarchal religion. Consequently they did special reverence to the patriarchs (including Moses and Joshua). They practised circumcision, were vegetarians, and refused to sacrifice animals. See J. H. Blunt.

NAZARENES. In the Gospels Jesus is represented as a Nazarene, that is to say, as one who belonged to Nazara or Nazareth in Galilee. In the Acts of the Apostles (xxiv. 5) the name appears as one used by opponents of the followers of Jesus. In the fourth century Epiphanius and Jerome give the name Nazarenes to a body of Jewish Christians. The Nazarenes were Christians who continued to observe the law of Moses. To what extent, if any, they were identical with a section of the Ebionites (q.v.) is a disputed point. Augustine says they were called Synmachieans sometimes. This name may have been derived from that of Symmachus, one of the translators of the Old Testament into Greek, an Ebionite who flourished towards the end of the second century. See K. R. Hagenbuch; J. H. Blunt: Louis Duchesne, Hist.

NAZARENES. A name by which the Mandaeans (q.v.) refer to themselves. In this case the word would seem to be derived from nazir, “separated, or pure.”

NAZIR. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are inclosed within the Mishnah and a collection of exposition completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of
the Mishnah are divided into six groups or orders (sedarim). Nazir is the fourth tractate of the third group, which is called Nashim ("Women").

NEBIIN. The Hebrew name ("Prophets") of the second of the three groups into which the books of the Old Testament are divided. See PROPHETS, THE.

NECESSARIANISM or NECESSITARIANISM. Another name for Determinism (q.v.).

NEDARIM. The title of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Nedarim is the third tractate of the third group, which is called Nashim ("Women").

NEGATIM. The name of one of the Jewish treatises or tracts which reproduced the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Negatim is the third tractate of the sixth group, which is called Tosefta ("Purifications").

NEHALENNIA. One of the deities of the Ancient Teutons. Nehalennia seems to have been a goddess of fertility and navigation. She is known from inscriptions found on the island of Walcheren. "Her attributes are a dog, a basket with fruit, and the prow of a ship; at times she is represented as accompanied by Hercules and Neptune" (Chantepie de la Sussaye). The goddess herself is depicted on some of her monuments. See P. D. Chantepie de la Sussaye, Rel. of the Teutons, 1902; Reimach, O.

NEHEMIAH, BOOK OF. The Book of Nehemiah, though it now appears in Hebrew Bibles as a separate work, originally in the Jewish Canon formed one work with the Book of Ezra. In the Septuagint the two books still appear as one (Second Esdras). See EZRA-NEHEMIAH.

NEIT. An ancient Irish deity. Neit, Ned, or Nudd was the god of war. He is supposed to have had three wives, Neman, Morrigan, and Macha. These took charge of various departments of battle and carnage. Neit seems to have been equivalent to the god who was worshipped as Mars by the natives of Gaul.

NEMAN. An ancient Irish deity. Sister of Day and wife of Neit, the god of battle, she had charge of one of the departments of battle and carnage, afflicting her victims with madness.

NEMETONA. Nemetona is the name of one of the goddesses worshipped by the ancient Celts. She is paired with Mars, but it is not known what relationship was intended. From an inscription found at Bath it appears that she was worshipped in Britain. She has been compared or identified with another British goddess Nemon, "venomous." C. Squire suggests again that Nemon is probably the same as Morrigan, who, as a goddess of war is associated with the British god of war Lludd (q.v.). See Anwyl; Squire, Myth.; cp. Reimach, O., 1909.

NEMOLIAKI. A sub-sect of the Russian dissidents known as Bezpopovtsi. It was founded by Cossak Zimin. The fundamentals of religion were to him and his followers spiritual prayer and a pure life based upon the study of the New Testament. C. C. Zimin believed that a new age started in 1666 A.D., the age of the Holy Ghost. In this age no external rites are needed. See Schaff-Herzog.

NEMON. A goddess of war worshipped in ancient Britain. She has been compared or identified with Nemetona (q.v.).

NEO-

NEONOMIA, A name given by the followers of Tobias Crisp, the Crispians (q.v.), to their opponents. Plutus quotes the following definition by one of their writers. "One that asserts the Old Law is abolished, and therein is a superlative Antinoman, but pleads for a New Law, and justification by the works of it, and therefore is a Neonomian."

NEO-PLATONISM. In Neo-Platonism ancient Greek philosophy took a religious and mystical turn. It was ecclectic in the sense that with the ideas of Plato and Pythagoras were combined various ideas and doctrines. Founded by Ammonius Sakkas of Alexandria (175-200 A.D.), the philosophy was developed and systematized by Plotinus of Lycopolis in Egypt. "All existence is referred, not to two principles, but only to one. God, or the primal Essence, is the simple unity that lies above all multiplicity. As such, God is without thought, because thinking requires plurality; and without will, because willing presupposes duality. God is the absolutely transcendent One, exalted above everything, above consciousness and unconsciousness, above rest and motion, above life and being. Hence God is entirely unattainable in our knowledge. Thinking must here abandon itself and become Not-thinking, if it is to apprehend God in blessed vision, and unite itself with Him. But at the same time God is the original source and ground of all things; finite things arise out of Him by emanation of what is absolutely simple unfolding itself into an ever-advancing series of finite things, that are always the more imperfect the farther they are removed from God. In all things, therefore, there is only one divine power and essence, but in different degrees of perfection, so that every higher existence embraces the lower with itself. Finite things long for a return to their origin, and this is especially true of the human soul, which, banished into this earthly life as a punishment for former sin, strives to soar aloft to its higher home. The highest goal is immediate intuition of the primal divine Being. This is the true philosophy, the perfection of the spirit, and likewise the highest happiness. By such intuition the soul becomes completely one with the primal Being, and sinks in ecstasy into 'deity' (Puenjer). Porphyry of Phoenicia (233-304), the disciple and biographer of Plotinus, further developed Neo-Platonism on its religious side. He even accused the Christians of stealing and adulterating the teaching of his master. Iamblichus of Coele-syria (+ 333), a disciple of Porphyry, is largely responsible for the degeneration of Neo-Platonism. He distinguished between gods, angels, and demons, and taught a system of theology and magic. The downward tendency was even more marked in the theosophical teaching of Proclus (412-485), who erected what has been described as a "veritable pantheon of pagan dogmas and philosophies."" Syntesis of Cyrene (c.155), a disciple of the Neo-Platonist Hypanias of Alexandria, afterwards became a Christian and was made Bishop of Ptolemis, but he did not entirely abandon his Neo-Platonism. It is possible that Boethius also, one of the last of the Neo-Platonists, was a Christian. See Schaff-Herzog; J. H. Blunt; B. Puenjer; C. J. Deter.

NEO-PYTHAGOREANISM. Neo-Pythagoreanism bears much the same relation to Pythagoreanism that Neo-Platonism does to Platonism. Apollonius of Tyana in Cappadocia, who lived about the 2nd century A.D., is regarded as the chief representative. He is said to have travelled to India, and to have learned there the secrets of the Brahmins. A strict ascetic and a worker of marvels, he made such an impression on the people that he
NEPHTHYS. An Egyptian deity. Nephthys is the sister of Isis (q.v.). The name in Egyptian is Neh-hat, and means "Lady of the House." Nephthys is little more than one of the actors in the Osiris myth. When Set (q.v.) succeeded in killing Osiris, Isis his wife sought for the body without rest until she found it. Then she and her sister Nephthys sat down by it and made lamentation. Erman speaks of the lament as one "which has become the model of all funerary lamentations." The gods of Heliopolis formed an Ennead or company of nine. In the oldest list in the Pyramid Texts, and in the ritual of Abydos Nephthys appears as one of the Nine. See Alfred Wiedemann; Adolf Erman, *Handbook*; Edouard Naville, *The Old Egyptian Faith*, 1909.

NERRAL. A Babylonian deity. The god Nerral is one of the gods mentioned prior to the days of Hammurapi. He was the god of Cuthah, and his association with this city is referred to in the Old Testament (II Kings xvii. 30). Nerral was the god of war and pestilence, and of the former more particularly in its violent, destructive aspect. He was "king of the nether world." Sometimes he is described as the "god of fire," a description which seems to connect him with the sun in its destructive and burning character. As ruler of the nether world, Nerral is chief of its monstrous, half-human demons. In the Gilgamesh Epic (q.v.) it is he who opens the earth and brings up the spirit of Eabani. With Nerral was identified another, originally distinct, god of plague and war Gir-ru. The name Gir-ru was at first read as Dibbarra (see DIBBARRA EPIC). A legend has survived among the Amarna tablets which makes Nerral the hero of a battle rather similar to that between Marduk and Tiamat (see MARDUK, EPIC OF). A goddess Allatu of the lower world enters into conflict with the gods on high. Nerral is chosen to represent the gods. He has fourteen companions of the nature of demons. He sends the plague-demon Namtar to announce his arrival to Allatu. She is obliged to admit him. He drags her from her throne with the idea of killing her, but when she bursts into tears and offers to become his wife and to place "the tablets of wisdom" in his hands, he spares her. Nerral is sometimes associated with Ninib (q.v.) as a god of the chase. His symbol was a lion. Allatu was identified with Mars. See Morris Jastrow, *Rel.*

NERTHUS. One of the deities of the Ancient Teutons. The goddess Nerthus was worshipped by the Ingervonic tribes, and mention is made by Tacitus of her temple and grove. He identifies her with Mother Earth. In her grove, we are told (Germania, x.), is a consecrated chariot, which the priest alone is allowed to touch. On festivals this chariot, accompanied by priests, is drawn by two white oxen, with a priestess, "the chariot, with its cover, and, if it appear credible, the deity herself, thereupon undergo ablation in a secluded lake. This service is performed by slaves, whom this very lake instantly swallows up." The festival of Nerthus was celebrated on an island; this seems to have been Seeland. A similar festival was held in Sweden in honour of the god Freyr (q.v.). The chariot of the god, however, was accompanied by a priestess. How many times by itself Nerthus was represented, whether by an image or by a symbol, is not certain. It is possible that there was nothing but an empty seat in the chariot or car. It should be added that the car had a cover. See P. D. Chantepe de la Saussaye, *Rel. of the Teutons*, 1902; Reinaeh, O.

NESTORIANS. The followers of Nestorius (fl. 431 A.D.), patriarch of Constantinople, who in turn was an adherent of Theodore of Mopsuestia. The tendency of Nestorianism was to fix attention on the human elements in Christ. Objecting to the designation of the Virgin Mary as theotokos, "who gives birth to God," Nestorius followed Theodore of Mopsuestia in contending that she only gave birth to a man in whom the union with the Logos had its beginning, but was incomplete until His baptism. *Jesus Christ was not God but "God-bearer"* (theophoros). Nestorius was condemned in his absence by the synod of Ephesus (431 A.D.), but Nestorianism was not checked in its career. An energetic Nestorian Church, in its missionary zeal, carried the condemned tenets first to Edessa, and then, on the suppression of that school in 480, to the ends of the earth. Persia, India, China—as the tablets of Si-ngan-fu (696-751) bear evidence—allike witnessed their activity. From the eleventh century until almost blotted out by Tamerlane, the Nestorian Church was the largest Christian body in the world, whose patriarch at Baghdad was acknowledged by the whole of Christendom. On the conquest of Persia and the East by the Muslim, Nestorianism was thrown into an alliance, by no means amicable, with the new faith. To this we trace the rise in Mohammedan Spain in medieval times of a new form of this Nestorian doctrine to which the title of Adoptionism is more strictly applied" (H. B. Workman). Nestorian missions had great success in China. In fact, the activity of the missionaries covered a whole continent, and, according to Marco Polo (c. 1274 A.D.), the Nestorians had an unbroken series of see-towns along the trade-routes from Baghdad to Pekin. "The present patriarch of this dwindled sect lives in the Kur Mountains near Lake Urumiyah, with a flock of 70,000 souls, the Assyrian Christians, sole remnants of a once mighty organization" (F. W. Bussell).

NETHINIM, THE. The Nethinim are a religious order referred to in the Old Testament. They are mentioned in Ezra-Nehemiah (q.v.). In the lists of those who returned from exile with Ezra, another name for them, or for a section of them, was the "children of Solomon's servants" (Ezra ii. 55 = Nehemiah vii. 57). Five classes of Temple ministers are distinguished—priests, Levites, singers, porters, and Nethinim. As compared with the Levites, the Nethinim were clearly a subordinate class of Temple-servants. But with the priests and Levites they shared immunity from taxation (Ezra viii. 24) and were regarded as "sons of the covenant." Naturally, those that were reformed among the signatories to the covenant, it is clear that they "were really regarded as forming part of the privileged personnel attached to the temple-worship" (I. Benzinger). In Joshua ix. 27 (JE) it is said that Joshua made the Gibeonites "hewers of wood and drawers of water for the congregation, and for the altar of the Lord." This has suggested the identification of the Nethinim, who were revered as foreigners, with the Gibeonites. E. L. Curtis and A. A. Madsen (Chronicles, 1910) think that probably the Nethinim were of Canaanite origin—most likely to be connected with the Gibeonites (Joshua ix. 23) and the foreigners mentioned in Ezekiel xlv. 7. Benzinger, on the other hand, regards this view as quite unhistorical. The post-exilic Nethinim were regarded as descendants of slaves who had been given "by David and his princes" to the Levites as their servants (Ezra viii. 20). This is on the whole an acceptable view of the origin of the sect, as they would have been foreign captives taken in war who were made temple-servants in course of time they became free men, and eventually perhaps even Levites. In any case, as time went on, "the distinction of rank between the Levites and the

NEW AND LATTER HOUSE OF ISRAEL, THE. A sect founded in 1875 by James White (1840-1885) and others. In 1876 White assumed the name James Jershom Jezebel. He professed to be the messenger of God and to have received divine revelations. In course of time he established the headquarters of his sect at Gillingham, near Chatham, in Kent, England. The members gave all their property to a common fund. They “allowed their hair to grow long, tucked it up at the back, and wore purple velvet caps” (D.N.B.). The death of Jezebel caused a division in the sect, and in course of time the members began to fall away. See the D.N.B.

NEW-BORN, THE. A religious sect in America in the eighteenth century. It was founded by Matthias Bowman (d. 1727), a German, who settled in Pennsylvania in 1719. The New Born believed in regeneration by inspiration and visions. They also held that by communion with God men could be defined and made incapable of sinning. See J. H. Blunt.

NEW HAMPSHIRE CONFESSION, THE. A Calvinistic Baptist Confession of Faith drawn up in 1833 A.D. by J. Newton Brown of New Hampshire. A confession in eighteen articles, it was adopted by the New Hampshire Convention, and has been accepted generally by American Baptists. The largest is often foliated in its attempt to express the essence of Calvinism in terms which shall not repel” (W. A. Curtis).

NEW HOUSE OF ISRAEL, THE. Another name for the Southcottians (q.v.). the followers of Joanna Southcott (1750-1814).

NEW IDEALISM, THE. The religious philosophy known as “The New Idealism” is associated with the name of Rudolf Eucken, Professor of Philosophy in Jena. His philosophy has also been described as a “Religious” or “Spiritual” Idealism. Its central theme is “The Struggle for Spiritual Existence”, and its central persuasion is this, that nothing short of an Independent Spiritual Life in intimate communion with our own can give to the struggle a meaning and a value. The conceptions of “immanence” and “independence” are not easy to define, but it should be noted that, from Eucken’s standpoint, the immanence of the Spiritual Life within us is not its transcendence over us but its independence of us. By the very intimacy of its indwelling, the Spiritual Life awakens our reverence for its own distinctive standards, values, and obligations; and at the same time convinces us that its authority, which is spiritual only in relation to our freedom, is yet not of our own making, and exists in its own right.” The New Idealism “is mystical in the stress it lays on the reality and immediacy of the Spiritual Life, and on the intimacy of personal union between the human and the divine: it is activist in its insistence that all spiritual communion is a challenge to our moral nature, and can be maintained as an inspiration only through the earnestness with which we adopt its values as authoritative over our action; it is profoundly humanistic in the breadth and depth of its historical insight, and in its close identification of the welfare of our race with the dominance of these spiritual values” (L. J. Gibson and W. R. Boyce Gibson in “Preface” to The Meaning and Value of Life, 1905). See W. R. Boyce Gibson, Rudolf Eucken’s Philosophy of Life (2), 1907; Rudolf Eucken, The Meaning and Value of Life, 1909; Christianity and the New Idealism, 1909: The Life of the Spirit (2), 1909.

NEW ISLAM. A Muslim sect founded in North India in recent years by Sir Sayed Ahmed Khan of Aligarh. According to E. M. Wherry, it represents really a restoration of the rationalism of the old Mutazzilas. “Its followers are progressive, and number among them many of the most learned and intelligent Moslems of North India. The interesting feature of the movement is the readiness to give reason a place in the discussion of religious questions.” By orthodox Muhammedans it is regarded as heretical. See E. M. Wherry.

NEW ITINERANCY, THE. An early name for the New Connexion Methodists or the Kilhamites (q.v.).

NEW JERUSALEM CHURCH. The disciples of Emanuel Swedenborg (1688-1772) first formed a society, “The Theosophical Society,” for the purpose of promoting the heavenly doctrines of the New Jerusalem, by translating, printing, and publishing the theological writings of the Honourable Emanuel Swedenborg.” In 1788 the name “The New Church” was substituted, and an “Order of worship for the New Church signified by the New Jerusalem in the Revelation” was agreed upon. See SWEDENBORGIANS.

NEW MORAL WORLD. See OWENITES.

NEW PELAGIANS. A religious sect which appeared after the Reformation. They were found mostly in Holland. As the name New Pelagians or Pelagian Novi implies, some of their views were those of Pelagianism (q.v.).

NEW THEOLOGY, THE. In January 1907 the preaching of the Rev. R. J. Campbell, who was then Minister of the City Temple, London, attracted considerable attention. His sermons were quoted in the religious and secular Press, and a controversy was soon raging under the newspaper heading “The New Theology.” Mr. Campbell, feeling, with a number of his friends, that “recent criticisms of what has come to be called the New Theology ought to be dealt with in some comprehensive and systematic way,” wrote a book to explain his teaching. This book was published in 1907 with the title The New Theology. The title could hardly be avoided. “My only reason for calling this book by that title,” said Mr. Campbell, “is that a considerable section of the public at present persists in regarding me as in a special way the exponent of it [the New Theology]; indeed, from the correspondence which has been proceeding in the Press, it is evident that many people credit me with having invented both the name and the thing.” The name was not really new. “The New Theology is only in the process of substitution that seeks to substitute simplicity for complexity, and to get down to moral values in its use of religious terms. Our objection is not so much to the venerable creeds of Christendom as to the ordinary interpretations of those creeds.” It is further explained as follows. “The New Theology is an unhampered return to the Christian sources in the light of modern thought. Its starting-point is a re-emphasis of the Christian belief in the Divine immanence in the universe and in mankind. This doctrine requires to be placed effectively in the foreground of Christian preaching. In the immediate past, the doctrine of the Divine transcendence—that is, the obvious truth that the infinite being of God must transcend the finite universe—has been presented in such a way as to amount to a practical dualism, and to lead men to think of God as above and apart from His world instead of expressing Himself through His world. I repeat that this dualism is practical, not theoretical; but that it exists is plain enough from such statements as that of the present-day theologian who speaks of God’s ‘eternal eminence, and His descent on a created world.’ This kind of theology leads straight to the conclusion that God is, to all intents and purposes, quite distinct from His creation, although He possesses a full and accurate knowledge of
all that goes on in it and reserves to Himself the right to interfere. In what sense language like this leaves room for the Divine immanence it is difficult to see. The New Theology holds that we know nothing, and can know nothing, of the Infinite Cause whence all things proceed, except as we read Him in His universe and in our own soul. It is the immediate presence of God that we have to do, and if this obvious fact is once firmly grasped, it will simplify all our religious conceptions and give us a working faith." The movement, it was claimed, was also related to Socialism. "The great social movement which is now taking place in every country of the civilized world towards universal peace and brotherhood, and a better and fairer distribution of wealth, is really the same movement as that which, in the more distinctively religious sphere, is coming to be called the New Theology. This fact needs to be realized and brought out. The New Theology is the gospel of the kingdom of God. Neither Socialism nor any other economic system will permanently save and lift mankind without definitely recognized spiritual sanctions—that is, it must be a religion. The New Theology is but the religious articulation of the social movement. The word 'theology' is almost a misnomer; it is essentially a moral and spiritual movement, the recognition that we are at the beginning of a great religious and ethical awakening, the ultimate results of which no man can completely foresee." Finally, the New Theology claimed to be the religion of science. "Science is supplying the facts which the New Theology is weaving into the texture of religious experience." The New Theology made considerable progress, and gave birth to a large organization which was called at first (June 1908) the "League of Progressive Thought and Social Service," or, more popularly, the "Progressive League," and afterwards the "League of Liberal Christian Thought and Social Service" (q.v.). The organ of the movement was "The Christian Commonwealth" (q.v.). It should be added that Mr. Campbell modified his views in course of time, and became a clergyman in the Church of England. See R. J. Campbell. The New Theology, New Popular Edition.

NEW THOUGHT, THE. The kind of idealistic and mystical philosophy which is sometimes called the "New Thought" is perhaps more fittingly designated the "Higher Thought" (q.v.).

NEWTON HALL. Newton Hall was so named after Sir Isaac Newton, who purchased the site for the Royal Society in 1710. For more than twenty years it has been used by the Positivists (see POSITIVISM) as a kind of Academy, a free School and Institute for the people. Free lectures have been given there on Positivist philosophy, science, morality, and religion. "The greater names in the Positivist Calendar of 535 Worthies of all ages and nations have been commemorated on special centenaries, those of musicians by appropriate musical pieces" (Frederic Harrison). In connection with Newton Hall pilgrimages, social parties, guilds, and libraries have been organized. "There is, on Positive principles, no road to stable religious convictions except by the way of knowledge of real things; and there is no road to real knowledge other than the teaching of competent instructors and the systematic study of science in the widest sense" (first Report, 1881). See Frederic Harrison in Great Religions of the World, 1902.

NGAI. A name given by the Masai to a power which is supernatural, supernormal, or awe-inspiring. By some writers it is pronounced on-g'ai. Hollis thinks that in on-g'ai "we have primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena" (The Masai, p. xix).

NICENE CREED. One of the three creeds in common use in the Christian Church. The Nicene Creed (which in its present form is more correctly described as the Niceno-Constantinopolitan Creed) is so called because the greater part was framed at the Council of Nicaea held in A.D. 325. It ended originally with the clause which was called "the Holy Ghost the Lord, the Comforter." This clause does not appear in a work written by Epiphanius, Bishop of Salamis, in 374 A.D., and the creed in its present form, with the exception of the last three words of the clause, "Who proceededly from the Father and the Son," was not recognized by the Councils of Constantinople (A.D. 381) and Chalcedon (A.D. 451). The last three words of the clause quoted were inserted at a Council held at Toledo in A.D. 558, and the creed in its present form does not seem to have come into general use before the middle of the sixth century.

NICHIREN SECT. A Japanese Buddhist sect founded by Nichiren A.D. 1233. It was formed in opposition to the Shingon and Jōdo sects, and is of an aggressive and fanatical character. The founder wished to give the historic Buddha Gautama his rightful place, as compared with Amida, faith in whom is regarded as a heresy. But Hackmann points out that the historic Buddha is everywhere regarded in a mystical light. "The true Buddha is a greatness permeating all being, the great illumination which we must find in ourselves. Prayer, recitation of the sacred writings (or even of the sacred formula, "Namu myō ho renge kyō," which means "Praised be the book of the lotos of the good law!")), and a number of pious deeds, lead to the right communion with the Buddha of the true illumination." See H. Hackmann.

NIDDÁ. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Niddá is the seventh tractate of the sixth group, which is called Tohorot ("Purifications").

NIFLHEIM. In the cosmogony of the Ancient Teutons, Niflheim was one of the nine worlds. It was located in the North.

NIKHANGS. A fanatical order of Sikh ascetics. Another name for the Akáls (q.v.).

NIKUR. A Scandinavian water-spirit. In the Middle Ages he was identified with St. Nicholas, who became the patron of sailors.

NILKANTH. The blue-jay sacred to Siva, one of the names of the Hindu god Siva.

NIMANANDIS. The followers of the Hindu religious teacher, Nimbára or Nimbiditya, who seems to have flourished about the twelfth century. They worship the goddess Rádhá in conjunction with Krishna. The religious philosophy of Nimbára was called dualistic. He held that every man's spirit was capable of being absorbed into God's spirit, and that such an end was to be aimed at" (Monier-Williams). Nimbaditya is held to be an incarnation of the Sun-god. See Monier-Williams; E. W. Hopkins.

NIMÁVATS. A name by which the followers of Nimbára or Nimbiditya, the Hindu religious teacher, are known. They are called also Nimánandis (q.v.).

NIMBADITYA SECT. Another name for the Indian sect, the Nimánandis (q.v.).

NIMBIUS, THE. The nimbus or halo of light was at first an emblem of power. Thus it was used by the Byzantines to adorn the figure of Sittan. It was used also to glorify the figures of men such as King Herod,
The use to adorn the heads of gods and saints is found in Greek, Roman, Buddhist, Hindu, and Chinese mythology, as well as in the Christian religion. It does not appear in art before the sixth century. Its use in pagan mythology suggests to Sidney Heath that it was a Christianised form of the solar disc. Its early forms were circular. Until about the fifteenth century it was placed, like a flat plate, on the back of the head. In the sixteenth and seventeenth centuries it takes the form of a circle or ring hovering over the head. In the eleventh century the triangular form, and, in the case of living persons, the square form came into use. In the later years of the Christian era the cruciform nimbus is common. See Sidney Heath and Francis Bond.

NINE HEADS OF AGREEMENT. A Confession of Faith defining points of agreement between Congregationalists and Presbyterians in London and district. They were published in 1691 A.D. “They are more Congregationalist than Presbyterian, anything like a Presbyterian system of courts being an impossibility at the time” (W. A. Curtis). And they exerted more influence in America than in England. See William A. Curtis.

NIN-GIR-SU. A Babylonian deity. Nin-gir-su is one of the gods mentioned prior to the days of Hammurapi. He is sometimes identified with Ninib (q.v.), Nin-gir-su was “Lord of Girsum,” a district of Lagash, and is described as the warrior of Bel (q.v.). He appears also as a god of agriculture. The ship in which he was carried in procession is called the “beloved ship.” The consort of Nin-gir-su was Iku (q.v.). See Morris Jastrow, Bel.

NINGMAPA SECT. A sect in Lamasism, which has preserved many of the features of the ancient Bon religion of Tibet. The adherents pay special reverence to Padma Sambhava, the founder of Lamasism. The headgear and upper garments of these monks are red. See H. Hackmann.

NINIB. A Babylonian deity. The god Nin-Ib was a god of war, invincible in battle. His temple was in Calah. He is also, like Nergal (q.v.), a god of the chase. Originally he seems to have been a solar deity, a personification of the sun. He was early identified with the solar deity Nin-girsu (q.v.). He is described as the offspring of Ekur, the earth, and as “the one who pursues his path over the wide world.” Sargon celebrates him as “Nin-Ib, who lays the foundations of the city.” In the Deluge-story (see DELUGE-STOREY, BABYLONIAN) he plays an active part in producing the story of the flood. It is he who tells Bel that Ea (q.v.) has allowed some of mankind to escape. His consort was Gula (q.v.). He was identified with Saturn (q.v.). It has been pointed out that the morning sun came to be represented by Ninib, the sun of the early spring by Marduk (q.v.), and the mid-day sun by Nergal. See Morris Jastrow.

NINIGHI-NO-MIKOTO. A figure in Japanese mythology, grandson of Ama-Terasu, the Japanese sun-goddess. See KINHARSAGA. A goddess in the Sumerian pantheon, who assisted the gods Anu, Enlil, and Enki in the work of creation. Her principal seat was probably the city of Abad (Mod. Bismaya). The “Lady of the Mountains,” she is described also as The Builder of that which has Breath, The Carpenter of Mankind, The Carpenter of the Heart, The Coppersmith of the Gods, The Coppersmith of the Land, and The Lady Potter. See L. N. King, Legends of Babylon and Egypt in relation to Indian Tradition.

NIRANKARIS. An Indian order of ascetics in the Punjab, related to the Udasins. They worship Nirankal, the deity without shape or form, the supreme god of Nanak (founder of the Nanak-panthi Sect).

NIRGRANTHAS. Nirgranthas is another name for the Jains (q.v.). Possibly it is an earlier name.

NIRVANA. The term Nirvāṇa denotes literally “the state of being blown out, blinding.” It was used in the Vedic scriptures, but the most prominent points out that it has acquired three distinct meanings. To the Jains (see JAINISM) and to some of the Buddhists it means eternal blissful repose. To other Buddhists it has meant extinction and complete annihilation. To Buddha himself it meant the extinction of lust, anger, and ignorance. Gantan did not invent the term or the doctrine. The term occurs in the Mahā-bhārata. The idea, or one of the ideas associated with Nirvāṇa, is well expressed in a passage in the Bhagavad-gītā, to which Monier-Williams calls attention. “That Yogi who is internally happy, internally satisfied and internally illumined, attains extinction in the Supreme Being, and becomes that Being.” A distinction is drawn between Nirvāṇa and Pir-nirvāṇa. Monier-Williams describes Pir-nirvāṇa as being “simply the absolute termination of a series of conscious bodily organization.” As a rule Nirvāṇa does not mean extinction, for the state can be attained even in the present life. It is a state of absolute painlessness. This idea of Nirvāṇa is “the idea of, so to speak, floating in perfect repose and peace and cessation from all pain, and all work, and even all thought, on a kind of ocean of half conscious, half unconscious beatitude. It is not consciousness, neither is it unconsciousness. It is symbolized by a full-blowed, perfectly formed lotus—a frequent emblem of perfection—reposing on a calm mirror-like lake” (Monier-Williams). See Monier-Williams, Buddhism, 1890; E. W. Hopkins; J. C. Oman, Cults; H. Hackmann.

NIRVANA SECT. An early sect of Chinese Buddhists. It flourished from 386 to 589 A.D., and “was one of the first sects to construct a Harmony of the numerous miscellaneous Sūtras” (A. Lloyd). The Nirvāna sect was in course of time absorbed by the Tendal (q.v.).

NISKAI. The Niskai, or the water-sprites, were a group of goddesses worshipped by the ancient Celts. There were several such groups, another of which was called Proximnae (q.v.).

NJORDHR. One of the deities of the Ancient Teutons. In Norway the name of Njordhr is borne by a number of places. He is usually represented as god of the sea. The Finnish goddess Skadhi (q.v.) chose him in marriage, mistaking him for Balder (q.v.). Chantepe de la Saussaye points out that there is a close connection between Njordhr and Nerthus on the one hand, and between Njordhr and Freyja on the other, which suggests that perhaps Njordhr has been deduced from Nerthus, and Freyja from Freyr. See P. D. Chantepe de la Saussaye, Rel. of the Teutons, 1902.

NOLLARDS. A name given to the Alexians (q.v.).

NOMINALISM. The Nominalist school of philosophy was founded by Roscellinus, who was born about 1060, and was Canon in Complége about 1090. According to Nominalism, Universals (universalia) are simply subjective products of abstraction; they are not real things, but only names. Real existence belongs only to individuals (existentia est singulorum). The watchword of the Nominalist school was “Universalia post rem.” When Roscellinus came to apply this doctrine to the dogma of the Trinity, he incurred the charge of tritheism. “The person” is in his view the substantia rationalis, and in application to God this notion can signify nothing else. The three persons are eternal, and therefore there are three self-existent persons, according to which, as one in will and power” (Puenjer). To satisfy the ecclesiastical authorities, Roscellinus recanted at the Council of Soissons in 1092, but privately he continued to hold the same views.
Nominalism was revived by William of Ockham (c. 1280-1349), who was a pupil of Duns Scotus (1274-1308). "Only individuals, as individual things, have meaning. Universals as common conceptions are only abstractions made by our own understanding from these individual things (conceptus mentis significantes univocque plura singularia)." Puenjer points out that this teaching paved the way for the empirical method of thought through observation of individual things and the derivation of universal principles from inductive experience." It at the same time excluded the approach to a Rational Theology. To faith is to be assigned all knowledge that transcends experience. "To faith also belong the precepts of morality; for, in virtue of his unlimited freedom, God could also sanction other precepts as good and just." The Nominalists included: Peter D’Ailly (1530-1525) and John Gerson (1363-1429), whose Nominalism developed into Mysticism, Gabriel Briel (d. 1495), Robert Holkot (d. 1349), and Raymond of Sabundi (c. 1130). See B. Puenjer; J. H. Blunt; C. J. Deter; Max B. Weinstein, Welt- und Leben-Anschauungen, 1910.

NONCOMALIA. A deity in the mythology of the Indians of Costa Rica, the creator. After the creation of men, the god became angry with them and flooded the earth; but another deity, Nubu, succeeded in saving their lives.

NONCONFORMISTS. John Hooper (d. 1555), who was made Bishop of Worcester in 1552, but was afterwards deprived by Queen Mary and sentenced for heresy, has been called the "Father of Nonconformity," because he was unwilling to conform to the rites and ceremonies of the Church of England. Nonconformists was really a later name for the Puritans, the reformers who sought to purify the Church from error and corruption, though it was not generally used until the passing of the Act of Uniformity in 1662, when a body of clergymen seceded from the Church rather than conform. The name Dissenters was preferred afterwards. When many of the Nonconformists of the Church of England became Separatists or Sectaries, the name Puritan was generally limited to those reformers who remained in the Establishment.

NONJURORS. A name given to a body of clergymen and laymen in England who refused to take the oath of allegiance to William and Mary and seceded from the national Church (1691). They included five bishops. "Obedience to conscience, when it involves great sacrifice, deserves supreme respect, and the Church of England could ill afford to lose men of such spiritual lives and such single-minded integrity. But the theory of Divine right on which they acted is now completely discredited, and therefore their action cannot be approved" (M. W. Patterson). The succession of the nonjuror bishops was continued after the death of Sancroft (1686). "Many of their clergy served as chaplains in Jacobite families, and the schism was only finally closed at the beginning of the nineteenth century." A famous Nonjuror was William Law (1686-1761), author of A Serious Call to a Devout and Holy Life.

NORBERTINES. An order of regular canons founded by St. Norbert (d. 1134). In England they received the name White Canons. Another name for them is Premonstratensians.

NORMALISM. A term invented by Prof. T. W. Rhys-Davids. He explains it in his Cosmic Law in Ancient Thought (1917). "If one glances over the tables of contents to the best and latest treatises on the early religious beliefs of the four or five countries where early records have been found—such as de Groot on China, Hopkins on India, Jastrow on Mesopotamia, or Breasted on Egypt—one sees that they are mainly, if not quite exclusively, concerned with Animistic ideas or with the applications of such ideas. In the course of my ten years' lectures on Comparative Religion I came across quite a number of early religious beliefs and practices which by no stretch of ingenuity could be brought under Animism. They were not explained in the books, and could not be explained, by the theory of a detachable soul. I found myself forced to the conclusion that we must seek for at least one additional hypothesis, as far-reaching as Animism, and altogether different from it, before we could explain all the facts. I say 'at least one,' for it seemed at first that more than one would be required. But though the number of non-Animistic beliefs was very great, it was found possible to arrange them in more or less overlapping groups; and behind all the groups can be discerned, I venture to think, one single underlying principle. That principle is the belief in a certain rule, order, law. We must invent a name for it—a name that does not imply or suggest a law-giver, and that does not suffer from the disadvantage of being still in common use, and liable therefore to have vague and modern connotations wrapped up in it. Such a word is Normalism, with its convenient adjective Normalistic." Professor Rhys-Davids thinks that to this term we can attach a specific, scientifically exact, meaning.

NORMS. An order of supernatural beings in the religion of the Teutons. They were goddesses of war and fate. They are sometimes referred to as being three in number. Snorri Sturluson, as quoted by Chanteple de la Saussaye, writes as follows: "These maidens appoint the fate of men and we call them Norms. There are, however, still other Norms (i.e., aside from the three already mentioned, Urdr, Vordandi, and Skuld), who come to every new-born child and dispense its fate.

When the Norms determine the destinies of men, they divide the fortunes very unequally: to some they grant a life full of joy and honour, to others little happiness and glory: to some a long life, to others a short one.

The good Norms, who are of noble descent, dispense a happy fate." It often happened that two Norms bestowed a blessing on a child, whereas a third contributed something that impaired that blessing. They were active at marriages as well as at births. In some cases Wodwyrnes, Walsyrnes, etc., and Swann-maidsens; but Norms were sometimes worshipped, whereas these other divine beings were not. See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

NOTIRZI. One of the deities of the Todas, a goddess.

NUDD. The name of an ancient Celtic god or divine hero. Also pronounced Nett (q.v.) or Ned. The god was the same as Lidd (q.v.).

NUDITY PARADE. Some of the Doukhobors (q.v.) settled in Canada were persuaded that they ought strictly to follow the example of Adam and Eve in Paradise. Before entering a town or settlement, both men and women stripped off their garments and presented themselves naked. The enthusiasts were stopped by the police and sent to prison.

NUMBERS. SYMBOLISM OF. In the Old and New Testaments there is frequent use of symbolic numbers. Seven, for instance, is a significant number. We read of a seven-branched candlestick, of a sevenfold sprinkling, of seven sacrificial lambs, of seven angels, seven stars, seven churches of Asia. As W. H. Bennett says (Hastings' D.B.), "a similar use of 'seven' is found in the Egyptian, Assyrian, and Persian religions, and is often derived from astral worship of the seven heavenly bodies, the sun, moon, and the five planets known to the
ancients." In Egyptology there is frequent reference to the seven Hithors. The seven-headed dragon is found in the Scottish dragon-myth, as well as in the legends of Cambodia, India, Persia, Western Asia, East Africa, and the Mediterranean area. According to Elliot Smith, the seven-headed dragon probably originated from the seven Horus whom the earliest sub-division of time into months; and the moon-goddess (the Great Mother) lent the sanctity of her divine attributes to the number twenty-eight."
The number four derives its sanctity from the four cardinal points, and was associated especially with the sun. "Having invested the numbers four and twenty-eight with special sanctity and brought them into association with the measurement of time, it was a not unnatural proceeding to subdivide the month into four parts and so bring the number seven into the sacred scheme. Once this was done the moon's phases were used to justify and rationalize this procedure, and the length of the week was incidentally brought into association with the moon-goddess, who had seven avatars, perhaps originally one for each day of the week. At a later period the number seven was arbitrarily brought into relationship with the Pleiades.

NUMBERS, BOOK OF. The fourth book in the Hebrew Canon of the Old Testament (q.v.) is called Anachron, because it begins by giving an account of a numbering or census of the Israelites, made in the second year of the Exodus. This title was adopted for the Vulgate (Numeri), and then for the English Version. In the Hebrew Bible the book bears the name Be-midbar, this being the fifth word in the opening verse. The contents of the Book of Numbers are as follows: Chapters xx. 10 deal with the first census (i.), and the disposition of the camp and the tribes (ii.), with the number and duties of the Levites (iii.-iv.), with various laws, including those relating to the ordeal of jealousy and the Nazarite (v.-vi.), with the offerings of the princes when the Tent of Meeting was consecrated (vii.), with the consecration of the Levites (viii.) and with the Passover (ix.-10). Chapters x. 11-xx. 13 deal with the journey from Sinai to Kadesh (x. 11-xii. 16), with the sending of the spies (xii.-xiv.), with the rebellion of Korah, Dathan, and Abiram, and the privileges of priests and Levites (xvi.-xviii.), with the rite of purification associated with the Red Heifer (xix.), with the death of Miriam and the episode of the "waters of strife" (xx. 1-13). Chapters xx. 14-xxxvi. 13 deal with the journey of the Israelites from Kadesh to the plains of Moab (x. 14-xxi. 35), with the story of Balaam and the prophet Balaam (xxii.-xxxiv.), with various episodes, including the taking of a second census, and the appointment of Joshua as Moses' successor (xxxv.-xxvii.), with a calendar for regulating the sacrifices for the stated festivals (xxxviii.-xxix.), with the law of women's vows (xxx.), with a war of vengeance against Midian (xxx.), with the assignment of territory east of the Jordan to Reuben, Gad, and part of Manasseh (xxxii.), with an itinerary of the marches to the Jordan (xxxiii. 1-49), with laws relating to the orders of Canaan, cities of refuge, etc. (xxxiii. 50-xxxvii. 19). The sources which were used in the composition of the Book of Numbers were the same as those used for the books of Exodus and Leviticus (see EXODUS, and LEVITICUS). Chapters i.-x. 28 are from P (the Priestly Writer). Chapters x. 29-xxv. 18 are largely narrative, and for the most part the narrative portions of Numbers belong to J and E. Sections here and there, however, are to be assigned to P (e.g., xli. 1-17 a; xiv. 29-34 = xli. 1-41; xvi. 1-57; xvi. 58 [Heb. xvii. 1-xxi. 22-29] = xxv. 5-6-10). Chapters xxvi.-xxxvi. may be assigned almost entirely to P. The fragments of poetry in chapter xxvi. are due to E who took them from the collection of poems known as the "Book of the Wars of the Lord" (q.v.). R. Kittel (The Scientific Study of the O.T., 1910) thinks that probably in the story of the prophet Balaam (chaps. xxiii.-xxv.) he has a true description of an ancient seer. In chapter xxiv. 3-4 the capital state is clearly described in "The outward eye closed, physically unconscious, the seer lies there and utters his oracle. But his inner eye is opened that he may see the face of the Almighty, his ear uncovered that he may hear His words and counsel." Kittel thinks that the oracles of Balaam are the oldest extant literary witness to an early form of a kind of Messianic hope. They are probably the product of the early monarchical period, perhaps of the reign of Saul or the early part of the reign of David, since Saul's victory over Agag seems to be still fresh in the memory of the writer, and not yet eclipsed by the greater conquests of David. The climax of the oracles of Balaam is reached where he predicts that a star shall come out of Jacob and a sceptre from Judah, which will arise and defeat the enemies of Israel. Apparently the reference is to the expected Saviour. It may be possible that the successful David is meant, but in that case the figure has been borrowed from the general conception of a future Saviour." See Encycl. Bibl.; Carpenter and Harford-Battersby; B. Baetsch, Numeri, 1903; H. Holzinger, Numeri, 1903; G. B. Gray, Numbers, 1905; C. F. Kent, Israel's Laws and Legal Precedents, 1907; A. R. S. Kennedy, Levitics and Numbers in the "Century Bible"; G. H. Box, Introd.; O. C. Whitehouse.

NUN. An Egyptian deity. The god Nun represents the primeval waters. He was the father of the gods, existing at first alone. From him came Ra (q.v.). Ra created out of himself the god Shu (q.v.) and the goddess Tefnet (q.v.). The offspring of Shu and Tefnet were Keb (q.v.), the god of earth, and Nut (q.v.), the goddess of sky. Keb and Nut gave birth to Osiris (q.v.), Set (q.v.), Isis (q.v.), and Nephthys (q.v.). See A. Wedeenmann; Adolf Erman, Handboob.

NURTUNJA. A ritual instrument found among the northern Arunta and their immediate neighbours in Central Australia. It is "made up principally of a vertical support which is either a single lance, or several lances united into a bundle, or of a simple pole. Bunches of grass are fastened all around it by means of belts or little cords made of hair. Above this, down is placed, arranged either in circles or in parallel lines which run from the top to the bottom of the support. The top is decorated with the plumes of an eagle-hawk. This is only the most general and typical form; in particular cases, it has all sorts of variations" (Emile Durkheim). The nurtunja is fixed in the earth or carried by an officiant, and marks the central point of a religious ceremony.

NUSEIRIYEH. A branch of the Muhammadan Shi'a sect. Unlike the Isma'iliyeh (q.v.), they agree with the Shi'ahs in finding the true Imam in Mâshî al-Qasim, the second son of Ja'far as-Sadiq. Otherwise they have much in common with the Isma'iliyeh and the Druses. All three are secret cults in which an important part is played by initiation. According to F. J. Bliss, who gives an account of the Nuseiriyeh in Syria, they pray only in secret, or at any rate not before members of other sects. "At the ceremony of initiation wine is used, as it is also at the annual feast of the quddas, which is the ordinary word for the Christian mass. Whether the Nuseiriyeh borrowed this use of wine from Christian sources or whether it is a survival of older heathen practices is not clear. Some influence of Christianity is indicated by the observance of Christmas. At the
feast of the quddás a bowl of wine, the symbol of light, is placed before the imam, who, after a service of reading, presents a cupful to each initiate present." The Nusairíyah believe in the transmigration of souls. They believe in seven incarnations of the Deity, that of 'All, the son-in-law of Muhammad, transcending all the rest in importance. They even hold that 'All created Muhammad, his father-in-law. As F. J. Bliss says, it is difficult to believe that such doctrines could have developed from the pure monotheism of Islam. But he points out that the followers of 'All have always been characterized by minds hospitable to new ideas, or rather to the old ideas of other cults, including Persian Dualism and Christian Gnosticism." See F. J. Bliss.

NUSKU. A Babylonian deity. Nusku was a fire-god. He came to be identified with Nabu (q.v.) and amalgamated with Gibil (q.v.). He is the wise god, the messenger of the gods, and the bearer of the brilliant sceptre. He is spoken of as sprung from Ea (q.v.), and as the first-born of Bel (q.v.). See Morris Jastrow, Rel.

NUT. An Egyptian deity. Nut was a goddess, the female personification of the sky, wife of Keb (q.v.), god of the sky. Nut and Keb, who were themselves the offspring of Shu (q.v.) and Tefnut (q.v.), gave birth to Osiris (q.v.) and Set (q.v.), Isis (q.v.) and Nephthys (q.v.). Nut, the sky, at first lay upon Keb, the earth. The two had to be separated before the present world could be set in order. See Alfred Wiedemann; Adolf Erman, Handbook; Naville, The Old Egyptian Faith, 1909.

NZAMBI. A great goddess worshipped by the Bantu of South-West Africa.

O. Goddess O is a designation used by anthropologists for one of the deities depicted in the MSS. of the Mayan Indians of Central America. She appears only in the Madrid MS., where she is represented as an old woman.

OANNES. A figure in Babylonian mythology, a fishlike monster, who, according to Berossus, came up from the Erythraean Sea, where it borders upon Babylonia, to instruct the people. Oannes taught them the use of letters, sciences and arts of all kinds, the rules for the founding of cities, and the construction of temples, the principles of law and surveying; he showed them how to sow and reap; he gave them all that contributes to the comforts of life. Since that time nothing excellent has been invented" (Maspero, Dawn of Civilisation, p. 546).

OATH. An oath is defined in the Encyc. Brit. (9th ed.) as "an averrangement or promise made under nonhuman penalty or sanction." It is sanctioned by reference or appeal to a sacred person (God, for instance) or object (such as the Bible), and involves a curse in penalty of violation. If it is taken falsely, the sacred person or object will exact vengeance. Sometimes it is accompanied by some action, such as the lifting up of the right hand, or by some special ceremonial, which adds solemnity to the occasion. There are many examples of oaths in the Old Testament. The occasions are very varied. Among the old Arabs the sacred obligation to treat a guest as inviolable was often confirmed by oath at a sanctuary. The oath is a kind of covenant. When Hammurabi made a covenant with Philip of Macedon, he swore before all the deities of Carthage and of Hellas, including the sun, the moon, and the earth, rivers, meadows (?) and waters" (Roberson Smith, R.S.). In Babylonia the oath was the most solemn feature in connection with legal documents. In the earliest days it is taken in the name of the king, who, as representing the deity, has the quality of sanctity attached to him. "In the days of Hammurabi, the gods either take the place of the king or the name of the king is added to that of the gods, and frequently also the name of the city or temple in which the document is drawn up. The change points to the growing secularization of the royal office, leading to the substitution of the gods as a more solemn affirmation. The oath was taken by the 'raising' of the hand, and the place where it was taken was naturally in the temple. Before the civil courts, sitting outside of the temple, no oath could be taken, and when it became necessary in a suit brought before such a tribunal to introduce the oath, the case was transferred to the 'temple' judges (Morris Jastrow, Cit.). Some Christian sects (such as the Friends and the Moravians) consider that they are forbidden by passages in the New Testament (Matthew v. 34, James v. 12) to take any oath, even in a Court of Justice.

OBADIAH, BOOK OF. The smallest prophetic book in the Old Testament. The book of the prophet Obadiah contains a denunciation against Edom for its hostility to Israel. It is stated that when aliens entered into the gates of Jerusalem and cast lots over it, Edom was as one of them. The Edomites not only exulted over the land of Judah in the day of its disaster, but even cut off its fugitives in the day of distress (vs. 11-14). The verses in which these statements are made evidently describe the capture of Jerusalem by Nebuchadnezzar. The prophecy, therefore, at least in its present form, must be later than the year 586. There are other verses in Obadiah (vss. 1-9) which exhibit many points of contact with an oracle against Edom found in the Book of Jeremiah (xlv. 7-22). On comparison, it would appear that the passages in Obadiah are more original. Ewald thinks that the prophecy of Jeremiah emanates from the fourth year of Jehoiachim. This obliges him, as Cornwall says, to assume a third source common to both Jeremiah and Obadiah, "an original Obadiah, which Jeremiah freely, and our Obadiah, on the other hand, faithfully, reproduced." C. F. Kent thinks that the prophecy in Jeremiah xlix. is late and that the author quotes from
Obadiah. As a further indication of the date of Obadiah, in addition to the references to the destruction of Jerusalem, he points out that it is clear from v. 7 that a great calamity has overtaken Edom itself. The allusion seems to be to "the expulsion of the Edomites from their territory by the Nabataeans, which took place sometime between 600 and 400 B.C." Kent would thus assign the prophecy to some date between 550 and 450 B.C. He thinks that the second half of the prophecy comes from the same period as the first half. See C. Cornill, Introd.; G. H. Box; O. C. Whitehouse; C. F. Kent, The Sermons, Epistles and Apocalypses of Israel's Prophets, 1910.

OBAKU SECT. A Japanese Buddhist sect of the Zen (q.v.), founded in 1634 A.D. by Kzen, a famous priest from China. It was decided to read the Buddhist Scriptures and Services in modern Chinese. This was an important reform. "The great mass of the Buddhist worship is in a dead language, the Chinese of fifteen centuries ago; in the Obaku worship, the ordinary Sinic—modern Chinese of the modern literary style, has been, as it were, consecrated to the purposes of religion." (Lloyd). See Arthur Lloyd.

OBERLINVEREINE. The Oberlin Associations in Germany have worked on the lines of the philanthropist J. F. Oberlin (1740-1826), who, as pastor at Waldshut in the Steinhald, did so much to improve the spiritual and material conditions of his people. Oberlin was not only the first to start Infant Schools, etc., but he made a desolate district fruitful by improving agriculture, constructing roads and bridges, etc. See the Encycl. Brit., s.v. "Oberlin"; Brockhaus.

OBI. Obi was a name by which medicine-men or magicians were known in the West Indies. Longfellow uses the term in one of his dramas (Glen Corey of the Salem Farms): "He was an Obi man and taught me magic; taught me the use of herbs and images." De Quincey has suggested a connection with the Hebrew term Obh. The Septuagint usually translates the Hebrew word by a Greek term meaning "ventriloquists." In Isaiah xxxix. 4 it is said: "And thy voice shall be as an obh out of the ground, and thy words (speech) shall chirp out of the dust." In I. Samuel xxviii. 7 the witch of Endor is said to be the "possession" of an obh. Leviticus xx. 27 is translated by Driver (Deuteronomy): "a man or a woman when there is in them an ob or a yidde'ol.

But in them" might be translated "with them" or "among them." Kennedy thinks that the necromancer is "supposed to have a daimon or spirit in attendance upon him or even residing within him" (Leucitios in the "Century Bible"). See B. Edwards, West Indies, 1819; De Quincey, Collected Works (A. and C. Black), vol. viii., pp. 287 f., 412.

OCTAPL. The. A word of Greek derivation which has sometimes been used as a collective title for the first eight (Greek octo) books of the Old Testament. The books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth.

OCTATEUCH. A Mexican term denoting an intoxicating drink made from the maguey or American aloe. There were a number of gods of fertility who presided over octli. Among these were Tekozatzoncatl, Tepecatzcal, Izquitecatl, and Patecatl.

OCTOPUS, THE. It has been pointed out by Professor G. Elliot Smith that the goddess Aphrodite seems to have been associated not only with the cowry, the pearl, and the mandrake, but also with the octopus. This connection with the octopus and its kindred "played a very obtrusive part in Minoan and Mycenaean art; and its influence was spread abroad as far as Western Europe and towards the East as far as America. In many ways it was a factor in the development of such artistic designs as the spiral and the volute, and not improbably also of the swastika" (Dr.) Along with the legend of the Great Mother on a number of stone slabs from Manabi in Central America, the head of the goddess is a conventionalized octopus. This seems to demonstrate that the American Aphrodite was identified with the octopus. Again, wherever the swastika is found, it is supposed to be an amulet which has power to confer good luck and long life. "Both this reputation and the association with the female organs of reproduction linked up the symbol with the cowry, the Pterocera, and the octopus. It is clear that the swastika has the same reputation for magic and the same attributes and associations as the octopus; and it may be a conventionalized representation of it, as Houssay has suggested."

ODES OF SOLOMON. In 1809 Dr. J. Rendel Harris published under the title Odes and Psalms of Solomon a large Syriac manuscript of 64 leaves which he had dis-
covered or recovered. In 1911 Professor F. C. Burkitt found another manuscript of the tenth century in the British Museum which also contains a large part of the Odes. The Psalms were known already. They were compiled by various authors, and were collected by the Pharisees about a half a century before Christ. The Odes, which are a distinctive collection, are a new discovery. According to Harnack, we have here a Psalms-book of the time of Jesus, which was edited by the Christian community in Palestine about the year A.D. 100. It contains "all-important pieces of the Johannine theology together with their religious tone colour," which are epoch-making for the higher critic of John's gospel. "Dr. Harris and many other specialists regard the 'Odes' as the work of a Jewish Christian of the first century, though some think they were wholly Jewish, adopted with certain Christian interpolations to form the earliest Christian hymnal." (Coburn).

ODHIN. Another form of Wodan (q.v.), one of the chief deities of the Ancient Teutons.

ODHR. Odhr is one of the deities referred to in Ancient Teutonic mythology. One legend relates that the goddess Freyja was the wife of Odhr. When Odhr went to distant lands, Freyja roamed about in search of him. She had already shed tears over him. Probable, however, Odhr is identical with Othin (see WODAN). See P. D. Chantepie de la Sauveyre, Rel. of the Teutons, 1962.

ODHRERIR. The name in Norse mythology of the cauldron containing the magic mead made of honey mixed with the blood of Kvasir, the wisest of men. The potion was supposed to have power to confer wisdom and poetic inspiration. Othin, for instance, received from the giant Mimir, the keeper of the cauldron, a draught which increased his wisdom.

OENOMANCY. A species of divination. Oenomancy (Greek oinos, wine) was practised by the ancients with wine. They found omens in "the colour, motion, and other circumstances connected with the wine used in libations to the gods." (James Gardner).

OGMIOS. The name Ogmios, though not found on inscriptions, is mentioned by Lucian (c. A.D. 170) as that of a god worshipped by the ancient Celts and corresponding to Heracles (q.v.). He is depicted as a white-haired old man who carries a lion-skin, a club, and a bow. Reimach thinks Ogmios was a culture-hero. The name resembles the Gaelic Ogma which was the name of the god of literature and writing, who is supposed to have invented the ogam alphabet. See Anwyl, Celtic Religion, 1906; Squire, Myth., Reimach, O.

OGUN. A deity worshipped by the Yoruba tribes of the Slave Coast of Africa. In some parts of Yorubaland he seems to have taken the place of the deity Ouidua.

OHALOTH. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are incorporated in the Mishnah (q.v.). A collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedim). Ohaloth is the second tractate of the sixth group, which is called Tahorot ("Purifications").

O'Harai. A ceremony of general purification in Shintoism, held twice a year. Expiatory offerings were brought by the people, and they were given absolution either by the emperor or by his representative.

Ohonamoichi. A deity in the mythology of the Japanese, the earth god. His great shrine at Kizuki, in Izumo, is resorted to yearly by thousands of pilgrims. In Tokyo also a great festival is held in his honour.

Ojhas. A community in India the members of which were originally the soothsayers and minstrels of the

Gonds. The name is derived from the word 'Ojha meaning "curtail." According to R. V. Russell and R. B. Hira Lal, the name is Sanskrit and not Gond, and is applied by the Hindus to the seers or magicians of several of the primitive tribes, while there is also a class of Ojah Brahmans who practice necromancy.

OKI. A term used among the Iroquois of N. America to denote a mystic potentiality ascribed to beings whether human or non-human, living or not living. "Oki seems to be a force, and not a personal being, and corresponds to the Melanesian mana."

OLD CATHOLICS. The body known as the Old Catholics (Alt-Katholiken) arose in Germany in protest against the definition of Papal infallibility made by the Vatican Council in 1870. The Council was held under the presidency of Pope Pius IX. The proclamation was as follows: "If, therefore, anyone says that the Roman Pontiff possesses only the office of inspection or direction, but not the full and highest power of Jurisdiction over the Universal Church, not only in things pertaining to faith and morals, but also in those pertaining to the discipline and government of the Church spread over the whole world; or that he has only the more important share of this highest power; or that his power is not an ordinary and immediate one, as well over all and several Churches as over all and several pastors and faithful, let him be anathema." It was further taught and defined as a dogma divinely revealed that "when the Roman Pontiff speaks ex cathedra, i.e., when in the exercise of his office as the Pastor and Doctor of all Christians, through his supreme apostolic authority, he defines the teaching which is to be received by the Universal Church regarding faith or morals, then, by virtue of the Divine assistance promised to him in St. Peter, he is invested with the infallibility with which it was the will of the Divine Redeemer that His Church should be endowed, in the definition of doctrine touching faith and morals; and that therefore such definitions of the Roman Pontiff are unalterable in themselves, and not by consent of the Church." This new doctrine met at once with considerable opposition, and was repudiated in particular by forty-two Professors of the University of Munich, the chief of whom was Döllinger (1799-1890). In 1870 an assembly was held at Nuremberg at which the Vatican declaration was rejected publicly by a still larger number of professors. Early in the next year Döllinger made his famous declaration in which he explained that "as a Christian, as an theologian, as an historian, as a citizen," he could not accept the new Vatican doctrine. The declaration came to be regarded in Germany, Austria, Switzerland, and France as the authoritative reply of the Old Catholics to the Vatican claim. On the 15th of April in the same year Döllinger was excommunicated by the Archbishop of Munich. This of course widened the breach. In September 1871 a conference of Old Catholics was held in Munich, and was attended by eight hundred delegates. The programme adopted was as follows: "The retention of the old Catholic faith; assertion of rights as Catholics; rejection of the new dogmas; retention of the constitution of the ancient Church, with omission of such declarations of the faith as were not in harmony with the actual belief of the Church; reform of the Church, with such co-operation of the laity as was consistent with such co-operation; efforts towards the reunion of Christian confessions; reform of the training and position of the clergy; allegiance to the State, in opposition to the attacks of Ultramontanism; rejection of the idea of a special spiritual office of Catholics upon the endowments of the Church." It was decided also to form Unions and Congregations. When this had
been done, it became necessary to elect a bishop. The choice fell upon Joseph Hubert Reinkens (1821-1890), Professor of Theology at Breslau. He was consecrated at Reims by the Jansenist Bishop of Diez and consecrated according to the Roman rite. The Old-Roman or Jansenist Church of Holland had been for nearly two hundred years a Catholic Church independent of Rome, but it had preserved the apostolic succession. Addis and Arnold state that the Dutch Jansenists (see JAINSENISTS), unlike the Dutch Independents, introduced a new separation from Rome. They have retained valid orders, the celibacy of the clergy, the Mass and other services in Latin. The Old Catholics allow the clergy to communicate in both kinds. They have abolished compulsory celibacy of the clergy, indulgences, the worship of the Blessed Virgin Mary, etc. They have made private confession voluntary. In 1876 the Old Catholics in Switzerland felt the need of a bishop. They elected Professor Eduard Herzog (b. 1841), and he was consecrated at Rheinfelden by Bishop Reinkens. R. S. Oldham points out that there has been an active sympathy between the Old Catholic Churches and the Churches of the Anglican Communion, and that Bishop Reinkens and Bishop Herzog have been welcomed as equals by English prelates at Lambeth, Farnham, and Cambridge. According to the same writer, the Old Catholics in Russia numbered about 120,000 or 130,000. See J. H. Blunt: "Prot. Diet.; Cath. Diet.," 1905; R. S. Oldham, "Old Catholicism," in R.S.W.

OLD INDEPENDENTS. A name assumed by David Dale and his followers. See DALEITES.

OLD TESTAMENT. The expression Old Testament is a Christian (cp. II. Corinthians iii. 14), not a Jewish, designation of the Hebrew canonical writings. It is Paul who speaks of the Jewish writing as 'παλαιὰ διαθήκη, and this the Authorised Version wrongly translates "Old Testament." The correct meaning of the Greek expression is the "Old Covenant." The canonical writings of the Jews were so named by the Christians because they describe the making of a covenant between Yahweh (Jehovah) and his people. Similarly the "New Covenant" (commonly called "New Testament" (q.v.)) was so called because this collection of writings describes the making of a new covenant, which was intended to take the place of the old one. It is convenient to retain the familiar expressions "Old Testament" and "New Testament." The Old Testament is a collection of books of different dates and of varied character. It includes Historical Books, such as the Pentateuch and Joshua, Judges, I. and II. Samuel, I. and II. Kings, I. and II. Chronicles, etc.; Prophetic Books, such as Isaiah, Jeremiah, Ezekiel, and the Minor Prophets; Poetical Books, such as Psalms, Lamentations, Canticles; Wisdom Literature, such as Proverbs, Ecclesiastes, and Apocalyptic Literature, such as the Book of Daniel. Cp. CANON OF THE OLD TESTAMENT, and see the articles on the separate books.

OMECIHUATLI. The name given to the moon by the Aztecs of Mexico. They called the sun Omeciuatl (q.v.).

OMETE CUTLI. Ometecutli, "twice Lord," was the name given to the sun by the Aztecs of Mexico. Lewis Spence thinks that when the Aztecs emerged from totemism the sun and the moon were probably the first deities worshipped by them. They called the moon Ometeuctli, the "twice lady." See Lewis Spence, Myths.

ON. One of the gods of the Todas, the tribe of Pithi. He was the creator of buffaloes and of the Toda. The first Toda woman he created from a rib which he took from the right side of the first man. Eventually he departed to the world of the dead, and became ruler there.

ONKELOS, TARGUM OF. The Aramaic translation of the Pentateuch. The name Onkelos is the same as Aquila. The Targum on the Pentateuch is more literal than the Targum of Jonathan on the Prophets. See TARGUM.

ONNIONT. A figure in the mythology of the Huron Indians, a gigantic serpent with a great horn which it used for piercing mountains and rocks. A beverage made by the medicine-men, as they claimed, from pounded pieces of its horn was supposed to impart vigour to warriors.

ONTOLUGISM. The philosophy known as Ontologism had its roots in the teaching of the Platonist Marsiliius Ficinus (1433-1499), the author of a work called "Platonica Theologia" (1482). But the principles of Ficinus were developed first by Nicole Malebranche (1638-1715), and then by Vincenzo Gioberti (1801-1852). Ontologism means the "doctrine of Being." Malebranche taught that knowledge is not in ourselves; it is possible only in God. There is in fact only one Reason: as only an infinite reason can grasp the idea of the infinite, and as it is only under this supposition that universal validity can belong to the cognitions of the innumerable individual men. The Universal Reason and the Intelligible Extension correspond to each other. God is the Universal Reason, and along with it He is the Intelligible Extension; and therefore He is the ground of all individual things. Our clear and distinct knowledge, in contrast to the unclear and indistinct knowledge of sense, is the knowledge which arises from universally valid thinking of reason or from ideas. These ideas are in God, and therefore we are also in God, in so far as we have ideas, and know by them; or conversely, we can know things really only in God" (Puenjer). The teaching of Gioberti is summarized in the seven propositions which were censured by the Roman Catholic authorities in a decree of the Inquisition, dated September 18, 1681. (1) An immediate cognition of God, at least habitual, is essential to the human intellect, so that without this it can have no cognition of nothing inasmuch as it is the intellectual light itself. (2) The being which we perceive by the intellect in all things, and without which we intellectually perceive nothing, is the divine being. (3) Universals, considered a parte rei, are not really distinguished from God. (4) The congenial knowledge of God as being in the simple sense of the term, involves in an eminent mode every other cognition, so that by it we possess an implicit cognition of every being under every respect in which it is cognizable. (5) All other ideas are nothing but modifications of the idea in which God is intellectually perceived as being, in the simple sense of the term. (6) Created things are in God as a part is in a whole, not indeed in a formal whole, but in one which is infinite and most simple, which places its quasi parts outside of itself, without any division or diminution of itself. (7) Creation can be thus explained: God, in the special act in which He intellectually cognizes and wills Himself as distinct from any determinate creature—e.g., man—produces that creature. See B. Puenjer: J. E. Erdmann, vol. ii., 1890: Cath. Diet.


ONYCHOMANCY. A species of divination. Onychomancy was practised by examining the nails of a boy. "For this purpose they were covered with oil and soot, and turned toward the sun, and therefrom the reflection of the light upon the nails gave the answer required" (James Gardner, "Faiths of the World").

OPHIOLATRY. The worship of snakes. See ANIMAL WORSHIP.

OPHITES. A name (from Gk. ὄφις, "serpent")
given to a number of sects of a Gnostic character, because the serpent played a rôle in their symbolism. They were (1) Cœlites, (2) Perates, (3) Sethians, (4) "Gnostics" of Irenæus, (5) Naassenes, (6) Barbelo-Gnostics, (7) Severians, (8) Nicolaitans, (9) Archons, (10) Judæans. The serpent appears for the most part as the enlightener, and the benefactor of men. The original sect seems to have been the Ophianoi referred to by Origen. The members made the serpent an object of reverence. They made use of a seal, bearing the formula, "I have been anointed with white ointment from the tree of life," and mystical observances of various kinds played a great part in their worship" (Hastings' *Encyc.). Irenæus connects all such sects with Simon Magus. El. F. Scott thinks that Ophitianism represents in the main a primitive phase of the Gnostic movement. "It had its true antecedents in those theosophical sects which had grown up in Egypt and the East during the age of syncretism, and it marks the beginning of the alliance of those alien sects with Christianity. In this consists the historical importance of Ophitianism. It reflects the Gnostic movement in its earlier stages, and helps us to determine the source and intrinsic nature of "the beliefs" (op. cit.).

**OPOCHTLI.** A Mexican deity, a god of fishing and hunting. He was one of the Tlatoque, subsidiary deities associated with Tlaloct. To him was ascribed the invention of the fishing-rod and the harpoon. At the feast held in his honour the beverage called oelli was imbibe and the offerings made to him included maize, flowers and tobacco.

**OPUS OPERATUM.** An expression which means literally "the work wrought." It was used by medieaval theologians to denote the effect of the sacramental rites. Bellarmin ("De Sacramentis," II. 1) explains that "that which actively, proximately, and instrumentally effects the grace of justification, is only that external act, called sacrament, and this is the sense of 'Opus Operatum,' the word operatum being taken passively, so that when we say the sacrament confers grace on the operato, our meaning is that grace is conferred by virtue of the sacramental act itself instituted by God for this end, not by the merit of the minister or the recipient." (quoted by Addis and Arnold). See *Cath. Dict.*

**ORATORIANS.** See ORATORY, THE FRENCH, and ORATORY OF ST. PHILIP NERI.

**ORATORY, THE.** A Church and Service carried on by John Henley (1632-1750). Henley began to deliver "orations" at an Oratory in Newport Market. In 1726 he founded it as an Oratory in Clare Market, London. In the same year (1726), he was ordained. On Sunday, July the 3rd, 1726, it was opened. The Oratory, he claimed, was an Ecclesiastical Institution. It was a Church. But it was more than this, for it was an Academy of the Sciences and Languages as well. As a Church, we are told, its principles are three: 1. In belief, a liberty of conscience from all secular restraints. 2. In morality, the religion of nature, of which revelation, in this respect, is only declarative. 3. In historical, or revealed religion, that of the primitive Church, in the first ages. Its view is impartially to examine the pleas of all religions, proposing that as the truest standard and centre of union. The Service of the Oratory is (1) in the model, primitive, (2) in the language, entirely scriptural. But sometimes the Primitive Liturgies shall be performed. Persons who have been eminent in, or great patrons of, arts and literature, if they have been virtuous, or penitents, shall be commemorated. As to the orations, it shall be performed with the most exactitude, and in such a manner as to impress the soul with the necessity of speaking and action. (2) Both in the sermons and lectures, it shall take in the whole circle of divinity, regularly, faithfully, clearly, and elegantly represented. In the morning, a sermon will be delivered; in the evening, a lecture will be read; the former on some part of practical theology, the latter, on the critical, historical, speculative, or scriptural part of the divine order, and the Oratory was prepared for the use of the Oratorian. It had eighteen Rubies. 1. Let the Reading of the Liturgy be always performed according to the laws of speaking and action established in the Oratory, founded on a just impression in the mind and heart of the Reader, and a ready command and memory of the whole Service; the voice and gesture varying, as the thing requires. 2. Let all the Sermons and Orations be delivered according to the same rules of speaking and action. 3. Let the Lectures and Readings be read with distinctness and propriety in the speaking and address. 4. Let the Prayer before Sermon be (very short, and) entirely left to the discretion of the Preacher. 5. Let the Members of the Oratory form an Amicable Society, for mutual defence and convenience. 6. Let the Rules of the Primitive Church be observed in all things, as far as the prejudices of the world and the circumstances of things will allow. 7. Let nothing contrary to the laws of the Oratory be done in the Oratory. 8. Let the Sermons and Lectures be complete and regular course of Practical and Primitive Theology, in all its branches. 9. On the Lord's-day, between Easter and Pentecost, let all pray standing; let all stand, when any part of the Gospel is read. 10. Feasts are all Lord's-days, all Sabbath-days or Saturdays; Easter-day, its Octave; the fifty days from Easter to Pentecost; Ascension, and Pentecost; besides the Feast of the Nativity, and Days of the Apostles, etc., of later institution. 11. The Men and Women are to sit separate in the Public Assemblies. 12. The Fasts are Passion-Week, especially Friday and Saturday, till daybreak; all Wednesdays and Fridays (except between Easter and Pentecost) and the five middle Days before Passion-Week, till the ninth hour, or till evening. Alms, Devotion, Abstinence from Flesh and Wine, etc., are essential to Fasting. 13. The Litany should be said at noon, on Wednesdays and Fridays. 14. Let the Psalmody be before Prayers, and before and after Sermon, and before the Third Service at the Altar; one, two, three, or four verses, or more, as the Instructor directs. Let the Psalmist say, To the Praise of God, let us sing a part of the — Psalm, verse the —, etc. 15. Let on eminent Preacher, properly recommended, be admitted to preach in the Oratory, and to use his own method of Prayer before Sermon, the Common Prayers made being observed in themselves essential. Let the Osipelineers [doorkeepers] perform their duty; taking care that the avenue to the seat-door be properly guarded, and no disturbance arise in the time of Service. 16. Let all things be done decently, and in order; and the Laws of the Land, which favour Religious Assemblies publicly authorized, be strictly put in execution. 17. Let Primitive Antiquity be the constant search of the Oratory; and its prevailing maxims be gradually opened, settled, and put in practice. See *Peter Hall;* and the *D. A. B.*

**ORATORY, THE FRENCH.** The French Oratory was founded at Paris in 1611 by Cardinal de Bérulle (d. 1629), and was declared a royal foundation in 1612. A society of priests, it was approved by Paul V. in 1614, and received the title "Congregation of the Oratory of our Lord Jesus Christ in France." In 1616 it was established in the Rue St. Honoré. "To deepen devotion, promote professional studies, and spread an ecclesiastical spirit among the secular clergy, the Oratory with whose position might be reached and influenced, were the principal objects of the institute" (*Cath. Dict.*)

Cardinal de Bérulle instituted a number of seminaries
and colleges. At the time of the Revolution the French Oratorians resisted the Civil Constitution of the Clergy. In 1792 the Congregation of the Oratory was dissolved. In 1802, however, it was succeeded by the "Oratory of the Familiar Congregation," which adopted the same rule. See Cath. Dict.; Brockhaus’ Konversationslexikon.

ORATORY OF ST. PHILIP NERI. The "Oratory" was the name given to a chapel which Philip Neri obtained permission to build over one of the aisles of the Church of St. Jerome in Rome (1558). It had long been a practice of his to gather round him a number of men and to instruct them in spiritual things. He began this practice as a layman, and continued it after his ordination (1630). At first he used a room of his own, then a larger room, and finally an oratory. These gatherings developed into evening services with hymns, popular devotions, and sermons. In 1564 a number of Philip’s followers were ordained. In 1575 they obtained possession of the old church of the Vallicella. On its site Philip built the "Chiesa Nuova" (completed 1577). The Congregation was approved and confirmed by Gregory XIII, in 1575. Its constitutions were approved by Paul V in 1600. The members consist of simple priests who agree to a rule of life, but take no vows. Each house is independent. In 1847 the Congregation was introduced into England. In 1849 a house was opened in Birmingham, and soon after another in the Strand, London. The London house was eventually transferred to Brompton, and is now the Brompton Oratory. See Cath. Dict.; Brockhaus.

BRENALE. Among the Parsees, a low caste of wandering fowlers and hunters in India, the primitive method of trial by ordeal is still practised. "If a woman is suspected of misconduct she is made to pick a nice coin out of boiling oil; or a pipal leaf is placed on her hand and a red-hot axe laid over it, and if her hand is burnt or she refuses to stand the test she is pronounced guilty. Or, in the case of a man, the accused is made to dive into water; and as he dives an arrow is shot from a bow. A swift runner fetches and brings back the arrow, and if the diver can remain under water until the runner has returned, he is held to be innocent." (R. V. Russell).

ORENDA. A term used among the Iroquoian tribes of N. America to denote the potentiality that belongs to beings whether human or non-human, living or not-living. A hunter, a prophet, a bird, and even a storm possess orenda. Where this is superior in quality, it enables the possessors to overcome every kind of antagonistic orenda. Hewitt (as quoted by Emil Durkheim, p. 199) says: "The savage man conceived the diverse bodies collectively constituting his environment to possess inherently mystic power ... (whether they be) the rocks, the waters, the tides, the plants and the trees, the animals and man, the wind and the storms, the clouds and the thunders and the lightnings."

ORIEL SCHOOL. A party or school of theologians who were members of Oriel College, Oxford. The leader was Richard Whately (1785-1863), afterwards Archbishop of Dublin, who was fellow of Oriel College from 1811 to 1822. Other members of the party were John Davison (1777-1834), who became a Fellow in 1806; Edward Copston (1776-1849), afterwards Bishop of Llandaff, who was Fellow of Oriel from 1795 to 1814 and Provost from 1814 to 1828; Thomas Arnold (1795-1842), afterwards Headmaster of Rugby, who became Fellow in 1815; and R. D. Hampden (1795-1850), afterwards Bishop of Hereford, who became Fellow in 1814. They were opposed the same (see BROAD CHURCH), and were opposed by the Tractarians (q.v.).

ORLA. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Parisheh, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). "Orla" is the tenth tractate of the first group, which is called Zera’im ("Seeds").

ORMUZD. The personification of Good in the dualistic religion of Zarathustra, Zoroastrianism (q.v.).

ORNITHOMANCY. A species of divination. Ornithomancy was practised by the ancient Greeks by means of birds.

ORTHAL. A deity worshipped by the ancient Arabs of Egypt. In his honour worshippers shaved the fore part of their heads. Robertson Smith thinks that this was done as a formal initiation into the worship of the god. See W. Robertson Smith, R.S.

ORPHAN. A division or sub-division of the Hussites (q.v.). When John Ziska (1350-1424), the leader of the Taborites (q.v.) died, he was succeeded by the brothers Procopins. Some of the Taborites, however, contended that no one could properly succeed Ziska. They therefore formed a new division and called themselves Orphans.

ORPHEUS. The Greek hero Orpheus was revered by the Greeks as an earlier poet than Homer. They ascribed to him a wonderful power of song by which he was able to charm the wildest beasts and to move even trees and stones. When his beloved wife Eurydice died he descended to the underworld and by his power of song persuaded Persephone to allow him to carry back the beloved one to the upper world. Consent was given on condition of his not looking round, a condition which was not kept, with the result that Eurydice had to return. According to legend he met his end by being torn in pieces by the Thracian Menads (women in a state of Bacchic ecstasy). He came to be regarded by the Greeks as a hero of civilisation who taught the Thracians the useful arts and induced them to give up cannibalism, besides being a wonderful poet and the founder of a religion. According to Reinach, "he was in reality an old totemic god of Northern Greece, whose violent death and resurrection were the articles of faith of a mystic form of worship." In consequence of his reputation as a poet, a number of poems were attributed to him (Orphic Poems). Some of these are hymns to gods and demons. "Concerning the dates and the manner of growth of these poems volumes of erudition have been compiled. As Homer is silent about Orpheus (in spite of the position which the Mythical Thracian bard acquired as the inventor of letters and magic and the father of the mysteries), it has been usual to regard the Orphic ideas as of late introduction. We may agree with Grote and Lobeck that these ideas and the ascetic "Orphic mode of life" first acquired importance in Greece about the time of Epimenides, or, roughly speaking, between 620 and 500 B.C. That age certainly witnessed a curious growth of superstitions fears and of mystic ceremonies intended to mitigate spiritual terrors. We may suppose that the Orphic poems were collected, edited and probably interpolated, in this dark hour of Greece. 'To me,' says Lobeck, 'it appears that the verses may be referred to the age of Onomacritus, an age curious in the writings of ancient poets, and attracted by the allurements of mystic religions.' The style of the surviving fragments is sufficiently pure and epic; the strange unheard of-myths are those which the Orphic poets drew from fountains long lost. But how much in the Orphic myths is imported from Asia or Egypt, how much is the invention of literary forgers like Onomacritus, how much
should be regarded as the first guesses of the physical poet-philosophers, and how much is truly ancient popular legend recast in literary form, it is impossible with certainty to determine" (Andrew Lang). Cc. ORPHICS. See Andrew Lang, Myth, Ritual and Religion, 1889; O. Seyffert, Diet.; Reimach, O.

ORPHIC POEMS. See ORPHEUS.

ORPHICS. The founder of the Orphic Mysteries and of the sect known as the Orphics is supposed to have been Orpheus (q.v.). The Orphics believed in re-incarnation, but they believed also that souls could escape the "cycle of reincarnation" by initiation into the mysterious Orphic mysteries. "To avoid new birth, certain magic formule were learnt by heart; the dead man was allowed to drink the water of a living spring, wherupon he cast off his carnal nature in which sin inhered, and thus purified reignsd among the heroes" (Reimach). They believed also in original sin. "The soul was reined in the body as in a tomb or prison, to punish a very early crime committed by the Titans, the ancestors of man, who had treacherously slain the young god Zagreus." It needed to be purified by religious consecration and by the means of exposition taught by Orpheus. The cosmogony of the Orphics, as found in the poems attributed to Orpheus, is curious and interesting. At the beginning was Time (Chronos). "Time was when as yet this world was not; nor Time, personified, produced (gave birth to) Chaos, "the monstrous gulp," and Eber. In course of time Chaos produced a silver-white and shining egg. "We have now three primitive generations, time, chaos, the egg, and in the fourth generation the egg gave birth to Phanes, the great hero of the Orphic cosmogony" (Lang). J. M. Robertson finds here the origin of the Easter Egg; the Gnostics took it from the lore of the Orphics. Phanes, who is both male and female, has in him "the seed of all the gods." He is represented as being, in the form of Phanes-Ereinemeus-Metis, a kind of trinity. Phanes produces, as the last of a series of gods, Zeus, who swallows the rest, including Phanes, and then produces the real world. Orphism had great success, and spread throughout the Greek world and into Southern Italy. See Andrew Lang, M.R.R.; O. Seyffert, Diet.; Reimach, O.; Max B. Weinstein, Welt- und Leben-anschauungen, 1910.

ORTHIA. The name (recorded in the seventh century B.C.) of a goddess whose temple at Sparta has been excavated in recent years. Many archeologists are inclined to identify her with the great Nature-goddess mostly called Artemis. Prof. R. S. Conway suggests that she is equivalent to a goddess worshipped by the people known to the Romans as Veneti, the goddess Rehtia (q.v.).

ORTLBERIANS. The Ortliberians (also Orlibenses) are said to have been organised as a sect in the thirteenth century by one Ortlib of Strassburg. In any case, they had much in common with the Amaelians (q.v.). "They held that the external orders of the Church are of no value, and that the rejection of them when conjoined with rigid asceticism leads to the highest perfection, and even to the reception of immediate divine revelation. Thereby man is raised to God: may more, by a process of defilement he attains, as his highest goal, complete oneness with God" (B. Puenjer). See J. H. Blunt; B. Puenjer.

OSIANDRIANS. The party of the Lutheran theologian, Andreas Oslander (really Hosemann; 1498-1552), who taught that Justification meant not merely a "declaring righteous," but a "making righteous." This teaching gave rise to the "Osiandrian Controversy." In 1549 Oslander went as Professor to Königsberg. The party disappeared after 1556, when Oslander's son-in-law Funch was executed for high treason. See J. H. Blunt; Brockhaus.

OSIRIS. An Egyptian deity. Osiris, Set (q.v.), Isis (q.v.), and Nephthys (q.v.) were supposed to have been the offspring of Geb (q.v.) the god of earth and Nut (q.v.) the goddess of heaven. Osiris became the husband of his sister Nephthys, but was then slain by his evil brother Set. It is said, and we are told how he attained to this position in the Osiris myth or legend. Osiris became the husband of his sister Isis (q.v.), Set (q.v.) the husband of his sister Nephthys (q.v.). Set had the means of slaying Osiris, but made use of them in a way that his brother and sister knew how tocounter with. Isis, the devoted wife of Osiris, guarded her husband and for a time succeeded in protecting him against Set. At length, however, by means of cunning, Isis contrived to achieve her purpose. Osiris was killed, and his body disappeared. Isis sought for it without wearying. When she found it she sat down by it with Nephthys, and the two made lamentation. Re took pity on her and sent Anubis (q.v.) from heaven to bury Osiris. Anubis set the disembodied body in order. Thereupon Isis breathed into the body new life. But Osiris was too long in his prison. He became kind of the dead. In course of time Isis gave birth to a son, whom she brought up secretly in the Delta for fear of Set. This was Horus (q.v.). Attempts were made upon his life, but he escaped them. When Horus grew up, he fought with Set and was victorious. He lost an eye, however. And when Thoth (q.v.) healed him and restored it, Horus presented it as an offering to his father Osiris, who ate it. Herodotus identifies Osiris with Dionysos. According to Plutarch, Osiris is Good, "the reasoning power of the soul and law and order in the world" (Erman). Typhon, that is to say Set, is Evil, "the lack of sense, the indiscretion of the soul, and disease and disorder in the world." Osiris is commonly represented as a human being with a crown on his head and a sceptre and a whip in his hand. In Busiris, one of the chief seats of his worship, however, he was represented as a pillar, the upper part of which was repeated several times. The precise meaning of this pillar is doubtful. Perhaps the most likely explanation is that the pillar stands for the backbone of Osiris. When his disembodied body was set in order, one of the most important parts of the undertaking was the restoration of the backbone. It was commemorated and celebrated annually at Busiris. The resurrection of Osiris became a guarantee for the resurrection of every man. "As surely as Osiris lives, so shall he live also; as surely as Osiris did not die shall he not die; as Osiris is not annihilated, so shall he too be not annihilated." (Egyptian text). Figures of Osiris which were buried with deceased persons have been found in Egyptian cemeteries. In some cases they were made of cloth and stuffed with corn. J. G. Frazer gives reasons for thinking that originally Osiris was in the main a corn-god, "a personification of the corn, which may be said to die and come to life again every year." He suggests that in prehistoric times the Egyptian kings actually personated Osiris, "the god of fertility in general and of the corn in particular," Osiris was also a tree-spirit, and probably he was this before he became a corn-spirit. Frazer thinks that the "backbone of Osiris" (the column with several cross-bars at the top; see above) represents the bare trunk and branches of a tree. The worship of Adonis at Amathus resembled so closely the Egyptian worship of Osiris that some people the two were identified. See A. Wiedemann, "Adonis," and "Osiris," 1906; Adolf Erman, Handbook; Naville, The Old Egyptian Faith, 1909; Reimach, O.
the New Moral World will therefore consist in the unceasing practice of promoting the happiness of every man, woman, and child, to the greatest extent in our power, without regard to their class, sect, party, or colour. In the new constitution of Society all are to have absolute religious freedom, and no one is to be held responsible for his physical, intellectual, or moral organization. All are to be provided by public arrangements with the best of everything, including the best possible education. All children are to be educated together, and to be under the special care of the community. Both sexes shall have equal education, rights, privileges, and personal liberty; their associations will arise from the general sympathy of their nature, uninfluenced by artificial distinctions. There is to be no useless private property and no individual punishment or reward. "Society shall not be composed, as at present, of single families, but of communities or associations of men, women, and children in the usual proportions, from three hundred to two thousand, as local circumstances determine." All the communities are to possess as far as possible the same advantages. Each community is to be governed by two Councils, one for the Home, the other for the Foreign Department. The latter is for the purpose of keeping in touch with other associations or communities. If persons become diseased physically, intellectually, or morally, "the council shall remove them into the hospital for bodily, mental, or moral invalids, where they shall remain until they shall be recovered by the mildest treatment which can effect their cure." Towards the end of his life Robert Owen became a Spiritualist. See Owen's Autobiography, 1857-8; Edward Vansittart Neale, The Characteristic Features of some of the Principal Systems of Socialism, 1851; G. J. Holyoake, History of Co-operation in England, 1875; Mark Hovell, Chartist Movement, 1818; and the D.N.B.

OWL, THE. The owl, which is often associated with night and gloom, appears in the MSS. of the Mayan Indians of Central America as the symbolical bird of the god designated God A by anthropologists. Among the ancient Germans, according to Tacitus, every tree in the sacred forests had its genius, and this genius sometimes took the form of an owl.

OXFORD DECLARATION. A manifesto on "Eternal Punishment" drawn up and signed in 1864 by Edward Bouverie Pusey (1800-1882), Regius Professor of Hebrew at Oxford and Canon of Christ Church, and George Anthony Denison (1807-1894), Archdeacon of Taunton and Editor of the "Church and State Review." More than three thousand other clergymen signed the declaration.

OXFORD MOVEMENT, THE. Another name for the Tractarian Movement (q.v.).

P. God P is a designation used by anthropologists for a deity depicted in the MSS. of the Mayan Indians of Central America. In the Codex Tro-corteslanus he is provided with a blue background representing water, and himself has the fins of a frog. Schellhas therefore describes him as "The Frog God." He seems to be a god of agriculture.

PACARI TAMPU. The name (House of the Dawn)
Pachacamac

in Peruvian mythology for the cave from which came the brothers who founded various Peruvian systems of worship. "The first brother would appear to represent the oldest religion of Peru, that of Pachacamac, the second that of a fetishistic stone-worship, the third that of Viracocha, and the last sun-worship pure and simple" (Charpentier and Spencoe).

PACHACAMAC. The two chief deities of the ancient Peruvians were Pachacamac and Viracocha (q.v.). Like Viracocha, Pachacamac was adopted by the Peruvians from an older civilization. The name means "earth-generator," which in itself suggests a similarity to Viracocha. Both were divinities, and legend relates that there was in fact rivalry and conflict between them. According to the legend, Viracocha was defeated by Pachacamac and put to flight. Pachacamac thereupon created a new world more to his liking by the simple expedient of transferring the race of men then upon earth into wild animals, and creating a new and higher humanity. Pachacamac would seem to have forced his way into the pantheon of the Incas after Viracocha. Lewis Spence points out that the god of volcanoes, earthquakes, and subterranean fire, Pachacamac, would have been entitled to be a god of the Collas (S.W. of Cuzco) seems to imply that the order in which the Peruvian deities was introduced was: Pachacamac, Viracocha, the Sun. The myth, however, which was authorised, so to say, by the Incas themselves, implies the order: Viracocha, Pachacamac. See Lewis Spence, Myth.; J. M. Robertson, P.O.

PACT OF FRATERNITY, THE. A declaration of principles for the progress of humanity drawn up in 1838 by Giuseppe (Joseph) Mazzini (1805-1872) for a secret association composed of German, French, Italian, and Polish exiles, and called "Young Europe." As a young man Mazzini had joined the secret association in Italy called the "Carbonari" (literally "charcoal-burners" or "colliers"). In 1830 he was intrusted with a secret mission, and, having been betrayed, was imprisoned in the fortress of Savona on the western Riviera. In prison he conceived the idea of founding a new religion and republican association, to be called "Young Italy." In 1833 he was banished to France. Here, at Marseilles, in the same year, his association was founded. The members swore to devote their lives to the mission of uniting their dismembered country into "one free, independent, republican nation." But Mazzini was not a mere politician. Republicanism with him was a faith — the logical and necessary consequence of his religious faith in the oneness of humanity (E. A. Venturiini). A few years later he was obliged to flee to Switzerland. While he was there he founded "Young England." Banished from Switzerland towards the end of 1836, he took refuge in London. About this time he was distressed by religious doubts, but he succeeded in arriving at a confirmation of his first faith. "I came to my better self alone: without aid from others, through the help of a religious conception, which I verified by history." In London for some years he had a struggle for existence. During the whole of 1837 and half of 1838 he suffered "absolute poverty." But he sought to help his neighbours. He opened a school for poor Italian boys, and kept it open from 1834-1848. "During those seven years we gave both moral and intellectual instruction to several hundred youths and children who were in a state of semi-barbarism; and who, half afraid at first, and urged only by curiosity, came to our humble rooms at 5 Hatton Garden, to be gradually tamed and civilized by the gentleness and benevolence of the masters, until at length they learned to rejoice with a certain conscious pride in the idea of returning to their country possessed of education." They attended the school between nine and ten o'clock at night, bringing their organs with them; they also met on Sunday evenings for a lecture. In 1848 he left London to take part in the Italian revolutions. In March 1849 he was appointed to form a Triumvirate with Saffi and Armelini at Paris. Soon afterwards the Republic fell before the French, and he returned to London. Here he founded the "European Association," and planned other revolutions. In 1850 he returned to Italy, and on the 10th of March, 1852, died at Pisa. Mazzini was no ordinary political agitator. He was a prophet, and a religious force of considerableness. He was radically opposed to Materialism. In his essays "On the Duties of Man" (1844) he says that Italy has suffered and is suffering from two great sires, Machiavellism and Materialism. He says elsewhere ("A Letter to the Members of the Ecumenical Council," 1850) that morally Materialism is dispossessed of all criterion of right, or principle of collective education; scientifically it is based upon a periodical confusion in men's minds of the instruments of life with life itself; historically, it is inexorable, invariably descriptive and characteristic of a period of transition between one religious to the faithful, and another, as a matter of fact "there is no antagonism between matter and spirit." But Revelation is progressive. "Revelation, which is, as Lessing says, the education of the human race, descends continually from God to man: prophesied by genius, evoked by virtue and sacrifice, and accepted and proclaimed from epoch to epoch by the great religious evolutions of collective humanity." Every epoch of humanity has had and will have its own social, artistic, and religious expression. From time to time man will adopt a different solution of the great problem of life, but assuredly it will never be a mere negation (cp. "The Religious Side of the Italian Question." 1867). Each of these religions contains a truth destined to live for ever. "Each religion sets before mankind a new educational idea as its aim: each is a fragment, enveloped in symbols, of eternal truth. . . Having accomplished its mission, that religion disappears; leaving behind the portion of truth it contained, the unknown quantity disengaged by it from its symbol, a new, immortal star in humanity's heaven. As the discoveries of science have revealed, and will reveal, star upon star, until our knowledge of the celestial system of which the Milky Way is zone and the earth a part, be complete, so the religious faculties of humanity have added, and will add, faith to faith, until the entire truth we are capable of comprehending be complete" ("Letter to the Ecumenical Council," 1870). Mazzini felt that he himself was living in a transition period. But a new religious faith was already dawning. "The religious synthesis, which is slowly but infallibly taking the place of the synthesis of the past, comprehends a new term—the continuous collective life of humanity—and this alone is sufficient to change the aim, the method, and the moral law of our existence. . . . When once all belief in the past synthesis shall be extinct, and faith in the new synthesis established, the State itself will be elevated into a church; it will incarnate in itself a religious principle, and become the representative of the moral law in the various manifestations of life" ("The Religious Side of the Italian Question," 1867). Mazzini did not believe in the miraculous as commonly understood, but in the gradual working out of divine law. "We believe in the Unknown: in the Mysterious—to be one day solved—which now encompasses us on every side: in the secrets of nature; in the progress of science and the progress of the human mind; in the development of the human spirit, in the progress of the human race, which is the true synthesis of the Deity, of which the primitive fatherland of the soul: in an unforeseen power of
action granted to man in certain rare moments of faith, love, and supreme concentration of all the faculties towards a determinate and virtuous aim—deserved therefor—and analogous to the power of revelation which the increased concentration of mind was able to achieve in the beginning of human nature, and which the human eye but we believe all these things the pre-ordained consequences of laws hitherto withheld from our knowledge’’ (Letter of 1870, as cited above). He believed in ‘‘one heaven, in which we live, and move, and love; which embraces—as an ocean embraces the islands that stud its surface—the whole indefinite series of existences through which we pass.” He believed in an indefinite series of re-incarnations of the soul, from life to life, from world to world. He believed in the slow, progressive divinisation of man, in the possibility of slowly elaborating in man the angel. True priests and counsellors are those who have proved worthy to be such by long years of tried virtue and of study of things eternal. ‘‘Prophets and guides upon the weary pilgrimage of humanity are the men upon whose brow God has set the seal of genius sanctified by virtue; but forget not that the Divine element exists also in yourselves; never yield up the liberty of your immortal souls into the hands of your brother man.” (Letter of 1870). In answer to the question, What is Life? he tells us that Life is Love; Life is movement, aspiration, progress; Life is communion (a word, he says, taught us by Christianity)—‘‘communion with nature and with man, wheresoever he loves, struggles, or hopes, and with God.” The social Gospel of Mazzini is inseparably connected with his religious convictions. ‘‘The first, earnest religious Faith that shall arise upon the ruins of the old worn-out creed will transform the whole of our actual social organization, because every strong and earnest faith tends to apply itself to every branch of human activity; because in every epoch of its existence the earth has ever tended to conform itself to the Heaven in which it then believed; and because the whole history of Humanity is but the repetition—in form and degree varying according to the diversity of the times of the words of the Dominical Christian Prayer: Thy Kingdom come on Earth as it is in Heaven” (‘On the Duties of Man,” 1844). Labour should be the basis of civil society, and the distribution of its fruits should be according to works. If a man will not labour, he should possess naught. The religious Word of the epoch is Association. ‘‘Association of labour, and the division of the fruits of labour, or rather of the profits of the sale of its productions between the producers, in proportion to the amount and value of the work done by each—this is the social future.” (‘‘Duties,” 1844). We must strive to make of Humanity one single family. But property, though it is ill-constituted is not an evil. The principle of property is in fact eternal. ‘‘We must not seek to abolish property because at present it is the possession of the few: we must open up the paths by which the many may acquire it.” (‘‘Duties.”). We must make it, however, the result of labour alone—labour rightly remunerated. Nor is wealth in itself an evil. ‘‘Wealth is sacred when diffused like healing balm upon the wounds both of mind and body, by which your brothers are afflicted; accursed, when employed to minister to selfish passion, pleasure, or pride” (‘Letter” as cited above). It has already been said that Mazzini opened a night-school for working lads in London. He attached supreme importance to education. In his essays ‘‘On the Duties of Man” he says that his whole doctrine is founded and summed in the expression ‘The vital question in agitation at the present day is a question of Education. We do not seek to establish a new order of things through violence. Any order of things established through violence, even though in itself superior to the old, is still a tyranny. What we have to do is to propose, for the approval of the nation, an order of things which we believe to be superior to that now existing, and to establish it in every possible means to develop it and act in accordance with it.” In a chapter on duties towards the family he says that the conception of the family is divine, and no human power can extinguish it. The Angel of the family is Woman. To her belong by nature equal rights with man. ‘‘Cancel from your minds every idea of superiority over Woman. You have none whatsoever. Long prejudice, an inferior education, and a perennial legal inequality and injustice, have created that apparent intellectual inferiority which has been converted into an argument of continued oppression. . . . In the sight of God the Father there is neither man nor woman. There is only the human being, that being in whom, whether the form be of male or female, those characteristics which distinguish humanity from the brute creation are united—namely, the social tendency, and the capacity of education and progress.” In 1847 Mazzini published some very interesting ‘Thoughts upon Democracy in Europe.” See P. A. Taylor. Joseph Mazzini: A Memoir by E. A. V., With Two Essays by Mazzini, 2nd ed. 1877; Fore- shadowings of the Coming Faith by Joseph Mazzini, 1888. PADAITHALAI DAIVAM. The name in Tanjore of one of the sea gods worshipped by the Pattanavans, a caste of fishermen in India. He is represented by a large conical heap of wet sand and mud. PAGANALLA. An Italian festival of the old village communities. It was movable, but was held after the winter-sowing in January. A pregnant sow was sacrificed to Tellus or Ceres. At this festival also ‘‘we are told that small images of the human figure, or masks, or simply round balls (sphærae), were hung up on trees or doorways, and left to swing in the wind” (Warde Fowler). These figures were commonly called oscilla, whence the verb oscillare. J. G. Frazer has shown that swinging has been, and is, practised in various parts of the world as a religious or magical rite (see SWINGING). This suggests that the oscilla were imitations of men and women. As Frazer explains, in some cases the object of the swinging is to promote fertility, perhaps by clearing the air of dangerous influences. In the festival described by Virgil in the second Georgic (580 f.), which seems to be some form of Paganalla, ‘‘the object would seem to be prosperity of the vine-crop” (Fowler). See O. S. Seebohm. Diet. W. Warde Fowler. PAGODAS. The pagoda has developed out of the Dāgaba. The Dāgaba was at first simply the casket in which the Buddhists preserved the relics of their great saints. Then in course of time it came to denote not only the casket containing the relics but also the monument containing the casket. Next the monument grew to an enormous size, and Dāgabas became Pagodas. Monier-Williams gives a description (after Scott) of the great Rangoon pagoda, which contains relics of Gautama and his three predecessors. ‘‘The stately pile stands upon a mound—partly natural, partly artificial—cut into two rectangular terraces one above the other, the upper being 166 feet above the ground, and each side facing one of the cardinal points of the compass. The ascent is by very dilapidated steps, some of stone, some of sun-dried bricks, worn almost into a slope by the bare feet of myriads of worshippers.’’ From the centre of this springs, from an octagonal plinth, the ‘profusely gilt stūpa or stupa, to which had been joined (135 feet) and rises to a height of about 228, or nearly as high as St. Paul’s Cathedral.’’ On the summit is the ‘Tee,’ a gilt umbrella-shaped ornament with many tiers
of rings, on each of which hang multitudes of gold and silver jewelled bells." It was placed there at a cost of £50,000." At the foot of the pagoda are four chapels, having colossal figures of Buddha on the sides, and their gilded interiors darkened by the vapour of thousands of burning tapers. "Hundreds of Gautamás", large and small, white and black, gilded and plain, sitting, standing, and reclining, surround the larger images." Compare STUPAS. See Mutual-Williams, Buddhism, 1890; and H. Hackmann.

PAN. The worship of the Greek god Pan originated in Arcadia, where he was the divinity of hills, woods, and pastures, and the patron of hunters, herdsmen, and shepherds. He is represented as having shaggy hair, a beard, a puck-nose, two horns, a tail, and goat's feet. He was supposed to wander by day "through hill and dale with the Nymphs, guarding the flocks, especially the goats, and chasing wild animals." At noonday, when he slept, hunters or shepherds could not blow their horns without incurring his wrath. He is supposed to have been fond of music and dancing, and to have invented the syrinx or Pan's pipe. In the legend he was wont to come upon the traveller unexpectedly and to inspire him with sudden terror ("panic"). As a god of hills, he had special mountains in Attica and Arcadia, which were named after him. Some of the rocks were called Pan's goats. As a god of woods, he was an oracle deity, a god of prophecy. The offerings which his worshippers brought to him consisted of the simple products of the country, milk, honey, mast, crows, goats, or lambs. He was identified with Faunus by the Romans. And with him were associated young Pan's (Pánisch), just as with Faunus were associated Fauns, and with Silvanus (q.v.) Silvanuses. See, further, FAUNUS. See O. Seyffert, Dict.; Chambers' Encyc.; J. M. Robertson, C.M., 1910; J. G. Frazer, G.B., Part V. vol. ii.

PANDARAMS. A kind of caste in India. According to H. A. Stuart (quoted by E. Thurston), Pandaram is "the name rather of an occupation than a caste, and used to denote any non-Brahmanical priest." PANDURANG. Yellow-coloured, one of the names of the Hindu god Vishnu.

PANENTHEISM. A term used by Dr. Inge to denote the belief in the immanence of a God who is also transcendent. "In its true form it is an integral part of Christian philosophy, and indeed of all rational theology." But, according to Inge, it is apt to degenerate into the worst form of pantheism.

P'AN-KU. The name of the first man in Chinese cosmogony. He is depicted as a giant with mallet and chisel, the implements used by him in his task of breaking the primeval rocks and shaping the world.

PANTHEISM. Pantheism has been defined in various ways. The word is said to have been used first in the title to one of Toland's books (1705). Weissenborn defines Pantheism as the system which identifies God and the all of things, or the unity of things (K. R. Hagenbach, History of Christian Doctrines, iii., p. 223). Six forms have been distinguished. (1) Mechanical, or materialistic pantheism: God being the mechanical unity of existence. (2) Ontological (abstract unity) pantheism: God being the one substance in all (Spinoza). (3) Dynamic pantheism: God being the soul of the world. (4) Ethical pantheism: God being the universal moral order (Fichte). (5) Logical pantheism (Hegel). The Christian mystics are loosely charged with being pantheists. But, as H. B. Workman says, however much they might play with pantheistic phrases, there are few of them who do not seek to conserve personality. "For the mystics were conscious that the originality of Christianity consists in its revelation through the person of Christ of the depth and inexhaustibility of human personality. According to the Christian mystics, dangerous as their language with reference to absorption may be at times, there is always an emphasis of purpose; in the later mystics, for instance, much is made of the will—and this in itself is fatal to pantheism."

PANTISM. Pantism, the theory of the All, differs, as Paul Carus points out, from Pantheism (q.v.), the theory which identifies the All with God. Pantism is "a theory according to which the All alone (or rather the conception of the absolute as the All) is possessed of reality, while all concrete existences are considered as a mere sham, an illusion, a dream." (Paul Carus, History of the Devil and the Idea of Evil, 1900.)

PARA. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D., and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sederim). Pirâ is the fourth tractate of the sixth group, which is called Tohoroth ("Purifications").

PARABLES OF THE NEW TESTAMENT. The Gospels contain a large number of parables, and these may be regarded as only a selection of those spoken by Jesus. Jesus seems to have employed this figurative style of speech as a means of enforcing and elucidating his lessons. The parables were not always understood by His disciples. An explanation had to be sought privately. As an excuse for their own dullness they seem to have cherished the thought that the Master spoke in parables for the very purpose of disguising some of his message from the people. "In Mark iv. 10-12 = Matthew xiii. 10-13 = Luke vii. 9f, the idea of the Evangelists is that the Master specially favours the disciples by explaining to them figurative language which has been contrived in such a way as to disguise the truth from the people. As a matter of fact, the explanation was necessitated simply by their defective insight." (Arno Neumann). It is not likely that Jesus taught esoteric and exoteric doctrines. Some of the parables are certainly difficult for us to understand, but this is no doubt because they have not been preserved in quite their original form. It is possible in some cases that two parables which were originally distinct have been conflated into one. There is another possibility with regard to some of the narratives in the New Testament. It is that parables have been converted into history. The story of the miraculous feeding of five thousand or four thousand people has been explained in this way. The story is to the effect that a multitude was fed with a few loaves and fishes, and that after it had been satisfied, a large quantity of food remained. It is suggested that originally this was a parable with a deep spiritual meaning. "The following figure will make the meaning quite clear:—When a mother divides a loaf of bread between twelve children, each one, of course, receives less than if there were only two children. But if she is able to share her love or her knowledge with twelve instead of with two, love and truth do not decrease, but increase. An explanation like this has not been invented by perplexed scholars, but has been rediscovered." (Arno Neumann). The Fourth Gospel does not contain a single real parable. See O. Holtzmann, Life of Jesus. 1904: Arno Neumann, Jesus, 1906; Paul W. Schmiedel, The Johannine Writings, 1908.

PARACELSISTS. The followers of Paracelsus (Phillipus Aureolus Paracelsus Theophrastus von Hohenheim;
193-1541), the theosophist or mystic. See MYSTICISM, CHRISTIAN.

PARACLETÉ. The term Paracleté (Gr. parakletos) occurs four times in the Gospel of John (xiv. 16, 26; xv. 26; xvi. 7) and once in the First Epistle of John (ii. 1). In Job xvi. 2 it is used by Aquila and Theodotion in the plural to render the Hebrew word mēnachāhāmīn, which means "comforters" ("wearisome comforters are ye all"). In Isaiah xi. 1, where the Hebrew has, "Comfort ye, comfort ye my people," the Septuagint renders by parakletos, paracleitē. The Greek word parakletos frequently means "consolation." It also means "encouragement." Philo sometimes uses the word "parakletos in the sense of "helper" or "adviser." The word, it is true, is passive in form and most naturally means "one called in," or "called to the side of another," and so "an advocate." This is perhaps the meaning in I. John ii. 1: "We have an Advocate with the Father, Jesus Christ the righteous." But it seems also, perhaps, on the analogy of Hebrew usage, to have been used in an active sense and as the equivalent of the Hebrew mēnachāhāmīn, "comforter." Origen and Chrysostom understand the word in this sense. The Hebrew word often means to "console" those who are mourning, but it also means to "encourage" (Gen. 1. 21). In Psalm Ixxixvi. the verb is made parallel to the verb "āzar "to help," and in Jeremiah xxxxi. 13 to the verb "to cause to rejoice." The Paracleté, then, may be regarded as some agency which consoles, comforts, encourages, and helps. Used as an equivalent of the Hebrew term, there is in the word no idea of acting as an advocate or pleader. And in the Gospel of John the word is no doubt to be understood as the equivalent of mēnachāhāmīn. Thus, John xiv. 16 says: "And I will pray the Father, and he shall give you another Comforter (not necessarily a person), that he may be with you for ever, the spirit of truth." vs. 26 reads: "But the Comforter, the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." In xvi. 26 it is said: "But when the Comforter is come, whom I will send unto you from the Father, the spirit of truth, which proceedeth from the Father, he shall bear witness of me." Lastly, in xvi. 7, Jesus is represented as saying: "If I go not away, the Comforter will not come unto you: but if I go, I will send him unto you." And he explains that it is necessary for the Comforter to come to complete that "consolation" (see above) which you will never receive in the world of the true nature of sin, righteousness, and judgment. The Comforter, therefore, is the spirit of truth, which will comfort, help, encourage and enlighten men. Or as A. Juelicher expresses it: "in place of the Son about to return to the Father, the seemingly forsaken disciples are to receive the patronus, the "helper" sar' ḫeyyā', the spirit of truth, who will take them up and lead them up, in the struggle for light and life, step by step, from victory to victory." See A. Juelicher in the Encyc. Bibl.; also the Prot. Dict.; and the Cath. Dict.

PARAKUTTI. One of the chief gods of the Nāyādīs, a Hindu caste in Malabar. "Parakutti is he who aids them in their hunting expeditions, bringing the game to them, and protecting them from wild beasts" (E. Thurston and K. Rangachari). The other chief gods are Malū, and Malavazhi.

PARASRAM. One of the incarnations of the Hindu god Vishnu.

PARDHIANS. The Pardhis (also known as Pathāris, or Pānīls) are described by R. V. Russell and R. B. Hira Lāl as an inferior branch of the Gond tribe whose occupation is to act as the priests and minstrels of the Gonds.

PARERMENEUTAE. An early religious body, the members of which declined to follow other men's judgments with regard to the Scriptures, and insisted on interpreting them themselves.

PARI-NIRVĀṆA. One of the forms of Nirvāṇa (q.v.).

PARIVARA. One of the Buddhist sacred books. A kind of appendix to the books in the first division of the Canon. See CANON, BUDDHIST.

PARJANYA. Parjanya is one of the rain-gods in Hinduism. Hopkins points out that he is identical with the Slavic Perkūnas. He is a personification of the rain-cloud, and is therefore associated with Indra (q.v.). "Occasionally he is paired with Wind; and in the curious tendency of the poets to dualize their deities, the two become a compound, Parjanyavātā ("Parjanya and Vātā")." Sometimes no distinction seems to be made between Parjanya and Indra. See E. W. Hopkins.

PARCHARTHE SERT. A Vishnuit sect in India, which in 1901, according to the census, numbered 28,000 persons. Originally the adherents devoted themselves to the pure worship of Krishna, but later their worship, at any rate in the case of a considerable part of the sect, "has been degraded by sexual indulgence and immorality, and this appears to be the main basis of its ritual at present" (R. V. Russell).

PARINESHWAR. A god worshipped as the supreme deity by the Kurmis, the representative cultivating caste of Hindustan. He seems to be equivalent to Siva or Mahadeo.

PARUNAPISHTIM. Parunapishtim or Utanapishtim is the hero of the Babylonian Deluge-story. To some extent he resembles the Noah of the Old Testament. See DELUGE-STORY, BABYLONIAN, and GILGAMESH EPIC.

PARRAPOTAMMA. A Hindu deity, a goddess supposed to cure cattle diseases, worshipped by the Parayans, a tribe or caste in India.

PARDSON LOT. "Parson Lot" was the nom-de-plume assumed by Charles Kingsley (1819-1875) as the writer of some of the tracts known as "Politics for the People." On one occasion when the leading contributors to this series were assembled at the house of Frederick Denison Maurice (1805-1872), in some discussion Kingsley found himself in a minority of one. This prompted him to say jokingly "that he felt much as Lot must have felt in the Cities of the Plain, when he seemed as one that mocked to his sons-in-law." It was thereupon suggested to him that he should call himself "Parson Lot." See E. W. Stubbs, Charles Kingsley and the Christian Social Movement, 1899.

PARTHENOGENESIS. The myth that certain divine beings or culture-heroes have owed their birth to a mother without the co-operation of a father has been found to be widespread. For example, Isis, Cybele, Leto, Demeter, and Venus are all represented as "virgin" mothers. The Chinese culture-hero Hou Chi was born of a mother who conceived by treading in a footprint of God. The principal deity of the Uapes Indians of Brazil, Jurupari, was born of a virgin who conceived after drinking a draught of native beer. The idea may be a survival from a time when the fact of physical paternity was unknown. To this day many Australian tribes seem to have remained ignorant of this fact (see J. G. Frazer, Adonis, Atis, Osiris, 3rd ed., i., p. 90 ff.). Is said, for instance, that the Arunta is ignorant of the parents and the relation between generation and the sexual act, supposing every act of conception to be due to a sort of mystic fecundation. "According to him, it is due to the essence of the soul of an ancestor into the body of a woman and its becoming the principle of a new life there. So at the moment when a woman feels the
first tremblings of the child, she imagines that one of the souls whose principal residence is at the place where she happens to be, has just entered into her” (Emile Durkheim).

PASTORIAL SYNCHRONITI. A body of early mystics. They are perhaps to be identified with the Tascodrugites (q.v.).

PASTORAL STAFF. The official emblem of a bishop. See CROSIER.

PATERINES. The Paterines or Patarene were Manichean heretics who appeared in India in the eleventh century. A number of them were burned by the Archbishop of Milan. They were opposed to marriage, and regarded matter as evil. The name seems to have been suggested by Pataria, a designation of an evil quarter of Milan. It came to be used as a term of reproach. Those who reproached the Lombard married clergy were taunted with being Paterines (1657). In the twelfth century the Cathari are referred to as Paterines. See J. H. Blunt; Cath. Dict.; Brockhaus.

PATERNIANI. A Manichean sect referred to by Augustine (Heres. Ixxv.) and Pseudo-Adamantius (Heres. Ixxv.). The Paterniani, who were also known as Vennstiani, held that God created the upper part of the body, but the Devil the lower or sensual part. They were condemned by Pope Damasus I. (366-384). See J. H. Blunt.

PATRIPASSIAN. The Patripassians were a school of theologians produced by the doctrine of the Logos. They were also called Modalists (q.v.). See J. H. Blunt; Louis Duchesne, Hist.

PATTANIANA. A Buddhist sacred book in the third division of the Canon. See CANON, BUDDHIST.

PAVADAIRAYAN. The name in Tanjore of one of the sea gods worshipped by the Pattanavans, a caste of fishermen in India. He is represented by a large conical heap of wet sand and mud.

P.E.A. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). P.E.A. is the second tractate of the first group, which is called Zera'Im (“Seeds”).

PEACH, THE. The oldest sacred books of China teach that the Universe has two souls or breaths, Yang (q.v.) and Yin (q.v.). Yang represents the heavens, and with them light, warmth, productivity and life. Yin represents the earth, and with it darkness, cold, and death.
The peach tree, like the oak, is associated with Yang. "The triumphal progress of the Yang in early spring is characterized by the flowering of the peach. Therefore this tree and the red, brilliant colour of its blossoms represent the destruction of the Yin or winter, and the spectral world which is identified with it. Therefore, from the oldest times to this day, branches, boards, and human images of peach wood have been fixed on New Year's day to doors and gates. At present those things are replaced by sheets of red paper, which nobody who has set foot on Chinese soil can have failed to note. In consequence, is under all circumstances a colour expressing felicity, seeing that felicity consists in destruction of spectres, the enemies of human welfare" (Degroot). See J. J. M. Degroot, Rel. of the Chinese, 1918.

PEARL AMONG WOMEN. One of the seven royal treasures which the King of Kings, the ideal king, of the Buddhists, or rather of the pre-Buddhists, is supposed to possess. It is described as "graceful in figure, lovely in appearance, charming in manner, and beautiful in complexion, surpassing human beauty"; and it is said that "she had attained unto the beauty of the gods." See T. W. Rhys Davids.

PECTORAL CROSS. As a special privilege granted by the Pope, bishops, abbots, and sometimes canons and others are allowed to wear on the breast a small cross of precious metal as a mark of their office. This is called a pectoral cross.

PECULIAR PEOPLE. A religious sect founded at Plumstead near London in 1838, and called also "Plumstead Peculiars." They are Faith-healers, and have much in common with the American Tunkers (q.v.). Their principles are based on a passage in the Epistle of James (v. 13-15). "Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him (or, having anointed him) with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." The peculiar people put faith in prayer and in anointing with oil by the elders rather than in medicine and medical treatment (apart from surgery). Cp. CHRISTIAN SCIENCE.

PELAGIANISM. The doctrine and principles of the British monk Pelagius (fl. 400-418). He was often called Pelagius Brito to distinguish him from another Pelagius. He went from the British Isles, probably from Ireland, to Rome, where he made the acquaintance of Paulinus (352-431), Rufinus of Aquileia, and Cæcilius. In 410 he went with Cæcilius to Africa, where he met Augustine. From Africa he went alone after a few years to Palestine. Jerome was living at this time in Bethlehem. In 415 Pelagius was accused of heresy by Paulus Orosius, acting on behalf of the African Church. The matter came before a Synod at Jerusalem, with the result that it was decided to refer it to Pope Innocent I. Innocent I. died soon afterwards (A.D. 417), and was succeeded by Zosimus. Zosimus declared in favour of the orthodoxy of Pelagius, and in a circular letter to the African episcopate commanded that the charge of heresy should be abandoned. The Emperor, however, having been induced to exert himself against Pelagius, he was condemned by African Councils in 417 and 418. In 418 Zosimus also, having reconsidered the matter, anathematized Pelagius and Cæcilius. In 431 Pelagianism was condemned by the third General Council, the Council of Ephesus. In the first canon any one who is of Cæcilius' opinion is "entirely cast off by the Synod from all Church communion, and suspended." The fourth canon declares: "The holy Synod gives it in charge, that all clergy who fall away, and either publicly or privately adhere to the opinions of Nestorius and Cæcilius, be deposed." Pelagius had been vigorously opposed by Augustine and Jerome. A favourite principle with Pelagius was the declaration, "I sought, therefore I can." In his view, Augustine's doctrine of total depravity, and of the consequent bondage of the will, cut the nerve of all human effort. He insisted, accordingly, that man is able to do all that God commands. In keeping with this, he denied original sin, holding that since obligation implies ability, the power of choosing the good exists after the Fall precisely as before it. It is apparent that these positions rest upon a theory of freedom quite different from Augustine's. Augustine believed in freedom in the ordinary actions of life, but taught that in its highest form, as the power to keep God's law, freedom is a lost gift, which only grace can restore. By freedom Pelagius meant an equipoise of the will, which enables us at any time, whatever our previous history may have been, to choose between the evil and the good (Prot. Dict.). Cp. further SEMI-PELAGIANISM. See J. H. Blunt; Prot. Dict.; Cæth. Dict.

PELICAN. In medieaval art the pelican appears frequently as an emblem of Christ. The symbolism is explained by St. Augustine in a comment on Psalm cii. 6. "Nestorius, the髏aulyr young birds, when they are hungry and begin to wax hot, she smite the in the face and wound her, and she smite them and slayeth them. And after three days she mourneth for them; and then striking herself in the side till the blood runs out, she sprinketh it upon their bodies, and by virtue thereof they quicken again. In like manner Christ was beaten and buffeted by the children of men, and yet shed His blood to give them eternal life" (quoted by Francis Bond). The emblem is called the "Pelican in Piety" or the "Pelican in her Piety." The representation survives in a number of Churches (e.g., in S. Nicholas Church, Yarmouth). See also Sidney Heath; and cp. W. Carew Hazlitt, 1905.

PENANCE. The Hindu view of penance is aptly described by S. G. Roberts, Caledonia Review, 1902, quoted by E. Thurston and K. Rangachari. "Briefly stated, it is that anyone who performs any penance for a sufficiently long time acquires such stores of power and virtue that the very gods themselves cannot stand against it. Hindu mythology affords many examples of this belief. Siva himself, in one of his incarnations, saved the whole Indian Olympus and the universe at large from a demons, who, by years of penance, had become charged, as it were, with power, like a religious electric 'accumulator.' The early sages and heroes of Indian story had greater facilities for the acquisition of this reserve of power, in that their lives lasted for centuries or even eons."

PENTITENTIAL PSALMS. A name given to seven of the psalms of the Old Testament, because they express repentance for sin. They are: Psalms vi., xxxii., xxxvii., li., cit., cxxxii., cxiii. (in the Latin numeration, vi., xxxi., xxxvii., i., cxxxii., cxiii.). In the Roman Breviary they are placed together, and Pope Innocent III. ordered that they should be recited in Lent. It is not, however, obligatory to recite them in the private recitation of the Breviary. In the Breviary an antiphon "Ne reminiscaris" from Tobit iii. 3 is now attached to them. It was added, it is thought, in the sixteenth century. See the Cæth. Dict.

PENTATEUCH. A term of Greek derivation which is commonly used as a collective title for the first five books of the Old Testament. The Jewish title is "The
law" (Torah). The books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Modern criticism, however, has shown that the compiler of the sixth book of the Old Testament (Joshua) was a later hand, and that in fact "the book of Joshua originally was an essential member of the group" (C. A. Briggs, Her.). It is therefore more convenient and correct to speak of the Hexateuch.

PEOPLE OF GOD, THE. A sect founded by Mary Anne Girling (1827-1886) in Battersea, London. In 1868 she declared that in her the Deity had again become incarnate. Her followers settled in Hampshire. See the D.M.R.

PERUZANS. Another name for the Montanists. They were so called because Peruzan in Phrygia became their headquarters. See MONTANISM.

PERATICI. Another name for the Essenes (q.v.). They were so called from their settlement at Peræa.

PERCHA. Percha is a figure in Teutonic mythology. She belongs more especially to Southern Germany. Sometimes she is presented as a goddess of fertility. In Switzerland and the Tyrol at the beginning of January the procession has long been held in her honour called the Perchtenlaufen or Berchtenlaufnen. In Upper Germany Percha or Bertha is represented as surrounded by the children who have died. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902.

PERES, DU BEAU CHANT, LES. A name given to the fathers of the French Oratory on account of their interest in music. See ORATORY, THE FRENCH.

PERFECTIONISTS. A sect founded about the year 1851 by John Humphrey Noyes (1811-1886) in North America. Noyes established his community at Oneida Creek in New York State. The principles of the sect are that its members, being reconciled with God, are perfect; that the two sexes are equal; and that there should be a perfect community of families and goods. Since the members of the sect are perfect, all that they do must be good and pure. Their community of families means a community of women. Hence the perfectionists are known also as Free Lovers. Another name for them is Bible Communists. There are now four settlements in America. See J. H. Blunt; Brockhaus.

PERICOPE ADULTERAE. The section in the Gospel containing the story of the adulteress (John vii. 53-viii. 12) is thus designated. It is clearly an interpolation. It does not appear in a large number of manuscripts, and "...in many a copy it has been merely added, often in a small hand, after the margin." (C. R. Gregory.) The verses did not originally form part of the Gospel of John. The story seems to have been widely circulated (at first orally) and read. Eusebius says that it found a place in the Gospel according to the Hebrews. But there are many various readings. Dr. Gregory thinks that "...there are in the whole New Testament no other dozen verses that exhibit such a manifold variation of reading." One of the variations, chiefly found in manuscripts on Mount Athos, makes the story, as described by Dr. Gregory, very dramatic. "...At the close of the eighth verse, when Jesus again turns away from the Pharisees and again writes on the ground, we are told what He wrote. For the sentence is made to say: He wrote upon the ground the sins of each single one of them. Of course, that is aimed at these accusing Pharisees: We see the people crowding around Jesus. In the midst of the group are half a dozen or more scribes and Pharisees. They have brought their case to Jesus and have stated her sin. They think to lay a snare for Him. They have no fear for themselves. The ninth verse completes the change that turns the tables upon the Pharisees. It does not read: And they when they heard it. It reads: And they when they read it. The Pharisees accused the woman. Jesus wrote on the ground, affecting not to hear them, as also an old reading has it. They badger Him until He looks up at them and curtesy says: He that is without sin among you let him first cast a stone at her. And then He stoops down and again writes upon the ground. What is He writing there? The foremost Pharisee is of course the oldest. It was his right to be in front. He looks down at the sand at the word that Jesus has just written, and sees there the name of a great sin that he has done, but which he thinks is known to no one. Like a flash his conscience wakes. Verse ninth says: But they, when they read it, being convicted by their conscience, went out one by one, beginning from the eldest unto the last. This oldest Pharisee has turned and edged his way out of the crowd as fast as he could. Jesus has swept His hand across the sand to smoothe it over, and has again written something. This word the next Pharisee reads, and recognizing a hidden sin of his own, he too flees. And thus it goes on till the accusers are all away. And Jesus is left alone with the woman in the centre of the group of people. Jesus looks up at her and asks her—were there not the scathing irony of the words—Where are they? Doth no man condemn thee? Yes, indeed, He may well ask where they are. They have gone off, thinking of their own sins. Their own thoughts are now accusing and perhaps weakly excusing them, but chiefly condemning them. And the woman answers: No man, Lord. And Jesus said: Neither do I condemn thee. Go thy way, and from henceforth sin no more." See C. R. Gregory.

PERIODUIAE. The Perioduates are mentioned by Cosmas Indicopleustes as an order of Nestorian itinerant preachers who were active in N.W. India (555 A.D.). Cosmas Indicopleustes was a Greek merchant who visited India.

PERUMAL. A synonym of Vishnu, the great Hindu deity. The name is taken by some of the Pallis, a caste in India.

PERUNU. Perunu was the supreme god of the ancient Slavs. There was a wooden idol of the god at Kief in 950 A.D., "...with a silver head and a golden beard, holding in his hand a thunderbolt" (Reinach). This seems to be the god of the Slavs referred to by Procopius as forging thunderbolts and as being the sole master of the universe. He would correspond to some extent to Jupiter and Thor (q.v.). The name for Thursday among the Baltic Slavs is Peruran. Reinach thinks this implies that the god of heaven had a name akin to Perun. See Reinach, O.

PERVIGILICUM. This was the name given by the ancients to a vigil in honour of a deity. The "Pervigilium Veneris" is also the name of a Latin hymn dating from the third century A.D.

PESACHIM. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation compiled by Rabbi Judah the Haly, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Pesachim is the third tractate of the second group, which is called Ma'ed ("Festival").

PETER, THE FIRST EPISTLE OF. The First Epistle General of Peter claims to be by the well-known apostle of that name, and the claim is strongly attested by the external evidences, who have brought together two extant epistles ascribed to him. The epistle was written to the author of the Second Epistle of Peter, to Polycarp, to the author of the Teaching of the Twelve Apostles, and (according to Eusebius) to Papias. It is quoted as the work of Peter by Irenæus, Clement of Alexandria, Ter-
tullian and Origen. It is reckoned by Eusebius and Origen as one of the quite authentic books of the New Testament. It is not, it is true, included in the Muratorian Canon; but it is found in the earliest versions. The internal evidence is not so strong. No visit of Peter to Rome, as was supposed by Moffatt, 1683, and is), the writer of the Epistles of Peter and the First Epistle of John. Peake points out that the authenticity of the "Apocalypse of Peter" is better attested by the Early Church than that of the First Epistle of Peter. Currie Martin thinks the date of the Second Epistle must be later than 140 A.D. Peake also thinks it can hardly be much earlier than the middle of the second century. This seems to be suggested by the nature of the false teaching to which reference is made. This date is also confirmed by the close relationship with the Apocalypse of Peter. No certain conclusion can be reached as to the place of composition, but the affinities with Philo and Clement of Alexandria point to Egypt, in which also the Apocalypse of Peter was probably written." (A. S. Peake). See J. A. M'clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

**PETER'S CHAINS, FEAST OF.** A festival in honour of St. Peter observed in the Roman Church on the 1st of February. See Feast of

**PHAISTOS DISK.** A monument containing strange hieroglyphs which have not been deciphered yet. It originated perhaps in Lycia or Caria. According to Sir Arthur Evans, it may be a religious chant composed in honour of the Anatolian Great Mother.

**PHANEHALOS.** A deity worshipped at Ascalon in the Graeco-Roman age. It is doubtful whether the deity was a wargod or a solar god.

**PHENOMENALISM.** The term Phenomenalism is used sometimes to describe the philosophy of George Berkeley (1685-1753). Berkeley contends that so-called material things are in reality only phenomenal. They are appearances, and are not copies of real things. Matter is not an absolute substance. The only absolute substance is Mind or Spirit. See BERKELEYISM.

**PHILADELPHIAN CHURCH.** A name assumed by the followers of Joanna Southcott (1750-1814). See SOUTHCOTTIANS.

**PHILADELPHIANS.** A name assumed by the followers of Jane Lead or Leade (1623-1704). Jane Leade was an enthusiastic student of the mystical writings of Jacob Boehme (1575-1624). She herself claimed to have had prophetic visions. She gave an account of them in a work published in 1653, "The Revelation of Revelations." In 1693 she founded, with the help of her friends, a society described as "The Philadelphia Society for the Advancement of Piety and Divine Philosophy." The idea was to form a union of all persons of every church and sect who were really regenerate. The "Theosophical Transactions" of the Society were edited by Francis Lee (1663-1719). See J. H. Blunt; the D.N.B.

**PHILEMON, EPISTLE OF PAUL TO.** The Epistle of Paul the Apostle to Philemon is one of the briefest compositions in the Bible. It consists of only twenty-five verses. It is in fact a short private letter, so short and insignificant that in the fourth century A.D., certain writers thought it could not have been written by the Apostle Paul. In more recent times it has been held (e.g., by F. C. Baur) to have been invented in order to depict the ideal relations that should subsist between master and slave. This view, however, has not found much acceptance. It is true that there is not much external evidence for the epistle. It is not referred to by many early Christian writers. But it is found in the Codex Sinaiticus and the Muratorian Canon; and it has been reasonably urged that the silence of early Christian writers is no doubt due to the fact that the Epistle is
not of a doctrinal character. To many scholars the epistle seems thoroughly Pauline. "The internal evidence," says Prof. Peake, "is decisive. No one could have imitated Paul in so inimitable a way, nor could any plausible reason be assigned for its composition in Paul's name." Moreover it closely conformed with the Epistle to the Colossians (cp. Colossians iv. 7-18; Philemon, vs. 2, 10-12, 23, 24). Philemon had a slave Onesimus who robbed his master and ran away to Rome, where he came under the influence of Paul and became a convert. The Apostle became much attached to him, but since the slave was the lawful possession of Philemon, he felt he could not retain him. When Tycheius returned to Asia the Apostle sent back the slave to his master. At the same time he sent a letter to Philemon pleading for a merciful reception and restoration. "Paul does not write an abolitionist pamphlet, but presents the necessary solvent of slavery in the doctrine of universal brotherhood in Christ Jesus." (G. Currie Martin). The Epistle may perhaps have been written at Rome in 62-63 A.D. See the Encyl. Bibl.; J. A. M'Claymont; G. Currie Martin; A. S. Peake, Intr.; J. Moffatt, Intr.

PHILIPPI. A sub-set of the Russian dissenters known as Bezpopovtsy. They refused to do military service or to swear allegiance to the Czar, and they observe only two Sacraments, Baptism and the Lord's Supper.

PHILOSOPHICAL SOCIETY OF GREAT BRITAIN. Another name for the Victoria Institute (q.v.).

PHILOSOPHY. The worship of the forces and phenomena of nature.

PHOENIX. The phoenix was adopted in Christian art as a symbol of the resurrection. It is represented in the Catacombs of Rome by the side of St. Paul, and over the doorway of the ancient basilica of St. Paul at Rome is a sculpture figure of it. Sidney Heath quotes a passage by St. Clement of Rome which dwells upon the suitability of the emblem. "Let us consider that wonderful sign which occurs in the Eastern countries; that is to say, Arabia. There is a certain bird called a Phoenix. It is the only one of its kind, and it lives 500 years. When the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, pitch, and other spices, into which, when its time is fulfilled, it enters and dies. But as its flesh decays, a certain kind of worm is generated, which being nourished with the juice of the dead bird, puts forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its dead parent lie, and carries it from Arabia, to Egypt, to the city called Heliopolis." See further W. Carew Hazlitt.

PHOH. Phol seems to have been one of the deities of the Ancient Teutons. The name occurs in one of the Mersburg Charms (q.v.) in close conjunction with that of Wodan (q.v.). But Phol does not appear elsewhere, except in German place-names. It has been suggested that Phol is identical with Balder (q.v.), or is a corrupt form of the name Apollo. Another suggestion is that Phol is none other than the Apostle Paul. See P. D. Chattei'ie de la Sausse, Rel. of the Teutons, 1902.

PHOTINNIANS. The followers or school of Photinus. Photinus was bishop of Sirmium in Pannonia and a disciple of Marcellus of Ancyra (see MARCELLIANS). He was condemned by a synod held at Antioch A.D. 344, and afterwards by several other synods. In the first canon of the Council of Constantinople (381 A.D.) the heresy of the Photinians is anathematized together with that of the Sabellians, Marcellians, and others. These heretics had much in common, Tyranus Raininus, presbyter of Aquilea, writing about 400 A.D., refers to Photinus as the successor of Paul of Samosata, from which it would appear that to a large extent he identified the teaching of the two men. Photinus agreed with other Monarchians in holding "that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain portion of the Divine Substance in which he called the Word, descended upon and acted through the man Jesus, and according to this association of the Word with the human nature Jesus was called the Son of God, and even God Himself; that the Holy Ghost was not a distinct Person, but a celestial virtue proceeding from the Deity" (J. H. Blunt). Photinus differed from Paul of Samosata in regarding the Divine element in Jesus' Person as "substantial" or "onsides" (substantial), whereas Paul regarded it as "prophorikon." Photinus held, with the later Sabellians "that there acted in and through the man Jesus an element from the nature of the Deity, impersonal, yet substantive, which is to be again resumed into the Deity." See J. H. Blunt; Cath. Hist.

PHOTISSMS. A term applied to certain psychic phenomena associated with profound religious experiences. A knowledge of such experiences probably lies behind the Old Testament story of the Burning Bush (q.v.), the New Testament story of St. Paul's conversion, the story in Church History of Emperor Constantine's conversion (see CONVERSION). The appearance of luminous phenomena or photisms has been reported frequently. One of the examples given by William James is as follows. President Finney writes: "All at once the glory of God shone upon and around me in a manner almost marvellous. . . . A light perfectly ineflable shone in my soul, that almost prostrated me to the ground. . . . This light seemed like the brightness of the sun in every direction. It was too intense for the eyes. . . . I think I knew something then, by actual experience, of that light that prostrated Paul on the way to Damascus. It was surely a light such as I could not have endured long." In some cases, however, the language is merely metaphorical. See William James, The Varieties of Religious Experience, 1906.

PHYLACTERIES. In the Gospel of Matthew (q.v.) Jesus is represented as saying (xxviii. 5), with reference to the Tora and the Pharisees, that they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments." The word phylacteries is Greek. It was used as the equivalent of the Hebrew word Tefillah (Front-Lets). In the Old Testament it is said (Deuteronomy vi. 8), with reference to the words of God: "And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes." The practice of writing sacred words or formulas on pieces of parchment and using them as amulets and charms has been common among primitive folk. The passage in Deuteronomy may be understood in this way. It is possible, however, that originally the words were not intended to be taken literally. In any case, in course of time they came to be interpreted literally, and it became the custom to wear phylacteries. The phylactery was a small black square box made of skin. The box contained passages from the Old Testament (the Torah) written on parchment. It was attached to the arm or head of a person by long leather straps. The box, the parchment, and the straps had to be made of the skin of a "clean" animal. In the Targums the Aramaic equivalent of phylacteries is Tefillin (the Hebrew word in the Singular, tefillah, means "prayer"). This is the term which has come into common use among the Jews. They speak of the "Arm-Tefillin" (or Hand-Tefillin) and "Head-Tefillin." The Tefillin are now worn during the daily morning service; but it is not considered...
necessary to wear them on Sabbaths or Holy Days. They are not worn by women; nor by boys until they are thirteen years old. See W. O. E. Oesterley and G. H. Box.

PIETISM. A religious movement in Germany in the seventeenth century. Its founder was P. J. Spener (1635-1705), who was born in Leipzig. The Pietists attached importance rather to a religion of the heart than to a religion of dead formalism and orthodoxy. In 1670 Spener held in his own house at Frankfort gatherings at which the Bible was read and explained. In course of time (about 1675) this institution came to be known as Collegia Pietatil, and the school of Spener as Pietists. In 1675 Spener published a work which attracted widespread attention: "Pia Desideria, or Earnest Wishes for the Good Improvement of the True Evangelical Church, with some Christian Proposals for that end." In 1686 Spener went to Dresden as Chief Court Preacher. Here amongst his pupils were A. H. Francke (1663-1727) of the University of Leipzig, F. Anton, and C. Schade. Francke established Pietism in Leipzig by instituting the Collegium Philobiblicum. At Francke's gatherings amongst other matters Luther's translation of the Bible was criticised. At this and at the simple life and dress of the Pietists the Theological Faculty of Leipzig, which was conservative, took offence. The Pietists had to leave the University of Leipzig. In 1691 Spener removed from Dresden to Berlin, as Provost of the Church of St. Nicholas. In 1692 Francke was appointed Professor at Halle, which now became the centre and home of Pietism. The famous Francke Institutions (Franckesche Stiftungen; Schools, Home for Orphans, Dispensary, Printing-house, etc.), which are so extensive as to form a town within a town, are a living witness to the practical Christianity of Pietism. Pietism as a theological movement, however, was opposed in various parts of Germany. The orthodox Lutheran party probably regarded it, as K. F. A. Kahnlos (1814-1888) regarded it, as ministering indirectly to Rationalism. Two reforms in particular were demanded by the Pietists. First, that the theological schools should be reformed by the abolishment of all systematic theology, philosophy, and metaphysics, and that morals and not doctrine should form the staple of all preaching; secondly, that only those persons should be admitted into the Lutheran ministry whose lives were examples of living pietly (J. H. Blunt). After the death of Francke in 1727 Pietism degenerated into a kind of fanaticism. See A. S. Farrar, Crit. Hist. of Free Thought, 1862; B. Puenjer; J. H. Blunt; Brockhaus' Encycl. PIGEONS. According to Lucian, pigeons were sacred in Hierapolis, and were not used for food. He tells us also that the lower half of Semiramis took the form of a pigeon. A special sanctity seems to have been ascribed to the pigeon by the Hebrews (cp. Lev. xix. 4, 49; Num. vi. 10).

PILLAN. The name (Supreme Essence) in the mythology of the Araucanian Indians of Chili for the supreme deity. Pillan seems to be a thunder-god resembling the Mexican Tlatoc.

PILLAR OF CLOUD AND FIRE. The Old Testament relates that after the Exodus of the children of Israel from Egypt, Jehovah went before them in a pillar of cloud by day, and in a pillar of fire by night (Exodus xiii. 21 f.). On one occasion the pillar of cloud moved to the rear of the people to prevent the Egyptians from overtaking them (Exodus xiv. 19b, 20b). This is the representation of the Jehovah (J). The Pillar of Cloud, as the Elohist (E) knows it, is a cloud which descends from time to time in front of the "Tent of Meeting" (q.v.) to indicate the divine presence (Exodus xxxiii. 7-11; Numbers xii. 5; Deuteronomy xxxi. 15). The Priestly Writer (P) thinks of the cloud as being present over the Tabernacle from its completion until the end of the wanderings of the children of Israel (Exodus xl. 38; Numbers ix. 16). By night there was fire in the cloud. A rationalistic explanation of the cloud would be that it formed the vanguard of the caravan which in cutting off the line of march by its smoke in the daytime and by its flames at night, was the practice of the ancient Babylonians, Persians, and others to carry such a fire in a brazier. It is not impossible, however, that the conception of the pillar of cloud and fire originated in a spiritual experience (cp. Burning Bush). Moses, having once in an inspired and ecstatic state seen a burning light, would always associate the divine presence with fire and smoke. So when the children of Israel journeyed from Egypt Moses felt that Jehovah was leading them, and in front of them he saw, or believed he saw, some physical manifestation of the divine presence. G. B. Gray points out that the word used for cloud in this connection, 'ănān, may mean a cloud of smoke as well as an atmospheric cloud. See Encycl. Bibl.

PILLAR-SAINTS. To stand on a pillar was an early form of asceticism; the practice was adopted by Christian ascetics and mystics such as Simeon Stylites (A.D. 388-460) and Joshua Stylites (A. D. 507), when apparently it had come to be regarded as pious because it was painful. This, however, was hardly the original idea. Lucian states that when the entrance to the temple of Hierapolis there were two phalli (or pillars) erected in honour of Dionysus, and that twice every year a man mounted to the top of one of them and remained there seven days. He describes his ascent by means of a chain (§ 29). Then he continues: "When he has climbed to the top, he lets down a different chain, a long one, and draws up anything that he wants, such as wood, clothing, and vases; he binds these together and sits upon them, as it were on a nest, and he remains there for the space of time that I have mentioned. Many visitors bring him gold and silver, and some bring brass; they who have brought these offerings leave them and depart, and each visitor gives his name. A bystander shouts the name up; and he on hearing the name utters a prayer for each donor: between the prayers he raises a sound on a brazen instrument which, on being shaken, gives forth a loud and grating noise" (transl. by H. A. Strong). The man never sleeps. This is said to be from fear of a scorpion; but Lucian suggests that his wakefulness was due rather to his fear of falling off the pillar. It was believed popularly that the man mounted the pillar to be nearer to the god (cp. S. Bouchier).

PIEZINTECUTLI. A Mexican deity, a sun-god.

PIONEER PREACHERS. A band of preachers who disseminated the gospel of the "League of Liberal Christian Thought and Social Service" (q.v.).

PIRE ABOITH. The work which bears this title (literally "Chapters of the Fathers"); but often translated "Sayings of the Fathers") may be described as a Hebrew classic. It has been honoured with a place in the Hebrew Prayer Book. The work is included in the Mishnah as the third tractate of the fourth series. Its purpose, as H. L. Strack, says, is in the first place to prove the continuity and consequently the authority of tradition, and in the second place to give practical advice. The opening portion of the book professes to give in chronological order the names of the oldest scribes who were members of what is known as The Great Synagogue (q.v.). The line is traced up to Hillel and Shammal. The following sayings describe the journeys of Hillel up to Gamaliel ben Judah (c. 230 A.D.), by Hillel himself, by Hillel's disciple, Johanan ben Zakkai,
and by Johanan's five disciples. The rest of the book contains a number of sayings by Tannâmit (q.v.), some anonymous sayings, and sayings by Jehudah ben Temâ, by Ben Bag Bag, and by Ben Ha-He. The collection is probably to a considerable extent the work of Rabbi 'Aqîbah, but the original collection was supplemented. The following is an example of one of the sayings in the latter portion of the book.

Rabbi José ben Qosma said, 'Once I was walking along the road, when a man met me and I returned his salutation. He said to me, Rabbi, what place do you come from? I said, I come from a great city, a city of sages and scribes. He said to me, Rabbi, if thou wilt consent to dwell with us in our place, I will give thee a million denars of gold and precious stones and pearls. I said to him, My son, if you were to give me all the silver and gold and precious stones and pearls in the world I could only dwell in a place where the Law is, for at the hour of a man's decease it is not silver or gold or precious stones or pearls that can accompanying him, but only the law and good deeds'" (vi. 9 b).


**PIRZÁDA SECT.** A religious sect in India. It has "the creed of reformed Judaism, based on a mixture of Hinduism and Islam" (R. V. Russell and R. B. Hira Lâl).

**PISCINA.** Piscina, literally a pool for fish, is one of the names used by ancient writers for the Christian baptismal font. According to Opatus (c. A.D. 371), "the name piscina, given to the baptismal font of which the water, the element of fishes, purifies us from all stain and becomes the means of salvation, is derived from fish, symbolising Him from whom we are nourished, healed, and redeemed" (quoted by Sidney Heath).

**PISHARATIS.** A sub-caste of the Ambalavasis caste in India. The name appears also as Pishârodas. "Their primary occupation is to prepare garlands of flowers for Vishnâva temples, but they frequently undertake the tallâkâshakam or sweeping service in temples... They are strict Vishnâvites, and the aṣhākâshara, or eight letters relating to Vishn, as opposed to the panchâkshara or five letters relating to Śiva, forms their daily prayer of prayer" (Eliot Smith and Pirâmâni, his great-grandson).

**PITHI.** Pithi or Pithi or Pithoten is one of the gods of the Todas. He is said to have been born in a cave.

**PIX, THE.** The pix or pyx was a box in which the consecrated wafer, or the host, was placed. For the use of the term Sidney Heath quotes the second of the ordinances for the government of the army made in the reign of Richard II. (1386). "Also that no man be so hardy to touch the sacrament of the altar nor the pyx with them it is enclosed upon paine to be drawn, hanged, and his hedde to be smoten of."

**PIZILIMTEC.** A tribal deity, god of singing, in the religion of the Mayan Indians.

**PLACENTA, THE.** The ancient Egyptians made a statue of a deceased person for the "soul" to dwell in after death. They made the statue because they were not able to make an adequately life-like reproduction of the dead man's features upon the mummy itself or its wrappings. Then gradually the idea took shape that the life-substance could exist apart from the body as a "double" or "twin" (ka) which animated the statue. What was there to substantiate this curious idea of a double? An answer to this question has been suggested by Elliot Smith and others. "When an infant is born it is accompanied by the after-born or placenta to which it is linked by the umbilical cord. The full comprehension of the significance of these structures is an achieve-
thing that comes from outside. Thus Plato sketches that magnificent picture of the suffering just man, who is misjudged and persecuted even unto death, but through all the attacks upon him actually gains in inward happiness. . . . The chief distinction of this doctrine of happiness lies in the fact that it brings the internal disposition and its manifestation, the good and the beautiful, into the closest connection, but represents the whole as finding its joy and motive force immediately in itself. Here all petty calculation of private advantage, all thoughts of reward and punishment, have sunk out of sight." See C. J. Deter: Rudolf Eucken, The Life of the Spirit, 1909; Max B. Wechselstein, Welt- und Leben-anschauungen, 1910.

PLEROMA. Pleroma means literally "that which is filled" or "that with which a thing is filled" or the "full number." The term is used in Gnosticism (q.v.) of the complete number of aeons or ineffable beings. See VALENTINIANS.

PLUMSTEAD PECULIARS. A designation of the Faith-healers who are better known as Peculiar People (q.v.).

PLYMOUTH BROTHERS. The followers of J. N. Darby. The body known as Plymouth Brethren in the British Empire and in America are on the Continent commonly called Darbyites (q.v.).

PLYNTHERIA. An Athenian festival, the washing festival of the goddess Athene, held on the twenty-fifth or twenty-ninth of Thargelion. Athene's image was carried in procession to the sea and bathed in the waters. Plutarch says that on that day "the Praxigèrides solemnize their secret rites: they remove all the ornaments from her image, and cover it up"; and according to Xenophon, "none of the Athenians would venture to transact any serious business on this day." (Both quoted by Hutton Webster.) Hutton Webster thinks it probable that at one time the Plynteria was "a rite of purification preliminary to the bringing-in of the first-fruits, and hence a rite which must have existed long before its ascription to the protecting deity of Athens." See Jane E. Harrison, Prof.; and Hutton Webster, E.D.

POKUNT. A term used among the Shoshone of N. America to denote a mystic potentiality ascribed to beings whether human or non-human, living or not living. Pókunt seems to be a force, and not a personal being.

POLYGLOT. A term applied to editions of the Bible containing the text in several languages. The most important Polyglots are: (1) the Complutian Polyglot which Cardinal Ximenes had published at Alcala (Complutum) in six volumes (1514-1517); (2) the Antwerp Polyglot, which was published in eight volumes (1569-72); (3) the Paris Polyglot, which was produced in ten volumes (1629-45); and (4) the London Polyglot in ten languages, edited by Bryan Walton (1600-1661) in six volumes (1654-57). In 1699 a Lexicon in two volumes by Edmund Castell (1666-1685) was added to Walton's Polyglot. Bagster's Polyglot, published in 1831, gives the Old Testament in Hebrew, Greek, Latin, English, German, Italian, French, and Spanish; and the New Testament in nine languages. The Polyglot published by Stier and Theile in Germany (five editions, 1857-94) is in Hebrew, Greek, Latin, and German.

PO-NAGAR. The goddess of agriculture among the Chams of Binh-Thuan in Indo-China. J. G. Frazer explains that the tilling of the earth seems to be regarded as "a crime which must be perpetuated secretly and afterwards atoned for." The owner of the land pretends to be unaware who has ploughed it, and then brings offerings to Po-Nagar and the other deities. When the rice has grown high enough to hide pigeons, offerings are again made, and finally first-fruit is presented. See J. G. Frazer, The Gods of the Corn, 1912. See also Sports of the Corn.

POUT. OR CLARES. An order of nuns (called in French Clarisses) founded by Clara Scifi of Assisi (1194-1253) who had come under the influence and inspiration of Francis of Assisi. Clara Scifi practiced a very severe form of asceticism. Under the constitutions drawn up by Cardinal Ugolino, the Nuns of St. Clare, "observed a perpetual fast, and on three days of the week in Lent fasted on bread and water; they lay on boards; their habit was rough and of coarse material; and they could not speak to one another at any time without the superiors'leave." (Catholic Dictionary.) In the rule written by St. Francis in 1224, and approved by Pope Innocent IV. in 1246, the severity of these practices was mitigated somewhat. In a rule drawn up in 1264, and approved by Pope Urban IV., the practices were further mitigated. This led to a division of the order into two branches, the Urbanists, who adopted the mildest form of the rule, and the Clarisses, who adhered to the stricter rule. In 1436 Colette of Corbie founded the Congregation of St. Colette for the observance of the stricter rule. In 1631 Francesca of Jesus Maria founded the Congregation of the Strictest Observance. Another apostle of strict asceticism, Peter of Alcantara, in 1676 founded the Congregation of the Hermits of Alcantara. See Schaaf-Herzog; Oath, Diet.

POOR OF LYONS, THE. The name "Poverty of Lughlin" was given to the followers of Peter Waldus, the Waldenses (q.v.), on account of the poverty which they assumed in imitation of the apostles.

POOR PRIESTS. An order of itinerant preachers instituted by John Wycliffe (d. 1384). They were sent about the country, the Midlands and the South of England, to propagate his gospel and principles. They received the name Lollards.

POPOL VUV. A book of the annals of the Quiché Indians of Guatemala. It contains the Quiché legends and myths.

POPOVTSI. One of the two classes into which the Russian dissenters or Raskolniks (q.v.) are divided. The Popovtsi have priests and bishops, whereas the other class of dissenters, the Bezpopovtsi have no regular priests.

PORENUTUS. It appears from Saxo Grammaticus that Porenunitus was one of the gods worshipped by the ancient Slavs. He had five faces, one of them being on his breast.

PORT-ROYALISTS. The Jansenists (q.v.) have been called Port-Royalists. The Abbé de St. Cyran, Jansen's friend, founded a Jansenist Society which in 1688 removed from Paris to the monastery of Port Royal des Champs near Versailles.

POSEIDON. The Greek god of the Sea, son of Cronus and Rhea. According to Homer, he was a younger brother of Zeus, according to Hesiod, an elder brother. He was identified by the Romans with Neptune. "Rejected as patron of Athens, in favour of his accomplished niece, he was understood to have a special regard for the Isthmus of Corinth, that focus of navigation from east and west. His sceptre was the trident, fishing spear of the Mediterranean; and he rode forth in a chariot drawn by dolphins, sea-horses, or other marine monsters. Horses came into his province as well as waves, an idea not far to seek in the comparison of leaping and rearing billows that has occurred to many a poet." (A. R. Hope Moncrieff.)

POSEIDONIUSTAE. A name given to some of the merchants of Delos in the second century B.C. They were so called after their divine patron Poseidon.
POSITIVISM. A system of religion founded by Auguste Comte (1791-1858), a French mathematician and philosopher, author of Course de Philosophie Positive (1850) and Traité de Dérive Sociologique (1851). Comte contended that only phenomena can be known, and these only relatively. The sciences fall into two classes, abstract and concrete, the latter being first in time. A theory of concrete phenomena, which is really scientific, can be established only when the general laws which rule phenomena have been understood. A science is made "positive" when its truths are linked with those of the other sciences, and worked out to their logical consequences. "Positivism raises each science in succession from its empirical condition, and incorporates it with every other positive science as a co-ordinated and coherent body of doctrine" (J. H. Blunt). As regards an Absolute Supreme Power, since our powers of mind are finite and relative, we cannot prove its existence. The power of which we have positive proof is Humanity. This is a Power whose operations go backward into the dim past and forward into the distant future. It is a power that is present in us and about us. Positivism is the Religion of Humanity. "The revelation, the inspiration, the incarnation so long and passionately dreamed of by the religious souls of men through such a long vista of ages, are realized at last. The true revelation of the will of the great Being is science itself. Human genius and love is that inspiration. The sum of demonstrated Law is the Gospel. The Bible of the Hebrews, the Gospel of Christ and of Paul, becomes a real, but a simple, part of the true Gospel. There is no one Book of the Law. All great books alike reveal the Law. All great thinkers and teachers, all true workers and rulers have been inspired. There is no single incarnation of the son of a carpenter and a maiden of Judah. Humanity is incarnate in all great men in a supreme degree; it is incarnate in every worthy man and woman alike; every son of Humanity, who does not repudiate his birthright, is the son of Man, is a Christ, is or may be, the Messiah, of some honest family or home; every daughter of Humanity is, at least in nature, the mother or the sister of some Christ to be—is herself a transfigured type of Humanity itself" (Frederic Harrison). It is claimed that the Positive creed is scientific, founded on real scientific bases. There are organized bodies of Positivists throughout the world. In England different bodies emphasize different aspects of the Positivist syntheses, but they all agree on the basic religion. The school or educational centre of Positivism in London is Newton Hall (q.v.). Comte attached great importance to Love as the principle of Sociology. This great principle he termed Amour d'autrui or Altruism. His motto was "Vivre pour autre." See J. H. Blunt: Frederic Harrison, "Positivism" in Great Religions of the World, 1902; "Humanity" in Religious Systems of the World, 1908; C. J. Deleter.

THE MOTHER. It is pointed out by G. Elliot Smith (D.R.) that the Proto-Egyptian biologist, gropping after some explanation of the natural phenomenon that the earth and seed were made fruitful by water, formulated the idea that water was the repository of life-giving powers. The realization that animals could be fertilized by the seminal fluid would seem to have been brought within the scope of the same theory. Just as water fertilized the earth, so the semen fertilized the female. Then, as both the earth and women could be fertilized by water, they were both analogous to the water which was in the earth. The earth came to be regarded as a woman, the Great Mother. When the fertilizing water came to be personified in the person of Osiris, his consort Isis was identified with the earth which was fertilized by water" (p. 29). A new view then developed. Woman was regarded no longer as the real parent of mankind, but as the matrix in which the least implanted and nurtured during the course of its growth and development. "Hence in the earliest hieroglyphic writing the picture of a pot of water was taken as the symbol of womanhood, the 'vessel' which received the seed" (p. 178). This idea of the Mother Pot is found in India as well as in Babylon, Egypt, and the Eastern Mediterranean. Among the Dravidian people at the present day the seven goddesses are often represented by seven pots. According to E. Thurston and K. Ramachari, the Padma Sihes in the Mahabharata and Presidencies of India celebrate annually a festival in which their god and goddess are represented by two decorated pots placed on a model of a tiger. The idea is widespread also among the Celtic-speaking peoples. "In Wales the pot's life-giving powers are enhanced by making its rim of pearls. But as the idea spread, its meaning also became extended. At first it was merely a jug of water or a basket of figs, but elsewhere it became also a witch's cauldron, the magic cup, the Holy Grail," etc. (G. Elliot Smith, p. 181).

PRAGMATISM. A system of philosophy with which are closely associated the names of the American philosophers William James and John Dewey and the English philosopher F. C. S. Schiller. The term, which is derived from the Greek pragma "practice," was first employed (1878) by Charles Peirce of America. William James explains that the pragmatic method in itself implies no particular results, but simply an attitude of orientation. "The attitude of looking away from first things, principles, categories, supposed necessities; and of looking towards last things, fruits, consequences, facts." To the pragmatist Truth in our ideas and beliefs means their power to work. It means that "ideas (which themselves are part of our experience) become true just in so far as they help us to get into satisfactory relation with other parts of our experience." As regards its attitude towards theology, it is pointed out that pragmatism has no a priori prejudices against this. "If theological ideas prove to have a value for concrete life, they will be true, for pragmatism, in the sense of being good for so much. For how much more they are true will depend entirely on their relations to the other truths that also have to be acknowledged." If a theological idea is pragmatically successful, its truth ought not to be denied. In Pragmatism the "only sort of proof" is that which works of the way of leading us, what fits every part of life best and combines with the collectivity of experience's demands, nothing being omitted. If theological ideas should do this, if the notion of God, in particular, should prove to do it, how could pragmatism possibly deny God's existence?" If it be asked whether pragmatism is optimistic or pessimistic, the answer is that it is best described by a term that denotes a position midway between optimism and pessimism: pragmatism is pluralistic. It should be added, finally, that pragmatism favours pluralism. "Pragmatism, resembling the final empirical ascertainment of just what the balance of union and disunion among things may be, must obviously range herself upon the pluralistic side. Some day, she admits, even total union, with one knower, one origin, and a universe consolidated in every conceivable way, may turn out to be the most acceptable of all hypotheses. Meanwhile the opposite hypothesis, of an unprofitably divided world, perhaps always to remain so, must be sincerely entertained. This latter hypothesis is pluralism's doctrine. Since absolute monism forbids its being even considered seriously, branding it as irrational from the start, it is clear that pragmatism must turn its back on absolute monism, and
follow pluralism's more empirical path." See William James, *Pragmatism*, 1907.

**PRAGJAPATI.** Prajapati, "lord of creatures," is a designation of the Father-god in the religion of the Hindus. Originally no doubt it was a title of the Sun. Then it came to be used as a title of the chief god. The name occurs in a passage that anticipates the later development of a trinity. With reference to Vishnu (A.D.) it is said: "Having the form of Brahma he creates; having a human body (as Krishna) he protects, in the nature of Siva he would destroy—these are the three appearances or conditions (avasthas) of the Father-god (Prajapati)." See Monier-Williams; E. W. Hopkins.

**PRANA.** A term used in Theosophy (q.v.). Mrs. Besant explains that it denotes "the animating life-principle of the personality" (R.S.W.).

**PRANATHA SECT.** A Hindu sect, named after its founder, Prannath. Its adherents are called also Dhrāms (q.v.).

**PRAYER.** Man has been described as a praying animal, and it has been claimed that prayer is a human instinct. This is hardly true of prayer in a high sense of the word. "Nobody dreams of propitiating gods or spirits by prayer while magic is universally practised," says Andrew Lang (*Magic and Religion*). Prayer is intuitional rather than instinctive. The truth about its value comes to men by Revelation (q.v.). Prayerlessness is characteristic either of a savage state or of a degenerate civilisation. In either case it is due to a lack of real knowledge. In the latter case the knowledge was at one time present, but it has run to seed. Prayer, where it has not become mechanical, is characteristic of a high stage of culture. The Egyptians, Babylonians, Arabs, Jews, Romans, Greeks, and early Christians have given us examples. The Hebrew Psalms and the Babylonian Psalms (q.v.) contain beautiful prayers. J. A. Furrer (*Paganism and Christianity*) quotes a beautiful prayer to Zeus, composed by Simplicius (sixth century A.D.). It is as follows: "I beseech Thee, O Lord, the Father and Guide of our reason, to make us mindful of the noble origin Thou hast thought worthy to confer upon us; and to assist us to act as becomes free agents; that we may be cleansed from the irrational passions of the body and may subdue and govern the same, using them as instruments in a fitting manner; and to assist us to the right direction of the reason that is in us, and to its participation in what is real by the light of truth. And, thirdly, I beseech Thee, my Saviour, entirely to remove the darkness from the eyes of our minds, that we may know aright, as Homer says, both God and Man." In the best sense of the word, prayer of course assumes that the Supreme Power is good and is knowable. The truth of this assumption is vouched for by a knowledge which is intuitional. And goodness involves righteousness, justice, impartiality. God is no respector of persons. This of itself means that prayers cannot always be answered, because they are such as a good and impartial ruler cannot grant. A benefit granted to one individual or to one nation could often be granted only at the expense of another individual or another nation. This has been well expressed by Matthew Arnold in the poem "Consolation." Prayer must ever be made with humility and with resignation to the will of a good and impartial God. What can be objected to the practice is that it has so often been misused and abused. But so long as the petition is a good one, it is better to have prayed in vain than not to have prayed at all. M. Salters complains (*Ethical Religion*) that "men have heretofore conceived of the Supreme Power of the world as a personal being like themselves; and they have had so slight a notion of the order of nature and the fixity of nature's laws that they have thought they might pray to him and ask him to do for them what they could not do for themselves." This is true, but the moral should be that prayer should give up praying, but that men should learn to pray rightly. Salters thinks that prayer to what he chooses to call the Unknown God "involves a double vice—first, distrust of the beneficence of that order through which he is already manifested, and which holds fast whether we pray or not; second, a despair of our ability to act as proximate causes and to bring about the results we wish ourselves." But no intelligent person prays for the suspension of a law which he knows to be beneficent. Discrimination has to be exercised. One cannot abolish divine laws, but one can pray to understand them. And one can, by prayer, abolish violations of divine laws. Who shall say that Slavery was not abolished by prayer? And as to the second point, man does not despair of his own ability, but, believing in a God of Goodness, Power, and Love, he naturally seeks His help. And this leads us to the highest kind of prayer. Prayer is not merely a petitioning for some material benefit, but it is also an act of praise and adoration. It is also, and pre-eminently an act of communion with God. As such it has power to bring such substantial benefits as health and happiness. This kind of prayer was better understood and more widely practised in days when faith was more fervent and thought was less materialistic. Its power was well known in the early days of Christianity, and though in many quarters effectual prayer has become a lost art, the power has never ceased to operate. Prayer of course need not always be vocal. Mental or Silent Prayer is of the highest value. Here a distinction has been drawn between Meditation (q.v.), Affective Prayer, and Contemplation. In Affective Prayer "the soul goes straight to God by affection of the will without need of formal discourse or reasoning." (*Oath. Dict.*). Contemplation "is either natural or infused in an extraordinary manner by God, and in the latter the soul is said to be passive—i.e., to be in some special sense moved by God." See Schaff-Herzog; Benham; Vernon Staley, *The Catholic Religion*, 1893; the *Oath. Dict.*; P. Vivian, *The Churches and Modern Thought*, 1908; Rosenach, O.

**PRAYER-CYLINDER.** A contrivance which figures prominently in Judaism. The prayer-cylinder, which has commonly been called a prayer-wheel or prayer-mill, may be regarded as an improved or developed form of the ordinary charm-paper or mantras (q.v.). The prayer (or a number of them) is printed on a long strip of paper rolled round the cylinder, which is enclosed in a box, and by means of a stick, which is the axle on which it revolves, it is fastened to a handle or in a case. Every turn of the cylinder sets the word in motion, and makes its wholesome influence operative." The prayer-cylinder can be held in the hand and swung. Or it can be set in motion in a still more mechanical way—by the power of water or wind. See H. Hackmann.

**PRAYING FLAGS.** Flags inscribed with prayer-formulas are used in that form of Buddhism known as Laismism. Monier-Williams found a whole village near Dārjiling decorated with flagstaffs from which long flags were flying. "Every time the wind, which happens to be blowing fresh, extended the long flags, a vast number of prayers were credited to the inhabitants who were themselves all absent, and probably hard at work either in the fields or at Dārjiling." See Monier-Williams, *Buddhism*, 1890.

**PRAYER-OIL.** The name in the Eastern Church for the sacrament of Unction. See EXTREME UNCTION.

**PRAYING PEBBLE.** Muhammadans of the Shi'ah sect, according to F. J. Bliss, should always carry with
them a sejidi, "or praying pebble, a cake of baked clay, made of earth from Mecca or Medina or Kerbela, or some other notable place of visitation. This is to be placed on the ground before him so that his forehead may touch it in the due course of prostration. In case it is lost or unavailable, he may substitute as a reminder a round stone or a bit of green paper, or leaves from any plant that does not bear fruit." F. J. Bliss speaks of having handled a sejidi octagonal in shape and measuring one inch and three-quarters across. See F. J. Bliss.

PREACHING BROTHERS. Preaching Brothers, Fratres Praedicanates, was the original name of the Dominicans (q.v.).

PREDAIMITES. The French Calvinist Isaac de la Peyrère in a book published in 1635 maintained that there must have been Preadamites, men before Adam, on the earth. "He held that Adam was the progenitor of the Jews only, and that the Flood, which was local merely, did not destroy the nations who had inhabited the earth long before Adam's creation" (Cath. Dict.).

PRE-ANIMISM. The term pre-animism was invented by R. R. Marett to denote a stage in the evolution of religion anterior to that known as Animism, in which the rites are addressed to impersonal forces like the Melanesian mana and the North American orenda. According to Edward Clodd ("Pre-Animism" in The R.P.A. Annual, 1917), "the root idea in this Naturism, or Pre-Animism, as it may be called, is that of power everywhere-power vaguely apprehended but immanent, and as yet unclothed with supernatural or personal attributes."

PRECIANS. Another name for the Puritans (q.v.).

PREBENDERS. The first Presbyterian church in England was formed at Wandsworth in 1572 under the pastorate of John Field. It was part of the programme of the Puritan reformers to remodel the Church on Presbyterian lines. They insisted on the "parity of ministers," and held that the Episcopacy ought to be abolished. "Each single congregation was to be ruled by a minister and elders, forming a consistory; the minister was to be admitted to his ministry by a conference, a wider assembly, which representatives of the different churches in the district were to attend (M. W. Patterson). The minister was to be called and elected by a congregation, and the elders were to be associated with him in the government of his church. "In each congregation deacons, who were not an order of ministry, were to be chosen to look after the poor. A whole series of councils was arranged: representatives from each congregation were to form the conference of a district; above the conferences were to be synods provincial, synods national, and ultimately synods international. Each of these was to be attended by representatives of the councils immediately subordinate to it. The whole scheme of government was supposed to be enjoined by Scripture. The divine right of Presbyterianism was matched against the Anglican's divine right of Episco-

pacy." Through the zeal and energy of John Knox (1505-1572), and after the triumph of Protestantism in 1560, Presbyterianism was established in Scotland; and in 1564 Knox obtained confirmation of the Presbyterian reformation in the Scottish Parliament. Then the Westminster Assembly met in 1643, a "Solemn League and Covenant" was taken, and in St. Margaret's Church was subscribed by the members of the House of Commons. "This bound the part of the nation under the control of Parliament to a new ecclesiastical system, which should exclude Popery, Prelacy, Superstition, Heresy and Schism; and which was to be similar to that of Presbyterian Scotland, and was to be imposed, as far as possible, on Roman Catholic Ireland." The Assembly then proceeded to arrange the form of the new system. The draft was finished and sent up to the Parliament in July, 1645, and duly confirmed; but owing to disputes on the question of the independence of the Church, the carrying out of the scheme was delayed, and as a matter of fact it never came into full operation" (J. A. Houlder). By 1646, however, there were twelve presbyteries in London, and in 1647 the First Provincial Synod met there. In 1649, when a Provincial Synod met at Preston, there were nine presbyteries in Lancashire. From the year 1694 the Presbyterians in England began to decrease in numbers, and to decline as a separate organisation. During the eighteenth century several secessions from the Church of Scotland took place. Thus some "United Societies" of Covenanters formed themselves into a "Reformed Presbyterian Church," independent of the State. In 1733 Ebenezer Erskine led a secession which formed the "Associate Presbytery" or the "Secession Kirk." A further secession in 1752 led to the establishment of the "Relief Church." These three bodies combined in the "United Presbyterian Church," in 1847. In 1843 a body called the "Evangelical Union" arose, which in 1896 was amalgamated with the "Congregational Union of Scotland." In 1843 David Welsh and Thomas Chalmers led another secession which resulted in the "Free Church of Scotland." Subsequently the Free Church united with the "Reformed Presbyterian Church." Attempts to unite the various sections of the Free Presbyterian Church were in course of time successful to this extent that at a meeting of the Synods of the Presbyterian and the United Presbyterian Churches at Liverpool in 1876 these two bodies agreed to constitute themselves the Presbyterian Church of England." This union resulted in constant and steady progress.

PRIESTHOOD. In Babylonian priesthoods had developed in the prehistoric period. Elaborate liturgies were developed later. "As time advanced, the duties of the priests were differentiated: some gave themselves to the ordinary duties of a priest, while others were set apart for the observance of omens, and still others for the recitation of the incantations which were supposed to drive out the demons of sickness" (G. A. Barton, R.W., p. 29 f.). The priesthood in Babylonia was the learned

PRAYING-SHawl. This is a kind of shawl worn by Jews in the Synagogue. It has taken the place of the ancient "garment with fringes" (see FRINGS). The Hebrew term is Talith (q.v.).

PRAYING-WALLS. Praying-walls are a feature in that type of Buddhism known as Lamasism. They are stone-structures set up at the side of high-roads. In the walls are inserted slabs inscribed with prayer-formulas. "Passing travellers acquire merit by keeping them on their left side, so that they may follow the letters of the inscription without necessarily repeating the words." (Monier-Williams). See Monier-Williams, Buddhism, 1890.

PULBOROUGH. Pulborough is a small town in West Sussex. It was the birthplace of George Herbert, the poet and theologian. The town has a fine old church, dedicated to St. Andrew, and the home of the Herbert family. The town was once a centre of the wool trade, and has a number of old woolen mills. The town is noted for its beautiful scenery and for its many ancient trees. Pulborough is also famous for its annual flower show, which is held in the middle of June. The show attracts visitors from all over the country and is well worth visiting. Pulborough is a popular holiday resort, and has a fine sandy beach and a number of parks and gardens. The town is also renowned for its fine cuisine, which includes a variety of seafood dishes and local delicacies such as Pulborough duck. Pulborough is a small town, but it has a rich history and a fascinating past. It is definitely worth a visit for anyone who loves history, nature, and good food.
class. "In addition to the purely religious duties in connection with the temple service, the priests were also the scribes, the judges and the teachers of the people—all three functions following naturally from the religious point of view involved in writing, in legal decisions and in knowledge in general. The tradition is that the priests continued to hold as the official scribes in the case of the thousands upon thousands of legal and commercial documents that have come down to us from all periods, though, to be sure, in later days we occasionally come across a scribe who does not appear to have been a temple official," (Jastrow, Cbr., p. 573). In ancient Egypt the priesthoods as finally organized consisted of various classes of priests, prophets, and others with different duties. "Greek writers tell of festivals at which priests acted out the myths of the gods. At some of the temples (probably at all) schools existed for the instruction of candidates for the priesthood in the mysteries of their work and the culture of their time" (Barton, p. 51). Among the Hebrews, the priests, apart from their ordinary duties, acted as scribes and codifiers of the laws. The priests of Zoroastricism under the Achaemenians were the Magi (originally a Median tribe) who had gradually attained a high royal and even patrimonial rank. The completion of the Avesta by the addition of the Yashts and the Vendidad was probably due to their influence. The priests of the Avesta "formed a hereditary caste, the members of which were alone competent to offer sacrifices or perform the rites of purification; the priest was born, not made. They lived on the proceeds of their ritual, which were strictly defined by law, and also on the numerous fines they exacted in return for indulgences. They were, in short, a regular clergy" (Rewiach, O., p. 63). In India the priests are known as Brahmins (q.v.). In the Greek states of the classic period, the priests were never associated in communities, nor set apart as instructors, like the Druids of Gaul. They learned the ritual of a god, not in seminaries for priests, but by serving him. "Thus the Greek priests never constituted a clergy like those of India, Persia or Gaul; the only attempt at such a constitution was the one Grote has compared to the foundation of the Society of Jesus, the confraternity formed in Southern Italy by Pythagoras, which was a failure" (ibid., p. 91). In Germany in primitive times the king was also the priest. PRIESTS OF CALVARY. Another name for the Calvarians (q.v.).

PRIMIANISTS. The party of Primianus, who in A.D. 392 succeeded Parmenian as Donatist bishop of Carthage. The arbitrary action of Primian in finding fault with some of his deacons and in excommunicating Maximian resulted in a Donatist schism. There arose two hostile parties, Primanists and Maxianians (q.v.).

PRIMITIVE CHRISTIANITY. Societies for Promoting Primitive Christianity. See Societies for Promoting Primitive Christianity.

PRIMITIVE IRISH METHODISTS. The Primitive Irish Methodists are "primitiva" in the sense that they hold fast to John Wesley's original intention, that of forming societies which were to remain a part of the Church of England. See Weslyan Methodists.

PRIMITIVE METHODISTS. An offshoot of the original Methodists, the Weslyan Methodists (q.v.). Primitive Methodism represents an effort to revive the field-preaching methods of Wesley, Whitfield, and others. Soon after the formation of the body known as the Kilmarnocks or the New Connexion Methodists, members of the parent body began to hold "revival services" in Cornwall, Lancashire, Staffordshire, and other counties. When in 1807 the American Methodist Lawrence Dow introduced "camp-meetings" into Staffordshire, his methods were approved and adopted by two local Methodist preachers, William Cloves and Hugh James Bourne. The members of the old Methodist body in general, however, did not approve of this kind of revival, and decided in the Conference of 1807 that "even such meetings as he [methods of Rev. A. K. H.,] are highly improper in America, and likely to be productive of considerable mischief. And we disclaim all connection with them." The expulsion of Bourne (1808) and Cloves (1810) led to the formation of a new sect and to the secession from Wesleyan Methodism of a number of congregations and preachers in Lancashire and Cheshire. The new body increased rapidly, and has become flourishing and important, especially in the northern counties. It has a large theological college in Manchester, Hartley College (named after a great benefactor, Sir W. P. Hartley, of Liverpool), which is affiliated to the Manchester University. See J. H. Blunt.

PRISCILLIANISTS. One of the names by which the Montanists were known in the time of Epiphanius. Prisca or Priscilla was one of the women who, as prophetesses, were associated with Montanus of Phrygia. See Montanism.

PROCESSIONAL ROAD. In recent excavations carried out in Babylon under the superintendence of Dr. Robert Koldeway an interesting discovery was made in the space between the palace and the chief temple. "A sacred procession street was laid bare, a via sacra built high above the low houses of the city and along which the images of the numerous gods and goddesses, who formed a court around Marduk, were carried in procession on festive occasions, and more particularly on the New Year's Day, which was the most solemn occasion of the year. The walls along this street were lined with glazed tiles representing a series of lions surmounted by rows of rosettes and other ornamental designs. The street was paved with large blocks of a composite material and contained at frequent intervals a dedicatory inscription indicating the name of the street as "Albur-shabu," "may the enemy not wax strong," and the name of the builder as the great Nebuchadnezzar. A magnificent gateway, known as the Ishtar gate and consisting of an outer and inner gate, formed the approach to the street. The six square towers of the gateway contained on all sides a series of glazed tiles with alternate representations of horned dragons and unicorns, so arranged that a group of dragons running as a pattern around the four sides of the tower was succeeded by a group of unicorns similarly arranged. It was found that there were eighteen such alternate groups, one above another (Morris Jastrow, Cbr.).

PROFANITY. Professor G. T. W. Patrick distinguishes two kinds of swearing, asserterive or legal, and ejaculatory or profane. The latter he defines as "the ejaculatory or exclamatory use of a word or phrase, usually the name of the deity or connected in some way with religion or other sacred things, having no logical connection with the subject in hand, and indicative of strong feeling such as anger or disapproval." This definition would include the severer forms of profanity, such as cursing, and blasphemy, as well as the milder and more common forms. As far as religion is affected, such profanity makes use of: names of deities, angels, and devils; names associated with the sacred matters of religion (e.g., Cross); names of saints and sacred persons (e.g., Holy Moses); names of sacred places (e.g., Jerusalem); and terms relating to the future life (e.g., Hells). There is of course also a vulgar kind of profanity which scoffs at religion and holds it up to ridicule. This is described usually as blasphemy. Pro-
Prophets, because the prophecies were regarded as the writers of the age. "The idea was that the history of each successive generation was written by a contemporary prophet; and as the prophetic literature in the narrower sense does not begin until the reign of Jeroboam II. in Israel and Uzziah in Judah, the narratives of whose reigns fall in the second half of the Second Book of Kings, it was natural that the great bulk of the historical writings (Joshua-H. Kings xiv.) should be roughly described as the work of the older prophets" (W. Sunday, Inspiration, 1903). The order of the books as given by the Talmud and Jerome is somewhat different. The Talmud has: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, Minor Prophets. Here the position of Isaiah (last instead of first of the great prophets) is remarkable. The Talmud accounts for this order "by saying that the Books of Kings end with desolation, that Jeremiah is all desolation, that Ezekiel begins with desolation and ends with consolation, and that Isaiah is all consolation, so that desolation is fitly joined to consolation, so an idea which is not without its pathos and beauty, but which belongs rather to the time when the harps were hung up and the Rabbis were occupied with the wistful retrospect of their past history, than to the simpler motives at work when the books were first collected. That the place assigned to Isaiah has been affected by the incorporation of the last chapters of the Canon. This, if the Books of Jeremiah and Ezekiel would be a welcome supposition if it were probable, but it appears more likely that Jeremiah was placed next to the later chapters of II. Kings, with which his book is so closely connected, and Isaiah immediately before his contemporary Hosea." (W. Sunday). The order given by Jerome is: Joshua, Judges and Ruth, Samuel, Kings, Isaiah, Jeremiah and Lamentations, Ezekiel, Minor Prophets. See G. Wildeboer: H. E. Ryle, Canon.

PROPHETS, MOHAMMEDAN. The Mohammedans believe that the prophets have been sent by God, and as an act of free grace. They make a distinction, however, between ordinary prophets and apostles. The apostles, such as Moses, Jesus, and Mohammad, were prophets entrusted with a special message and book. Prophets cannot sin. They may have sinned before they became prophets, but not afterwards. It is not possible to know their intelligence, but the power of prophecy is of God to that extent. There is a concealment of the message, unfaithfulness, or falseness. "God has given the prophets and apostles the power to perform miracles, i.e., the doing of things contrary to custom in proof of their prophetic mission, and the truthfulness in what they deliver to men as a divine message. One single miracle is considered sufficient to prove the prophetic character of him who performs it." See F. A. Kenyon, History of Hebrew Literature.

PROSTITUTION, RELIGIOUS. There are several references in the Old Testament to the heathen practice of religious prostitution. In Hosea iv. 14, for instance, reference is made to "holy" or "consecrated" women, that is to say, women who sacrificed their virtue in honour of Astarte. The practice was common in ancient sanctuaries, and "the temples of the Semitic deities were thronged with sacred prostitutes" (Robertson Smith, R.S.); but anything of the kind was forbidden by the Deuteronomical Code of the Hebrews (Deut. xxiii. 17 f.). It is found in the religion of Babylonia and Assyria. Women took a large part as priestesses in the temple service—as singers, "howlers" (in lamentation), musicians, exorcisers, etc. "We find also several classes of holy women leading a secluded life in special homes which would correspond to our cloisters and nunneries, and who were regarded as constituting in a measure the..."
harem of the god to whose service they were dedicated. Some of these were "sacred prostitutes," and it is in connection with this class of prostitutes that rites were practised in the temples, which, while probably regarded as purely symbolic to promote fertility among mankind and in the animal world, were unmistakably obscene, or at least degenerated into obscene rites" (Morris Jastrow, Cit.).

PROTESTANT ALLIANCE, THE. The Protestant Alliance was instituted in 1845. With it are associated a number of other similar Societies, including the Scott. and the Unitarian. The object of the Alliance is to maintain and defend, against all that it considers encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of civil and religious liberty, as the best security under God for the temporal and spiritual welfare of the British Empire. For this purpose it makes in the main two great efforts. (1) "To unite the Protestants of the Empire in a firm and persevering demand, both in Parliament and out of it, that the national support and encouragement given to Popery should be discontinued. In this demand would be included all endowments of Popery in every form and of every kind, drawn from the public revenues, the concession of rank and precedence to Roman Ecclesiastics, and the allowance of conventual establishments not subject to the inspection and control of the Law." (2) "To extend, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel; and to seek to call forth the influence of the British Government to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain and its dependencies, especially the liberty of public worship, and of burying their dead according to their own rites; and above all, freedom in the use and circulation of the Word of God." The Alliance professes to be non-political.

PROTESTANT FRIENDS. Another, and later, name for the Friends of Light (q.v.). The Free Congregations (q.v.) formed in Prussia in 1841 adopted the name Friends of Light. In course of time this was changed to Protestant Friends.

PROTEVANGELIUM, THE. A name given to a verse in the Book of Genesis (iii. 5). The verse belongs to the Jahwistic narrative. It reads: "And I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise his heel." This has been called the first announcement of the gospel of redemption. Christ, it is interpreted, will destroy the power of sin and Satan (bruise the Serpent's head), though at the cost of suffering (since Satan bruises his heel). But, as A. R. Gordon says, the words can hardly be regarded as a prophecy of the final victory of Good. At the most, they imply only unceasing conflict between good and evil." Prof. Skinner thinks it "possible that in its primary intention the oracle reflects the protest of ethical religion against the unnatural fascination of snake-worship. It is psychologically true that the instinctive feelings which lie at the root of the worship of serpents are closely akin to the hatred and loathing which the repulsive reptile excites in the healthy human mind; and the transformation of a once sacred animal into an object of aversion is a not infrequent phenomenon in the history of religions that the serpent has tampered with the religious instinct in man by posing as his good genius, and insinuating distrust of the goodness of God; and his punishment is to find himself at eternal war with the race whom he has seduced from their allegiance to their Creator. And that is very much the light in which serpent-worship must have appeared to a believer in the holy and righteous God of the Old Testament." R. Kittel interprets the passage to mean that at some time in the history of the human race certain individuals or one individual will arise who will bring the moral war to victory in the name and on behalf of the whole race. "Closely connected with this idea is that of the saviour of the future, which is thus transferred from the naturalistic to the moral sphere." He thinks it quite possible that we ought to ascribe the passage to a much later date than the Jahwistic document itself, and that it is really the "first Gospel." See W. H. Bennett, Genesis in the "Century Bible"; A. R. Gordon, The Early Traditions of Genesis, 1907; J. Skinner, Genesis, 1910; R. Kittel, The Scientific Study of the O.T., 1910.

PROVERBS, BOOK OF. The Book of Proverbs belongs to that class of Hebrew literature known as Wisdom-literature, of which there are several examples in the Old Testament (Proverbs, Job, Ecclesiastes). It is a collection of sententious maxims (middhalim) which enforce a practical rather than a speculative wisdom. C. H. Toy points out (Encycl. Bibl.) that this wisdom has much in common with the thought of the preceding and contemporary literature. It accepts monotheism; takes monogamy for granted; and retains the traditional division of mankind into good and bad. As in the Prophets and the Psalms, miracles play little or no part, except as reminiscences. On the other hand, its character is relatively non-national, little stress being laid on national institutions, laws, and hopes. Characteristic of the Wisdom-literature is its conception of virtue. As regards this, "in Job and Proverbs the succeeding books we meet a conception of the moral life which, while not without a point of connection with the prophetic thought, still goes far beyond anything in the earlier literature; virtue is practically identified with knowledge. Knowledge, it is true, is a necessary condition of obedience, and is so spoken of in the Prophets (Isa. i. 3, vi. 9, Jer. iv. 22, v. 4); but the sages treat it as if it were the same thing as obedience. The central fact in the books just named is wisdom, which is made to include all the duties of life from the lowest to the highest. The ideal person, he who stands for the right against and above the wrong, is the wise man. ... Instead of the old demands of the sole worship of Yahweh and obedience to his ritual and moral laws, there has now arisen a science of living, in which intellectual insight is the central faculty, it being assumed that he, and only he, who sees will do." (C. H. Toy in Encycl. Bibl., s.v. "Wisdom Literature"). The Book of Proverbs is called in the Hebrew Bible Mishle, this being the first word in the description "Proverbs of Solomon" (Mishle Shlobomah). In the Vulgate the title is "Parabolae Solomontis." Certain portions of the book have special superscriptions. Thus chapters x. 1-xxii. 16, in which has been found the real kernel of the Book of Proverbs, has the superscription "Proverbs of Solomon." The verses, many of which are antithetical in structure, are independent wholes. Chapters xxi. 17-xxiv. have the superscription "Words of the Wise." Chapter xxx. professes to be the "Words of Agur the son of Elah." Chapters xxv.-xxix. are ascribed to the literary activity of Hezekiah. They have the heading: "These also are Proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." Prof. Driver thinks that the statement may be correct. The opening section, chapters i.-ix., "forms a treatise of moral instruction specially intended for young men, presented in the form of exhortations by a father to his son to take Wisdom as his guide"
(O. C. Whitehouse). It is doubtful whether King Solomon can be regarded as the author even of the oldest section of the book (chaps. x. 1-xxii. 10), though no doubt contemporary and even older proverbs have been incorporated. A number of scholars assign chapters 1-ix. to a period a little before the Exile. Others regard practically the whole of the Book of Proverbs as post-exilic. The use of Solomon's name would be suggested by his reputation for wisdom. C. H. Toy thinks that, as regards rhythm, "the line in Proverbs has usually three beats (a form which may be called ternary), sometimes two (binary), sometimes four (quaternary). In a few cases it is difficult to detect rhythm at all; but in such cases there is ground for supposing the trouble to be in the text." See C. H. Toy, "Proverbs" and "Wisdom Literature" in the Encycl. Bibl.; and Proverbs in the I.C.C. 1889; C. Cornill, Intr.; G. H. Box; O. C. Whitehouse.

PROXIMAE. Proximae, the kinswomen, was the name given by the ancient Celts to a group of goddesses. There are other such groups. Edward Anwyl (Celtic Religion, 1906) thinks that "these grouped goddesses take us back to one of the most interesting stages in the early Celtic religion, when the earth-spirits or the corn-spirits had not yet been completely individualised." Cp. MATRES.

PSALMS, BOOK OF. In the Canon of the Old Testament (q.v.) the Book of Psalms (Hebrew Sepher tehillim; Greek Psalmoi) is one of the books of the Third Division or Hagiographa (q.v.). It is a collection of religious poems of various date, and also, though a large proportion of the poems were popularly ascribed to David, of various authorship. The ascription of so many psalms to David was due to his fame as a minstrel and to the tradition that he organised the worship and music of the temple. The Psalms are divided in the Hebrew Bible into five books, the five-fold division having perhaps been suggested by that of the Pentateuch. The five books are: (1) Psalms i.-xiii.; (2) xiii.-lxxi.; (3) lxxii.-lxxx.; (4) xc.-cvii.; (5) cviii.-c. In the first three books (for the most part) many of the Psalms have titles or superscriptions. Often these are of the nature of musical directions. Sometimes they are notes as to authorship. Thus eleven psalms are said to be by or to belong to "the Sons of Korah" (xiii.-xiv., lxx., lxxvi., lxxvii., lxxviii., and lxxxviii.). One psalm is ascribed to "Ethan the Ezrahite" (lxxviii.) and one to "Heman the Ezrahite" (l., lxxiii.-lxxxiii.). Such superscriptions indicate that there are psalters within the Psalter. This is clearly the case. There are a number of psalms each of which is called "a song of degrees (or ascents)." These are Psalms cxx.-cxxxiv. There are Jewish traditions which explain that they were so called because at the Feast of Tabernacles they were sung by the Levites on the fifteen steps or degrees leading from the temple-court of the women to that of the men. Robertson Smith, however, thinks (Encycl. Bibl.) that they must originally have been a hymn-book intended not for the Levites, but for laymen who went up to Jerusalem at the great pilgrimage feasts. He thinks that the title of this hymn-book was simply "Pilgrimage Songs." Other groups of psalms have been distinguished and described as the Hoda-psalms (cv.-cvi.), the Halleywah-psalms (cxlv.-cvi.), and exiv.-cvi.) and the Hallel-psalms (cxlvi.-cxlix.). These groups, apart from other considerations, indicate that the Psalter is a compilation. A large number of the Psalms were not composed by David. Prof. Cheyne writes (E. B.): "That the song of triumph in II. Sam. xxvii. (= Ps. xlvii.) and the "last words of David" in xxvii. 1-7 (both highly religious compositions) are Davidic, is not, on grounds of criticism, tenable. Nor can any of the psalms in the Psalter be ascribed with any probability to David." But this is an extreme position. As O. C. Whitehouse and R. Kittel say, there is no reason why David should not have composed songs for religious worship (cp. II. Sam. i. 17 ff., III. 32 ff.). However great David's shortcomings were, it may be claimed as a historical fact, as Kittel says, that he was deeply religious. His biographers do not fail to tell us his faults. They also depict him in his greatness. And when they do this, they describe him as a man of extraordinary genius, head and shoulders above his contemporaries, both as a man and as a religious personality. As a man full of genuine magnanimity, he laments the death of his bitterest enemy in accents of unalloyed sorrow, is chivalrously faithful to a friend even unto death, and he frankly admits his guilt to the prophet. And as a religious personality he is in keeping with the spirit of his day, which he truly reflects, and is not free from superstitions and eccentric religious tendencies. He reveals this side of his character in his lifelong child-like simplicity, which was more pronounced perhaps in David than in any of his contemporaries—in this respect again proclaiming himself to be a man in the truest sense of the term. But this characteristic of his nature is due to the influence of true religion. It is the expression of strong, genuine, deep piety." (Kittel.) H. Ewald has ascribed sixteen psalms to David (iii., iv., vii., ix., xi., xvii., xxv., xxvii., xxix., xxxv., xxxvi., lxxiv., lxxvi., lxxvii., lxxxvii., lxxxviii., lxxxix., xxviii., xxix.). See R. Driver, The Parallel Psalter, 1888; E. Baethgen, Die Psalmen, 1901; T. K. Cheyne, Book of Psalms (translation), 1901; C. Cornill, Intr.; G. H. Box; O. C. Whitehouse; R. Kittel, The Scientific Study of the Old Testament, 1910.

PSATYRIANS. The followers of Theocitus Psathyropola (the "cake-seller") of Constantinople about 390 A.D. They were Arians. They held "that the First Person of the Trinity was in a proper sense Father, and so to be styled before the Son existed; while their opponents, the followers of the Anti-eneone Dorotheus, maintained that He was only a Father after the creation of the great Son." (G. T. Stokes). See J. H. Blunt; Wace and Piercy.

PSEUDEPGRAPHIA. The Pseudepigrapha of the Old Testament are apocryphal and apocryphal writings which were "falsely" ascribed to certain authors with well-known names. See APOCRYPHAL LITERATURE and APOCRYPHYA OF THE OLD TESTAMENT.

PSEUDO-DIONYSIAN WRITINGS. The writings which purport to have been composed by Dionysius the Areopagite seem to have been written in Syria by a Christian bishop about 450 and 500 A.D. The writer assimilated much of the teaching of the great Hellenistic philosopher Proclus (410-485 A.D.); and, in fact, according to F. von Hügel, his writings "constitute the most wholesale adoption of non-Christian philosophy ever, so far, endorsed by the official Christian Church."

PSYCHICAL RESEARCH. THE SOCIETY FOR. The Society for Psychical Research was founded at the beginning of 1882, and incorporated in August, 1895. Its purpose being to make an organised and systematic attempt to investigate various sorts of debatable phenomena which are prima facie inexplicable on any generally recognised hypothesis. From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appeared to be,
PSYCHIC PHENOMENA OF RELIGIOUS EXPERIENCE

It is still a common belief in some quarters that the religious experiences of the Hebrew prophets, of the early Christians, and even of the Christians of the Middle Age differed widely from those of the adherents of other religions, and from those of modern Christians. By a curious process of reasoning it is claimed that in distant ages the power of the Spirit manifested itself in miracles and visions, and then, as the ages changed, was expressed by the law, and finally by the New Testament. Whenever in modern times it has been reported that marvellous things have happened, the disposition has been to smile or even to scoff. It is true that the society for Psychological Research has brought about a change, but the prejudice against such investigations and against the trend of thought which such investigations represent is amazingly strong. Yet, if marvels happen at all, why should they happen in one age and not in another? No one has been able satisfactorily to explain. To many people the simplest explanation seems to be that they never have happened. And of course the simplest explanation is often the wrong one. The truth is that what were understood as marvels in distant ages do happen still. It is impossible to suppose that the Divine Power, which is the same yesterday, to-day, and for ever can ever have left itself without unmistakable evidence in any age. Marvels happen, therefore, in some of those which happened in the days of the Hebrew Prophets and the Early Christians. There can no longer be any doubt that people in these days are being healed bodily and reformed morally in a way that seems miraculous. One need only refer to such works as W. Soltan's "Hat Jesus Wunder getan?" H. Dresser's "Health and the Inner Life" (1901), the book published in 1901 with the title Religion and Medicine, and Hugo Muensterberg's "Psychotherapy" (1900), "Marvels still happen. But there is a fundamental difference between our age and the early ages; to this extent that, at least in some cases the progress of the Science of Mind, which is still new, has taught us to interpret the marvellous phenomena of religious experience in another way. We are better able to distinguish between subjective and objective phenomena. This is a matter of far-reaching significance. The failure in ancient times to make this distinction not only fostered an extravagant belief in palpable marvels, but influenced the way in which historical events were described. The profound and remarkable subjective experiences of men like Moses, for instance, dictated the style in which the history of his people was written. One example may be taken, though it may not be the best for our purpose. We are told that when the people of Israel journeyed from Egypt, Jehovah went before them in a pillar of cloud by day and a pillar of fire by night. This is none other than the fire and smoke which Moses saw subjectively in his vision of the Burning Bush, and which he ever afterwards associated with the Divine Presence (see further Burning Bush, and Pillar of Cloud and Fire). The Bible is probably full of instances of the kind, and in this respect no sharp line of distinction can be drawn between the Old Testament and the New. Profane history in any age is but a poor reflection of historical truth. Sacred history, history written from a religious standpoint, bears a still closer resemblance to history as the term is commonly understood. But let this fact be emphasized at once, the style in which sacred history is composed bears witness to religious experiences which stirred men to their inmost depths. And the history does reflect and enshrine in great measure that knowledge which is of priceless worth, the knowledge of divine truth. This is the treasure hid in a field which one would do well to search out and buy at any price. To interpret sacred history too literally then is to misunderstand it. This was pointed out long ago by De Quincey, a rather conservative writer when he came to deal with theology. The language of sacred books is coloured by religious experience. And yet, where the writer is not a mere second-hand reporter or editor, but one who has himself had exceptionally profound religious experiences, divine inspiration may be said to cling to and express that power which we call Inspiration. Inspiration is still true. Be that as it may, the claim that certain books as a whole are inspired is well supported. It is supported powerfully in one way by the effect which they produce when they are rightly understood. The philosophy known as Pragmatism seems to be based upon the principle that the truth of a philosophy will be demonstrated by its practical results. The principle is a right one. It is emphasised that there is nothing wrong with Inspiration and Revelation, but only with the way in which they have been understood. Certain books are inspired. The point that requires to be emphasised is that by the time inspiration has reached a book it has passed through several processes or stages. According to Mr. Laurie Magnus ('Religio Laici' Judaica, 1905), even traditional Judaism "recognizes at least three elements in the inspired text, as we receive it. First, the message; next, the interpretation; lastly, the audience. Human agents were chosen to communicate the divine will, and something doubtless was lost in the first process of transmission. Further, the transmitting agent had to make his communication to a heterogeneous audience, and that second process of removal from the original voice involved a fresh adaptation of the message. The Pentateuchal formula is com-
Now never is divine simple. If, in such a intuitional, We part, It is different. It is real will. There to. Those "inherited."

We can go even deeper to the root of the matter. God is spirit. This of itself suggests that he would not use a human language. The general experience of mankind supports the suggestion that he does not do so. When God inspires, Spirit communes directly with spirit. The language of God is the language of the soul. Light is thrown on this matter by the experience known as Conversion (q.v.). A sudden conversion is the result of inspiration. It is not as a rule the inspiration of a religious genius; but it is real inspiration, though of a lesser degree. What happens? A person suddenly receives a subjective message, a divine intuution. He feels, or rather he knows, that an important change has taken place in him. He knows that somehow or other his outlook has been radically altered. He experiences a sense of inward joy, a sense of happiness, a sense of language. The change has exactly happened. That is to say, he has been told by him to translate this subjective, his divine message into the language of human speech. In most cases he cannot do it. Probably the most he can do is to repeat mechanically old formulas, perhaps the old formulas of his childhood religion, which seem to have some connection with his present state of mind and may express his new feeling but not his new knowledge. The divine intuition never ceases to influence his life. It does not fail to colour his language, but it may never receive adequate expression in human speech. The man's faith cannot be explained in such a way as to satisfy merely intellectual inquiries. He has, however, the kind of knowledge that made Job proof against all the attacks of those who sought to destroy his faith in God, the kind of knowledge which all persons whose religion is not a mere form do somehow or other obtain. Such is an ordinary case of sudden conversion. Here, if a person is a prophet or a religious genius, we may suppose, differs from the inspiration of ordinary conversion, not in kind but only in degree. The difference seems to be that it comes with greater power and does in course of time receive more or less adequate expression. Yet even in this case, as far as ordinary language is concerned, only more or less adequate, by no means perfect, expression. Inspired persons are always more inspired than their spoken or written utterances. The priests of some of the Zen sects in China and Japan seem to have realized this, though they may be mistaken in thinking themselves inspired. Mr. Arthur Lloyd writes of them (The Religion of Half Japan, 1911): "It is difficult to talk with them on purely spiritual issues, because they hold that Truth is not communicated orally from mouth to ear, but without the intermediary of words, by a kind of wireless telegraphy from heart to heart." Bodhidharma, an Indian priest, who arrived in China in the year 528 A.D. and played a prominent part in the development of the Zen sects, is quoted as having said: "You cannot get Buddhism from books. If you want Enlightenment, you must get it as Sakyamuni did, as the great Kaśyapa did, as Nāgarjuna and Vasubandhu did—by meditation. Books will only tell you about it—meditation and contemplation will procure it for you." The divine message to a prophet, like the divine message to an ordinary converted person, is received subjectively or telepathically. It comes as a kind of intuition. We know that in the case of ordinary telepathic messages, the message only in rare cases rises from the subconscious mind to the waking mind. It requires some peculiarly endowed person to bring even a simple message to the surface. The prophets were peculiarly endowed. But even in their case, we may suppose, the difficulty of translating profound subjective religious experiences or intuitions into the language of the ordinary speech of a particular period and place is almost insuperable. And when at length, perhaps after a long interval, the inspired words are written down, they may be supposed to give but a poor reproduction of the original inspiration. The inspiration is there. It is there in and behind the mere words, and in some subtle way it does not fail to make itself felt. It is never really lost. This explains the power of the Bible. Read as a whole, it does succeed in giving very forcible expression to divine intuitions. In days when it was read with a simple childlike faith it did often work marvels. Another of the phenomena of religious experience seems to point in this same direction as Conversion. The phenomenon known as Speaking with tongues (see TONGUES, GIFT OF). In many cases it is the result of a real religious experience, a divine inspiration. Here again what seems to happen is that the speaker is not himself conscious of the language which has been received in a different way, that is to say, subjectively or telepathically, with the result that they only succeed in uttering strange unintelligible sounds. We have reference to this kind of experience in the New Testament (1 Corinthians xi. 10, xiv. 2, 14, 23). J. Massie (1. and II. Corinthians in the "Century Bible") explains that "there appears to have been in those days of infant Christianity an inarticulate yearning to praise, an inexpressible joy, which because it had no vocabulary commensurate with its requirements, broke forth in unintelligible utterance." He adds: "Surely such incoherence when joy is overwhelming is not beyond conception; perhaps it is not altogether contrary to experience." The messages of God pass directly and subjectively to the minds or souls of men. It is true that reference is often made to a voice. Those who have had remarkable religious experiences often testify to having heard voices. For example, the prophecy of the Bible that men heard the voice of God. There is no reason to doubt that a voice was heard, but as heard it was hardly the voice of God. Such a voice is heard subjectively. If two persons are together it will be heard as a rule by one, not by both. If, however, the two persons are in very close sympathy, it may be heard by both, just as the same remark is sometimes made by two persons at the same moment. In any case, the voice is really secondary. It is the voice, subjectively heard, not of God but of man. It is said that on the occasion of Paul's conversion he was not the only person who heard the voice. We read: "And the men that journeyed with him stood speechless, hearing the voice, but beholding no man." This is possible, for Paul was just in that condition in which he might have acted as a medium. But it may be that the statement does not necessarily mean more than that the men who were with Paul heard him carrying on a conversation with, as they thought, some unseen person. The knowledge, then, which comes through inspiration differs, it would seem, from the knowledge acquired through the ordinary efforts of the intellect. It is intuitional, and is conveyed by a different language, a language, if we can call it such, of its own. But it need not come by an immediate or direct inspiration as in the case of a sudden conversion. In many cases no doubt it is inherited.
PSYCHO-ANALYSIS. That there was some inkling of the Freudian psycho-analytic method of treating nervous disorders many centuries ago is shown by a narrative in Lucian’s tract *The Syrian Goddess.* According to this story (§§ 17 and 18), the stepson of Stratonice, wife of the king of the Assyrians (i.e., Syrians, the king thought of being probably Seleucus Nicator of Antioch), was enounced by his stepmother. He lost his colour, and became daily more frail. Seen by a doctor, the doctor could find no definite disease, and perceived that the malady was erotic. He noted that when the stepmother was near, the patient became worse: he paled, sweated, trembled, and suffered from violent beating of the heart. The doctor summoned the patient’s father, and explained to him that the malady was due to a wrongful action. Slightly resembling the truth, he said: “he has no painful symptoms; he is possessed by love and madness. He longs to possess what he will never obtain; he loves my wife, whom I will never give up” (transl. by H. A. Strong). The father pleaded for his son, explaining his guilt as involuntary. Thereupon the doctor professed to be scandalized, and asked: “What would you do, if it were your wife?” The father replied that even if his son were enamoured of his own stepmother, he would not beget him his life. The doctor then announced that the object of the young man’s love was actually his father’s wife. On hearing this the father decided to give up his wife and kingdom; and the young man was cured. In the words of Professor R. C. Cabot *(What Men Live By, 1915)*, the essence of the Freudian doctrine is this: “People suppress and try to bury a disappointed hope or an evil desire; but accidentally they bury it alive, so that it struggles and shrieks beneath the weight of daily life piled on top of it.” Jane E. Harrison *(Rationalism and Religious Reaction, 1919)* observes with truth that, if Dr. Freud’s books are in some ways unpleasant reading, no one now doubts the substantial soundness of his conclusions or the reality of his cures. “He can

Pluck from the memory a rooted sorrow,
Raze out the written tablets of the brain.

He does

Cleanse the stuffed bosom of that pernicious stuff
Which weighs upon the heart.

A host of obscure diseases—on the borderland of insanity—diseases gnawing at and corrupting the very sources of life, are caused, he finds, by repressed emotions, and most of all by repressed desires. Such diseases are hysterias, clausrophobia, and *phobias,* multiple personalities, and the like.” To find a remedy, “the suppressed desire is to be fished up, brought into relation with the conscious, harnessed to reality and, in popular expositions of Freudian and other psycho-analytic methods, see Wilfrid Lay, *Man’s Unconscious Conflict, 1918.*

PSYCHOLOGICAL HEDONISM. See HEDONISM.

PSYCHO-THERAPEUTIC SOCIETY. This Society, which was established in 1901, rightly claimed to be scientific, charitable, and useful. It deserves notice here because it had also a religious significance. The Rev. Clinton A. Billig, for instance, came to England to study the Society’s methods, and “returned to his church in America to put their ideas into practice.” As in the case of the “Church and Medical Union,” the institution was clearly another of the results of the modern sympathetic study of faith-healing. “The Society exists for the Study, Investigation, and Practice of Health Reform, Medical Hypnotism, Suggestive Therapeutics, Curative Human Radiations, and Drugless Healing, with due regard to Diet, Hygiene, and the observance of Natural Laws of Health, and Monthly Lectures and Instruction Classes are held in connection with these interesting and important subjects.” At the time of its institution it could be said that “the only Philanthropic Institution in the United Kingdom at which Free Treatment may be obtained along the above Psychological and Mental Lines.” The Society published a journal, which was called “The Health Record.” See the *Psycho-Terapeutic Society, 1910.*

PTAH. One of the deities of the ancient Egyptians. The root from which Ptah seems to be derived is common in the Semitic languages in the sense “to open.” The meaning of Ptah, as the name of a god, however, is uncertain. In the Book of the Dead (q.v.) it is Ptah who performs the ceremony of “opening the mouth” for the dead; but, as Wiedemann says, this function was probably suggested by his name. From the earliest times Ptah has been associated with Memphis. The god is depicted as a bandaged mummy. Two hands, however, are represented in front of the body, in which is held a sceptre symbolizing truth and just measurement. Ptah is the divine sculptor, and became the patron deity of artists and artisans. He is called “Father of the mighty fathers, father of the beginnings, he who created the sun egg and the moon egg.” Under the name Ptah Tatün he is depicted at Philae sitting in front of a potter’s wheel and turning the egg of the sun or moon. See Alfred Wiedemann, *Rel.; Adolfr Erman, Handbuch;* Edouard Naville, *The Old Egyptian Faith, 1909.*

PUERIS SIMILES. A name given to a sect of Anabaptists, who sought to carry out the precepts of Jesus reported in the New Testament, and to become like little children. They seem to have mistaken childishness for childlikeness.

PUGGALAPPANNATTI. A Buddhist sacred book in the third division of the Canon. See CANON, BUDDHIST.

PUISLAM. Puislam or Puthiya Islam (new Islam) is a name given to converts to Islam among the Makkuvans, the caste of sea fishermen on the Malabar coast of India. The Puislams also follow the pursuit of fishing.

PULLUVANS. The Pulluvans of Malabar are described as astrologers, medicine-men, priests and singers in snake groves. They are sometimes known as Vaidyans, physicians. Their special deities include Velayuthan, Ayyappa, Rahu, Muni, Chathan, Mukkan, Karinikutti, and Parakutti.

PURANAS. Purana is a term used in Hinduism. It means “ancient lore.” In the late Vedic period Purana means ancient history (details about ancient history) as distinguished from Itihasa “story.” The term is used also of parts of the Epic. But it came to be applied particularly to writings held sacred by sectarian worshipers of Siva (q.v.) and Vishnu (q.v.) of a much later date. They were written after the sixth century A.D.
Purgatory. The idea of Purgatory (from Latin purgo "to cleanse") as a developed doctrine may be said to be the work of the Roman Catholic Church. The position, if certain principles are accepted, is a logical one. The purest of earthly souls can hardly be fit to pass immediately into the spiritual presence of God. Purgatory is thought of there as being the place of probation, for those who reach it already show their fitness to enter heaven, but as a place of purification. It is "a place in which souls who depart this life in the grace of God suffer for a time because they still need to be cleansed from venial, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted (Cath. Dict.). Not only is there such a place, but the sufferings of those who are there may be relieved by the prayers of the faithful. The eighth article of the Profession of the Tridentine Faith or the Creed of Pius IV. states: "I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honoured and invoked, and that they offer up prayers to God for us, and that their relics are to be had in veneration" (quoted in Schaff-Herzog). It has been widely believed that the purification in purgatory is by fire, and that not merely spiritual but material. This was the belief of Thomas Aquinas, Bonaventura, Gerson, and other doctors of the Middle Ages. On this point, however, the Greek differed from the Latin Church, and at the Council of Florence (1439) they agreed to differ. The doctrine of a purgatorial fire was opposed by the Cathari, the Waldenses (q.v.), and other sects. The Reformers protested against the whole theory. See Schaff-Herzog: Chambers's Encyc.; the Prot. Dict.; the Cath. Dict.; K. R. Hagenbach.

PURIM, THE SARAGOSSAN. A yearly anniversary celebrated by a few of the Jews resident at Jerusalem on the 17th of Shebat (February) to commemorate the deliverance of the Jews of Saragossa from a plot framed against them about the year 1429. The plot was due to a Christian Jew named Marcus of Damascena, who sought to rouse the anger of Alphonso V., the king of Aragon, against his Jewish brethren, and, like Haman of old, was foiled and punished. See J. E. Hanauer, Folk-tore of the Holy Land, 1916.

PURIST CONTROVERSY, THE. A controversy which arose at the beginning of the seventeenth century concerning the text of the New Testament. "The Purists maintained that to deny that God gave the New Testament in anything but pure classical Greek was to imperil the doctrine of inspiration. The Wittenberg Faculty, in 1538, decreed that to speak of barbarisms or solecisms in the New Testament was blasphemy against the Holy Ghost." (M. R. Vincent, Text. Crit. of the N.T., 1903).

PURITANS. A name given to reformers in the Church of England, because they sought to purify the Church from what they regarded as error and corruption. The Puritan controversy began to become acute during the reign of Elizabeth. Originally it was confined for the most part to forms, ceremonies and vestments used in divine worship, but in course of time it was extended to its nature and govenment of the Church and its relation to the State. "In the first of the Admonitions to Parliament (1572), which was written by Field and Wilcox, and constituted one of the most important Puritan manifestoes of the day, although there was a discussion of forms of worship and clerical vestments, it was said, 'Neither is the controversy between them, a tippet, or a surplice, but for great matters concerning a true ministry and ministry of the Church according to the Word. Which things once established, the others melt away of themselves'" (A. C. McGiffert). In the second Admonition of the same year, the policy of the Church appears as the principal subject of discussion. "In this document prelacy was attacked, and presbyterianism declared to be the only lawful government because taught in the Scriptures, the independence of the Church was asserted, and its subjection to the State rejected in good Calvinistic fashion. Strict ecclesiastical discipline was also insisted upon in the spirit of Calvin." McGiffert notes that the same general position is maintained by Walter Travers in his work A Full and Plain Declaration of Ecclesiastical Disciplinw out of the Word of God, and of the Declining of the Church of England from the same (1574), which became the recognized text-book of puritanism. The controversy came to centre more and more around questions of polity and discipline, though doctrine also became involved owing to the fact that the Puritans emphasised a high and rigid Calvinism. "When they gained control of the government under the Commonwealth, they immediately undertook to put their principles into practice and to reform the Church in accordance with their long-cherished ideas. The Westminster standards (1645 ft.) were for a short time the official standards of the English Church. They represented an extreme Calvinism in theology, Presbyterianism in polity (though without the assertion of its exclusive divine right), and Puritanism in worship. With the Restoration in 1660 the old Anglican order was re-established, and Puritanism was again proscribed, and since the Revolution of 1688 it has existed only in the form of legalised dissent." In Scotland, through the zeal of John Knox, "Calvinism in doctrine, Presbyterianism in polity, and Puritanism in worship were permanently stamped upon the Protestantism of the country, and in 1690, after the English revolution, the Westminster standards were made binding by law upon the Scottish Church." The Puritans started with the idea of reforming the Church from within. When in course of time many of them, finding it impossible to remain in the Church, were obliged to form independent churches of their own, or in other words, when they became dissenters or sectaries, the name Puritan was no longer applicable to them, in general to be limited to "those Episcopalian who, whilst remaining in the Establishment, still sought to bring about its further reformation." (J. A. Houlder).

PUSEYITES. Persons belonging to the theological school of Edward Bouyerie Pusey (1800-1822), Regius Professor of Hebrew at Oxford. The tractarian movement (q.v.) came to be called Puseyite on account of the prominent part taken in it by Professor Pusey. Pusey himself, however, writing in 1870, says: "I never was a party leader. I never acted on any system. My name was used first to designate those of us who gave ourselves to revive the teaching of forgotten truth and piety, because I first had occasion to write on Baptismal regeneration. But it was used by opponents, not by confederates." (Eirenicon). See D.N.B.

PUSHAN. One of the names of the Sun, as a deity, in the religion of Hindoos. The meaning of the name is not certain, it is said to be equivalent to that of Shama. He is the guardian of cattle and the god "with braided hair." He is depicted also as warlike, but his characteristics are in the main bucolic. He is represented as using the goad and as directing the yarrow. He is the finder of lost
cattle. In the last part of the Rig Veda he escolts the souls of the departed to heaven. See E. W. Hopkins.

**PUSHPAKANS.** The name of a class of Ambalavāsins in Malabar and Travancore, Southern India. They are so called from pushpam, a flower, because their employment is to bring flowers and garlands to the temples.

**PUZI.** Puzi or Purzi is one of the deities worshipped by the Todas. Perhaps she is identical with Telkirdzi.

**PYWLL.** A god of the Underworld worshipped by the ancient Celts in Wales. His wife was Rhiannon, who seems to be identical with the earlier Rigantona, "the great Queen." Pwyll resembles in some respects the Gaelic Mider.

**PYRE, FESTIVAL OF THE.** According to Lucan (§ 49), this was the greatest of the spring festivals of the Syrians. He gives the following description of the sacrifice. "They cut down tall trees and set them up in the court; then they bring goats and sheep and cattle and hang them living to the trees; they add to these birds and garments and gold and silver work. After all is finished, they carry the gods around the trees and set fire under: in a moment all is in a blaze" (transl. by H. A. Strong).

**PYR-RHONI STS.** An ancient school of sceptic philosophers. The Pyrrhonists were so called because they followed in the footsteps of Pyrrho of Elea (c. 360-270 B.C.). According to Pyrrho, part of the problem of philosophy is to know how things are constituted and what our attitude towards them should be. He decided that the correct attitude is to say nothing about things, to suspend one's judgment. We must not say "things are so," but "so it appears to me." We must say "Perhaps" or "I assert nothing definitely." Pyrrhonism was revived by Ενεδέμνος of Chonous, a younger contemporary of Cicero (106-43 B.C.). According to Ενεδέμνος, the true sceptic avoids carelessly every kind of dogmatism. He will not assert that there can be only probability. "He neither affirms, nor denies, nor doubts, but merely investigates" (Erdmann). See J. E. Erdmann.

**PYTHAGOREANS.** The followers of Pythagoras of Samos (584-500 B.C.), who was the first person to describe himself as a philosopher. Little is known of Pythagoras himself. Our knowledge of Pythagoreanism is chiefly derived from Aristotle, who in turn seems to have been dependent upon the oral communications of Pythagoras's disciple Philolaus. Pythagoras is said to have travelled through Asia Minor, Phoenicia, and Egypt. Then he settled in Crotona (520-500 B.C.), where he founded a society whose members by a secret covenant pledged themselves "to a pure and devout life, to the closest friendship with each other, to united action in upholding morals and chastity as well as order and harmony in the common weal" (Seyffert). They were known as Esoterics or Exoterics. They seem in particular to have developed the theory of numbers. Number is the principle of things. Measure and harmony constitute the highest law of the All. But the doctrine that may be ascribed to Pythagoras with most confidence is that of the transmigration of souls, though even this he seems to have borrowed from the Orient. The body is regarded as a prison of the soul, which latter belongs to the higher world. At death the soul leaves the body. At first it hovers in the air; then it passes into another organism, a higher one, if it has been good, a lower one, if it has been evil. Pythagoras himself is said to have identified certain armour in the temple of Hera as that which he bore before Troy in an earlier existence, and to have recognized in a certain dog the soul of a deceased friend. Gautama the Buddha professed to have an equally good memory. It is thought that the asceticism of the Pythagoreans influenced the Essenes of Palestine and the Therapeutes. They abstained from wearing woollen garments and from eating flesh and beans. Pythagoras, it is said, drank only water, and preferred to eat honey and bread. Cp. NEO-PYTHAGOREANISM. See Chambers's Encyclopedia; O. Seyffert, Dict.; C. J. Deter; Reimach, O., 1909: Max B. Weinstein, Welt- und Leben-anschauungen, 1910.

**Q.** The letter Q, as an abbreviation of the German word Quelle "Source," is used by New Testament scholars as a designation of the sections of the Gospel story which are common only to Matthew and Luke (the Double Tradition). The matter is for the most part of the nature of discourse, and the original document would seem to have been identical with the "Logia" referred to by Papias as composed by Matthew. The work of Matthew is said to have been composed in Hebrew, and it is hardly possible to conclude that it was the same as our Gospel of Matthew. See Arthur S. Peake, Intr.; F. C. Conybeare, Hist. of N.T. Crit., 1910.

**QADARIYYA.** Another name for the Arabian sect called MUBTIZILA (q.v.).

**QADIRIYEH.** The mother order of the most influential group of Dervish orders. It was founded by 'Abd-el-Qâdir ej-Jilânî (d. 1165), a descendant of the prophet Muhammad. The founder was buried at Baghdad, and his shrine there "has ever continued to attract crowds of pilgrims whose voluntary gifts add greatly to its revenues" (F. J. Bliss). The order has now a number of more or less independent offshoots. F. J. Bliss mentions for example that in Algeria and Tunisia there are three important monasteries which are independent not only of the mother zawiyyeh or monastery but even of each other. See T. P. Hughes; F. J. Bliss.

**QAT.** An object of prayer and worship in Melanesia. "Qat appears to hover between the estate of a lowly creative being, born of a rock, and that of a culture-hero, and rather resembles the Zulu Umkulumku" (Andrew Lang, Social Origins, 1900).

**QIÁS.** An Arabic word meaning "measuring or
measure.” The Qias is the fourth foundation of Islam. It denotes “the reasoning by analogy of the learned doctors of Islam, the Mujahidin, with regard to certain difficult and doubtful questions of doctrine and practice. By comparing them with similar cases already settled by the authority of the Qur’an, Sunna or Ijma’ and thus arriving at the solution of the raised questions.” The doctors were not all agreed as to the value of Qias. There were two parties, one of which was called the People of Qias or the people of private opinion, while the other was described as the People of Tradition. See F. A. Klein.

QOSH. The name of an Edomite god. The name has been preserved in compound proper names. Qosh would seem to have been a storm-god, like Adad (q.v.), and to have been the national god of the Edomites. He may also have been a moon-god. See E. Schrader; A. Jeremias.

QUADRIVLIL. The ancient Celts worshipped certain goddesses in groups. One of these groups was called Quadrivie, or the goddesses of cross roads. Another was known as Proximae (q.v.).

QUAHOOTZE. One of the chief deities, apparently a war-god, in the mythology of the Indians of the Nooka Sound Country in North America. According to Atheneus (ix. 49, p. 392 d.), the Phoenicians sacrificed quails to the Tyrian Baal, to commemorate the resurrection of Hercules. This may be a misunderstanding. Robertson Smith points out that, as a matter of fact, the ancients regarded quail’s flesh as dangerous food, but seem to have made an ointment from the brain to cure epilepsy. With this we may compare the use of the mouse (q.v.).

QUAKER BAPTISTS. Another name for the Keithians (q.v.), the followers of George Keith.

QUAKERS. The name Quakers was originally a nickname given to a religious body which arose about 1650 A.D. The founder of the body was George Fox (1624-1691). Another of the original leaders of the movement was James Nayler (1612-1660). James Nayler, writing in 1653, “quotes many texts of Scripture to shew that” the earth trembled and quaked, that Isaac trembled exceedingly, that Moses feared and quaked, that the Lord bade His disciples quake for fear, and that therefore saints ought to be Quakers” (Dict. of Sects). Originally the followers of George Fox called themselves “The people of the Lord” or “The people of God,” or “Children of Light,” or “Friends.” Then, in reference to their nickname, they described themselves as “the people called Quakers” or “the poor Quakers” or “the despised Quakers,” or “The people of God, in scorn called Quakers.” Later they described themselves as the Society of Friends, and this is now regarded as their correct name. See FRIENDS, SOCIETY OF.

QUAKERS, SHAKING. Another name for the American sect known as Shakers (q.v.).

QUASIMODOGENITI. A Latin expression meaning “as newly-born.” In France and Germany it is a designation of Low Sunday. The name was suggested by the first words of the introit in the Mass (I. Peter 11. 2).

QUATUOR CORONATI. Quatuor Coronati was the name given to four Christian soldiers, Carpophorus, Severus, Severianus, and Victorinus, who were martyred for refusing to obey the command of the Emperor Diocletian, when he required his troops to offer sacrifice to Aesculapius (q.v.). They were hanged to death. See Wace and Piercy, s. v. “Sirmium, Stoeinunoni of.”

QUEEN OF HEAVEN. In the Book of Jeremiah (vii. 17-20, xlv. 15-30) reference is made to melkeketh hash-shamayim, and the words have been rendered “the queen of heaven” (on the supposition that melkeketh is equivalent to malkath). In the Revised Version of Jeremiah vii. 17 f. we read: “Secth thou not what they do in the cities of Judah, in the streets of Jerusalem! The children gather wood, and the fathers kindle the fire, and the women knead that which they have made to the queen of heaven, and pour out drink offerings unto other gods, that they may provoke me to anger.” The word melkeketh, however, has also been taken to be equivalent to melketh, which means “work.” It has then been supposed (e.g., by Jewish scholars) that the worship of “the work (cultus) of heaven” was the same as the worship of “the host of heaven” (Jer. viii. 2, xix. 18, Deut. iv. 19, xvii. 3, etc.). But the interpretation “queen of heaven” is more likely. The worship would seem to have been that of one of the heavenly bodies. In Babylonian mythology the goddess Ishtar (q.v.), who was regarded as the planet Venus (q.v.), is called belit shami and shararat shami; and, as G. F. Moore says, the latter exactly corresponds in meaning to malkath hash-shamayim. Thus the cult would seem to have been of Babylonian origin. It was probably introduced into Judaism in the reign of Manasseh. The description of the prevalence among the poorer classes, who have to collect firewood and do all the work themselves. From xlv. 19 we learn that the cakes ‘pourtrayed’ (RVmg.) the goddess. By this is meant, either that they were modelled to represent her, or that her image or symbol was impressed on them” (A. S. Peake). See G. F. Moore in the Encycl. Bibl.; A. S. Peake, Jeremiah, vol. i., in the “Century Bible,” 1906.

QUEST SOCIETY, THE. The objects of the Quest Society are: (1) To promote investigation and comparative study of religion, philosophy and science, on the basis of experience; and (2) to encourage the expression of the ideal in beautiful forms. The Society is essentially a body of seekers and learners. Its objects briefly indicate the general tendency of its programme, which is designed to help those who are seeking for a better understanding of the purpose of life and the means of self-realization. The Society desires especially to provide all avenues to the nature of religion and other super-normal experiences and the means of testing their value, to strengthen that love of wisdom which stimulates all efforts to formulate a practical philosophy of life, and to emphasise the need of a vital science to crown and complete the discoveries of physical research. It also interests itself in whatever throws light on the nature and purpose of art, in the expression of the ideal in forms of beauty, and generally in works of inspiration and of the creative imagination. The endeavour of the Council is to provide the members and guests of the Society with the most competent lecturers procurable on the many subjects which fall within the wide field of its interests. The Honorary Secretary is Mrs. L. M. Mead (47, Campden Hill Road, Kensington, London, W.8).

QUETZALCOATL. Quetzalcoatl, which means “Feathered Serpent,” was one of the deities of the ancient Mexicans. He was not originally a god of the Aztecs, but was adopted by them from the Toltécs, whom they drove out. His worship was more humane than that of the Aztec gods, Huiztilopochtli (q.v.) and Tezcatlipoca (q.v.). And legend relates that it was resented and resisted by Tezcatlipoca. The myth represents that Quetzalcoatl suffered a kind of persecution. “It tells that he was once high-priest at Tula, in Anahuac, where, ever clothed in white, he founded a cultus, and gave beneficent laws to men, teaching them also the arts of agriculture, metalwork, stone-cutting, and civil government; the while a king named Huemac held with him the
secular rule, and framed the law book of the nation. But, the God Tezcaltitlapoca came to earth in the guise of a young merchant, who deceived the king's daughter, and again in the guise of an old man, who persuaded Quetzalcoatl to drink a mystic drink, whereupon he was seized with an irresistible impulse to wander away" (J. M. Robertson). Quetzalcoatl wandered about for a time, and at length disappeared. His worshippers expected him to return, and when Cortes came, the appearance of the white man was regarded by the Aztecs as a fulfillment of their expectation. According to Robertson, Quetzalcoatl was god of the air. D. Brinton and A. Réville see in him the east-wind which brings the beneficent rain, but is driven away for a time and then again returns. Lewis Spence, on the other hand, points out that Quetzalcoatl was "Lord of the Dawn." He holds him to have been a culture-god. It is probable, he thinks, that "Quetzalcoatl was one of those early introducers of culture who soon or later find a place among the deities of the nation they have assisted in its early struggles towards civilization. By the strife between Tezcaltitlapoca and Quetzalcoatl is typified the struggle between culture and barbarism." The worshippers of Quetzalcoatl did not approve of human sacrifice. E. B. Tylor thinks too that Quetzalcoatl was a real, and not a mythical, personage. Lewis Spence points out that he is represented sometimes as quite European in appearance; with fair beard, blue eyes, and white complexion. To J. M. Robertson, who is fond of finding parallels to a Christian Christ who, according to him, never existed, Quetzalcoatl is not a man who was converted into a god, but a god who was converted into a man: he is the "Mexican White Christ." See Lewis Spence; J. M. Robertson, "The Religions of Ancient Mexico." In *E.S.W.;* Reinach, O.; J. M. Robertson, *P.C.*

QUIETISM. One of the gods of the Nicara era (of Nicaragua). He was the lord of rain, thunder, and lightning. Sacrifices of boys and girls were made to him.

QUIETISM. As the name suggests, Quietism implies an effort to reach a state of quietude. The mystic system of religion known as Quietism originated, as a modern movement, with Michael Molinos (1640-1696), a Spanish priest. In 1675 Molinos published "Guida Spirituale," a work which sets forth the principles of his method. The title page of the first edition of this work, published in 1688, explains its nature as follows: "The Spiritual Guide which disentangles the soul and brings it by the inward way to the getting of perfect contemplation and the rich treasure of eternal peace." Molinos maintained "that our perfection consists in an uninterrupted act of contemplation and love; that in this state the soul does not consciously reflect either on God or itself; that true prayer is this state of quietude, and that in prayer the first act of faith, the first intention of resignation prevails to constitute the whole act of worship" (C. H. H. Wright and C. Nell). The spirit of this teaching seemed to be quite opposed to the ordinances and institutions of the Church. Molinos was condemned by the Inquisition in 1685, and was imprisoned. In 1687 he was prevailed upon to recant sixty-eight of his erroneous propositions. Molinos was evidently tempted to carry his doctrine, in theory at least, to extremes. This is clear, it has been thought, when we read such statements as this: "It is never good to love thy neighbour to the detriment of thine own spiritual good. To please God in purity ought to be the only scope of thy works." Madame Guyon (Jeanne Bouvier de la Motte; 1648-1717) adopted a modified form of Quietism. In 1684 she published her well-known work, "Moyen Cour et très facile pour faire l'Oraison," which appeared in English as "A Short and Easy Method of Prayer." This and other writings were examined by a Commission in 1684 and declared to contain erroneous doctrines. One of the Commission was Jacques Bénigne Bossuet (1627-1704), who regarded Madame Guyon's ideas as "a mass of extravagances, illusions, and puerilities." Madame Guyon found a sympathizer in her friend Fénelon (1651-1715), Archbishop of Cambrai, who adopted rather similar views. In his "Explication des Maximes des Saints sur la Vie Intérieure" (1697) he defended the principle of holy indifference and of disinterested love. He was opposed by Bossuet, and in 1699 was condemned by Pope Innocent XII., whereupon he submitted. E. C. Gregory describes the teachings of Madame Guyon and Fénelon as "practical, lofty, inspiring, and second to none for the lift and insight which they afford." See E. C. Gregory, *Intr. to Christian Mysticism;* J. H. Blunt; *Prot. Dict.; Cath. Dict.*

QUIMBYISM. The principles and teaching of Phineas Parkhurst Quimby (1802-1886). Quimby was born in Lebanon, New Hampshire, but two years afterwards his parents moved to Belfast. His father was a blacksmith, and the son did not receive a good education. Phineas Quimby, however, according to his son, "had a very inventive turn of mind, and was always interested in mechanics, philosophy, and scientific subjects." When the French mesmerizer Charles Poyan went to America in the year 1839, Quimby became interested in the new science. He began to experiment himself, believing the new power to be animal magnetism. In course of time, however, he came to realize that the real factor was the influence of one mind upon another. This led him to develop a science of mental healing. "To reduce his discovery to a science, which could be taught for the benefit of suffering humanity, was the absorbing idea of his life. To develop his 'theory' or 'the truth,' as he always termed it, so that others himself could understand and practise it, was what he laboured for. Had he been of a sordid and grasping nature, he might have acquired unlimited wealth; but for that he seemed to have no desire" (Dresser). Quimby lost faith in the efficacy of Mesmerism. "Instead of putting the patient into a mesmeric sleep, Mr. Quimby would sit by him; and, after giving him a detailed account of what his troubles were, he would simply converse with him, and thus the mind of the patient, and disburse it of its errors and establish the truth in its place; which, if done, was the cure." Quimby claimed that "mind was spiritual matter and could be changed"; that "disease was an error, or belief, and that the truth was the cure." In 1859 he went to Portland, where he practised until 1863. Annette G. Dresser went to Quimby as a patient in 1862, and she has given an account of her experience. She says that her first interview with him marked a turning-point in her life. He had a large practice. "People were coming to Mr. Quimby from all parts of New England, usually those who had been given up by the best practitioners, and who had been persuaded to try this new mode of treatment as a last resort. Many of these came on crutches or were assisted into the office by some friend; and it was most interesting to note their progress day by day, or the remarkable change produced by a single sitting with the doctor." I remember one woman who had used crutches for twenty years, who walked without them after a few weeks." Mary Baker Eddy was one of those who visited Quimby. Annette G. Dresser says she well remembers "the day when she was helped up the stairs to his office on the occasion of her first visit for mental treatment." She adds: "She was cured by him, and afterwards became very much
interested in his theory. But she put her own construction on much of his teaching, and developed a doctrine which is for the most part a one-sided interpretation of the Quinby philosophy."

The two statements in the last sentence are a little difficult to understand. The first admits the original and independent bent of Mrs. Eddy's mind; the second looks like an attempt to weaken this admission (see CHRISTIAN SCIENTISTS). See Horatio W. Dresser, Health and the Inner Life, 1897.

QUINTILLIANISTS. Another name for the Priscillianists (q.v.), followers of Montanus (second century). Quintilla seems to have been the name of a prophetess (see Augustine, H. e. r. xxvi., xxvii.).

QUR'AN. A more correct spelling of the word commonly known as KORAN (q.v.).

QUR'AN-READERS. A name given by Muhammad to persons who were well-versed in the Qur'an (see KORAN).

RĀ. One of the deities of the ancient Egyptians. Rā was one of the names of the Sun god, or rather of the Sun. The deity is depicted with the body of a man and the head of a hawk. He holds in one hand the sign of life, and in the other a royal sceptre. Above his head is represented the solar disk surrounded by the symbol of power over life and death, the coil of the serpents. The serpent was supposed to protect the sun against its enemies who tried to oppose its progress. The hawk's head indicates either that the passage of the sun across the heavens is like the flight of the hawk, or perhaps that the sun is supposed to have the form of a sparrow hawk. The latter is the view of Wiedemann. "Probably this bird of prey—which now hovering high in the air seems to disappear into the blue heaven and to emerge itself in the sun, and anon shoots down suddenly to earth like a ray of light—was regarded as the messenger and even as part of the Sun god, and hence it was concluded that he himself bore the form of a sparrow hawk." In course of time other gods were combined with Rā. Amon-Rā, for instance, became for a thousand years the most prominent of all the gods of Egypt. See Alfred Wiedemann; Adolf Erman, Handbook; Edouard Naville, The Old Egyptian Faith, 1909.

RAB. A Hebrew word meaning "master" or "teacher." It was employed as a title for the doctors of the Talmudic schools (the Amoraim; see TALMUD). Abba Arilka (A.D. 175-247) of the Babylonian School was called simply Rab as being the teacher par excellence. He founded (A.D. 219) the College at Sura on the Euphrates. "The Palestinian Amoraim who had been ordained by the Patriarch (Nasi) bore the title of Rabbi; those of Babylonia who had received ordination bore the title of Rab" (W. O. E. Oesterley and G. H. Box). The title "Rabban" was reserved for Patriarchs and heads of the Sanhedrin. Instead of Rab, "Rabba" or "Rabbhah" was also used. Rabban, "our teacher," was another title. It was given in particular to Rab Asbi of Babylonia. See J. W. Eatheridge, Intr. to Heb. Lit., 1856; W. O. E. Oesterley and G. H. Box.

RABB. Also written "Rabbah," a Hebrew word used as a title. See RAB.

RABBAN. Literally "master" or "teacher," a Hebrew word used as a title. See RAB.

RABBANA. Literally "our Teacher" or "our Master," a Hebrew word used as a title. See RAB.

RABBI. A Hebrew word meaning "my master" or "my teacher" and used as a title. See RAB.

RACOVIAN CATECHISM, THE. The Racovian Catechism of 1655-9 A.D. is a Socinian statement of doctrine. W. A. Curtis speaks of it as one of the longest of Catechisms, controversial and argumentative, theological rather than religious, rationalistic yet also supernaturalistic. "The positions maintained are in many cases far removed from those of present-day Unitarianism, and they are maintained on Scriptural grounds. . . . The work abounds in flashes of true insight, and in the evidences of minute scholarship. Not a few of its criticisms of prevailing theories have a permanent value, some, indeed, have passed into commonplaces of modern thought" (W. A. Curtis). See William A. Curtis.

RĀDHA. A Hindu goddess, the beloved of Krishna.

RAKHALMALAZA. The name of a Malagasy god. It means "renowned, although diminutive." It is curious that horses were not allowed to enter his sacred place. But other animals and objects were also excluded, such as guns, gunpowder, pigs, onions, sifotra (explained as a shell-fish resembling a snail), sitry (explained as a small animal resembling the young crocodile), striped or spotted robes, anything of a black colour, goats, meat distributed at funerals, cats, and owls. See J. G. Frazer, Spirits of the Corn, 1912.

RAKSHASAS. An order of demons in Hinduism. They are mentioned in the Rāmāyaṇa (q.v.) as opponents of gods and men. They devour men, and disturb religious rites. They have the power of transforming themselves. One of the most hideous of these monsters is called Viridha. The chief of them, however, is Rāvana. He has a brother, Vibhishana, who is represented as a virtuous demon. See Monier-Williams; E. W. Hopkins.

RĀMA. One of the divine beings worshipped by the Hindus. Rāma was originally a man. He became one of the human incans of the god Vishnu (q.v.), the other being Krisha (q.v.). He was the son of a king, it is said, but his father banished him to the southern forests. Here the tyrant-demon Rāvana, king of Ceylon, carried off his wife Sita. The hero Rāma, assisted by
Ramman

Hamann (q.v.), who was probably chief of an ape-like tribe but is represented as a monkey-like semi-divine being, recovered her. After his death Rāma was defined. His exploits are described and enlarged upon in the Epic called Rāmāyaṇa (q.v.), "The Wandering of Rāma," of which he is the hero. From Kashmir to Cappadocia the name of Rāma is on everybody's lips, and show reverence by employing it on all occasions" (Monier-Williams). Rāma was commonly called Rāmā-candru, that is to say, "the moon-like Rāma."

See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. A. Beauchamp.

Ramadán, Fast of. Ramadán is the ninth month of the Muslim calendar. It is sacred because in this month God is supposed to have sent down the Kurʿān. In every Muslim, male and female, it is observed, and is required to fast thirty days (not nights). "O believers! A Fast is prescribed for you as it was prescribed to those before you, that ye may fear God, for certain days" (Qurʾān ii. 179-180). The fast begins as soon as two reliable witnesses have seen the new moon of the month of Ramadán. As to the month Ramadán in which the Koran was sent down to man's guidance, and an explanation of that guidance, and of that illumination, as soon as any one of you observeth the moon, let him set about the fast" (ii. 181). If the new moon of Ramadán cannot be seen distinctly, one witness suffices; "but when the beginning of the fast rests on the testimony of one witness only, the fast must be continued and cannot be broken till the appearance of the new moon of the following month (Shawwal) is affirmed by two trustworthy witnesses" (Klein). Various forms of abstinence have to be observed. The traditional practice of the Prophet has to be followed. For instance, the Suḥfir, the meal taken a little before daybreak, has to be delayed as long as possible. A date or a little water should be taken before prayer. Alms should be bestowed, and the Qurʾān should be read. See E. A. Klein.

Ramaites. Worshipper of the Hindu man-god Rāma. Some of the Hindus maintain that Vishnu (q.v.) was incarnated in Krishna (q.v.), others in Rāma. Rāma "is celebrated throughout India as the model son, brother, and husband, who was banished by his father to the southern forests." When Sītā, his wife, was carried off by Rāvana, Rāma by a heroic effort succeeded in recovering her with the help of a chieftain Hamann. Rāma thus became the hero of the great Indian Epic, the Rāmāyaṇa (q.v.). When after his death Rāma was made into a god, Hamann also was regarded as divine. The Ramaites have split up into parties on the question of free-will. The Southern, Calvinistic, Ramaites are called Ten-galais. The Northern Ramaites, who hold that free-will must be exercised, are called Vada-galais. The Ramaites agree, however, in accepting Rāma as the human avatar of Vishnu, and in acknowledging Vishnu as the deity. In conjunction with Vishnu, they worship his wife Lakshmi. See Monier-Williams; E. W. Hopkins.

Ramandjas. The followers of the Hindu religious teacher Rāmānuja, who was said to have been born in the thirteenth century. "They worship Vishnu under the form of Rāma (the hero of the Rāmāyaṇa) either singly or conjointly with his wife Sītā, and they are not, like the Rāmānujas, hyper-scrupulous about the privacy of their meals." (Monier-Williams). They worship also the divine ape, Hanuman. A number of Rāmānuja's disciples founded new sects. See Monier-Williams; E. W. Hopkins.

Ramayana. One of the two great Hindu epics, the Rāmāyaṇa, and the Dharmayana (q.v.), "The Wandering of Rāma." (1) A great legendary heroic poem, composed by Vālmiki, and based upon the ancient legends of Eastern India. (2) A later poem composed in the sixteenth century by the great Hindu poet, Tulasi-dās. "What the Divine Song and the Bhāgavata Purāṇa are to the Krishnaite, the older (epic) Rāmāyana of Vālmiki and Tulasi-dāsa's new poem (of the same name) are to the Ramaites." (E. W. Hopkins). See Sir Monier Monier-Williams; E. W. Hopkins.

Ramakshi. The gift of Rāma (King of Ayodhya, a great incarnation of Vishnu), one of the names of the Hindu god Rāma.

Ramchandi. A Hindu deity, a goddess, perhaps the personification of Mother Earth, worshipped by the Koltas (also known as Kolitas or Kultas), an agricultural caste of the Sambalpur District and the adjoining Uriya States in India.

Ramchandra. The moon of Rāma (King of Ayodhya, a great incarnation of Vishnu), one of the names of the Hindu god Rāma.

Ramchādan. The footprint of Rāma (King of Ayodhya, a great incarnation of Vishnu), one of the names of the Hindu god Rāma.

Ramjī Dēo. A god worshipped in Hoshangābād, the representative cultivating caste of the Punjab in India. Another god worshipped in the same place is Bairam Dēo. The chief deity of the Jātis, however, is Siva or Mahā-dēo. They worship also their swords and horses.

Ramman. A Babylonian deity. The older name of the god was perhaps Adad (Syrian Adad). Ramman being only an epithet. Ramman, "the thunderer," was the god of storms. During the Cassite dynasty Sin (q.v.), Shamash (q.v.), and Ramman (q.v.) formed a second triad of gods. Afterwards he was held in high
honour by Nebuchadnezzar I, as the god of battle. He was not only the thunderer, but also the bringer of lightning. He even appears also as a solar deity associated with the sun-god, Shamash (q.v.). As the bringer of rain he had a two-fold character: at one time he was the producer of destruction, at another of blessings. But it was more natural to contrast Ramman as the destructive power with Shamash as the beneficent power. In the description of the storm in the Deluge-story (see DELUGE-Story, BABYLONIAN) Ramman is of course made to take a chief part. In the Zú myth (q.v.) he is called upon by the other gods to attack Zú, who has stolen the tablets of fate (q.v.). He declines the contest, with the excuse that Zú by gaining possession of the tablets has become invincible. The consort of Ramman was the goddess Shala (q.v.). See Morris Jastrow, Rel. of the Teutons, 1902.

RAN. One of the deities of the Ancient Teutons. Ran is represented as goddess of the sea. She drinks men down into her depths. She is the wife of the sea giant Ægir (q.v.). Her nine daughters represent "the surf and the turbulent waves of the sea." See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

RANALLITIES. The followers of Benjamin Randall (1749-1808), better known as Free-will Baptists. Randall was at first an ordinary Baptist, but he became convinced that every man's will is free to the extent that he can choose or refuse to follow it. This conviction led to a division among the Baptists.

RANTERS. (1) A name sometimes given to the Primitive Methodists (q.v.). (2) A sect which was prominent in England during the Commonwealth. They are said to have declared that sin is imagination; or that they were unable to sin, being in the state of Adam before the Fall. Richard Baxter (1655-1691) says that they used blasphemous oaths and curses; and this all uttered as the effect of knowledge and a part of their religion, in a fanatic strain, and fathered on the Spirit of God. They are said also to have practised community of women. See J. H. Blunt.

RAPPISTS. The followers of George Rapp (1757-1847). They are also known as the Harmony Society, or the Harmonists, or the Harmonites (q.v.).

RASHNU. A deity worshipped by the Persians as a god of justice. With Mithra he decides the fate of the sinner after death, according to the virtues or the vices. According to Zoroastrianism, "at the end of the third night, the soul arrives at the head of the Chinvat Peretu, or Accountant's Bridge, over which lies the way to heaven. Here takes place the revealing and disclosure of all its past life, the judicium particularum. The angel Mithra and the angel Rashnu make up the account and reckoning (SBE 214), or Rashnu the Just weighs the good and the evil deeds over against each other in the impartial balance that does not vary a hair's breadth in favour of any man, nor even a monarch (SBE 174)."

RASKOLNIKS. A general designation of Russian schismatics or dissenters. The term is derived from a word meaning "left." The great schism was the result of a much-needed revision of the books used by the established Church of Russia, the Greek-Eastern Church. When the Patriarch Nikon (1652-1658 A.D.) effected this reform, the Church was divided into Staryveri or the "Old Believers" (the dissenters) and Nikonians or the "New Believers." The original Raskolniks held sacred certain points modified by the revision; namely, they used only the unrevised service-books; they crossed themselves with two fingers and not with three; they repeated hallelujah only twice; they used seven and not five altar-breads in the Eucharistic service; they used only an eight-pointed cross; during divine services they turned from left to right, according to the sun, and not from right to left; they attended only their own churches, and regarded the outsiders as impure; they said Isos (Jesus) instead of Issoes; they never shaved their beard, being afraid of spoiling God's image; they never used tobacco, or practised vaccination (Schaff-Herzog). See Schaff-Herzog; J. H. Blunt.

RATIONALIST PRESS ASSOCIATION. The objects of this Association are "to stimulate the habits of reflection and inquiry and the free exercise of individual intellect; to promote a rational system of secular education; to assist in publishing the works of capable thinkers, and in popularising the great discoveries of modern science and scholarship; to re-issue, in cheap form, notable books of a critical, philosophical, or ethical character; and generally to assert the supremacy of reason, as the natural and necessary means to all such knowledge and wisdom as man can achieve." Rationalism is defined as "the mental attitude which unfrocked accepts the supremacy of reason and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions."

RATU-MAI-MBULU. A deity worshipped in the Fiji Islands. The name means Lord from Hades. "Through him the earth gives her increase. In December he comes forth from Mbulu, and pours sap into the fruit-trees, and pushes the young yam shoots through the soil. Throughout the month, he is said to sound the conch-shell, to dance, to plant, to fight, or to sing at sea, lest Ratu-mai-Mbulu be disturbed, and quell the earth before his work is completed" (Basil Thomson, The Fijians, 1908).

RÁVULOS. A class of temple servants in Southern India associated with the Mális and the Múnis. "The Rávalos blow conches (shells of Turbinella rapa) in the Sálvite temples and at Brahman's weddings, sell flowers, and regard themselves as superior to the other two. The Mális do service in Sálvite or Vaishnavite temples and sell flowers, but the Múnis are employed only in the temples of the village goddesses" (Madras Census Report, 1901, quoted by E. Thurston.

RECEPTIONISTS. A term used of those who hold a certain doctrine as to the presence of Christ in the Eucharist. "Christ is present, according to this doctrine, not in the Sacrament, but in the worthy receiver by virtue of each act of Communion" (B. J. Kidd, The Thirty-nine Articles, 1908).

RECORDING ANGELS. A class of angels referred to in the Qur'an, "Think they that we hear not their secrets and their private talk? Yes, and our angels who are at their sides write them down" (xlvii. 90). They observe men's actions and write them down. "Yet truly there are guardians over you—Angels who record—cogzint of your actions" (lxxxi. 36). "Of such angels every man is said to have two, one standing on the right to write down his good actions, the other on his left to write down his bad actions; they are constantly watching and always present except on certain occasions. These angels never change, but remain with man till his death, and then stand at his grave, praising and writing down his reward, if he was a believer; cursing him to the day of the resurrection if he was an infidel" (Klein). See P. A. Klein.

RECTOR. The clergyman who is in perpetual charge of an Anglican church is commonly called a vicar. If the tithes are not impropriate, he is called a Rector. But the tithes often are impropriate. In former times it became a not uncommon practice to transfer the revenues of a benefice to a layman on the understanding that he would make suitable provision for the carrying out of the cure of souls. Where this has happened the Rector
is a layman. The clergyman who performs the spiritual duties is called the Vicar. He may, in addition to other emoluments, receive the "small tithes" of the parish, but the "great tithes" belong to the Rector. The same title Rector is given to the head of some of the Colleges at Oxford; and to the head of some of the Universities in Scotland (equivalent to Chancellor elsewhere). In Scotland and in the Episcopal Churches of the United States all incumbents are now called Rectors.

RECUANTS. A name given to those theologians who rejected the papal Bull "Unigenitus" (1718), which condemned the views of the Jansenist leader Pasquier Quesnel (1634-1718). See JANSENISTS.

RED. Red is said to be pre-eminently the lucky colour of the Hindus. According to R. V. Russell and R. B. Hira Lal, this is due to the important part played in former times by the blood-covenant and blood-offerings. Among the lower castes the blood of animals is still offered to the deities. "But the higher castes of Hindus have abandoned animal sacrifices, and hence cannot make the blood-offering. In place of it they smear the stone with vermillion, which seems obviously a substitute for blood, since it is used to colour the stones representing the deities in exactly the same manner but more pretentiously. However, is not offered to the highest deities of Neo-Hindus. Siva or Mahâdeo and Vishnu, to whom animal sacrifices would be abhorrent." It is offered to Hanumân.

REP-CAP BUDDHISTS. In course of time the Tibetan Buddhists split up into two chief bodies or parties, a strict party and a lax or less strict party. They came to be distinguished by the colour of their clothing, the strict party wearing yellow, the lax party red. The Yellow-cap Buddhists (q.v.) maintained celibacy. One of the changes made by the Red-cap Buddhists consisted in allowing the monks under certain conditions to marry. The real founder of the Red-cap Buddhists was Padma-sambhava, who was the first to make a Tibetan version of the whole Buddhist Canon. The Tibetans gave him the title Guru Rimpo Che, "the glorious teacher." He is said to have founded the monastery of Samye in 749 A.D. See Monier-Williams, Buddhism, 1590; H. Hackman, Buddhism, 1590.

RIB POTAGE. According to the writer of the Epistle to the Hebrews, Esau sold his birthright to Jacob for "one mess of meat" (xii. 16). The Old Testament narrative (Gen. xxv. 29-34) is interpreted by commentators on the Bible in the same way. It is supposed that Esau was simply ravenous with hunger. "He fancied himself dying! Anything for a good meal!" (Peake's Commentary on the Bible, 1910). But he should have valued his birthright so highly as to have been a puzzle to readers of the Bible. Is it likely that he did so? It is not. The narrative has been misunderstood. Esau came in from the field, not merely faint from hunger, but faint from exhaustion. "Behold," he says, "I am going to die. What good is the birthright to me?" Jacob had boiled some potage. What the ingredients were is not certain. That it was a "lentil stew" (vs. 34) is probably a later assumption. All that we know is that it was red. Esau sees the red stuff and exclams (vs. 30), "Let me swallow the red, this red!" It is not food he wants, but medicine. The red stuff which he caught sight of in his extremity was, or seemed to him to be an elixir of life. For this, that is to say, for a draught which would give him rebirth and new life, he was willing to barter his birthright. A kind of beer—coloured red, red wine, and other red potions have served among various peoples as substitutes for blood, which was an elixir of life. If blood was life ("the blood that is the life thereof"), it would obviously seem a rational procedure to offer blood to persons whose vitality was defective. "It became an elixir to restore youth, to ward off danger to life (by adding to the vital substance), and to increase the supply of vitality to the dead, in whom life was not regarded as ended but simply suspended." (Eliezer Smith, "The Giver of Life," in Journal of the Manch. Eg. & Or. Soc., 1918, p. 55). Cf. ELIXIR OF LIFE.

REVIVITES. The followers of John Reeve (1608-1655), who was associated with Lodowicke Muggleton as one of the founders of the Muggletonian theology. See MUGGLETONIANS.

REF'A'YEH. An order of Dervishes, founded by Sheikh Ahmed er-Refa'yeh (d. 1182 A.D.). They have been called the howling dervishes, because during the zikr ("remembrance"), a performance which consists of a chanting recitation of the divine name, accompanied by a swaying of the body or even by a whirling dance, they shriek. The frenzy induced by the zikr leads the Refa'yech "into horrible demonstrations of their boasted immunity from the burning of fire, such as licking red-hot irons, biting them and cooling them in the mouth" (F. J. Bliss). They relate that their founder "once put his legs in a basin of burning coals, but was cured by the holy breath and saliva of 'Abd-el-Qâdir." See T. P. Hughes; F. J. Bliss.

REFORMED EPISCOPAL CHURCH. A dissentient episcopal community. It "retains the historical succession through an American seceded bishop; not as in itself necessary or important, but that the validity of its ministerial acts may be unimpeachable by those who think otherwise" (J. A. Houlder).

REFORMED PRESBYTERIAN CHURCH. A secession from the Church of Scotland. See PRESBYTERIANS.

REFRESHMENT SUNDAY. Another name for Lecture Sunday (q.v.), the fourth Sunday in Lent.

REHTIA. A goddess worshipped by the people known to the Romans as Veneti. She had a temple near the modern town of Este, the ancient Ateste, about 15 m. S. of Padua, and her cult seems to have flourished in the third century B.C. The objects presented to the goddess as votive offerings included bronze statuettes of race-horses, rectangular bronze nails, and bronze alphabetic tablets. Professor R. S. Conway informs upon the latter that the goddess "was regarded as a being of superhuman intelligence, who took a particular interest in written symbols, and might be expected to be influenced by their proper use." The name Rehtia means "straightness." So also does Orthia, the name of a goddess whose temple at Sparta has been excavated in recent years. This, with other resemblances, suggests a possible identification of the two deities. See R. S. Conway, "Some Votive Offerings to the Venetic goddess Rehtia," Journal of the Royal Anthropological Institute, vol. xlii., Jan.-June, 1916.

REINCARNATION. The doctrine is held by a number of the Hindu castes or sects. For instance, by the Taonlas, a small non-Aryan caste of the Udrya States in India, the members of which are generally farmers and labourers. "They believe in re-birth, and when a child is born they proceed to ascertain what ancestor has become reincarnate by dropping rice grains coloured with turmeric into a pot of water. As each one is dropped they repeat the name of an ancestor, and when the first grain floats conclude that the one named has been born again" (R. V. Russell). The Turis, a non-Aryan caste of cultivators, workers in bamboo, and basket-makers use grains of rice for the same purpose.

RELIC SUNDAY. What was called Relic Sunday was observed on the third Sunday after Midsummer-day.
It was so called because "holy relics in the churches and other ecclesiastical institutions were exhibited for worship or public curiosity" (W. Carew Hazlitt).

**RELIGION.** The etymology of the word religion is doubtful; and the thing itself is difficult to define in such a way as to include all varieties. E. B. Tylor defines it simply and briefly as being "a belief in spiritual beings." To S. Reina he means "a sum of scruples which impede the free exercise of our faculties"; to Feuerbach "it is a desire which manifests itself in prayer, sacrifice, and faith." According to Max Müller, "religion is a faculty of the mind which enables a man to grasp the infinite independently of sense and reason." According to A. Réville, "Religion is the definition of man's life by the connection of the human with that mysterious spirit, the power of which over the universe and himself he recognises and with which he feels himself united." According to Goblet d'Alviella, "religion is a certain method by which man realises his relation to the superhuman and mysterious powers upon whom he regards himself as dependent." Marie-Jean Guyau defines religion as follows: "Religion is a universal sociomorphism. The religious sense is the sense of dependence in relation to wills which primitive man places in the universe." A more comprehensive definition is that given by Jean Réville. "Religion is essentially a principle of life, the feeling of a living relation between the human individual and the powers or power of the universe is the manifestation. What characterises each religion is its way of looking upon this relation and its method of applying it." W. Warde Fowler defines the idea of an American writer: "Religion is the effective desire to be in right relation to the Power manifesting itself in the universe." He thinks that this definition at any rate suits very well the early Roman religious ideas. "The Power manifesting itself in the universe" may be taken as including all the workings of nature, which even now we most imperfectly understand, and which primitive man so little understood that he misinterpreted them in a hundred different ways. The effective desire to be in right relations with these mysterious powers, so that they might not interfere with his material well-being—his flocks and herds, his crops, too, if he were in the agricultural stage, with his dwelling and his land, or with his city if he had got so far in social development—this is what we may call the religious instinct, the origin of which the Romans called religio." Perhaps the best definition of religion is that of J. G. Frazer. "By religion I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." What Tolstoy understands to be true religion he defines as follows. "True religion is the establishment by man of such a relation to the Infinite life around him, as, while connecting his life with this Infinitude and directing his conduct, is also in accordance with his reason and with human conduct" (What Is Religion? 1902). W. Trotter (Instincts of the Herd in Peace and War, 1916) rightly emphasises the fact that religious feeling is "a character inherent in the very structure of the human mind, and is the expression of a need which must be recognised by the biologist as neither superficial nor transitory."

**RELLYANISTS.** The followers of James Relly (1722-1782) were one of the preachers attached to George Whitefield (1714-1770). About the year 1770, however, he became a Universalist and a leader of the movement in London. See UNIVERSALISM.

**REPHAIM.** The term repḥā'im is found in the Old Testament, and is used in two different senses. In some passages (e.g., Genesis xv. 20, Joshua xvii. 15) it is a proper name for an old race of giants. In other passages the word denotes "shades" or "ghosts." The literal meaning, it has been suggested, may have been "sunken, powerless, ones" from the root rāfḥā to sink." Another suggestion, however, is that the word comes from rāfḥā in the sense "to hurt down." It was first applied to a race of giants. When they were hurled down to Sheol they became its chief inhabitants and gave their name to the rest of the inhabitants. Cheyne (Encycl. Bibl.) thinks "the word ought to mean the terrible, or 'the wise,' or the like." He adds that in the later Old Testament books the condition of those in Sheol is portrayed in very gloomy colours; but these books do not express the primitive popular belief. No doubt Repḥā'im is a mutilated or modified form of some primitive religious term. In Job xxvi. 5 it is said: "the shades (repḥā'im) tremble beneath the waters and the inhabitants thereof." Other references are found in Isaiah xiv. 9, xxvi. 14 (parallel to "dead"), Psalm lxxxviii. 11, (parallel to "dead"), Proverbs ii. 18, 19, xxvi. 6, and Revelation 6. See Encycl. Bibl.

**REPRESENTERS.** Another name for the Marrow Men (q.v.). They were so called on account of a representation which they drew up protesting against the condemnation by the General Assembly of the teaching contained in the work "The Marrow of Modern Divinity" (reprinted, 1718).

**REQUALIVAHANUS.** This name has been found on an inscription, and seems to be that of a god worshipped by the Ancient Egyptians. It is often translated to a Hebrew word, the etymology of which, however, has not been determined. It is certain that the name is of foreign origin: see P. D. Chantepie de la Steinsaye, Rel. of the Egyptians, 1902.

**RESTORATIONISTS.** A religious sect which was an offshoot from the American Universalists. It was formed in the year 1831. The Restorationists were persons who had accepted the teaching of Hosea Ballou of Boston. Ballou taught that sin is inseparably connected with the living body, and that when the body dies and the soul is set free, no sin remains to be punished.

**REVELATION.** It is a firmly-rooted religious conviction that, apart from the knowledge which man obtains in an ordinary way, there is a divine knowledge which is revealed to him by inspiration. Psychology is lending more and more support to this belief or conviction. See INSPIRATION, and PSYCHIC PHENOMENA OF RELIGIOUS EXPERIENCE.

**REVELATION, THE BOOK OF.** The Latin title of the New Testament which in Greek is called the Apocalypse. As the Greek indicates, it belongs to the literature now described as Apocalyptic. It is therefore probably pseudonymous, written not by but in the name of one of the Johns. It can hardly have been written by the约翰 of the fourth Gospel, from which it differs greatly in style and character. Irenæus assigns the Revelation to the end of the reign of Domitian. See A. S. Peake, The Revelation of John, 1919.

**RHABDOMANCY.** In ancient times it was a widespread practice to take omen from the flourishing or withering of cuttings or slips. Robertson Smith thinks we have an example of this in the Old Testament story of the budding of Aaron's rod (Numbers xxvii.). He writes: "We have such an omen in Aaron's rod (Num. xvii.); and Adoni's rods, set as slips to grow or wither, seem to be referred to in 1st. xvii. 10 sqq., a passage which would certainly gain force at the withering of the slips, or rather their ill omen." B. Baentsch also thinks that the story of the rod indicates that the ancient Israelites were familiar with rhabdomancy and practised it in the worship of Jehovah. G. B. Gray finds different parallels to the story of Aaron's rod. One of these is the story of Hercules' club. Concerning this Pausanias (as trans-


RHEA. The Rhea of Greek mythology was originally a Cretan nature-goddess. She is said to have been the daughter of Uranus and Gaea, and the wife of the Titan Cronus, her brother. She was called the Mother of the Gods, because she was supposed to have given birth to the Olympian deities, Zeus, Hades, Poseidon, Hestia, and Demeter. The Cretan Rhea was identified in early times with the Asiatic nature-goddess Cybele. See, further, CYBELE. According to Lucian, a goddess with the same name was worshipped in Syria.

RHEINBERGERS. Another name for the Collegiants (q.v.) or followers of John James, Hadrian, and Gisbert van der Konde in Holland. They were called Rheinbergers because after a time they removed to Rheinberg near Leyden.

RHEITORIANS. The followers of the Alexandrian Rhetorius. The Rhetorians seem to have been antidogmatists. According to Philaster, they found no harm in any heresy. According to Pseudestinatus, they thought Christian fellowship should be maintained with all who believed in the Incarnation. See J. H. Blunt.

RIDWAN. The name in Muslim theology of the angel who has charge of heaven, the keepers or guardian of Paradise.

RIFAJE, ORDER OF THE. An order of dervishes in the Nile valley. The members throw stones at their chests, eat burning coals, and stick iron nails in their eyes.

RIGANTONA. Rigantona, "the great Queen," was the name of a goddess worshipped by the ancient Celts. It is thought that the goddess survived in Rhiannon, a figure in Welsh mythology, the wife of the divine hero Pwyll (q.v.). See Anwyl; Charles Squire, Myth.

RIG VEDA. The Rig Veda is one of the chief collections of hymns held sacred by the Hindus. It is the earliest of the Vedas (see VEDISM). It may go back to about 2000 B.C. or even to 3000 B.C. Hopkins, however, thinks that the bulk of it is to be assigned to about 1000 B.C. He divides the hymns of the Rig Veda into three classes: first, those in which the older deities are specially adored; second, those in which the sacrificial gods are specially prominent; third, those in which polytheism is giving place to a more systematic pantheism. In each category there are hymns of different age and quality; for neither did the more ancient with the growth of new deities cease to be revered, nor did pantheism inhibit the formal acknowledgment of the primitive pantheon." See E. W. Hopkins; Reinhach, O.

ROGATIANI. The followers of the Donatist Rogatus (famished about A.D. 372-3). See DONATISM.

ROGERIANS. The followers (c. 1677) of one John Rogers in New England. They were a branch of the Puritan Ranters (q.v.), and opposed worship on the Lord's Day as being idolatrous.

ROMAN PSALTER. The Roman Psalter was the first (333) of the three revisions of the Book of Psalms made by Jerome. It was so called because it was introduced by Pope Damascus, at whose request it was made, into ecclesiastical use in the Roman Church. It remained in general use until the time of Pope Pius V., when the Gallican Psalter (q.v.) was substituted. The third version, made direct from the Hebrew, was never admitted to public use. Cp. VULGATE.

ROMANS, EPISTLE TO THE. The Epistle to the Romans is one of the four "provincially non-disputed" Epistles of the Apostle Paul. Even so uncompromising a critic as P. W. Schmidt holds that the genuineness of at least the four principal Epistles of Paul (the Hauptbriefe) is unassailable. They have of course been attacked, but only by scholars who are notorious for the extremism and extravagance of their criticism. The Epistle to the Romans was declared by Luther to be the chief book of the New Testament, and by Coleridge to be the most profound work ever written. It is just the kind of work that Paul, with his intellectual training and spiritual experience was qualified to write. As Currie Martin says, "no epistle is more clearly his than this one." The external evidence for the epistle is equally strong. It seems to have been used by the author of the First Epistle of Peter (compare 1. Peter ii. 5 with Romans xii. 1; and 1. Peter iii. 8 with Romans xii. 16-18), and to have been known to the authors of the Epistle of James and the Epistle to the Hebrews. It is quoted by Clement of Rome. There are reminiscences of it in the Letters of Ignatius and in the Epistle of Polycarp. It is included in the Canon of Marcellus and in the Muratorian Canon. It is one of the Epistles ascribed to Paul by Irenaeus. What has already been said does not mean that there are no difficulties in the Epistle. There are a number. What, for instance, was the composition of the Church to which it was addressed? Baur thought that it was in the main Jewish Christian. This would account for the many quotations from the Old Testament and allusions to "the Law." But these, it is thought by many scholars, are explained by the supposition that there was a Jewish Christian element in the Church. Currie Martin admits that there are parts of the Epistle which seem to bear very distinctly upon Jewish life and thought, but he thinks "they are so written as to be quite applicable to Jews who formed the core of a Church the parts of whose members were Gentiles." Prof. Peake points out that some of those passages which have been supposed to postulate Jewish readers, parallels may be quoted "from Epistles which were certainly not written to Jews." Another difficulty is presented by the facts (1) that chapters xv. and xvi. seem to have been lacking in Marcellus' copy of the Epistle, and (2) that the Doxology in chapter xvi. vss. 25-27 is in some manuscripts placed at the end of chapter xiv. in others is found in both places, and in others is omitted altogether. These facts have suggested the theory that different sections of the Epistle were addressed to different Churches. "Renan made the ingenious suggestion that the main part of the Epistle was sent to several Churches, but with different endings in each case, i.-xi. with xv. to the Romans, i.-xiv. with xvi. 1-20 to the Ephesians, i.-xiv. with xvi. 21-24 to the Thessalonians, and i.-xiv. with xvi. 25-27 to an unknown Church. The Epistle came to its present form through a combination of these separate endings" (A. S. Peake). The theory is intended also to remove the difficulty that as the Epistle stands the Apostle sends greetings to many persons in a Church which he had not visited. On the other hand he had laboured among the Ephesians; the warning in xvi. 17-20 would suit Ephesus better than
Rome; and some of the persons greeted were, we know, closely connected with Asia Minor. Those who defend the integrity of the Epistle emphasize the fact that Rome was a place to which all roads led, and many of Paul's friends may easily have found their way there. And, as Prof. Peake says, “in the year A.D. 58, according to which the hypothesis that the greetings were sent to Ephesians has received, it is still rejected by several of the most eminent scholars, including Harnack, Zahn, Sanday and Headlam, Demey, Ramsay and Lietzmann.”

A comparison of Romans xxv-26 with Acts xx 13, xxiv. 17-19, I. Corinthians xvi. 14, II. Corinthians vii. 1-4, 1, 2 suggests that the Epistle was written about the year 58 A.D. It would seem to have been written some after the Second Epistle to the Corinthians. See R. J. Knowling, The Witness of the Epistles, 1892; the Evangel. Bibl.; J. A. M'Clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

ROMANTICISM, MODERN FRENCH. The romantic view of the world, which may be described as Romanticism, has been well described by William James. “Look at the last writings of the romantic school, as we see them in that strange contemporary Papers in Sce. and, be, with which are so often driven to rinse out our minds after they have become clogged with the dulness and heaviness of our native pursuits. The romantic school began with the worship of sensibility and the revolt against legality of which Rousseau was the first great prophet: and through various fluxes and reflexes, right wings and left wings, it stands to-day with two men of genius, M. Renan and M. Zola, as its principal exponents—one speaking with its masculine, and the other with what might be called its feminine, voice. I prefer not to think now of less noble members of the school, and the Renan I have in mind is, of course, the Renan of latest dates. As I have used the term gnostic, both he and Zola are gnostics of the most pronounced sort. Both are at heart for the facts of life, and both think the facts of human sensibility to be of all facts the most worthy of attention. Both agree, moreover, that sensibility seems to be there for no higher purpose—certainly not, as the Philistines say, for the sake of bringing mere outward rights to pass and frustrating outward wrongs. One dwells on the sensibilities for their energy, the other for their sweetness; one speaks with a voice of bronze, the other with that of an Eolian harp; one ruggedly ignores the distinction of good and evil, the other plays the coquette between the craven unmanliness of his Philosophic Dialogues and the unholy optimism of his Souvenirs de Jeunesse. But under the pages of both there sounds incessantly the hoarse bass of Vanessa vanitatum, amnis vanitas, which the reader may hear, whenever he will, between the lines. No writer of this French romantic school has a word of rescue from the hour of satiety with the things of life—the hour in which we say, ‘I take no pleasure in them’—or from the hour of terror at the world’s vast meaningless grind, if persistence such hours should come. For terror and satiety are facts of sensibility like any others; and at their own hour they reign in their own right. The heart of the romantic utterances, whether poetical, critical, or historical, is this inward remedlessness, what Carlyle calls this far-off whimpering of will and woe. And from this romantic state of mind there is absolutely no possible theoretic escape. Whether, like Renan, we look upon life in a more refined way, as a romance of the spirit: or whether, like the friends of M. Zola, we plique ourselves on our ‘scientific’ and cynical, and prefer to be cynical, and call the world a ‘romantic experimental’ on an infinite scale—in either case the world appears to us potentially as what the same Carlyle once called it, a vast, gloomy, solitary Golgotha and mill of death.” See William James, The Will to Believe, 1908.

ROSENFIELDERS. The followers of a German fanatic, Hans Rosenfeld, who professed (c. 1703) to be the Messiah, and proposed to rule the world with the assistance of twenty-four elders. In 1782 proceedings were taken against him, with the result that he was imprisoned.

ROSH HASH-HANNA. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Rosh hash-hanah is the eighth tractate of the second group, which is called Megillah (“Festival”).

ROSICRUCIANS. In the seventeenth and eighteenth century the name Rosicrucians was assumed by members of certain secret societies. The derivation of the name is matter of dispute. The most likely explanation perhaps is that given in a Rosicrucian pamphlet, “Fama Fraternitatis” published in Germany in A.D. 1614. According to this pamphlet the Rosicrucian fraternity was founded by a German, Christopher Rosenkreutz (B. A.D. 1588), who had travelled in the East and learned from wise men there valuable secrets. On his return to Europe he founded the fraternity with the object of reforming human knowledge. The Rosicrucians professed to have a special knowledge of alchemy, medicine, and the healing art. Another explanation of the name is that it is derived from the two Latin words rosa “rose” and cruox “cross.” In that case the reference would be to certain symbols. The Rosicrucians were not all of one mind. According to J. H. Blunt, however, they agreed upon the following points: “first, that the only true knowledge was to be derived by analysis of all bodies by the agency of fire; secondly, that God operates by the same laws in the kingdom of Grace as in the kingdom of Nature, and that there is therefore a necessary harmony and coincidence between science and religion; thirdly, that a divine soul or energy is diffused through the fabric of the universe—this incorporeal
existence being by some called 'Achaus,' by others the Universal Spirit.' The Rosicrucian doctrines were of the nature of theosophy (q.v.). See B. Puenjen; J. H. Blunt; Chambers' Encyc.; Brockhaus.

ROBIN. A popular designation of an edition of the Hindi Bible published in 1699. It was so called on account of a passage in Jeremiah viii. 22 ("Is there no balm in Gilead?"); which was rendered, "Is there no balm in Gilead?"

ROSOLNIK. The designation of Nonconformists or Schismatics in Russia, that is to say, of those who have seceded from the Greek Church. They arose chiefly in the seventeenth century in opposition to the revision of Holy Scripture and the liturgical books, and in the eighteenth century in opposition to the reforms of Peter the Great (1689-1725).

ROSERTA. A goddess worshipped by the ancient Celts. She is paired, perhaps either as mother, sister, or wife with Mercurius, Mercury.

ROSINIAN. The founder of the Fathers of the Institute of Charity or the Rosinians (1828) was the Italian philosopher Antonio Rosmini (1797-1855). He desired the members of his society to devote themselves without ceasing to every branch of charity. This desire was fulfilled, and during the first ten years of the society's existence its operations "consisted in giving retreats, preaching, sick-visiting, taking care of prisons and hospitals, teaching, missions abroad, literary work, and almsgiving" (Catholic Dictionary). The rule of the Institute of Charity was approved by Gregory XVI. in 1838, and in 1839 Rosmini was nominated its Superior-General. See Cath. Dict.; Brockhaus.

ROWITE. Another name for the English Campbellsites (q.v.), the followers of John McLeod Campbell (1800-1872), who was Minister of Row, Dumbartonshire.

RUDRA. A deity in Hindu religion. Rudra, "the ruddy one," appears as an important deity in the Veda. He is the Vedic prototype of Siva (q.v.). He is closely associated with the Rain god, Indra (q.v.) and the Firegod, Agni (q.v.). Rudra is the god of gales and tempests. But he is present in health-giving winds as well as in storm-winds. In course of time he became more and more comprehensive. His terrific and ungodlike character was kept well in the background, and his epithet the blessed or auspicious one (Siva), who brought life out of death, who re-created after dissolution, passed into his principal name" (Monier-Williams). The storm-winds are called Rudras or Maruts. They accompany Rudra and Indra. In a Marut hymn, as translated by Müller, it is said: "Truly they are terrible and powerful; even to the desert the Rudryas bring rain that is never dried up. The lightning lows like a cow, it follows as a mother follows after her young, when the shower has been let loose. Even by day the Maruts create darkness with the water-bearing cloud, when they drench the earth." Originally there were seven Maruts. Afterwards the number was greatly increased. See Monier-Williams; E. W. Hopkins.

RUFAI. A Dervish order founded by Achmet Rüfa in the twelfth century, and known to Europeans as the "Howling Dervishes." The devotees cut themselves with knives and lancets, eat pieces of glass, snakes, and live coals; but the founder of the order is said to have conferred upon them the power of miraculously healing their wounds. They used iron and coals, and other instruments used by the Rüfa'i Order in their extraordinary religious exercises, are called by the symbolic name of 'Roses.' (L. M. J. Garnett).

RUHMINI. A Hindu goddess, the bright or shining one, a consort of Vishnu.

RUMBALD. It was formerly a custom among the fishermen of Folkestone, on returning from a fishing expedition, to set apart eight of the largest and best herring to be sold separately. With the money thus obtained they made a feast on Christmas Eve, which they called a rumbald. It has been suggested that originally the feast was held in honour of St. Rumbald. According to Francis Bond, there are eight dedications to St. Rumbald in England. See W. Carew Hazlitt.

RUNCARI. A Waldensian sect, the members of which held that since sin is of the heart, no part of the body that is below the waist can commit sin.

RUTH, BOOK OF. One of the books of the Old Testament. The events with which it deals are said to have belonged to the period of the Judges. The book might therefore be expected to follow the Book of Judges (q.v.). This is the place assigned to it by the Septuagint, Josephus, and the English Bible. In the Hebrew Canon, however, it appears among the Hagiographa as one of the five "Rolls" or Megilloth (q.v.). Conservative scholars explain that it was classed with the Megilloth because, like them, it was set apart for special use in the Synagogue. Higher critics find in its separation from the historical books support for the view that the origin of the book belongs "to a period when the collection of the historical books had already been closed" (C. Cornill). Cornill describes the story as "a charming idyll." The story is this. In the days of the judges, Elimelech, a man of Bethlehem, goes with Naomi, his wife, and their two sons, to sojourn in the land of Moab. Here the two sons marry Moabite women, Orpah and Ruth. Naomi soon loses her husband and both her sons. She decides to return to Bethlehem, and her daughter-in-law clings lovingly to her and refuses to leave her. When they have settled in Bethlehem, Ruth goes to glean in the field of Boaz, a kinsman of Elimelech. She finds favour in his eyes, and is treated with exceptional kindness. Naomi, having noted this, thinks of a means of suggesting to Boaz that he should marry Ruth. Boaz is willing to do so, but he knows of a nearer kinsman who has a better claim. When the other kinsman refuses to press his claim, Boaz marries Ruth. She becomes the ancestress of David. Conservative scholars maintain that the events of the book occurred about a hundred years before the time of David. The marriage of an Israelite with a Moabite, it is argued, would have seemed offensive to a pious Israelite of post-exilic times. The higher critic, on the other hand, thinks that the time-indication (ch. 1) "presupposes the rigidly fixed chronological system of the Deuteronomic Exile History of Israel" (Cornill). The conservative scholar explains peculiarities of language as "instances of the spoken patois"; the higher critic finds in them post-exilic Aramaisms. The conservative scholar finds no reference to the levirate law of Deuteronomy (xxv. 7-9) in Ruth iv. 7; the higher critic finds that in Ruth "a custom which was current in the times of Deuteronomy is expressly explained as if it were an antiquarian curiosity" (Cornill). If the book is post-exilic, it may be regarded as a protest against the strict view regarding intermarriage with foreign wives, the view enforced by Ezra and Nehemiah (see Ezra ix., x.; Neh. xiii. 22-29). Perhaps Prof. Whitehouse is right in thinking that "the present book may have arisen from a pre-exilian documentary basis, and have owed its present form to a writer who had written down the Book of Dramus as it was opposed to the narrower traditions of the time of Ezra and Nehemiah." See C. H. H. Wright, Intr. to the O.T., 1896; C. Cornill, Intr.; G. H. Box; O. C. Whitehouse.
RYOBU-BUKKYO. Another name for the Japanese religion known as Ryohu-Shinto (q.e.v.).

RYOHU-SHINTO. In the sixth century A.D. Buddhism was introduced into Japan from Korea and China. It did not, however, displace the old religion, which now came to be known as Shinto, that is to say, "The way of the Genii, or Spirits." The two religions borrowed from each other, and the mixed form of faith that resulted came to be known as Ryohu-Shinto. In 1868 Shintosm was made the State religion. To distinguish it from Ryohu-Shinto, the ancient faith is called "pure Shinto." See SHINTOISM.

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SAA'ADI'YEH. An order of Dervishes, founded by Sa'ad-ed-Din ed-Je'dawi (d. 1325 A.D.); also called Jebewfiych.

SABATATTI. A name given to the followers of Peter Woldus, the Waldenses (q.e.v.), because they wore wooden shoes.

SABAZIUS. A Phrygian deity. Sabazius is the Phrygian Jupiter or Dionysus. According to Cumont, Sabazius was frequently confounded with Attis, a confusion due to the great similarity of their mysteries. "By means of an audacious etymology that dates back to the Hellenistic period, this old Thracio-Phrygian divinity has been identified with Yahveh Zeboah,'" the Biblical 'Lord of Hosts.' The corresponding expression in the Septuagint has been regarded as the equivalent of the kurios Sabazios of the barbarians. The latter was worshiped as the supreme, almighty and holy Lord. In the light of a new interpretation the purifications practised in the mysteries were believed to wipe out the hereditary impurity of a guilty ancestor who had aroused the wrath of heaven against his posterity, much as the original sin with which Adam's disobedience had stained the human race was to be wiped out. The custom observed by the votaries of Sabazius of dedicating votive hands which made the liturgical sign of benediction with the first three fingers extended (the benedictio latina of the church) was probably taken from the ritual of the Semitic temples through the agency of the Jews. The initiatives believed, again like the Jews, that after death their good angel (angels bonus) would lead them to the banquet of the eternally happy, and the everlasting joys of these banquets were anticipated on earth by the liturgical repasts. This celestial feast can be seen in a fresco painting on the grave of a priest of Sabazius called Vincenius, who was buried in the Christian catacomb of Pratecstatius, a strange fact for which no satisfactory explanation has as yet been furnished. Undoubtedly he belonged to a Jewish-pagan sect that admitted neophytes of every race to its mystic ceremonies. The worship of Sabazius was introduced into Greece and Italy. It invaded every Latin province, and extended as far as the most remote limits of Germany. See Franz Cumont, Oriental Religions in R.P., 1911.

SABBATHIANISM. 1. The followers of a Jew Sabbatius. Sabbatius had been converted and had been made a presbyter by Marcian. His sect was an offshoot of the Novatians. Sabbatius contrived to have himself made a bishop. The Sabbatians were condemned by the Council of Constantinople (A.D. 381; seventh canon). See the Ecclesiastical History of Socrates (Bohn); The Canons of the First Four General Councils, Oxford, 1830. 2. The followers of a Jewish fanatic, Sabbatius Z'vi (1629-1676), of Smyrna, who declared himself to be the Messiah. Afterwards he became a Muhammadan. See H. Graetz, History of the Jews.

SABBETONNIK. A Jewish sect in Russia. They live according to the Jewish law. In the Jewish colonies of Palestine, where some of them have settled, they are known as "Gerim." See GERM.

SABELLIANISM. The doctrine of Sabellius and his school. Sabellius was a presbyter at Rome towards the end of the second century. Modalism (q.e.v.) had been introduced into Rome by Praxesc, who, according to Tertullian, "had put to flight the Paraclete, and crucified the Father." The Modalists received the name Patri-passians (q.e.v.). About 230 A.D. this kind of teaching led to the excommunication of Noetus of Smyrna. Noetus declared: "I know but one God; it is no other than He who was born, who suffered, and who died." Epipolus, a disciple of Noetus, opened a school in Rome and acted as head of it. He was succeeded first by Cleomenes, and then by Sabellius. According to Dionysius, Bishop of Rome, Sabellius blasphemed by "saying that the Son himself is the Father, and vice versa." Novatian refers to Sabellius as being one "who calls Christ the Father." The Modalists made great use of the term "Monarchy," to describe their strict monothelism, and their movement is known as Modalist Monarchianism. A form of the Apostles' Creed known (c. 400 A.D.) to Tyrannius Rufinus, Presbyter of Aquileia, begins: "I believe in God the Father Almighty, invisible and impassible." Commenting on the last three words, Rufinus says: "They were added in our Church, as is well known, on account of the Sabellian heresy, called by us 'the Patripassian,' that is, which says that the Father Himself was born of the Virgin and became visible, or affirms that He suffered in the flesh" (Commentary on the Apostles' Creed). Sabellius was excommunicated by Callistus, Bishop of Rome (219-222). His doctrine was afterwards developed or, it might be said, modified. The three prosopa or personae of God came to be regarded as three characters of God. It was held that "the same Person is the Holy Ghost, so far as He manifests Himself in the Christian Church, and by parity of reasoning the Son, so far as He appeared in Christ" (Cath. Dict.). He who gave the law as Father, He who became flesh in Christ as Son, and He who descended on the Apostles as Holy Ghost, was one and the same Person or Hypostasis. See C. A. Heurtley, On Faith and the Creed, 1889; J. H. Blunt, Prot. Dict.; Cath. Dict.; Louis Duchesne, Hist.

SABBHORAIM. Literally "thinkers" or "explainers," a name applied to the Jewish scholars of the sixth century who supplemented the work of the
Amoraim (see TALMUD) by giving the "finishing touches" to the compilation of the Babylonian Talmud" (Oesterley and Box). See J. W. Etheridge, Intr. to Heb. Lit., 1876; W. O. E. Oesterley and G. H. Box; A. S. Gedeen, Intr. to the Bible, 1906.

SABBIANS. Another name for the Mandaeans (q.v.). The word means "Baptists," and they were so called because they paid special reverence to John the Baptist and made baptism their most important rite.

SABITUM. A Babylonian deity. Sabitum appears as a sea-goddess in the Epic of Gilgamesh (see GILGAMESH EPIC). When Gilgamesh wishes to cross the ocean, "the waters of death," he has to ask Sabitum to help him.

SACRAMENTS. Robertson Smith (R.S.) contends that the sacramental meal stands out as the very essence of the ritual of Semitic sacrifice. In course of time the primitive crudity of the ceremonial was modified, but originally in the shedding of the blood of a victim upon the altar and the eating of the flesh by worshippers there were two significant features: "the conveyance of the living blood to the godhead, and the absorption of the living flesh and blood into the flesh and blood of the worshippers." The fundamental idea of sacrifice throughout the Semitic field is "that of a sacred tribute, but of communion between the god and his worshippers." In the field of Egyptian religion, Dr. A. M. Blackman has shown how great a part is played by rites of a sacramental character. In the religion of the Greeks, Dr. L. R. Farnell (Greek Religion) points out that in the earlier period at least, and frequently also in the later, the offering of the animal at the altar was felt to be something more than a bribe to the deity. The holy spirit of the altar passed into the animal that was consecrated and brought into contact with it; and those who afterwards partook of it might be conscious of eating holy flesh and thus enjoying temporary communion with the spirit of the divinity." He thinks that in other details of the Homeric sacrifice and in ritual records of the later period we can discover clear traces of sacramental communion. In the Eleusinian Mysteries, again, the means of grace seem to have included "a form of sacrament, the drinking of the sacred cup into which the personality of the goddess might be infused by transubstantiation." In the mysteries of the Orphic brotherhoods the means of grace were a ritual of purification more elaborate than the Eleusinia and fixed as a perpetual rule of life, and at times a mystic sacrament, in which the initiated drank the blood or devoured the body of his god. The form was savage, but the act was pregnant of religious consequences. The term sacrament is applied by Tertullian (c. 200 A.D.) to the Mithraic ceremonies of initiation, "which comprised baptism, purification by honey, the use of consecrated water, bread and wine; they were regulated by the priests called 'fathers' of whom the 'father of fathers' was the chief." (S. Reinach, O.). In the Christian Church there was for centuries great vagueness as to the number of sacraments owing to the fact that the word sacramentum was used in the Old Latin and Vulgate versions as the equivalent of the Greek mystērion. Protestants now recognize only two sacraments, Baptism and the Lord's Supper. The Roman Catholics recognize seven: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. "The Protestant view is grounded on the fact that baptism and the Supper are the only two ritual observances which spring directly out of the historical revelation of Jesus Christ as given in the New Testament, which rest clearly upon His personal appointment, and are bound up with His own word" (Prot. Diet.). It should be added that in the light of more recent researches, Robertson Smith's theory of sacrifice requires to be modified. The sacrificial meal came in course of time to be interpreted in the way in which he has interpreted it, but its original significance seems to have been such as he imagined (see Emilie Durkheim).

SACRIFICE. It is pointed out by Robertson Smith (R.S., p. 213 f.) that in ancient times the oblation at an altar had so central a place among certain prescribed rites and ceremonies of worship that "among the Greeks and Romans the words λειτουργία and sacrificium, which in their primary application denote any action within the sphere of things sacred to the gods, and so cover the whole field of ritual were habitually used, like our English word sacrifice, of those oblations at the altar round which all other parts of ritual turned. In English idiom there is a further tendency to narrow the word sacrifice to such oblations as involve the slaughter of a victim." It is convenient to include both kinds of oblation under the term sacrifice. What the sacrificial act really means, and why in the antique religions it should be the typical form of all complete acts of worship, is, as Robertson Smith says, a difficult problem, and one which does not belong to any one religion. In the Semitic field the only system of sacrifice of which we have a full account is that of the second temple at Jerusalem. This, of course, is not primitive, but it contains primitive elements. The Levitical law of the Hebrews recognizes three main types of sacrifice: the whole burnt-offering; the sacrifice followed by a meal consisting for the most part of the flesh of the victim; and the sin-offering. The whole burnt-offering and the sacrifice followed by a meal are often mentioned in the older literature. So also is the use of sacrifice as an atonement for sin (especially the burnt-offering); but before the time of Ezekiel there is little trace of a special kind of sacrifice devoted to this purpose. The pre-exilic literature makes certain distinctions. It distinguishes between animal and vegetable oblations; between offerings which were consumed by fire and such as were simply set forth on the sacred table; between sacrifices in which the gift was wholly made over to the god and such as were partaken of by the god together with his worshippers. "To the latter class belong the zebāhím, or ordinary animal sacrifices, in which a victim is slain, its blood poured out at the altar, and the fat of the intestines with certain other pieces burned, while the greater part of the flesh is left to the offerer to form the material of a sacrificial banquet" (R.S., p. 217). Among the offerings from the vegetable kingdom made by the Hebrews, the chief were meat, wine, and oil. Wine was used also even in Arabia, where it was scarce. Milk was offered by the Arabs and the Carthaginians, but not apparently by the Hebrews. Fruit in its natural state was used by the Carthaginians, and probably by the ancient Hebrews. The Babylonians offered dates, figs, cucumbers, butter, and oil (Jastrow, Cev., p. 277). The Egyptians filled the trunks of animal victims with honey, raisins, figs, incense, myrrh, etc. The most important oblations among the Semites and other peoples, however, are animal sacrifices. According to Robertson Smith, the leading idea in the animal sacrifices of the Semites was not that of a gift made over to the god, but of an act of communion, in which the god and his worshippers unite by partaking together of the flesh and blood of a sacred victim (R.S., p. 217). He therefore draws a sharp line of distinction between the cereal oblation, "in which the dominant idea is that of a tribute paid to the god," and animal sacrifices, "which are essentially acts of communion between the god and his worshippers." In animal sacrifices the victim is a sacred animal. The Harranians
sacrificed swine and, according to Maimonides, field- 
mice (cp. Isra. lxvi. 17). At Rhodes, where religion is 
throughout of a Semitic type, four horses were cast into 
the sea as a sacrificial offering to the annual feast of the sun” 
(R.S., p. 293). The Babylonians, according to lists 
embodied in Gudea’s inscriptions, offered oxen, sheep and 
goats, doves and various other domesticated birds, 
chickens, ducks and geese (?), and various kinds of fish 
(Jastrow, Cit., p. 277). The ancient Egyptians sacrificed 
gazelles, antelopes, and wild goats; but, according to 
Herodotus, the sacrifice to one of the principal goddesses 
consisted of bullocks. The importance of the bull in 
Hebrew sacrifice is well known. Among the Hindus the 
victims included horses; among the Chinese sheep and 
pigs. But if the practice of sacrificing animals is wide-
spread, hardly less prevalent is that of offering a human 
victim. Indeed, “in the later ages of antiquity there was 
a very general belief,” says Robertson Smith (p. 361), “that 
in strictness the oldest rituals demanded a human victim, 
and that animal sacrifices were substitutes for the life 
of a man.” D. G. Brinton (R.P.P., p. 150) states that 
“Their customs of human sacrifice, according to Gudea’s 
inscriptions, were well established in the early 
history of even the noblest religions, and the rite 
extended so widely that scarce a cult can be named in 
which it did not exist.” Porphyry gives examples of 
human sacrifices, of which many subsisted within the 
Roman Empire down to the time of Hadrian (R.S., p. 
366). Among the Saracens the favourite victims were 
young and beautiful captives. Among the Carthaginians, 
too, chieftains were sacrificed. In an Old Testament 
narrative (I Sam., xv. 23), the captive king Agag 
seems to be treated as a human victim. Prisoners of 
war were sacrificed to the Norse god Odin. Virgins 
and young children were sacrificed to the Mexican god 
Tlacoc. Human victims were offered to the Aztec god 
Huitzilopochtli; to God F (q.v.) of the Mayan Indians; 
to the Frisian god Forset; to the Teutonic god Tiwaz. They 
seem also to have been offered to Danu, the Mother of the 
gods among the Irish Celts. “The ancient Germans 
laid it down that in time of famine beasts should first 
be slain and offered to the gods. Did these bring no 
relief, then men must be slaughtered; and if still there 
was no aid from on high, then the chieftain himself must 
mount the altar; for the nobler and dearer the victim, 
the more pleased were the gods.” (Brinton, R.P.P., p. 
188). One is tempted to think that human sacrifice 
must have been more primitive than animal sacrifice. 
It would be a natural development for animals to be sub-
stituted in course of time for human beings. Cp. the 
article BLOOD.

SADASHEO. Siva the everlasting, one of the names of the 
Hindu god Siva.

SADDUCEES. The Sadducees were so called after 
Zadok, who was high-priest in the reign of Solomon (I. 
Kings ii. 35; Ezekiel xi. 46). The name has been wrongly 
connected with a Hebrew word meaning “just.” The 
Sadducees were the Jewish aristocracy, the high-priests, 
the priests, the scholars, the doctors, the teachers, and 
other superior officials who had risen into prominence in 
the Maccabean war, and partly the old high-priestly 
families who had fallen into the background in the early 
stages of the revolt, but who came once more to the 
front under Simon Maccabeus” (W. D. Morrison). 
They were the successors of the Hellenists. They were 
more a political party than a religious sect; but in so far 
as they were the two the latter was the samable. 
We are told in the New Testament (Acts xxi. 
8): “the Sadducees say that there is no resurrection, 
neither angel nor spirit; but the Pharisees confess both.” 
Josephus says (Antiquities i. 4) their doctrine was that 
souls perish with the body. They differed widely from 
the Pharisees. And not only in these matters, but also in 
their interpretation and explanation of Holy Scripture. 
The Pharisees attached great importance to oral 
tradition. The Sadducees would acknowledge only the 
letter of the written word, which they interpreted with 
great literalness. In the time of Jesus the party of the 
Sadducees was no longer the great patriotic party that 
it had been under the Hasmonaean. For the most part 
they cherished and discussed their ideas of enlightening 
the people privately. They proclaimed them in public 
only on very rare occasions, especially when they seemed 
to have an opportunity of refuting the views of their 
opponents, the Pharisees. It is natural that they should 
have crossed swords with Jesus. As Neumann says, 
“The Pharisees and Sadducees were at one in their 
hatred of this Messiah who smote them with the sword 
of the Spirit and the scourge of His words.” The idea 
that the Messiah would suddenly appear in the heavens, 
surrounded by angels, and would awaken the dead to 
judgment, must have been particularly obnoxious to the 
Sadducees. The party disappeared soon after the 
destruction of Jerusalem. See W. D. Morrison, The 
Sadducees (q.v.). About 1800 he left his home to study under a 
chief Guru, Râmânâma-Svâmi. In 1804 the Guru went to 
Ahmedâbad, and Sañjâyâna followed him. The 
latter in course of time collected about him a large band of 
disciples of his own. His popularity provoked such 
jealousy that he was obliged to escape from Ahmedâbad 
to a place called Jéthalâr. Here he was arrested and 
imprisoned, but was soon released. The place became 
the focus of a great religious gathering, and thousands 
of persons enrolled themselves as his followers. His 
influence has been attributed to a mesmeric power. 
Monier-Williams, however, thinks it probable that he 
“owed his success to a remarkable fashion of manner 
combined with a consistency of natural character and 
qualities which singled him out for thir leader.” His 
disciples are a protest against the Valabhas. His 
crusade against them was principally carried on from 
Warâl as a centre, a village to which he retired for 
seclusion and in which he erected a temple to the Supreme 
Being, Nați-yâna (Krishna, Vishnû). His sect is 
said to number now not less than a quarter of a million 
persons. The clergy devote themselves completely to 
the Supreme Being and seek to purify the life of all. Some of 
the precepts of Swâmi-Nați-yâna, as given by 
Monier-Williams, are as follows: “Abstaining from injury is the highest of 
all duties. Holy men should patiently bear abusive 
language, or even beating, from evil-minded persons, and 
wish good to them. Every day all my followers should 
go to the Temple of God, and there repeat the names of 
Krishna. The story of his life should be listened to 
with the greatest preference, and his hymns should be sung on festive days. All males and females 
who go to Krishna’s temple should keep separate and 
not touch each other. On no account let it be supposed 
that difference in forms (or names) makes any difference 
in the identity of the deity. Those males and females
of my followers who will act according to these directions shall certainly obtain the four great objects of all human desires—religious merit, wealth, pleasure, and beatitude." See Monier-Williams; E. W. Hopkins.

SADITES. An order of Dervishes. All claim powers of healing, and there are divisions with different rights: one, the mystics, which are not subdivided, and another sect, but no glass. Some sects or brotherhoods are antinomian, that is, consider all acts (even the vilest) as indifferent when done in a state of coma or ecstasy; the soul is then supposed to be in heaven and both unconscious of bodily deeds and not responsible for them" (F. W. RusSELL).

SAGA. One of the deities of the Ancient Tents. The goddess Saga, who is associated with water, belongs to the retinue of Prija (q.v.) and Freyja (q.v.).

SAKHARAM. The friend of Rama (King of Ayodhia, a great incarnation of Vishnu), one of the names of the Hindu god Rama.

SAKTIISM. Saktism is a form or kind of worship among the Hindus. It is connected closely with Salvation or the worship of the female side of Siva (q.v.). In fact it is the worship of the female side of Siva, the female energy. Monier-Williams points out that the duality of the divine nature (male and female) is first enunciated clearly in the Brahmantas and Upanishads. According to Manu, the Self-existent divided his own substance and became half male half female. Siva came to be depicted sometimes as a male on his right side and a female on his left side. But it is the latest of the sacred writings, the Tantras, that make the female energy, personified as a goddess, a special object of worship. In course of time a large section of the Hindus devoted themselves exclusively to the worship of the female side of Siva and Vishnu, so the worship of Durga or Kali, wife of Siva, of Râdhâ, wife of Krishna, of Sâtâ, wife of Râma, of Ambâ or Devî, the Mother-goddess, and of Sakti, the great Power of Nature. Sakti, however, came to be regarded by the worshippers of the female energy as the embodiment of all the powers and virtues of all the other deities, male and female. As might be expected, Saktism developed into gross sensuality. "In Saktism we are confronted with the worst results of the worst superstitions ideas that have ever disgraced and degraded the human race. It is by offering to women the so-called homage of sensual love and carnal passion, and by yielding free course to all the grosser appetites, wholly regardless of social rules and restrictions, that the worshippers of the female power (Sakti) in nature seek to gratify the goddess representing that power, and through her aid to acquire supernatural endowments, but even ultimately to obtain union with the Supreme Being. Incredible as it may appear, these so-called worshippers actually affect to pride themselves on their debasing doctrines, while they maintain that their creed is the grandest of all religions, because to indulge the grosser appetites and passions, with the mind fixed on union with the Supreme Being, is believed to be the highest of all pious achievements" (Monier-Williams). See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp.

SALAGRAMA. Sâlagrâma is one of the objects worshipped by the Hindus. It is a black pebble; and "what the Linga is to Siva the Sâlagrâma is to the Vishnuite" (Hopkins). Sacrifices are offered to it daily, for it is regarded as a metamorphosis of Vishnu (q.v.) or Krishna (q.v.). Thus the Sâlagrâma stone is a god. On the other hand the sacred Tulasi-plant (see TULASI) is a goddess, and in some parts of India the Tulasi is married annually to the Sâlagrâma stone. To indicate this union a Tulasi leaf is always kept on the Sâlagrâma stone. Sâlagrâma stones are handed down from father to son as precious heirlooms. Even the water in which they have been washed is precious. "There is nothing more efficacious for the remission of sins, no matter how grievous they may be, than to possess some water in which the salagrama has been washed. Forgiveness of sins may even be obtained by simply touching the water which has been placed in the salagrama" (Dubois and Beauchamp). See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp.

SALAMANDER, THE. The salamander seems to be used in Christian art to symbolise fire. It was an old superstition that the creature lived in fire or at any rate that it could endure the flames of fire. According to Gregory of Nazienzen it could extinguish fire also. It is depicted, as a lizard or serpent, on Church-fonts (e.g., at Norton and Youlgrave, Derbyshire), and is supposed to symbolise baptism with the "Holy Ghost and Fire." See Sidney Heath and W. Carew Hazlitt.

SALAM. A god mentioned in an Aramaic inscription (c. the fourth century B.C.).

SALVATION ARMY, THE. William Booth (b. 1829), the founder of the Christian body known as the Salvation Army, was originally a minister of the Methodist Church. He left that Church in 1851 in order to take up independent evangelistic work. The work for which he was his "East London Mission," which, with the extension of its activities, became the "Christian Mission," the Mission then began to acquire halls, etc., for its meetings, and steps were taken to give it a legal title to its property. "In January, 1877, finding that the semi-democratic conference committee system which he had inaugurated did not run smoothly, and was not likely satisfactorily to accomplish the end in view, Mr. Booth established a system of government more closely allied to the autocracy of Wesley; and, with the consent of his fellow workers, constituted himself its head" (J. A. Houlder). New organisation was called The Salvation Army. "With the name army came military phrasology. Prayer was termed knee-drill, the leader a general; evangelists, officers; and candidates, cadets. A semi-military attire was assumed, barracks were built instead of separate residences, and when the army went out to take a place by storm, it was with banners displayed and bands of music" (William Benham, Diet.). The Salvationists wage war against the devil, and seek to convert and to "save" those who are in danger of being lost souls. By means of their brass bands, etc., they aim at reaching a class of the community which is unmonitored by other religions appeals. In 1880 the Army began to extend its operations beyond the British Isles, and to enter upon a world-wide arena.

SAMARITANS, THE. An account of the origin of the Samaritans is found in the Old Testament in II. Kings xv. When the Israelites were deported from the province of Samaria, Sargon, king of Assyria, brought colonists from Babylonia and elsewhere to take their place. These colonists seem to have come from Babylon, Kutu, and Sippur; as well as from Hamath in northern Syria. The Hebrew population which remained in Samaria mingled with the foreign colonists with the result that a new Semitic group was evolved. In B.C. 558 the Davidic prince Zerubbabel and the priest Joshua, with the permission of Cyrus, proceeded to Judah in order to rebuild Jerusalem and the Temple. They found the Samaritans firmly established and possessing some measure of power in the North. After the Jews had begun to rebuild the Temple, the Samaritans desired to help them; and when their aid was declined, they became hostile and thwarted the Jews for some years (Ezra iv. 4, 5). Finally, the Samaritans, claiming to be the true successors of ancient Israel, built a temple of their own.
on Mount Gerizim and adopted the Law as their sacred book (see SAMARITAN PENTATEUCH). The Samaritans have survived down to the present time. "A little group of them, less than a hundred, still live together at Nablus, the ancient Shechem, under the shadow of their sacred mountain Gerizim, and worship Jehovah as did their ancestors at the same holy site. Of all the many petty peoples which lived in Palestine in ancient times, they alone remain" (C. F. Kent). Not long ago little was known about them. But since the visits of Edward Robinson (1838 and 1852) to Shechem our information has accumulated year by year. A number of Samaritan manuscripts have been brought to Europe. "Beside many texts of the Hebrew Pentateuch and its Targum, we have extensive theological treatises and Midrashim, commentaries which show some exegetical skill, chronicles whose defect is their chronology, grammatical and scientific works, and, most important of all for studying the spirit of the Samaritan religion, tones of their liturgy" (J. A. Montgomery). An anthropological study of the Samaritans has revealed the fact that they have become Hebrews of the Hebrews. Dr. Montgomery thinks that the study of their religion and manners shows further that they are really nothing less than a Jewish sect. Their religion "is a monotheism identical with that of Judaism, whose very terms they use throughout, while it bitterly opposes any attempt to associate with God other realities, as in heathenism, to find in him any distinctions, as in Christianity. It is a spiritual religion, which not only rejects any representation of Deity, but even eschews, after the letter of the Second Commandment, all pictorial designs. It is more than an ethical religion which has flowered in just such virtues and which is circumscribed by just such limitations as mark what is known as orthodox Judaism. The head of the Samaritan church is the high-priest. The priests, who are also the doctors of the Law, observe the Nazarite rule, allowing no razor to touch their head. The laymen wear white robes in the services. They do not use the Tephillin, because the law is to be observed spiritually. When the priest reads the Law he wears a talith without fringes. The only sacrifice celebrated by the Samaritans is the Passover. Montgomery describes the solemnity as "a veritable hat, or pilgrim-feast. As regards the treatment of the dead, he points out that it is forbidden for Samaritans to inter their dead frequently stated, to handle their dead, except in the case of the high-priest." It is the custom to burn candles before burial at the head and foot of the corpse. The dead are placed in coffins, which is an exceptional practice in modern Palestine. "The mourning ceremonies last until the following Sabbath, the community going each day to the tomb, where they read and pray. On the Sabbath the community again visit the tomb, where they partake of a meal, while further appropriate services are held in the synagogue. The Samaritans appear to-day to make a point of forgetting their dead, and have no subsequent commemorations, except their visits to the tombs of the Patriarchs. However, the liturgy contains requiem hymns." See Engyl. Bibl.; C. F. Kent, The Kings and Prophets of Israel and Judah, 1899; J. A. Montgomery, The Samaritans, 1907.

SAMARITAN PENTATEUCH, THE. The Samaritan Pentateuch is to be carefully distinguished from the Samaritan Targum. The Samaritan Targum is a version: the Samaritan Pentateuch is simply the Hebrew text of the "five books of Moses" written and preserved in the Samaritan character. When the Jews after their return from exile proceeded to rebuild the temple, the Samaritans offered to help them. This help was declined. The Samaritans thereupon left or were driven away and formed a separate community in Samaria. About the year 332 B.C. Darius Codomannus gave a certain Manasses, grandson of the high-priest Eliashib (Nehemiah xiii. 23-31; Josephus, Antiquities xi. 7, viii.), permission to erect a temple on Mount Gerizim. He seems to have taken with him a copy of the Book of the Law in Hebrew. This became the only Sacred Scripture of the Samaritans. A few changes were made in order to magnify the importance of Mount Gerizim and to adapt the book to the new worship. "The value and authority of the Samaritan text of the Pentateuch has been variously estimated. By De Rossi it was regarded as an independent witness to the original, and therefore of equal weight with the Hebrew: others have estimated it even higher. These views are now generally abandoned, and it is conceded that for critical purposes no great value can be attached to the Samaritan form of the text." (A. S. Gedem). See Engyl. Bibl. s.v. "Texts and Versions." A. S. Gedem, Int. to the Libr. Bibl., 1909.

SAMARITAN TARGUM, THE. A version of the Pentateuch based on the Samaritan Pentateuch (q.v.). It is in the Samaritan dialect. There seems to have been a Greek translation of this version, since the Fathers of the third and fourth centuries speak of a samaritikon.

SAMA VEDA. The Sama Veda is one of the three Vedas or sacrificial collections (see VEDA). It contains hymns held sacred by the Hindus. The Sama Veda is a liturgical collection of hymns for special rituals.

SAMPSEANS. An early Christian sect, worshippers of the sun. They are called by Epiphanius (Hacr. liti. 2) heliakoi.

SAMUEL, BOOKS OF. The two books of Samuel originally formed one book. The original work was divided by the authors of the Septuagint into the First and Second Book of Kings. Afterwards Jerome gave the books the title, The First and Second Book of Kings. Samuel gave his name to the work in the Hebrew Canon, not because he was its author, but because he plays a large and prominent part in the narrative. The history covered extends from the birth of the prophet Samuel to the close of the life of King David. The contents of the books have been divided as follows: (1) Eli and Samuel (1 Sam. i.-vii.); (2) Samuel and Saul (1 Sam. viii.-xv.); (3) Saul (1 Sam. xvi.-xxi.); (4) David (1 Sam. xxii.-xxxii.); (5) David (II. Sam. i.-xxvii); (6) Appendix of miscellaneous matter (II. Sam. xxviii.-xxxiv.). These narratives are composite, having clearly been compiled from a number of sources. There are different and divergent accounts of the same events; for instance, in the origin of the monarchy and the appointment of Saul as king, and of the introduction of David to Saul (cp. I. Sam. ix. 1-x. 16 with x. 17-27, and I. Sam. xvi. 14-23 with I. Sam. xvi. 1-xvili. 5). There are marked differences in the style of different sections. The compilers of the Books of Samuel would in fact seem to have drawn upon several different cycles of stories. C. F. Kent distinguishes early Judean Saul narratives, early Judean David narratives, later Ephraimitic Samuel narratives, very late Popular Prophetic Traditions, and Popular Judean David stories. The early Saul narratives, which present sympathetically and appreciatively the character and work of Israel's first king, include chapters ix. 1-xx. 15, 11. 15 b, xiii. 1-xx. 36. The early Judean David narratives comprise: I. Sam. xvi. 11-xvili. 11, 32-40, 42-49, 51-54, xvili.6-8, 12-16, 20-29a, xix. 1-17, xx. 1-39, xxxi. 1-9, xvi. 1-xvili. 14a, xxv. 2-xvili. 2, xxix-xxxii.; II. Sam. i-xx. 11, 12, 17-xxi. 1, 7-5, 13, 17-21, vi. 7-10, ix. 1-x. 14, xiv. 8-39, xxiv. Kent thinks that "viewed either as literature or as historical sources,
the early Judean David narratives are unsurpassed by any others in the Old Testament. The pictures which they give of the actors and events in this epoch-making period in Israel's history are not only interesting and full of life and local colour, but they may be accepted as substantially true, even to the hystorical facts. They and the related Saul stories probably represent the first extensive Hebrew writings.” Kent assigns the early Judean Saul and David stories to the reign of Jehoshaphat (876-851 B.C.). No use is made in the Books of Samuel of the Early Euphralinite prophetic narratives. But later Euphralinite Samuel narratives, in which the interest is religious and the purpose didactic, are found in I. Sam. i. i-v. 1, vii. 28-vii. 22, x. 17-25, xii. and xvi. These, according to Kent, were committed to writing some time after the days of the prophet Hosea and before the reformation of King Josiah (621 B.C.). Examples of very late Prophetic Traditions, which are rather of the nature of Jewish midrashim (see MIDRASH), are found in I. Sam. xv. 55 b-xvi. 13, xix. 18-x. 1a.

Finally, Popular Judean David Stories are found in I. Sam. xvii. 12-31, 41, 50, 55-58, xviii. 1-5, 10, 11, 17-19, 20b, 30, xxi. 10-15, xxiii. 18-xxiv. 22. According to Kent, these were committed to writing “before the last prophetic editor compiled his history of the period—that is before the first capture of Jerusalem in 597 B.C.” II. P. Smith and W. R. Harper distinguish in like manner between an early and a later history of the times of Saul and David. To these additions were made by a first and a second Deuteronomist reductor.

To the first are due I. Sam. x. 25 b-xxvii. 12-14; to the second I. Sam. ii. 1-11, xiii. 1-9, xxix.-xxxi. 1; II. Sam. xxii. 15-21, xxvii. 1-23, xxviii. According to Harper, the contemporary literary sources may include: the Song of Hannah (I. Sam. ii. 1-10); according to Whitehouse and others, on the other hand, a post-exilic production; David’s Elegy on Saul and Jonathan (II. Sam. i. 19-27); David’s Lament over Abner (II. Sam. iii. 33, 34); Nathan’s parable of the ewe lamb (II. Sam. xii. 1-15); the “last words of David” in a more original form; Psalm xviii. (II. Sam. xxii.). The prophet Samuel, who has given his name to these books, was probably the founder of certain prophetic schools. “In his days, it appears that the prophets had united together to make a common cause against the Canaanitish influences. Bands of ecstatic men—looking like madmen—went through the land preaching a holy war, and sweeping away everything that hindered their progress. Samuel gathered them together and took them into his home and trained them in the divine laws and all that pertained to the kingdom of God. They were to go forth among the people as guides and leaders and to help them in their religious duties and their duties to their neighbors.” (R. Kittel, *The Scientific Study of the O.T.*, 1910).

**Buddhism.**

**Sanctuary.** Persons accused of a crime formerly enjoyed the right of seeking “sanctuary” in certain churches. At first only the altar and inner buildings could be used for the purpose, but since refugees were not allowed to eat or sleep in a church, the boundaries of asylum were enlarged. Sometimes they extended to a mile on every side of the building. The boundary lines were marked by four crosses known as Sanctuary Crosses. Durham Cathedral has preserved a famous Sanctuary Knocker (of the 14th century). It has the form of a dragon’s head with a ring in the mouth. See Sidney Heath.

**Sandemanians.** The followers of Robert Sandeman (1718-1771), who adopted and developed the views of John Glas (see GLASSITES). In 1760 Sandeman formed a congregation in London; but in 1761 he went to America and in the following year founded a congregation at Portsmouth in New Hampshire. In 1851 there were six churches in England and six in Scotland. Michael Faraday was one of the elders of the congregation in London. Sandeman taught that faith is “a bare belief of the bare truth”; it does not differ from belief in ordinary human evidence. The Sandemanians had a number of peculiar observances. “They observe various primitive practices with great strictness: e.g., weekly administration of the Lord’s Supper, with a weekly offering; love-feasts, i.e., the dining together between morn- ing and afternoon services; the kiss of charity at the admission of a new member; and other times; washing each other’s feet as an occasional work of mercy; abstinance from things strangled and from blood; community of goods, in so far as that they consider the whole of their property liable for calls on behalf of the Church and the poor, and condemn the storing up of money for future and uncertain use” (Blunt). Believing that the lot is sacred, they disapprove of all games of chance. They refuse to hold communion with other denominations. See J. H. Blunt; and the D.N.B.

**Sandraudika.** The name of a goddess worshipped by some of the Ancien Teutons. A stone discovered at Breda in the Netherlands was consecrated to her by the “priests of the temple” (cultes templ).

**Sanhedrin.** The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sederim). Sanhedrin is the fourth tractate of the fourth group, which is called nezikin (“Damages”).

**Sanjogis.** The Sanjogis of Southern India are described as an Orya class of religious mendicants, who wear the sacred thread, and acts as priests for Panos and other royal families. According to tradition, and that they are the connecting link between ordinary people and those who have given up earthly pleasures (Sanyiasis). The Sanjogis follow the ordinary as well as the ascetic life” (E. Burston).

**Sankhya.** The Sankhyas are the adherents of the Hindu dualistic philosophy known as the Sankhya system. Colebrooke describes the system as “partly Brahmanical, and partly conformable to the established Hindu creed.” Two schools, having much in common, are distinguished as the Sankhya and the Yoga. The Sankhya system was founded by Kapila. It teaches "that the soul is simply a part of God and that the wisdom acquired by yoga, or contemplation, ends in either actual or spiritual unity with God" (Dubois and Beauchamp). See E. W. Hopkins; J. A. Dubois and H. K. Beavenhamp.

**Sannyasi.** Literally "one who renounces," a Brahmanic. The state of a Sannyasi is the fourth stage in the life of a good Brahman. At this stage all worldly ties are renounced. The ancient lawgiver Manu "ordained that the discharge of household duties is in-
**Sanron Sect**

compatibility with the attainment of greater nearness to the Supreme Being, and that therefore every twice-born man as he advances in life is bound to give up all family ties" (Monier-Williams). The Samyāsī does not really die. He passes from this world in a kind of trance. Consequently his body must not be burned but buried. See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beanchamp.

**SANRON SECT.** A Chinese and Japanese Buddhist sect. It flourished in China during the Sung dynasty (689-618 A.D.), and was introduced into Japan in 624 A.D. Its teaching was metaphysical. The sect was called also the Ichī-dai-kyōshū, or "Sect of the Teachings of Buddha's whole life," for"it made it a feature of its teachings that it professed to accept every one of the thousands of volumes of the Mahāyāna Canon as of equal authority, without assigning to any single one a pre-eminent place among its scriptures" (A. Lloyd). It aimed at the greatest comprehensiveness. But it was not a success in Japan, and no longer exists as a separate organization. See Arthur Lloyd.

**SAOHSHANT.** A term in Zoroastrism meaning "deliverer" or strictly "he that shall deliver." According to the Gathas, certain persons will arise as the "future deliverers of the provinces." The deliverance will take place at the Great Consummation, which Zoroaster expected to come to pass during his life.

**SARASVATI.** A deity in Hinduism. Sarasvati is a goddess, the wife of Brahmā (q.v.). In the Rig Veda, however, she is a river-goddess, and is not connected with Brahmā. She became the goddess of language and literature. In Bengal a festival is held in her honour in the Spring, when pens, inkstands, paper, etc., are worshipped as representing the goddess (cp. LAKSHMI). "Sarasvati is almost the only fair goddess. She is represented not as a horror, but as a beautiful woman sitting on a lotus, graceful in shape, a crescent on her brow" (Hopkins). See Monier-Williams; E. W. Hopkins.

**SARPANTUM.** A Babylonian deity. The goddess Sarpantum appears after the time of Hammurapi as the consort of Marduk (q.v.). She was popularly regarded as the "offspring-producing" goddess, and seems to have been worshipped as one who possessed secret knowledge and protected the arts. Sarpantum was amalgamated with a water-goddess, but also appears as the consort of Marduk. Her place of worship in E-Sagila was called "the gate of widespread splendour." Her festival was on the 22nd day of the third month, Siwan. See Morris Jastrow, Rel.

**SARUM.** USE OF. The term Use was applied to different modes of celebrating the Mass or Holy Communion. One of the most important of these was the Use of Salisbury or Sarum. Osmund, Bishop of Salisbury (1075-1107 A.D.), seems to have begun in his Cathedral a revision of the Service Books, which was completed by Bishop Poore (1215-1242 A.D.). The Use of Sarum then became a model in many parts of England, especially in the South. "The Sarum Liturgy, like the other ancient Liturgies, had two main divisions commonly called the 'Ordinary' and the 'Canon' of the Mass. The 'Ordinary' contained the variable parts of the Service: the 'Canon' or Rule, corresponding to what in Eastern Liturgies is called the Apostile or oraculum, contained the fixed portion which never varied." (W. R. W. Stephens, Book of Common Prayer).

**SARVAŚTIṆAÐIN.** One of the early Buddhist sects of the School of the Hinayāna (q.v.). The Sarvāsti-vādin believed in the real existence of the universe and the soul, and in the reality of life after death.

**SASKYAPA SECT.** A sect in Mahāyāna, which attaches special importance to magic. It treasures a number of forces of incantation which have been handed down to it from its special patron the Bodhisattva Manjuṣrī. The hoods and upper garments of these monks are red. See H. Hackmann.

**SATANISH.** The chief deity of the Kānkāra, a jungle tribe inhabiting the mountains of South Travancore in Southern India.

**SATANISH.** A class of temple servants in Southern India. They are described by H. A. Stuart as "a mixed religious sect, recruited from time to time from other castes, accepting Paralys, leather-workers, and Muhammadans. All the Satanis are Vaishnavites, but principally revere Bāṣyakar (another name for Rāma-nuja), whom they assert to have been an incarnation of Vishnu. The Satanis are almost entirely confined to the large towns. Their legitimate occupations are performing menial services in Vishnu temples, begging, tending flower gardens, selling flower garlands, making fans, grinding sandalwood into powder, and selling perfumes. They are the priests of some Śāda castes, and in this character correspond to the Salvi Candidāras" (quoted by E. Thurston).

**SATANISH.** The Satanis, "worshippers of the true name," are a modern Hindu sect. It seems to have been founded by Bāṣyakar (another name for Rāma-nuja), whom they assert to have been an incarnation of Vishnu. The Satanis are Vaishnavas. Their name is taken from the name which they give to God. Satāmā. The following are some of their principles and precepts, as given by Monier-Williams: "God pervades the universe. He is present in every single thing. The title Lord (Śāhī or Śāhī) should be added to every object in which God is present. God is the spring of everything good and evil. Idolatry must not be worshiped. The ordained religious teacher (Guru) is holy. Even the water in which his feet are washed is holy, and should be drank by his disciples. Distinctions of caste are not to be observed. Fasts need not be kept." See Monier-Williams; E. W. Hopkins.

**SATURN.** An ancient Roman deity, a god of seed-time and harvest. The name Saturn is derived from a root meaning "to sow." In an inscription it occurs as Saturnus. The special festival of the god was called Saturnalia (q.v.). In course of time Saturn came to be identified with the Greek god Kronos. Kronos, defeated in a war which Zeus waged against him, fled to Italy, was received by Janus, and settled at the foot of the Capitol. Thus, Saturn, the old homely deity of the Latin husbandmen, was transformed into a divine king, who ruled the happy aborigines of the Italian peninsula with paternal mildness and beneficence, taught them agriculture and the usages of a simple and innocent civilization." (Chambers' Encyclopedia). See O. Seyfert, Dicit., J. G. Frazer, G.E., Pt. I., vol. ii., 1911.

**SATURNALIA.** A festival held on December 17 in honour of the Roman god Saturn (q.v.). Sacrifices were offered and a banquet was held in the open air. "The festival was also celebrated in private society: schools had holidays, law-courts were closed, all work was stopped, war was deferred, and no punishment of criminals took place; for seven days from December 17 to January 24 (O. Seyfert). It was a kind of Christmas. People presented gifts to one another, especially wax tapers and dolls, and gave themselves up to every kind of amusement and entertainment. An ancient account of the Saturnalia was discovered and published some years ago by Franz Cumont of Ghent. From that account we learn that down to the beginning of the fourth century of our era, that is, down nearly to the establish-
mental Christianity by Constantine, the Roman soldiers stationed on the Danube were wont to celebrate the Saturnalia in a barbarous fashion which must certainly have dated from very remote antiquity. "Thirty days before the festival they chose by lot from among themselves a young and handsome man, who was dressed in royal robes to resemble the god Saturn. In that character he was allowed to indulge all his passions to the fullest extent; but when his brief reign of thirty days was over, and the festival of Saturn was come, he had to cut his own throat on the altar of the god he personated "(J. G. Frazer). In 308 A.D., a Christian saint of St. Dossus, was put to death for refusing to play the part of Saturn at the Saturnalia. Saturn was the god of seed and, the Saturnalia was the festival of sowing celebrated in December, "when the autumn sowing was over and the husbandman gave himself up to a season of jollity after the long labours of summer and autumn " (Frazer). J. G. Frazer thinks that formerly the part of the god Saturn was played by the Roman king himself, and that in the licence accorded to the human representatives of Saturn may perhaps be detected a trace of the Sacred Marriage. In some ways the festivals of the new yams, celebrated by the Ashantees early in September, resembles the Saturnalia. So also does the festival of the new fruits celebrated by the Caffres of Natal and Zululand at the end of December or the beginning of January (G.B., Pr. v. vol. ii., 1912). See O. Seyffert, Dict., 1oth ed. 1908; J. G. Frazer, G.B., Pt. I., vol. ii., 1911.

SATURNINIANS. The followers or school of the Gnostic Saturninus or Saturnius, who flourished about the time of Trajan (98-117 A.D.). The Saturninians, or most of them, abstained from animal food of every kind; and they held marriage and the procreation of children to be the work of Satan. According to Saturninus, there is one Supreme, unknowable God, the Father, who created the angels, archangels, powers, etc. Seven of these angels created the visible world. "They created man after the likeness of a brilliant vision, which had appeared to them for a fleeting moment from the Supreme God; but at first their work was imperfect. Primitive man crawled on the ground, unable to stand erect. God took compassion on him, because He recognised his likeness to Himself: He sent, therefore, a spark of life which completed his creation. After man's death, this spark of life is set free, and returns to its primary cause" (Duchesne). One of the angels is the God of Diesmurgy, the power of this Demurgy, and to save those men who were capable of salvation. This Saviour emanated from the Supreme God. He was not born, and had no human body. He was a man only in appearance, not in reality. See J. H. Blunt; Oath, Dict.; Louis Duchesne, Hist.

SATYRS. The Satyrs of Greek mythology were spirits or demons who lived in mountains and woods. They represented as having ears like those of a goat, bristling hair, and short tails. Following in the train of Dionysus, they made merry with pipe and flute. "They were considered as foes to mankind, because they played people all kinds of rough pranks, and frightened them by impish tricks" (Seyffert). Dr. A. B. Gough points out that at the earliest period to which we can trace them, Satyrs, Selcufi, Cyclopes, and Centaurs were very similar to one another, but in course of time they were differentiated. In the Old Testament demons of a similar kind were referred to as "hairstimgeni" which means literally "hairy ones." Since a word Se'trim also means "he-goats," it has been assumed that these Hebrew demons were goat-shaped, but the assumption is not necessary. The Se'trim were wild and semi-human in appearance. In Isaiah xiii. 21 they are spoken of as dancing amid the desolate ruins of Babylon. The Se'trim have been connected by some scholars with an Egyptian character corresponding to Pan (q. v.). It is possible, however, that they may preserve a hint of early traditions concerning some tribe or tribes of real men, "hairy beings" who were supposed to dwell (and play pranks) in the desert, were regarded as formidable, and looked upon as devils. Jane Harrison (Prolegomena, 2nd ed., 1908) thinks that the Satyrs of the Greeks were to Homer and Pindar "the representatives of an actual primitive population." They were in fact identical with Savitar, a wild Scythian tribe. See Enogol. Bibl.; O. Seyffert, Dict.; Alfred B. Gough, The Primitive Savage in Early Art and Tradition, 1910.

SAUGATAS. The Sautagas are a division of the Buddhists who believe that the essence of religion consists in kindness. Compare SITTARS.

SAVADAMMAN. The goddess of the weaver caste in Coimbatore, India, an avatar of Parvati, the wife of the great Hindu god Siva.

SAVIOUR. The title Saviour was given in ancient times to deities, and to eminent men, such as kings, princes, and heroes. In the Old Testament it is used of ordinary men (Neh. ix. 27) and of God. In the New Testament the term is applied to God (Luke i. 47, etc.) and to Jesus Christ or the Messiah (Luke ii. 11; Acts v. 31; H. Peter i. 11). J. M. Robertson points out (Pagan Christs, 1911) that the title was given by the Greeks to Zeus, Helios, Artemis, Dionysos, Herakles, the Dioscuri, Cybele, and Escurinap. But there is nothing remarkable in this. The word is an ordinary one. The important question is: Was it used of Jesus in an ordinary sense? The fact is that it was not. It was always used in a moral sense. It was popularly understood to mean that Jesus, by converting men from sin, would save them from the future punishment which would otherwise befall them. In Jesus' own understanding of the term, it evidently had a more spiritual meaning. This is clear from the famous utterance: "For whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it" (Mark viii. 35; Luke ix. 24; Matthew xvi. 25). To save a man is to bring him to realize fully in this present life that to live in a material way and sense is not really to live at all. The material sense of life must be lost that the spiritual and real sense of life may be gained; and when this is gained eternal life is the result. This is the sense in which Jesus was the Saviour: he saved men from a false sense of life, and so from death. Cp. Thayer-Grinn, Greek-English Lexicon to the N.T., 1896.

SAVITAR. A Vedic deity, the "vivifier," who in the morning awakens the universe and men from sleep. Savitar is a form under which Surya, the Sun, is invoked. The daily formula of supplication addressed to Savitar (the Savîtri) runs: "On the surpassing splendour of that divine Vivifier let us meditate; and may he enlighten our minds."

SAVOY DECLARATION, THE. The "Savoy Declaration" was the result of the Conference held at the Savoy Palace in London. Though arranged by Cromwell, the Conference did not meet until some weeks after his death. Its task was to draw up a new Confession of Faith which should satisfy the Independents, and there were representatives of one hundred and twenty Congregational Churches. The new Confession (1653) consists of a "Preface" which urges "toleration in matters non-essential among Churches that hold the necessary foundations of faith and holiness." (W. A. Curtis): a "Declaration of Faith," which comprises the
doctrineal matter of the Westminster Confession slightly modified"; and what is called the "Institution of Churches," a system of polity providing for the organization and constitution of Congregationalism. See William A. Curtis.

SAVUS. One of the gods worshipped by the ancient Greeks. He was paired with the goddess Adalatta.

SAXNOT. Another form of Seaxneat (q.v.), the name of an Anglo-Saxon deity.

SAYBROOK PLATFORM, THE. In the declaration known as the "Saybrook Platform" (1705 A.D.), the Connecticut Churches of America adopted the Boston Declaration of 1680 A.D. (which accepted the Savoy Confession and the Cambridge Platform) together with the Nine Heads of Agreement (q.v.) which the Congregationalists and Presbyterians of London agreed upon in 1691 A.D. In 1801 A.D. the Connecticut Churches further adopted a "Plan of Union." See William A. Curtis.

SAYINGS OF THE FATHERS. The English title of a collection of sayings and maxims of some of the Jewish Doctors. The Hebrew title of the work is Pirque Abodh (q.v.).

SCHWENK Feldians. The followers of Caspar von Schwengfeld (1490-1561), who was a nobleman of Silesia and a Councillor to the Duke of Liegnitz at the time of the Reformation. He was at first in sympathy with the ideas of the Reformation, but afterwards sought to develop a Protestant theology of his own along the lines of mysticism and religious enthusiasm (cp. his work "Bekanntschaft und Rechenschaft von den Hauptpunkten des christl. Glaubens," 1547). As early as 1527 he explained a new doctrine of the Holy Eucharist which he professed to have received by special revelation. "This was that our Lord's words of Institution are to be understood as if He had said: 'My Body is this'—a spiritual food, which nourishes the soul as bread does the body, 'My Blood is this'—a spiritual drink, which nourishes the soul as wine does the body. His theory went on to maintain that the Sacraments are not means, but only signs of grace, and that the benefit which they signify comes, not in, through, or with them, but directly from God." (J. H. Blunt) Schwengfeld's views were banished from Silesia in 1537, and settled at Strassburg. Luther opposed him bitterly and gave him the nickname "Stenfeld." In 1725 many of the Schwengfeldians removed to Saxony. A few years later they emigrated to Pennsylvania and formed congregations there. See J. H. Blunt; Brockhaus.

SCIENCE. As employed by the author of "Science and Health," the term Science is used interchangeably with the expressions Divine Science, Spiritual Science, Christ Science, and Christian Science (q.v.).

SCIENCE AND HEALTH. The title of the work by Mary Baker Eddy, which has become the textbook of Christian Scientists (q.v.). Mrs. Eddy claims that the book was entirely the result of a study of the Bible. The real meaning of the Bible, however, dawned upon her as a revelation. "The Scriptures were illumined; reason and revelation were reconciled; and afterwards the truth of Christian Science was demonstrated. No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated." (Science and Health, p. 110). The first edition of "Science and Health" was published in 1875. A revised edition was published in 1891. Many persons testify to having been cured of various diseases simply by reading the book. The work may be borrowed from any Christian Science Reading Room. See Mary Baker Eddy, Science and Health with Key to the Scriptures, 1911.

SCIENTIFIC STATEMENT OF BEING, THE. The Scientific Statement of Being may be described as the "Creed" of Christian Scientists (q.v.). It is as follows: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." See Mary Baker Eddy, Science and Health, 1911, p. 48.

SCILLITAN MARTYRS. The Scillitan Martyrs are so described because they came from the town of Scillita in Africa. They were twelve persons who were martyred at Carthage about 150 A.D., when Praesens II. and Cornelius were consuls. The Acts of these martyrs have been preserved in two forms. G. T. Stokes thinks that "to the Biblical critic these Acts in both shapes are interesting, as indicating the position held by St. Paul's Epistles in 180 in the N. African Church. The proconsul asked the martyr Spectur what books they kept laid up in their bookcases. He replied, Our books, or as the Latin version puts it, the four Gospels of our Lord Jesus Christ, and in addition the Epistles of Paul the holy man." See Wace and Piercy.

SCOTTISH UNITARIAN ASSOCIATION. This was founded in 1813 by James Yates (1789-1871) in conjunction with Thomas Southwood Smith (1785-1861), the sanitary reformer. See UNITARIANS.

SEAL OF PROPHECY. This name was given to a large volume which the prophet Muhammad laid on his back. It was supposed to be the divine seal predicted by the Scriptures. T. P. Hughes quotes Shaikh 'Abdu'l-Haqq as saying: "it was a piece of flesh, very brilliant in appearance, and according to some traditions it had secretly inscribed within it, 'God is one and has no Associate.'" See T. P. Hughes.

SEAXNEAT. Seaxneat appears as one of the deities worshipped by the Anglo-Saxons.

SEB. An Egyptian deity, the crocodile-god, worshipped at Ombos and in other towns of the Fayyam. Sebek, who is represented as a crocodile or as a man with a crocodile's head, developed into a deity that was essentially evil.

SECESSION KIRK. A secession from the Church of Scotland, which took place in 1733. See PRESBYTERIANS.

SEEKERS. Richard Baxter (1615-1691), writing in
SEKHMET. An Egyptian deity. The goddess Sekhmet, "the mighty one," is represented with the head of a lioness. Her head is crowned with the solar disk and uraeus serpent. In her hand she carries a knife. Since the head of Sekhmet resembles that of Bast (a cat's head), the two goddesses have been connected. Erman thinks the two developed originally from a single sky goddess, Hathor (q.v.). Hathor was the goddess of love and joy. Bast delights in dancing and music. A Philae text says with reference to Isis Hathor: "Kindly is she as Bast, terrible is she as Sekhmet. In the New Kingdom deities are connected in opinion and temple. At Koptos the goddess Mut of Thebes was called at one time Bast, and at another time Sekhmet of Memphis, although she was neither cat nor lion-headed, but figured as a vulture." (Erman). See A. Wiedemann; Adolf Erman, Handbuch.

SELF-DETERMINATION. Self-determination is a philosophical position that stands midway between Determinism (q.v.) and Indeterminism (q.v.), "a voluntary action is motivated—so far Determinism is true; but Determinism is wrong when it assumes that the relation between motive and action is the same as the relation between cause and effect in the physical world. For motives are the motives of a self, and are not to be taken as isolated phenomena. And it is this self which ultimately chooses or rejects. What is free, then, is not some pure faculty of willing, but rather the self. Deliberation and decision then arise because this self is of such a nature that certain elements of the self, in it may conflict with certain other elements" (A. Butler).

SEMINARISTS. A term applied to the English Romanists who were trained in the Seminary at Donany founded by William Allen (1532-1594), Fellow of Oriel College, Oxford, in 1568. Allen was anxious that there should be an unfalling supply in England in Romanist priests thoroughly instructed in the Tridentine theology and in the general learning of their age. One of his students was Edmund Campion (1540-1581). See M. W. Patterson, Hist.; the D.N.B.

SEMIPELAGIANISM. Semipelagianism, a modified form of Pelagianism (q.v.) was a reaction against the Augustinian views of predestination and grace. It has been called the heresy of the Massilians, because it was defended by the monks of Marseilles in opposition to the teaching of Augustine. The monks objected to the Augustinian doctrine that the number of the elect was absolutely fixed by the decree of God. They made predestination the mere foreknowledge of God that some would, others would not, persevere. They also held that God allowed some infants to die without baptism, some adults without hearing the Gospel, only because He knew they would have made no use of these graces had they been offered." (Oath. Dict.). They maintained also that the desire to be healed by Christ was due to the use of the natural human faculties. The doctrines of Semipelagianism were further developed by the monk Cassian who had come to Marseilles from the East and founded the monastery of St. Victor there (c. 415 A.D.). Cassian wrote a work called "XXIV. Conferences" (423-428). In this he declared, among other things, that Job's victory over Satan and the Centurion's faith in the power of Jesus to heal were due to their own natural efforts. The next prominent Semipelagian was Faustus, Abbot of Lerins and afterwards Bishop of Autun. His book "De Gratia Dei et Humane Memoria" (q.v.) was condemned by a number of African bishops who had been exiled to Sardinia. Finally in 529 Semipelagianism was condemned by the Synod of Orange, in South Gaul, and the sentence was confirmed by Pope Boniface II. The Synod, presided over by Cresarius of Arles (d. 542), passed four canons. (1) That by the sin of Adam free-will has been so perverted and weakened that none have since then been able to love God, or believe in Him, or to do good actions for His sake, unless Divine grace has prevented them. (2) After grace has been received by baptism, all baptized persons are able by the divine assistance and co-operation, to do all things that belong to the soul's salvation, when they are willing to work with faith. (3) We not only do not believe that some persons have been predestined to evil by the divine power, but we pronounce anathema against all who believe such things. (4) We also profess and believe that in every good work it is not we who begin, and who are afterwards assisted by the mercy of God; but God Himself first inspires faith and love, without any previous good works on our part, so that we faithfully demand the sacrament of baptism, and after baptism are able, with His assistance, to accomplish what is pleasing to Him. Whence it is most clearly to be believed that the marvellous faith of the thief, whom the Lord summoned to Paradise, of the centurion Cornelius to whom an angel was sent, and of Zacchaeus who was found worthy to entertain our Lord, was not natural but the gift of God. See J. H. Blunt; Prot. Dict.; Oath. Dict.

SEMIRAMIS. A goddess who figures in mythology as founder with Ninus of Nineveh. She is represented as the daughter of Derceto, the fish-goddess. Originally she would seem to have been a human character, Semiramis, wife of Samsi-Addu (c. B.C. 820), of Assyria.

SENGEN. A Japanese deity, goddess of the sacred mountain of Fuji, to which pilgrimages are made.

SENSUALISM. The term Sensualism is used sometimes to describe the philosophy of George Berkeley (1685-1753). He contends that we have knowledge only of our feelings. Material things are nothing else but many physical qualities or combinations of physical qualities. Appearances cannot be regarded as copies of real things. They are only objects of experience. See BERKELEYISM.

SENTENTIARIES. A name given to the pupils of Peter Lombard (d. 1164), called Magister Sententiarum, or to those who studied his great compendium "Sententiarum Libri Quattuor." See SUMMISTS.

SENUSSI. A Moorish brotherhood, founded by an Algerian, Sidi Mohammed ben Ali es-Senussi (d. 1699). His son, Sidi Mohammed el-Beidr (1844-1905) played an active part in the Mahdi in some years in the east of North Africa. His followers believe that he still lives. "On a white horse, surrounded by white gazelles and antelopes, he wanders unseen through the desert, makes long journeys, and then suddenly appears among his adherents at fixed places, sometimes in two places at once." (J. C. Fall, Three Years in the Libyan Desert, 1913). The rule of the Senussi order is strict. It requires abstemiousness, and prohibits the use of tobacco,
coffee, dancing, and music. See T. W. Arnold; Oskar Mann, "Mohammedanism," in G.R.W.

SEPHERIM GENUZIM. The expression means "books hidden away." We find in the Talmud echoes of controversies about some of the Jewish sacred books which finally secured a place in the Canon. The question raised was whether certain books which the Greeks (and later the English) were really suitable for use in the Synagogue, or whether it would not be better to withdraw (gana) them. Sepherim genuzim never include books which are uncanonical in the sense of heretical. The Jews call these Chittosinim, that is to say, libri extranei. To withdraw a book was not the same as to pronounce it uncanonical. In the Talmudic treatise Shabbath (9b) we read: "Some desired also to withdraw (gana) the book of Proverbs from use, because it contained internal contradictions, but the attempt was abandoned, because the wise men declared, 'We have examined more deeply into the Book of Ecclesiastes and have discovered the solution of the difficulty; here also we wish to enquire more deeply.'" The Book of Ezekiel also was in danger of being hidden away because in several points it seemed to be in conflict with the law of Moses (Menachoth). As to this we read in the Talmud (Shabbath 13b, Chagid 15b): "Rabbi Hama bar Hasmona ben Joshua—blessed be his memory—if it had not been for him, the Book of Ezekiel would have been hidden, because its words contradict the words of the Torah. What did he do? They brought him three measures of oil: and he sat down and explained it." See G. Holzer, Kavanisch und Apokryph, 1906.

SEPTUAGINT, THE. This Greek translation of the Old Testament, which was the Bible of Greek-speaking Jews, was called the Septuagint because it was supposed to have been made by seventy or seventy-two Jewish elders. The full title in Latin is "Interpretatio septuaginta virorum (or seniorum)," and in Greek it is referred to as the version kata tovov 

SEPHARIM. Followed in due course. In the Preface to Ecclesiasticus, Ben Sira, who arrived in Egypt in 132 B.C., implies the existence of a Greek version of the Former and Latter Prophets and of some at least of the Hagiographa, as well as of the Law. He says: For things originally spoken in Hebrew have not the same force in this, which are translated into another tongue, and not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language." This may be taken to mean that the books had been translated before 132 B.C. There is a footnote to the Greek version of Esther which says that it was brought to Egypt in the fourth year of Ptolemy and Cleopatra. If, as seems probable, Ptolemy VI. Philometor is referred to, the date would be 178 B.C. It is probable, however, that some of the books of the Hagiographa (q.e.) were not translated much before the beginning of the Christian era. The different styles in which books are translated is a further indication that the translations were the work of a number of authors. Some of the translations are extremely literal; others are very paraphrastic. The Septuagint, as we have it, includes our Apocrypha. The apocryphal books are not printed as an appendix, but are placed among the canonical books; and, in general, the books of the Greek Bible are placed together according to similarity of character or subject. Some other peculiarities call for remark. The apocryphal additions to Esther are distributed through the Book of Daniel, including the writings known to us as "The Song of the Three Holy Children" and "The Prayer of Azarias," are distributed through the Book of Daniel. The Epistle of Jeremy is appended to Baruch. Further, I and II Samuel and I and II Kings are regarded as four books of "Kingdoms" (basileion); our Ezra-Nehemiah is called Second Esdras, while First Esdras ("Greek Esdras") consists of an independent and somewhat free version of portions of II. Chronicles and Ezra-Nehemiah, broken by a long context which has no parallel in the Hebrew Bible (II. B. Swete, Intr. to the O.T. in Greek, 1890). The order of books in Swete’s standard edition of the Septuagint is as follows: The Pentateuch in the usual order, Joshua, Judges, Ruth, four books of Kings, I. and II. Chronicles, I. and II. Esdras, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Job, Wisdom of Solomon, Wisdom of Sirach, Esther, Judith, Tobit, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Isaiah, Jeremiah, Baruch, Lamentations, Letter of Jeremiah, Ezekiel, Daniel, Susanna, Bel and the Dragon, and the four books of Maccabees. The common or accepted text of the Septuagint is found in the Hexapla of Origen. Lucian (died A.D. 311) of Antioch issued a revised text, and Hexechus (died in Egypt A.D. 310-11) another. Paul de Lagarde published a restoration of part of the Lucianic recension in 1883. Cp. further GREEK VERSIONS. See H. B. Swete, Intr.: A. S. Geden, Intro. to the Heb. Bible, 1909.

SERA PHIM. A name by which the Franciscans (q.e.) are sometimes known.

SERA PHIM. Heavenly beings referred to in the Old Testament in connection with the vision of the prophet Isaiah. Isaiah saw the Lord sitting on a high throne. "Above Him were standing the seraphim. Each one had six wings. With twain he was covering his face, and with twain he was covering his feet, and with twain he was flying." As this (Isa. vi. 2) is the only mention of the Seraphim in the Old Testament, it is natural to be doubtful. An identical word, found in the Singular, means "a (furry) serpent." In Isaiah xiv
SERAPIS. An Egyptian deity, or rather a deity half Egyptian and half Greek. Serapis belongs to the Hellenistic Period in Egypt. He is identical with Wser-ib, the deceased Apis bull (see APIS). "The soul of the Apis was supposed to have been received into heaven as the Osiris Apis, and was regarded henceforth almost as a Double of Osiris" (C. W. V. C. Davis). It was indeed in this form that Osiris was generally recognized by the Greeks, who, having endowed him with attributes derived from Pluto and Askleplos, named this half Greek, half Egyptian deity Sarapis or Serapis" (A. Wiedemann). Serapis was worshipped throughout the Roman Empire. See Adolf Erman; Alfred Wiedemann.

SERON ON THE MOUNT, CHRISTIAN. A discourse of Jesus, so called because it was in the Gospel according to Matthew (chap. vi.) it was delivered on a mountain. It might equally well be called the Sermon on the Plain, inasmuch as the Gospel according to Luke (vi. 17, 20-49), it is said, may have been delivered in a plain. Our most valuable source for the Christianity of Christ, the Sermon on the Mount is in its present form an artificial combination of sayings of the Lord (Arno Neumann, Jesus, 1906). "The discourse, which in both Evangelists begins with the beatitudes and ends with the parable of the prodigal and the foolish builder, is in Mt. interspersed with a great number of sayings of the Lord, which Lk. gives in other parts of his gospel; and even what is peculiar to Mt. in the discourse may have been taken from another setting" (Oscar Holtzman, Life of Jesus, 1904).

SERON ON THE MOUNT, MUHAMMADAN. A sermon delivered by Muhammad on the occasion of his last pilgrimage to the Kaaba. It was delivered on the Mount of Arafath, the "Mount of Recognition." It is situated twelve miles from Mecca. Here the pilgrims stay on the ninth day of their pilgrimage. To account for the name of the Mount there is a legend recounted by Burton (and quoted by T. P. Hughes). "When our first parents forfeited heaven for eating wheat, which deprived them of their primeval purity, they were cast down upon earth. The serpent descended upon Israhel, the peacock at Cbaal, Satan at Biylah (others say Sermon or Sestan), Esau at Gezer, Og of Bashan at Mt. Seraphon (Saraphin) in which one of the sons of Zered, chief of Syria as well as in that of Egypt. Assyriologists compare the name sarrapu, "the burner," which is used of the Babylonian solar fire-god Nergal (q.v.), to Cheyne (Encyclopaedia Biblica) inclines to the view that the Seraphim were originally serpents (cp. Isa. xiv. 29; Nu. xxii. 8). "Arabian and Hebrew folklore placed flying serpents, with burning venemous bite, in the desert, and Hebrew mythographers may have represented winged serpents as the guardians or the dwelling of the Deity. Why should we seek to ascribe any particular form to the Seraphim? They were probably thought of simply as "dazzling (burning; Hebrew saraph) to burn") ones." Their brightness was so dazzling that probably as a rule no form could be distinguished. In so far as the picture seen by Isaiah assumed a form, it took the shape of six wings, two at the top, two at the bottom, and one either side. It is useless to seek a parallel figure in mythology and folklore, which belong, like Moses' vision of the burning bush (see BURNING BUSH), purely to the realm of psychic phenomena. True, we are told that one of the Seraphim flew to Isaiah with a live coal in his hand and touched his mouth with it. But the words had to be taken literally. It is not possible to describe in human speech the kind of experience that Isaiah had. When the attempt is made to do so, words have to be used which are in reality quite inadequate and very liable to be misunderstood. See Euenel. Bibl.; Hastings' D.B.; O. C. Whitehouse, Isaiah in the "Century Bible."

SERPENTS. Another name for the Ophites (q.v.).

SERPENTS, RELIGIOUS SERVANTS OF THE HOLY VIRGIN. The Servites, the "Holy Seraphs," were founded in 1223 by seven merchants out of Florence. These merchant were members of the Third Order of the Dominicans, a branch for men. In 1577 Innocent VIII. bestowed on the Servites the title of "Religious Servants of the Holy Virgin" and the "high holy order of the Servites in the Holy Virgin of America." The Servites are well represented in Italy, Austria, and Germany. See Prot. Dict.; Cath. Dict., 1905; Brockhaus.

SET. An Egyptian deity. Set was the personification of Evil, of such things as drought, darkness, disease, etc. As such he was greatly feared by gods and men alike. The kings of the Old Kingdom, in order to be on good terms with the powers of Good and Evil, repre-
Seven Bishops, The

sented themselves as being Set as well as Horus (q.v.). In late times fear was converted into hatred, and his adherents were persecuted. In the New Kingdom he became known as Sutekh, a name which is simply a lengthened form of Set. His figure was human, but he is represented with the head of an animal, perhaps that of a camel. He holds a sceptre. In the Osiris myth, Set is the wicked brother of Osiris and is defeated by Horus. Herodotus in his identification of Greek with Egyptian gods, identifies the gigantic Typhon with Set. See Alfred Wedemann: Adolf Erman Handbook; Na-ville, The Old Egyptian Faith, 1909.

SEVEN BISHOPS, THE. In 1687 James the Second of England issued a Declaration of Indulgence which provided that Roman Catholics, as well as Protestant Nonconformists, should have full right of public worship. In 1688 he ordered the clergy of the Church of England to read it publicly in their churches. Therupon seven bishops drew up, and presented to the King, a petition protesting against the Declaration. They said, moreover, that they could neither read it themselves nor order it to be read. In consequence of this action it was read only in a few churches. The King had the bishops arrested and prosecuted. When, however, the trial took place, the bishops were acquitted.

The seven rebels were: (1) William Sancroft (1637-1696), Archbishop of Canterbury; (2) Thomas Ken (1637-1711), Bishop of Bath and Wells; (3) William Lloyd (1627-1717), Bishop of St. Asaph; (4) Francis Turner (1633-1700), Bishop of Ely; (5) John Lake (1624-1669), Bishop of Chichester; (6) Thomas White (1628-1698), Bishop of Peterborough; and (7) Sir Jonathan Trelawny (1650-1721), Bishop of Bristol. See M. W. Patterson,Hist; and the D.N.B.

SEVENTH DAY MEN. A name given afterwards to those who were called originally Traskites (q.v.).

SEVERIANS. The Severians were an Encratite body or sect. According to Eusebius (H.E. iv. 29) they were so named from one Severus who flourished soon after Tatian. According to Epiphanius he preceded Tatian. The statement of Eusebius, who is supported by Theodoret and Jerome, is more likely to be correct. Eusebius tells us also that the Severians used the Law, the Prophets, and the Gospels, but interpreted them in their own way; but they rejected the Epistles and the Acts of the Apostles, and abused the Apostle Paul. G. Salmon suggests that this shows Ebionite features, and that these Severians may have been of Ebionite origin, for great diversity probably existed between the teaching of persons classed together as Encratites. The Severians are described by Epiphanius (Hær. 43) with all the features of an Ophite sect; but evidently from hearsay only, as he speaks of the sect as having almost died out (Dict. of Christian Biogra., s.v. “Encratites”). According to Augustine (Haer. xxv.), the Severians’ belief that matter is essentially evil led them to deny the resurrection of the body. See J. H. Blunt; Wace and Piercy.

SEWARAM. Servant of Rāma (King of Ayodhia, a great incarnation of Vishnu), one of the names of the Hindu god Rāma.

SGANA. A name used among the Haida of N. America to denote a mystic potency ascribed to beings whether human or non-human, living or not living. Sagána seems to be a force, and not a personal being, and corresponds to the Melanesian mana.

SHABBATH. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three trac-

tates of the Mishnah are divided into six groups or orders (sedarim). Shabbath (the first tractate of the second group, which is called Móḥēl (“Festival)).

SHADDAI. One of the names given to God in the Old Testament. The precise meaning of the word is uncertain. Rabbinic scholars understood it to mean “he who is sufficient” (she-da-iy). The Vulgate has “omnipotent.” Some modern scholars have explained it to mean “almighty” (from shaddād “to deal violently”); others “the high one” (from Assyrian šulā, “high”). Others would pronounce the word šêdē. This would mean “my sovereign lord” (literally, “my protecting spirit”). By others the word has been connected with a root šadāh “to pour forth.” The reference would then be to God as the rain-giver. See the Oxford Heb. Lex.

SHAṬAN. A name of the devil in Muslim theology. Another name is IBLIS (q.v.).

SHAKERS. The Shakers, as founded in 1776 in North America by Ann Lee (1736-1784), were an offshoot of the Society of Friends or the Quakers (q.v.). In 1758 Ann Lee had joined in England some seceders from the Society of Friends, who had already received the nickname “Shaking Quakers” or “Shakers.” She became head of these in 1770, being elected spiritual Mother in Christ. Lee went to America and founded a Shaker Society there. Ann Lee professed to be a prophetess and worker of miracles. The Shakers believe that sacraments are unnecessary, that celibacy is a holier state than matrimony, and that goods should be held in common. The name Shakers was suggested by a peculiar kind of jerk or movement which they used in their religious services. They called themselves also “The United Society of Believers” and “The Millennial Church.” See J. H. Blunt; the D.N.B.; Brockhaus.

SHALA. A Babylonian deity. The goddess Shala appears as the consort of Ramman (q.v.). The name Shala means simply “lady.” Jastrow suggests that it may have been applied also to other goddesses. See Morris Jastrow, Rel.

SHAMAN. A term used by anthropologists to denote those who exercise the functions of priest, sorcerer, and medicine man. Its adoption was suggested by its use among the Turanian peoples of Siberia.

SHAMANISM. Shamanism is a term used to describe the religion of the Turanian races of Siberia. The term was suggested by Shaman, the name for the Siberian priest-magician. The Shaman undertakes to cure disease, or avert death, or safely conduct souls to the other world. In the performance of their magical rites, they work themselves up into a state of ecstasy or delirium to the sound of music. According to Reinach, the priests are actually chosen from among epileptics or persons who know how to work themselves up into a state of ecstasy. They deal in talismans, and sacrifice horses to good and evil spirits. In order to knit one another closely together, to form a Blood Brotherhood, they drink or mingle blood. F. J. Gould, following A. Réville, gives a lively description of the priest-magician. A strange figure suddenly appears. Amid his rags little bells tinkle, and rude images of beasts and fishes, shaped out of old iron and connected by iron rings, clash together as he advances. These figures are endowed with magical virtue. The sorcerer’s headdress is decorated with two iron horns. In one hand he holds a magic rod enveloped in rat or sable skin; with the other he continually beats a sort of tambourine; both hands being gloved with bear skin. He leaps and capers, crosses his legs in a wild dance, howling and tambouring all the time. When his ecstasy has reached its pitch his look becomes fixed. He falls as if in a swoon, oblivious
of all around. At length the prophetic spasm passes off. The Shaman quietly rises, and is ready to declare to his questioners the decision of the gods." The Shaman invests all the mysterious phenomena of nature with spirits, good and evil. These spirits he believes he can control. The chief spirit is Ukko, the Heaven-god. The term Shaman is a corrupt form of Sammana, a name which was given to Buddha and then to all Buddhist priests. See E. J. Good, Concise Hist. of Rel., 1907; Reinauc, O., 1909; E. H. Parker, Studies; Max B. Weinstel, Welt- und Leben-anschauungen, 1910.

SIAMASH. A Babylonian deity. Shaman was the sun-god. Important as he was, he was regarded as subordinate to the moon-god, Sin (q.v.), and his name means "servitor." In the early days he was worshipped particularly at Sippar. He was called the king or the shepherd. He is the light which gives life, and banishes darkness, that is to say, misfortune and disease. He is the judge who decides the fates of men. Righteousness represents his light; wickedness the absence of his light, darkness. This righteousness in connection with Shaman comes to be more emphasized under the Assyrian kings. Shalmaneser II. calls himself "the sun" of the world. He describes Shaman as the messenger of the gods, the lord of law. But Shaman is still the warrior who gives help in battle. Sargon II. calls him one of the eastern gods, thus defining him as "Shaman, who grants victory." In the Gilgamesh Epic (q.v.) Shaman is represented as the patron of Gilgamesh, who has given into his hand "sceptre and decision." He is the patron also of Etana (See ETANA). Etana beseeches Shaman to give him "the plant of birth." The eagle who helps Etana in his search for the plant would seem to have been sent by Shaman. But afterwards it loses the favour of Shaman and is destroyed by a serpent with the help of the sun-god. In the same legend there is a reference to a conflict between Shaman and Zu, which implies that Shaman had caught Zu in his net. In the Zu-myth (q.v.), however, in the form in which it has been preserved to us, Marduk (q.v.) appears as the conqueror of Zu. Shaman is sometimes called Malik. His consort appears as Malkatn. See Morris Jastrow, Rel.

SHAPE-SHIFTING. The belief that persons may be re-born in a new shape is almost universal. In the new birth the form may not be human, and the sex may be changed. The Warramunga and Urahunna, two of the tribes of Central Australia, according to Spencer and Gillen, believe that with each successive birth the sex changes.

SHEBI'TH. The Jewish Mishnah, a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. (see MISINNAH), comprises a number of treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. There are sixty-three tracts, divided into six groups or orders (sedarim). Shebi'th is the fifth tractate of the first group, which is called Zebadtom ("Swords").

SHERC'OTH. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Shehr'oth is the sixth tractate of the fourth group, which is called Nebish ("Damages").

SHEKALIM. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Shek'alin is the fourth tractate of the second group, which is called Ma'ed ("Festival").

SHEKHINAH. The word Shekhinah is derived from a Hebrew root meaning "to dwell" (šāḵēn). It is used in the Talmud (q.v.) of some divine influence which dwells with men. This influence seems at times to be regarded as a person. In the "Sayings of the Fathers" it is said that "two that sit together and are occupied in words of Torah have the Shekhinah among them." Oesterley and Box compare the passage in the Gospel of Matthew (xviii. 20): "Where two or three are gathered together in My name, there am I in the midst of them." The Shekhinah seems in fact to correspond sometimes to what Christians understand by the Holy Ghost. It also corresponds to the Logos. "Shekhinah is sometimes equivalent to Memra (Logos), but we may distinguish between them by regarding the one as the medium of a passive, the other of an active manifestation; the one a creative, the other as over-shadowing or indwelling. The two are brought together by St. John, in whose theological conceptions he defines the medium becomes a Mediator: The Word (Logos) became flesh and tabernacled among us (i. 14)" (Taylor in Sayings of the Jewish Fathers). See W. O. E. Oesterley and G. H. Box.

SHEN. A Chinese term. The shen are good souls or spirits, a sub-division of Yang (q.v.), the light-soul of the universe. A man's shen, also called huin, "immaterial, ethereal, like heaven itself from which it emanates, constitutes his intellect and the finer parts of his character, his virtues" (J. J. M. de Groot). The evil spirit or kwel is responsible for the passions and vices in a man. But the universe is full of shen and kwel. "The gods are such shen as animate heaven, sun, moon, the stars, wind, rain, clouds, thunder, fire, the earth, seas, mountains, rivers, rocks, stones, animals, plants, things—in particular also the souls of deceased men, non-personal kwel swarm everywhere." De Groot points out that "in effect, each member of the human race, since he has a shen, is a god, and each god may become a man by descending into a human body." See J. J. M. de Groot, Rel. of the Chinese, 1910.

SHEN NUNG. A legendary emperor of China, who is supposed to have reigned from 2588 to 2698 B.C. He is reputed to have been miraculously conceived, and to have taught his people agriculture and the uses of certain plants.

SHEO PRASAD. Gift of Siva, one of the names of the Hindu god Siva.

SHESH NAG. A figure in Hindu mythology. One of the superstitions held by the Kurmis, the representative cultivating caste of Hindustan, is concerned with Shesh Nāg. "When an astrologer is about to find a house he calculates the direction in which Shesh Nāg, the snake on whom the world reposes, is holding his head at that time, and plants the first brick or stone to the left of that direction, because snakes and elephants do not turn to the left but always to the right. Consequently, the house will be more secure and less likely to be shaken down by Shesh Nāg's movements, which cause the phenomenon known to us as an earthquake" (R. V. Russell).

SHEW BREAD. The Hebrew expression translated Shewbread (from Luther's Schaubrot) means literally "bread of the face" or "presence-bread" (lechem hap-
It is also described as "the continual bread" or "bread of ordering" or "hallowed bread." In I Samuel xxi. 4-6 we are told that David, when ordinary bread could not be found, commanded shewbread. "So the priest gave him holy bread, for there was no bread there but the shewbread; that is, before Jehovah in order to live, but bread there the day it was taken away" (after C. F. Kent). Shewbread was bread which was set before Jehovah in the sanctuary, the original idea being that he would accept it as his food. A. Jeremias thinks that the name "bread of the countenance" has reference to beholding God in the mysteries of the cult. He compares the Babylonian texts of ritual, according to which twelve loaves were laid before the deity. They had to be made of fine flour, and to be sweet. The custom of offering food to the gods was widespread in ancient times. Among the Romans, banquet texts (lactestinaria) were sometimes offered to the twelve great gods (cp. Isaiah lxv. 11; Baruch vi. 30). See Eucykl. Bibl.; A. Jeremias, The O.T. in the Light of the Ancient East, 1911; S. R. Driver, The Book of Exodus, 1911.

SHI'AH, THE. A Muslim sect which differs from the Sunnis on the question of the Imamate (see IMAM). The name means "followers or companions." The Shi'ahs maintain that 'Ali was really the first legitimate Imam, and that he, and not Abu Bakr, was the immediate successor of the Prophet. They would only recognize 'Ali and his descendents. "Many of the Shi'ahs carried their veneration for 'Ali and his descendents so far that they transgressed all bounds of reason and decency, though some of them were less extravagant than others. The branch of the 'Ghulā' (extravagant, fanatical) raised their Imāms (descendants of 'Ali) above the degrees of created beings and attributed to them divine properties. Some affirmed that 'Ali was not dead, but would return again in the clouds and fill the earth with justice. They held the doctrine of metempsychosis, and what they call the immortality, the indwelling of God in man." See F. A. Klein.

SHIAMSUNDAR. The dark and beautiful one, one of the names of the Hindu god Krishna.

SHIBOLETH. A Hebrew word meaning "a flowing stream." According to a story in the Old Testament (Judges xi. 6), it was made a test of dialect during a battle between Gileadites and Ephraimites. "And the Gileadites seized the fords of the Jordan to intercept the Ephraimites; and when one of the survivors of the Ephraimites would say: Let me cross, the men of Gilead would ask him: Art thou an Ephraimite? And if he answered: No, they would bid him say Shibboleth; and if he said Shibleth, and could not pronounce it as they did, they took him, and slaughtered him at the fords of the Jordan" (G. F. Moore's translation, "The Sacred Books of the Old and New Testaments," 1898).

SHI-KING. One of the Chinese Classics. The Shi is the "Book of Odes" (q.v.). King simply means "Classic."

SHINGON SECT. A Japanese Buddhist sect founded by Kôbô Daishi (A.D. 806). Hackmann describes it as "the mantra school of Japan," because it attaches special importance to the magic word or spell (see MANTRA). The teaching of the school is of a mystical and esoteric character. See H. Hackmann.

SHIN SECT. A Japanese Buddhist sect founded by Shinran Shonin A.D. 1224. It was originally called the Jōdo-shu sect. It attaches the greatest importance to faith. "This faith is an inward firm conviction of the great-skill and help of the deity, especially of Amida, who almost entirely holds the position of a highest god in the Western sense. Faith is the foundation of the whole religious life. Compared with the power of faith, all other religious devices—prayer, good works, asceticism, a monastic life—are of secondary value." In this sect no special importance is attached to monasticism or celibacy. The priests are laymen and to live human life. They are said to be disposed to adopt Western methods; but their faith in Buddhism remains unimpaired. See H. Hackmann.

SHINTO. When Buddhism was introduced into Japan from Korea and China, some term was needed to designate the ancient faith of the Japanese as distinct from the new religion. The term chosen was in Japanese Kami-no-michi, and in Chinese Shinto. Both expressions mean the "way of the Gei, or Spirits." In course of time the Shinto borrowed features from Buddhism. It became necessary to distinguish between this mixed religion and Pure Shintōism. The government received the name Ryobu-Shinto or "double religion." Although Buddhism was favoured by the ancient nobility, in 685 Shintōism was decreed to be the State or Established Religion. The government undertook to pay a large sum of money annually for its maintenance. And whereas for several centuries Buddhist and Shinto practices had been intermixed in turns and that same altars in the same temples the temples had to be declared either Shinto or Buddhist. G. A. Cockbain points out that, as far as the practice of the people is concerned, this has made little difference. "The people still practice the observances of both religions alike; the only distinction is, to effect this, they have now to visit two temples instead of one. A new-born child, for instance, is taken by its parents to both Shinto and Buddhist temples, for the purpose of solemn dedication." D. Goh thinks that Shintōism cannot be classified as one of the religions of the world. It is simply the State religion of Japan, in its main and original features a simple religion of filial piety (reverence for ancestors) and patriotism (reverence for the Imperial dynasty). He holds that Shinto is distinguished by five peculiarities. One of these is that it has no sacred books or moral code. The absence of sacred books is not, however, a peculiarity. The Druids, for example, had no sacred (that is to say, written) books. And it hardly seems true to say that Shintōism has no moral code. Another peculiarity is said to be that Shintōism makes no distinction between the mythology and the history of the nation. This is not, however, a peculiar feature, but is common to other religions (e.g., the religions of the ancient Americans, Celts, and Teutons). A third peculiarity is said to be that, as regards a future state, Shintōism, though it believes in the eternal existence of spirits, recognizes no Paradise or Hell. But the fact seems to be that some of the real principles or doctrines of pure Shintōism are uncertain. D. Goh himself declares that Shintōism has been corrupted by contact with Buddhism. There does not really seem to be much that is peculiar to Shintōism. Its development appears to have been very similar to that of other religions. Reversion has been paid not only to heroes, sovereigns, and other men, but also to animals, such as foxes and serpents, and to natural objects, such as trees, rocks, rivers, mountains, etc. These and other features suggest on the whole a common and well-known line of development. There are some special points which have remarkable parallels in other religions. Shintōists believe that the human breath may cause ritual defilement. The priests, therefore, when they offer sacrifice, wear masks. Similarly, we learn from Saxo Grammaticus that the priests of the Slavic deity Swantvit (q.v.) were not allowed to breathe in the temple. Whenever they wished to breathe they had to go outside. Again, the symbol of
the ancient Mexican god Tezcatlipoca (q.v.) was a mirror of metal or stone; and a mirror is one of the chief symbols in Shintōism. As regards Shinto worship, the first historical emperor, Jimmu Tenno, who is said to have ascended the throne on the seventh of April 660 B.C., was deified, and is worshipped in a thousand temples. From him every Mikado has claimed direct descent. Jimmu Tenno himself is said to have descended from the sun-goddess Amaterasu, who in turn was born from the left eye of the creator of Japan, Izanagi. The heroes of Japanese mythology and history, who are the chief objects of worship in Shintōism, are all the children of Izanagi. Properly speaking, there is no public worship. The priests perform a service of their own every morning and evening. The ordinary person when he wishes to worship in a temple, goes to one and attracts the attention of the deity by ringing a bell or sounding a gong. Then, after throwing down a coin, he prostrates himself, says a silent prayer, and finally claps his hands. Forms of prayer, though they exist, are not necessary. It is enough to frame a wish without uttering it, and most Shintōists content themselves with turning to the sun in the early morning, rubbing the hands together, and bowing (I. Bishop). But if there is no public worship, worship in the home is not neglected. Every house has its Kamidana, or god-shelf, on which stands a miniature temple of wood. Here are placed paper-covered tablets inscribed with the names of the patron deities of the household, as well as the monumental or ancestral tablets of the family. And here also are offered sprigs of the sacred evergreen crypteja japonica, rice beer, and a portion of the rice cooked daily for the household. One of the gods whose names are written on the paper-covered tablets is always Tenshōkō-daïjin, the chief deity of Isé, the centre of Shintō. The Tenshōkō-daïjin tablet contains inside "some shavings of the wands used by the priests of Isé at the two annual festivals, and is able to protect its possessor from misfortune for half a year" (I. Bishop). One of the embossments of Shintōism is a slender wand to which are attached strips of white paper. Another is a structure, commonly made of wood, which is called "birds' nest," because the birds offered to the gods used to rest on it. It is the tops of rice straw, another emblem, hangs across temple entrances or house doors or round sacred trees. But the chief symbol, which has been mentioned already (see also Izanagi), is the mirror. Above the altar in many Shintō temples a large circular steel mirror is to be seen. In a box below a sword and a stone are commonly kept. As votive offerings stone lanterns are erected in the grounds of the temples. Isé is a kind of Mecca to the Shintōists, and throughout the year pilgrimages are made to its temples. Relics of Isé are taken home as precious treasures and potent charms. The number of Shintō gods is endless. In addition to those already mentioned, two of the most popular gods are Binzurë (q.v.), the medicine god, and Daidōkū (q.v.), the household god and guide, whose image is to be found in every home. Reinach notes that there is evidence of fire-worship in Shintōism. The custom of "passage through fire" has it a ceremony or ordeal of purification. In earlier times, it is said, human sacrifice was in vogue, but afterwards clay statuettes were substituted. See G. A. Cobbold, Rel. in Japan, 1894; K. Florenz, "Die Religionen der Japaner" in Orientalische Religionsen, 1900; D. Goh and I. Bishop, "Shintōism," in R.S.W., 1908; Reinach, O., 1909: Max B. Weilstein, Welt- und Leben-Auschauungen, 1910.

SHOR TER C A T E C H I S M, THE. The Shorter Catechism was one of the results of the consultations of the Westminster Assembly of Divines (q.v.). It was prepared in 1647 by a small committee, which made use of the Westminster Confession (q.v.), the Larger Catechism, and a number of other catechisms. In 1648 it was approved by the Church of Scotland, in which "it became at once, and has remained, a household book, a Bible in miniature, and the working Creed of the nation" (W. A. Curtis). Curtis speaks of the Catechism as an "acknowledged treasure, a triumph of happy arrangement, of condensed and comprehensive instruction, of lucid and forceful expression." See William A. Curtis. 

SHU. An Egyptian deity. The god Shu was the "supporter of the heavens." Shu and the goddess Tefnet (q.v.) were the offspring of Re (or Ṇḥ), the Sun-god. Shu appears as a man with a feather on his head. When represented with Tefnet, however, he appears as a lion. The offspring of Shu and Tefnet, Nut, the sky, and Keh, the earth, had to be separated by Shu. Shu came to be regarded as the protector against evil spirits and other foes. In the later magic his figure, "represented as a young prince in his chariot slaying lions," possesses great efficacy. See A. Wiedemann; Adolf Erman, Handbook.

SHU-KING. One of the Chinese Classics. Shu is the "Book of History" (q.v.). King simply means "Chronicles." 

SHUNAMITE’S HOUSE, THE. According to a narrative in the Old Testament (II. Kings iv.), the prophet Elisha was entertained by a Shunammite woman. It appears that there existed formerly in London an establishment called "The Shunamite’s House," in which were lodged clergymen who came to London to preach at Paul’s Cross. Walton in his Life of Hooker (1681) speaks of it as "a house, so called, for that, besides the stipend paid the preacher, there is provision made also for his lodging and diet, for two days before, and one after his sermon." See Robert Nares, Dictionary, 1582.

SIBI. A Babylonian deity. The god Sibi is mentioned in the Elipharra Epic (q.v.). He is described as "a warrior without rival." Since Sibi means "seven," it has been suggested that the god is a personification of the seven evil spirits. See Morris Jastrow, Rel.

SIDERO-MANCY. A species of divination. Sideromancy was practised in ancient times "by placing straws on red-hot iron and drawing the figures as to the will of the gods from the manner of their burning" (James Gardner, Faiths of the World).

SIKHISM. The Sikhs, literally the "disciples," are a body which was founded in India by the great religious teacher Nānak (1469-1538 A.D.), who was himself a follower of Kabir (see KABIR PANTHIS). Nānak’s disciples idealized him after his death, and, amongst other things, declared that his birth had been proclaimed by all the Hindu gods. He was announced as a savant of the world. In any case, after studying diligently the religion of Vishnu (q.v.) in the sacred books, he became an earnest teacher and a zealous reformer. Living in a part of India in which there were many Muhammadans, his ideal seems to have been to unite the Hindus and Muhammadans in a common form of theistic religion. He acknowledged one Supreme Lord, whom he preferred to call Hari (Vishnu), but to whom he gave also other names such as Brahma, Govinda. The Universe is evolved out of the Supreme Being. It is a kind of extension of himself (cp. SPINOZISM). Separation between God and the human soul or between God and the world is caused simply by Maya (q.v.) or illusion. Reduced to a single formula, it has been pointed out that the principles of Nānak amounted to the Unity of God and the Brotherhood of Man. The practical application of these principles led to the formation of a new nationality, the disciples of the great teacher becoming a republican
fraternity, which gradually consolidated into a separate nation by the necessity for struggling for the liberty they claimed" (Pincott). Instead of Hindus and Muhammadans being drawn together, Sikhs and Muhammadans became bitterly opposed as political enemies with conflicting aims and ambitions. Nanak was succeeded by nine other chief Gurus. The fourth Guru, Ramdas, built the lake-temple at Amritsar. The fifth Guru, Arjun, united the Sikhs more closely by compiling for them their first book, the Granth or Book, by making Amritsar the centre and metropolis of Sikhism, and by ruling the Sikhs as a kind of pontiff. Arjun was imprisoned as a rebel, and perhaps was killed by the Muslims. From this time the Sikhs began to develop their warriorlike propensities. When the ninth Guru was cruelly tortured by the Muhammadan Emperor Aurangzeb, the Sikhs became, as Monier-Williams says, a nation of fighting men. It was under the tenth Guru, Govind, that the Sikhs became a nation. They now assumed the name Singh or "Lions of the Punjab." Govind completed their organization. He compiled a second bible and wrote a book for it called the Book of the tenth Guru, new, in his own handwriting. It is called the Adi-Guru. This religious teaching of the Adi-Guru, but he introduced precepts the direct object of which was to rouse the martial ardour of his followers." (Monier-Williams).

The original Granth came to be called Adi-granth, the First Book, to distinguish it from this later and larger compilation. The new Granth was to take the place of the last of the Gurus, to be a Granth-Sihib. The Sikhs have a special objection to the worship of images, but they have made their sacred book into a kind of idol. Monier-Williams found that at Amritsar "the Granth is, in fact, the real divinity of the shrine, and is treated as if it had a veritable personal existence." It is said that many of the Sikhs have now returned to the ordinary practices of the Hindus. See Monier-Williams; E. W. Hopkins; Sir Lepel Griffin in Great Religions of the World, 1902; F. Pincott in R.S.W.; J. C. Oman, Cults.

SILENUS. A god of Asia Minor. A divinity of woods and fountains, people tried to catch him and to make him prophesy and sing to them. It is said that King Midas of Phrygia thus learned all kinds of wisdom. Silenus came to be regarded as the teacher and constant companion of Dionysus. To him Dionysus owed his highest aspirations and much of his success and fame. To his inspiration was due the cultivation of the vine and the keeping of bees. In the famous group in the Vatican at Rome he is represented as nursing the infant Dionysus. With him were associated Silenesse (Silenes), woodland deities corresponding to the young Pan and the Fauns (see FAUNUS). Silenus and the Silenes are supposed to have taught men the use of the flute. In later art the god presents a degraded figure. He appears as a little old man, pot-bellied, with bald head and snub nose, his whole body very hairy; never without his skin of wine, always drunk, and hence usually riding on an ass, and led and supported by the other Satyrs" (O. Seyffert). See O. Seyffert, Dict.; J. M. Robertson, C.M.; J. G. Frazer, O.B., Pt. v., vol. ii.

SILVANUS. An ancient Italian deity, worshipped originally as a god of woods and trees. He resembled Fauno (q.v.). In course of time Silvanus came to be regarded as the protector of the house, of shepherds and flocks, and of boundaries. He came also, like Fauno, to be identified with the Greek god Pan (q.v.). And Silvanus was supposed to have his Silenesse (Silwes), just as Pan had his Satyres and the Fauns his Fauns. On this see further FAUNUS. See O. Seyffert, Dict.

SIMIA. A Syrian deity. A daughter of Hadad, she was worshipped at Hierapolis. In Latin inscriptions she appears as Juno Regina. Simia is associated with Aphrodite and Hadad, and is represented with a dove on her head.

SIMONIANISM, ST. The School of thought founded by Constant St. Simon (1700-1825), who seems to have been influenced by the philosophy of Jean Jacques Rousseau (1712-1778). The origin and aims of St. Simonianism are described admiringly by Edward Vansittart Neale (1810-1892), who became one of the first members of the Christian Social Union. "St. Simon was nurtured among the stirring scenes of the last half of the Eighteenth Century. Sprung from an ancient family of French noblesse, he grew up to manhood while the power of the Grand Monarcho was still unbroken. He took an active part in that war of American independence, the prelude to the great European movement, becoming a colonel under Washington at the age of twenty-three. He saw society shaken to its basis by the hurricane of the French Revolution, terminating in the dazzling but brief effort of Napoleon to create a new European unity by military power." After producing several preliminary works which aimed at explaining methods of reorganizing society, he published his masterpiece, "Le Nouveau Christianisme," which soon after his death became the foundation of the system known as St. Simonianism. The philosophy of the Simonians had an essentially religious character. "The destination of mankind, they taught, bound up in God with that of the globe they inhabit, was accomplished progressively. The end of man was happiness, which he could obtain only by a religious union with those of his own race and with the world which surrounds him. The grandest desire which mankind could form for social and individual happiness was that of the religious and political association of all nations among themselves, of all the families of the same nation, and of all the individuals of the same family, and of the harmony between the two halves of the human race, the man and the woman, whose union by the institution of marriage forms the type and germ of all other associations. Association was defined to be the union of men to work together and enjoy peaceably the fruits of their labour; the worth of man in association would be measured by the special portion which he could personally accomplish of the common task; this constituted his capacity, otherwise called his personality or liberty. But men were born with unequal and different capacities; this was the law of God, a holy law, which man should love as the condition of his progress. In consequence association implied a hierarchy, that is a division of different tasks according to men's different vocations or aptitudes, and a combination of efforts by the subordination of the inferior to the superior capacities, terminating in the result of the union of all in one social work which had as its basis the desires and the wants of all, and as its object the moral, intellectual, and physical amelioration of all; and was so arranged that every one would take part in it according to his capacity, and share in the results according to his work." In its complete form association would consist of artists, or priests; men of science, or theologians; and men of industry, otherwise called theriurgists; and its outward object would be the embellishing and making useful to man the terrestrial globe. The progress of mankind consisted in the degree of perfection attained in acting upon this law of association. In the most imperfect stage of human progress, from man's appearance upon the earth to the Christian era, the nature of the work assigned to the several men and the reward allotted to him had depended upon his birth. Castles, slavery, serfdom, inheritance, the servitude of the most numerous class, l'exploitation de l'homme par l'homme, with their con-
sequences, war, ignorance, misery, and disease, were the characteristics of this period; as, in the opposite stage, the emancipation of the most numerous class by the abolition of all the privileges of birth, with its results peace and love, the moral amelioration of mankind by the continual progress of religion expressed by the fine arts in their intellectual amelioration by the continual progress of science, and their physical amelioration by the continued progress of industry, would characterise the future, after the adoption of the perfect law announced by St. Simon.” Unfortunately these doctrines lent themselves to abuses. To community of property was added afterwards community of women, and in 1852 St. Simonianism had to be suppressed by the French Government. Auguste Comte (1798-1857), however, was a disciple of St. Simon, and in his own philosophy, Positivism (q.v.), revived much of the teaching of his master. See Edward Vansittart Neale, *The Characteristic Features of some of the Principal Systems of Socialism*, 1851; J. H. Blunt; cp. Giuseppe Mazzini, *Thoughts upon Democracy in Europe*, 1847.

**SIN**. A Babylonian deity. Sin was the moon-god, who, as Nannar, in the early times was worshipped particularly at Ur, and was regarded as more important than the sun-god, Shamash (q.v.). The worship of Sin is particularly associated with Harran. But after the time of Hammurapi, Nannar and Sin became identical. Nannar was the “illuminator,” and this character was transferred to Sin. Sin was represented as being the father of the goddess Ishtar (q.v.). As in the case of Marduk (q.v.), the child seems in course of time to have taken the place of the parent. When, moreover, the lunar cycle was accommodated to the movements of the sun, Shamash naturally became more prominent than Sin. The Assyrian kings refer to Sin as a war-god who inspires terror. The consort of Sin was Nin-gal. The ship in which Sin was carried in procession was called “ship of light.” See Morris Jastrow, *Rel.*

**SIN-EATER**. A name which has been applied to a person who figured in funeral observances in Great Britain. He ate some food placed on the chest of the deceased, and by so doing was supposed to relieve the latter of his sins and take them upon himself. The practice may have come to be interpreted in this way, but its original significance was probably identical with that of the so-called corpse-cakes (q.v.) in the Highlands of Bavaria.

**SINGRONGA**. A Hindu deity, the sun, worshipped by the Turais, or non-Aryan, caste of cultivators, workers in bamboo, and basket-makers in India. Singronga is also the chief deity of the Mundas (also called Kols or Hos), a large tribe in Chota Nagpur.

**SINGHBHANI**. A Hindu deity, a goddess worshipped by the Tamars, the professional caste of copper-smiths in India. She is represented riding on a tiger.

**SINTHUNT**. An old Teutonic goddess mentioned in one of the Merseburg Charms (q.v.).

**SIRIUM**. STONEMASONS OF. The famous Stonemasons of Sirion were five Christians belonging to Pannonia who were martyred in the reign of Diocletian. They were employed in the imperial quarries, and worked with such skill that they excited the jealousy of the pagans. Ordered by the emperor to make, among other statues, a statue of Aesculapius (q.v.) they refused to do so. Thereupon their enemies were able to obtain an order for their execution. The five Christian stonemasons—one of them originally a pagan—were put in lead coffins and thrown into the Save. See Wace and Piercy.

**SIRONA**. Sirona appears as the name of one of the goddesses worshipped by the ancient Celts. She is paired with Grainus (q.v.), the Celtic Apollo. E. Anwyl thinks that probably the name meant “the long-lived one,” and was used of the earth-mother.

**SISTERHOOD OF ST. MARGARET’S, EAST CRINSTEAD**. A Church of England Sisterhood founded in 1854. The Sisters are engaged in the conduct of Orphanages and Homes of Rest, in working ecclesiastical embroidery, and in education. Their books include “services in honour of the Saints, Invocation of Saints, Offices for the Dead, and for Corpus Christi Day” (Walsh). See Walter Walsh, “Sisterhoods, Ritualistic,” in the *Prof. Dict.*

**SISTERS OF THE CHURCH**. A Church of England Sisterhood mainly devoted to educational work. The Sisters also conduct Convalescent Homes and Orphanages. They publish tracts and books of devotion, “several of them teaching Auricular Confession, Prayers for the Dead, and the Eucharistic Sacrifice” (Walsh). See Walter Walsh, “Sisterhoods, Ritualistic,” in the *Prof. Dict.*

**SISTRUM**. A kind of rattle borrowed by the Romans from the Egyptians. The instrument, as shaken before Hathor or Isis or some other deity, was rounded at the top and had four transverse bars. Andrew Lang compares it with the “bull-roarer” (Australian *turrund*) used as a call to the ceremonial observance of tribal ritual. In ancient Egypt it was used also as a musical instrument. Cp. BULL-ROARER and CHURINGA.

**SITA**. A Hindu goddess, the wife of Râma.

**SITALAL DEVI**. An Indian deity, the Hindu goddess of small-pox, worshipped by the Parsâs, a sub-caste of the Jains.

**SITARAM.** Râma (King of Ayodhia, a great incarnation of Vishnu) and Sita, his wife, one of the names of the Hindu god Râma.

**SITTARS**. The name Sittars taken by a modern sect in Southern India is equivalent to the old term Siddhas, “saints” or “perfect ones,” which is used in reference to attendants upon Indra (q.v.), and to those who are initiated into the mysteries of Saktism (q.v.). The Sittars may have been influenced either by Islam or by Christianity. The essence of religion they understand to be “kindness to all.” Hopkins thinks that they seem to be the modern representatives of the Buddhist division called Sângatas (q.v.). “In these sects there is found quietism, a kind of quakerism, pure morality, high teaching, sternest (almost bigoted) monothelism, and the doctrine of positive altruism, strange to the Hindu idolator as to the Brahman.” See E. W. Hopkins.

**SIVA**. Siva is one of the principal Hindu deities. He has developed out of the Vedic deity Rudra (q.v.). He is one of the trid, Brahmâ, Vishnu (q.v.), and Siva; for at one time Brahmâ was regarded as the Creator, Vishnu as the Preserver, and Siva as the Dissolver and Reproducer. Orthodox Brahmanas are generally worshippers of Siva, or Vaishnavas, worshippers of Vishnu. The former are the worship of one or the other. The Hindus of modern times are usually either Saivas, worshippers of Siva, or Vaishnavas, worshippers of Vishnu. The Saivas worship one personal god Siva as the Supreme Being. Monier-Williams points out that Siva is represented as less human and more mystical than the incarnate Vishnu. “The character in which he is most frequently worshipped is that of an omnipotent God, taking the place of Brahmâ the Creator, and granting new life to all created things, but only through death and dissolution. Hence he is not represented by the image of a man, but by a mystic symbol—perhaps the best symbol of delegated creative power—which is not dressed or fed or put to sleep like Vishnu’s idols, but is supposed
to be in a condition of perpetual heat and excitement, and requires to be cooled and appeased by constant sprinklings (abhisheka) of cold Ganges water and cooling Bilva leaves applied throughout the day by those who worship him. This symbol is the Linga (q.v.), which is often made of white stone. Juna (q.v.), Vishnu is represented by a black stone, the Sālagrama (q.v.). Although Siva never became incarnate in the sense that Vishnu did, he assumed a distinct personality and a variety of characters. His worshippers gave him more than a thousand names or epithets (1008). These include: The Mother (Mātā); The Father (Pitā); Extinction (Nirvānā); The Great Illusionist (Mahāmāyā); The White One (Suklaḥ); The Mule (Haya-gardabīl). Of his many characters, Monier-Williams thinks that five stand out prominently. 1. Siva personifies the dissolving and disintegrating powers of nature. 2. He personifies the reproductive power of nature. 3. He is the type of asceticism and self-mortification. 4. He is the learned sage and contemplative philosopher. 5. He is the jovial mountaineer, who is fond of hunting, dancing, and drinking. The wife of Siva appears with several names, which include Durga or Kāli. The female energy corresponding to Siva is called Sakti (see SAKTISM). See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp.

SIVACHARS. According to the Mysore Census Report, 1901, the Lingāyats call themselves Vira Saivas, Sivabhaktas, or Sivachars. "The Virasalva religion consists of numerous castes. It is a religion consisting of representatives from almost every caste in Hindu society."

SIX PRINCIPLE BAPTISTS. A body of Baptists in America, descendants of the Baptists of the first Baptist Church founded at Providence in Rhode Island (1639) by Roger Williams (1604-1683). They called themselves "The Ancient Order of the Six Principles of the Doctrine of Christ and His Apostles." The principles were: repentance from dead works, faith in God, the doctrine of baptisms, laying on of hands (Confirmation), resurrection of the dead, and eternal judgment. See J. H. Blunt; cp. the D.N.B.

SJOFN. One of the deities of the Ancient Teutons. The goddess Sjofn belonged to the retinue of Fria (q.v.) and Freyja (q.v.), and seems to have been a goddess of love.

SKADHI. One of the deities of the Ancient Teutons. The goddess Skadhi, daughter of the giant Thjazi, and wife of the god Njordr (q.v.), was Finnish. She is represented as hunting game with bow and arrow. Temples and groves are said to have been consecrated to her. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902.

SKANDA. Skanda, often called Kaartikkeya and more often still Su-brahmanya, is one of the gods of the Hindus. He is one of the sons of Siva (q.v.). To the extent that Skanda is the leader of the hosts of good demons against the evil demons he is the god of war. His name Su-brahmanya, however, means "very pious or sacred." His brother, Ganesa (q.v.), is represented as being unmarried, but Skanda has two wives. "These, like their husband, are believed to grant children, to prevent the attacks and thwart the malice of devils, and when evil spirits have actually taken possession of any one, to be capable of casting them out." (Monier-Williams). The difference between Skanda and Ganesa seems to be that Skanda leads the demon-host as a warrior, whereas Ganesa controls it as a king. The demons of Skanda who possess people are represented as being both male and female. It should be added that the animals of Skanda are the cock and the peacock. See Monier-Williams; E. W. Hopkins.

SKOPTZI. The Skoptzi or "Self-mutilators" are a branch of the Russian Khilist (q.v.), who again are a sub- sect of the Russian dissenters known as Bezpopovtsi. They adhere closely to the principle contained in Matthew v. 30: "And if thy right hand causeth thee to offend, cut it off, and cast it from thee; for it is more profitable for thee that one of thy members should perish, and not thy whole body go into hell." They are ascetics, and practise flagellation and self-mortification. Their own name for themselves is Karabik, a term meaning "a small ship." The Skoptzi do not observe Sunday, and they reject the doctrine of the resurrection of the body. See Schaff-Herzog; J. H. Blunt.

SMARTAS. One of the three principle classes into which the Hindus are divided for religious classification. The Smārtas believe in the Tri-mārti, the three personal gods, Brahma, Siva, and Vishnu; but they regard them "only as co-equal manifestations of the one eternal impersonal Spirit, and as destined ultimately to be reabsorbed into that Spirit and so disappear" (Monier-Williams). The spirit of man is identical with that one Spirit which is the essence of the Universe. The Smārta Brahmans are followers of the great eighth century teacher, Śiva-guru (see Śiva-guru), "the great Brahma" and "a typical representative of Brahmanical doctrines," founded a number of monasteries in India. He would seem to have regarded Siva and Vishnu as equal manifestations of the Universal Spirit, though most modern Smārta Brahmans have a preference for the worship of Siva. According to Śaṅkara, "the separate existence of the spirit of man, as distinct from the one Universal Spirit, was only illusory. Illusion (Māyā), too—existing from all eternity—was the only material or substantial cause (upādīna-kārma) of the external world, though this eternally creative Illusion was powerless to create the world except in union with the one Spirit." (Monier-Williams). See Monier-Williams; E. W. Hopkins.

SMECTYMNIIANS. The name of a theological school or party. The leaders of the party were Stephen Marshall, Edmund Calamy (1660-1666), Thomas Young (1687-1655), Matthew Newcomen (1670?-1639), and William Sparstowe (1609?-1636). When Joseph Hall (1574-1656), Bishop of Exeter, published the "Divine Right of Episcopacy" (1640), these five men entered into a controversy with him and sought (1641) to refute his claim in a work "Smectymnus." The title of the work was suggested by the initial letters of the names of the authors, and the party has been called the "Smectymnians." See John Hunt.

SNAKE-GODDESS. Snake-goddesses figured in Minoan worship. At Knossos a representation of a group of these was discovered. Some of them are well described by H. R. Hall (A.A.), "The two weird women stand there, figures of polychrome-falence a little over a foot high, attired in the latest Minoan female fashion of their day, and holding at arm's-length with strong and imperious gesture writhing and twisting serpents. A 'spotted snake with double tongue' curls itself round the high head-dress of the chief figure, while on the head of the other, above what looks like a wreath, sits a spotted cat, with face looking straight at the worshipper." Mr. Hall points out that the association of the cat with the snake seems to have been a definite item of Minoan superstition, since it is paralleled elsewhere.

SNAKE WORSHIP. Among the Kunbis, the great agricultural caste of the Maratha country in India, if a man dies of snake-bite they make a little silver image of a snake, and then kill a real snake, and make a platform out of the village and place the image on it, which is afterwards regularly worshipped as Nagal Deo. (R. V. Russell).
SNOTRA. One of the deities of the Ancient Teutons. The goddess Snotra, who belonged to the retinue of Friga (q.v.) and Freyja (q.v.), is represented as a goddess of wisdom.

SOCIALISM. See, in addition to the articles below, FOURIERISM, SIMONIANISM ST., and OWENITES.

SOCIALISM, CHRISTIAN. The need of the movement known as Christian Socialism was suggested by the great social distress of the working classes which culminated in the great Chartist demonstration of April the 10th. For on the 29th of May, 1848, Frederick Denison Maurice (1805-1872) and his friends commenced the publication of a series of "Tracts for the Times" in which they proposed to "consider the questions of the relation of the capitalist to the labourer, of what a government can or cannot do, to find work or pay for the poor." The friends with whom Maurice had taken counsel were Charles Kingsley (1819-1875), Julius Charles Hare (1784-1855), Alexander John Scott (1805-1886), J. M. Ludlow, Charles Blackford Mansfield (1819-1855), J. W. Parker (1792-1870), and Thomas Hughes (1822-1896). The tracts were also described as "Politics for the People." The contributors, in addition to Maurice, Kingsley, Ludlow, Mansfield, and Scott, included Richard Whately (1783-1863), Archbishop of Dublin, R. C. Trench (1807-1880), Archbishop of Dublin, Connop Thirlwall (1797-1875), Bishop of St. David's, Arthur Penrhyn Stanley (1815-1881), Dean of Westminster, Mr. Professor Maurice, John Stuart Mill, John Ruskin, Mrs. James Murray, James Spedding (1808-1881), Daniel Macmillan (1813-1857), founder of Macmillan's publishing company, Lord Sidney Godolphin Osborne (1808-1889), Sir Edward Strachey, and Sir Arthur Helps (1813-1875). All these Dr. Stubbs describes as pioneers of the Christian Social movement in England. Charles Kingsley adopted as a _nom de plume_ the name "Parson Lot." It was under this name that he wrote his famous pamphlet "Cheap Clothes and Nasty." In the summer of 1848 a series of meetings were held at the house of Maurice, with the result that a Co-operative Association of Tailors was formed. The next step was the establishment in 1850 of the Society for the Promotion of Working-men's Associations, "the practical application of Christianity to the purposes of trade and industry." With this was associated the plan of publishing Tracts on Christian Socialism. The new Society enlisted the sympathies of a multitude of new workers. These included Dr. Walsh, Augustus Vansittart, E. Vansittart Neale (1810-1892), founder of the Central Co-operative Agency and one of the first members of the Christian Union (q.v.), Cuthbert Ellison, a friend of Thackeray, Charles Sully, and Lloyd Jones (1811-1886), a disciple of Robert Owen (1771-1858). E. Vansittart Neale found the capital for starting two Working Builders' Associations, and he established the first London Co-operative Stores. Mr. Neale in a lecture on the characteristic features of Socialism, after passing in review the principal systems, seeks to justify the designation Christian Socialism. "The remarks which I have made upon the systems of the Social Reformers with whom we have been occupied to-night, must serve as my justification for claiming the epithet Christian as the proper distinctive adjunct to Socialism, and calling upon all Socialism to announce itself as Christian, if it would be at once truly social and historically just. We have in these systems the theories of four independent, fearless, original minds, earnest in their own views, propounding them as exclusively the truth on the questions to which Socialism relates. Now if we are not to commit ourselves to any of these teachers alone, if we assume that each one saw some side or portion of social truth; if, therefore, we are to seek for a principle which shall harmonize them among themselves, I know not where we shall find one unless we accept as true that profound saying of the gospel, which I select as pre-eminently expressive of the tone of many others of the Christian precepts: 'Except ye become as little children ye cannot enter into the kingdom of God.' For consider what, according to these several authors, Socialism demands: A fearless trustfulness towards God, a readiness to be guided by our natural supereatures, a disposition for enjoyment, a general feeling of interest in the objects around us, an absence of the spirit of outward distinction, a readiness to be satisfied with the exercise of our powers as such without troubling ourselves as to the reward; all these are qualities which according to one or another of our socialist philosophers, are to make up true Socialism. And do not these constitute the very essence of childhood in its healthy manifestations, that is the essence of that character which Christianity eighteen centuries since declared to be an indispensable condition of man's true well-being? I say then, if as socialists we would be just, we must acknowledge Socialism to be the offspring of Christianity." It has been stated recently by a number of clergymen that, as far as the ultimate aims are concerned, there is no difference between Christian Socialism and Socialism as commonly understood. In that case the real difference of opinion now is as to the means. Socialism is itself the nature of a religion. While, on the other hand, Socialists, Christian Socialists, identify Socialism with Christianity and the best work of the Christian Church, the other section, composed of Secular Socialists, repudiate Christianity, and asserts that it has been a hindrance rather than a help to the cause. To the one section belong such men as Canon S. Holland, Father Adderley, and Mr. R. J. Campbell; to the other such men as Robert Blatchford. To describe Socialism, therefore, either as Christian or Secular is convenient and appropriate. To regard the term "Christian" in this application as being a natural and inevitable description of Socialism is unwise. The Gospel of Jesus is indeed democratic. God is, in his view, no respecter of persons. But his message seems to have been essentially religious. He seems to have taught that, whatever a person's outward circumstances may be, he may develop within himself a peace of God which passes all understanding. The words of Jesus, as W. H. Healing has said, seem to have been intended to bring to us that spirit which enables us to gain independence in the inward man—that is to say, true life." It may well be asserted that Jesus was as much an individualist as a socialist. See the _Tracts on Christian Socialism_; J. M. Ludlow, _Christian Socialism and its Opponents_, 1851; Professor Maurice, _The Reformation of Society_, 1851; Edward Vansittart Neale, _The Characteristic Features of some of the Principal Systems of Socialism_, 1851; Thomas Ramsay, _Is Christian Socialism a Real Matter?_ 1851; C. W. Stabbs, _Charles Kingsley and the Christian Social Movement_, 1899; A. Harrack and W. Herrmann, _Essays on the Social Gospel_, 1907.

SOCIALISTS, SACRED. Sacred Socialists was the name of a small band of men who formed a kind of branch of Robert Owen's followers under the leadership of James Pierrepont Greaves (1777-1842). Greaves was of a mystic turn of mind, and was influenced by the writings of Jacob Boehme (1575-1624). Greave's Socialism, in contrast to the rather materialistic system of Robert Owen, was of a spiritual character. He had in view "the soul's spiritual ends and the interior world." He would seek to discover scientific arrangements to make human beings everywhere and at all times dwell without the want or wishes of wealth, without desire for individual accumulation, or any inequality of condition."
The great need is for the soul to be "possessed and exercised by the Love Spirit." This should make the "science of the influence of circumstances and the individual man both correspond with the universal man, and by this universal man his own and his sciences under control and secure him from misery and inferiority, which could only be done by enlarging the antecedent parental relationship so as to secure to the new being a superior organ." Greaves' system is somewhat ascetic in character, as E. Vanstrett Neale points out. "The use of cold water abundantly, abstaining from all but vegetable diet, and all drinks but water; and, for the attainment of the highest state, the use only of undyed and flowing robes of linen, above all, marriages between 'unions of Spirit, selected pairs in sympathetic harmony with Love'; these are some of the conditions which he proposes." Greaves was Secretary of the London Infant School Society. See Edward Vanstrett Neale, The Characteristic Features of some of the Principal Systems of Sociology, 1861, and the D.N.B.

SOCIETIES FOR PROMOTING PRIMITIVE CHRISTIANITY. One of the effects of our Clapham Sect teachings was the forming of these Societies, William Whiston (1697-1752), in spite of his eccentricity, deserves, as Leslie Stephen has pointed out, more attention than has usually been given to him. He may be said to some extent to have anticipated movements which have attained important dimensions in recent years. William Whiston was born in 1667, his father, Josiah Whiston, at the time of his birth being Rector of Norton in Leicester. He was educated at home by his father until 1684, when he went to Taworth School. Two years later he was entered at Clare Hall, Cambridge, where we are told his motto was "plain living and high thinking." He worked eight hours a day, chieftly at mathematics: and the plainness of his living is shown by the fact that his expenses amounted to less than £100 for three years and a half. His industry was rewarded in 1686, when he became a Fellow and Tutor of his College. His next step was ordination, which led to his appointment as Chaplain to John Moore (1649-1714), Bishop of Norwich, a position which he held from 1684 to 1698. Meantime he had devoted himself to the study of the "Philosophia Naturalis Principia Mathematica" (1687) of Isaac Newton (1642-1727). The next important event in his life was the publication of his first book, "A New Theory of the Earth" (1690), the object of which was to confirm the story of Genesis on Newtonian grounds. In 1698 Bishop Moore presented him with the living of Lowestoft, Suffolk. After the publication of his first book, others followed in rapid succession. We learn that in 1710 his writings made "a great noise in Germany." He had already in 1703 succeeded Sir Isaac Newton as Lucasian Professor of Mathematics at Cambridge. But his theological investigations leading him to regard a form of Ariasism as the most primitive type of Christianity, he was disowned from Cambridge at the end of 1710, and in 1711 he moved to London. Proceedings were taken against him on account of his teaching; but they did not lead to any definite action, and apparently they did not disturb Whiston's equanimity. "Continuing to act boldly, according to my duty and conscience," he enjoyed a great calm within, how roughly soever the waves and billows abroad seemed ready to overwhelm me. Nor do I remember that during all the legal proceedings against me, which lasted in all four or five years at Cambridge and London, I spent more than two or three hours one night to that account." In January 1711 Whiston's address is: Lower end of Cross-street, Hatton Garden. The nearest church in those days was St. Andrew's, Holborn, of which in 1713 the famous Dr. Henry Sacheverell (1674-1724) became Rector. In 1711 Whiston published his book "Primitive Christianity Revived." On Easter Day, 1715, he says, we held a solemn assembly, at which the Rev. Mr. Eucharist, at my house in Cross-street, Hatton Garden, according to the form in my Liturgy (about fifteen communicants present)." This assembly was held three times a year for several years. The title of the book containing the Liturgy is as follows: "The Liturgy of the Church of England, Reduced nearer to the Primitive Standard, Humbly proposed to Public Consideration by William Whiston, M.A. (A.D. 1715)." On July the 3rd, 1716, in pursuance of Whiston's proposals for erecting Societies for promoting Primitive Christianity," such a Society was erected "and met weekly at the Primitive Library, which was at my house in Cross-street, Hatton Garden." It lasted until June 28, 1717. On the institution of the Society, Joshua (Josiah?) Martin (1683-1747), "the most learned of all the people called Quakers that I ever knew, offered himself to be a member, and was readily received as such. I then proposed that we should form a collection of our Sermons and Discourses, and publish a Book, before we began and after we ended every meeting, to improve the blessing of God upon our enquiries. To which proposal all readily agreed but Mr. Martin, who entirely scrupled joining with us in such prayers, unless when the Spirit moved him. Which occasioned a good deal of difficulty to the Society. Yet at last we agreed to leave him to himself, to stay either with his hat on or off, as he pleased, and he gave us leave to say our prayers ourselves; nor did he disturb us, nor was he afterward an unuseful member, when he came to the Society." Whiston found regularly on Wednesdays and Fridays: thus he "kept the old rule of Christians." But it was not always easy to induce others to follow his example. "Now although Mr. Rundle [Thomas Rundle (1685-1745), Bishop of Derry, 1735-43] was at first so zealous for religion, as a member of our Society, yet did not he keep himself in so temperate and abstemious a way of living as one that seemed disposed to be a confessor ought to use himself to; which made that real confessor Mr. Emlyn [Thomas Emlyn (1663-1741)] then say, 'that Mr. Rundle did not seem cut out for such sufferings as confessors are to expect.' Accordingly Mr. Rundle once invited me to eat a cheese-cake, as he termed it, with Mr. Talbot[,] William Talbot (1692-1730)] and himself; to which invitation I agreed, without suspicion of any particular design. But when I came, I found such a collation of wine and sweet-meats prepared, as little corresponded to the terms of the invitation. After some time the grand secret was disclosed, and I was informed that they were both determined to sign the Thirty-nine Articles, and take Holy Orders and preferment." In 1719 Whiston published "A Letter of Thanks to the Bishop of London [John Robinson (1650-1723)] for his late Letter to his Clergy against the Use of New Forms of Doxology," and relinked the bishop "in a way of banter or ridicule." On the Queen's remonstrating with him, he said: "When the Bishop will beg St. Paul's and St. Peter's, etc., pardon (for calling their doxologies new and heretical doxologies), I will beg his pardon." It was the publication of this letter that gave rise to a scene in St. Andrew's Church in which Dr. Sacheverell and Whiston were the actors. The Rector ordered Whiston to leave his church. This was his parish church. After the altercation with Dr. Sacheverell, he seems to have attended either St. George's, Queen Square, or St. Dunstan's in the East. He was not exactly a persona grata in any church. The Athanasian Heresy, as he called the established doctrine, whenever
he was specially reminded of it, as at the reading of the
Athanasian Creed, excited his anger to an almost intoler-
able degree. (In 1761 he made an attack on it.) He decided "to go out always from the
public worship of the Church of England, whenever the
reader of Common Prayer read the Athanasian Creed," which he esteemed "a public cursing of Christians."
He put this resolution into practice for the first time at
Lincoln's Inn Chapel on October the 28th, 1746. When
Mr. Rawlins began to read the Creed he went out, coming
again in when it was over. He acted in the same way
on November the 29th, 1747. In 1728 Mr. Harrison began to read it
at St. George's Church, Queen's Square. Later on he
contented himself with sitting down while it was read.
In 1729 certain friends wished to propose Whiston as a
member of the Royal Society, but the proposal was
dropped on account of the opposition of Sir Isaac Newton,
the President. In 1721 Whiston published "The Longitude
and Latitude found by the Inclinitory or Dipping
Needle"; and towards the end of the same year a large
subscription was made by his friends for the support of
his family and for the carrying on of his experiments.
William Whiston held strong views on the question of
second marriage. Leslie Stephen has pointed out that
"in many respects he strongly resembles the Vicar of
Wakefield, who adopted his principles of monogamy."
He thinks "it is not improbable that Whiston was more
or less in Goldsmith's mind when he wrote his master-
piece." He addressed Dr. Hoadly (Benjamin Hoadly,
1676-1763) in the following terms: "In direct contra-
diction of the laws of Christ, you left your first church,
and though now advanced to a more lucrative bishopric,
during a good part of the year you abandon the duties
of your ecclesiastic office, to become a political member
of our civil constitution. Though a very old man, and
in express contradiction to the letter of the Holy Script-
ures, you have married a second time a young woman.
These notorious practices, together with your injurios
and unlearned treatise on the Lord's Supper, will hand
you down in no very favourable light to posterity." In
1724 Whiston removed from Cross Street to Great Russell
Street, over against Montague House. In 1730 he
published his "Memoirs of the Life of Dr. Samuel
Clarke." It was in 1737 that he published the work by
which he is known most widely, "The genuine Works
of Josephus, the Jewish Historian, in English." This
was followed by various works on his pet subjects.
Before him to the Athanasian Creed, he had put Whiston's the inclusion of Canticles (q.v.)
among the Canonical Books. Thus he once inquired of
Bishop Sherlock (1678-1761) "how the Church of England
could pretend to be so pure and primitive, as she has long
boasted herself to be, while she still retains the Book of
Canticles in her Bible, and the Athanasian Creed in her
Common Prayer Book." The Bishop made no answer.
In 1745 was published called "New Testament in
English," Whiston's "darling nutto" was "Consider
well and act steadily." His "Immovable Guide and
Standard" he found in the Apostolical Constitutions and
Canons. The Athanasian Creed he calls "that shame
and reproach of the public worship of the Church of
England." He notes that he "continued in the Communion
of the Church of England till Trinity Sunday, 1747."
His conscientious scruples in politics and religion brought
him to the verge almost of absolute beggary. (See especially
his Memoirs of my own life, and the D.N.B.)

SOCIETY OF THE HOLY TRINITY. A Church of
England Sisterhood founded in 1845. The Sisters devote
themselves to education, nursing, and visiting. There
is an inner circle called "Sisters of the Sacred Heart."
See Walter Walsh, "Sisterhoods, Ritualistic," in the
Prot. Dict.

SOCIETY OF THE SACRED MISSION, THE. An
Anglican Brotherhood which trains working-men for the
mission field. It was founded in 1827, and is an
organised institution promise to serve for their whole life
without pay, receiving only the necessities of life. They
also undertake to remain unmarried. See BROTH-
ERHOODS, MODERN ANGLICAN.

SOCIETY PEOPLE. Another name for the Camero-
nians (q.v.).

SOCINIANISM. The Socinians took their name from
two Italian theologians, Lucretius Socinus (1539-1604)
and his nephew, Faustus Socinus (1539-1604). Faustus
Socinus was a lawyer, who seems to have felt that jurisprudence
ought to rest upon a positive divine basis. He searched
the Scriptures to find this basis, and in his search found
himself confronted by a number of problems. His
nephew Faustus Socinus corresponded with him. He
also studied the manuscripts of his uncle. After
spending some years in Switzerland, he settled in Poland,
which at this time was a haven of refuge for liberal
theologians. Unitarianism was already strongly en-
trained in Poland, but it was infected with Anabaptist
notions. Socinians set to work to form a compact
community, and to formulate a consistent system of theology.
In 1665, immediately after his death, appeared the Rakow
or Socinian Catechism (Catechismus Racovensis), which
is a good compendium of the theology. It is not, how-
ever, a confession of faith, for the Socinians recognised
no authoritative Confessions. It was called the Rakow
Catechism from the city of Rakow where the seventh
synod of the Socinians met yearly. But interesting as
the Catechism is, the doctrinal system of the Socinians
is best drawn from the Bibliotheca Fratrum Polonorum
(eight volumes, 1756), in which a number of the writings
of the leading Socinians are included. The editor was
Andreas Wissowatius (d. 1678). One of the most prolific
writers and daring thinkers was J. Croll. A study of
the Socinian writings makes it clear that their doctrines
are very different from those of modern Unitarianism
(q.v.). In some ways the Socinians held firmly to a
positive supranaturalism. "The genuine Socinianism
decidedly desiderates a divine revelation. This revela-
tion is not regarded as some sort of internal working of
the divine spirit upon man, but as a purely external
communication of truths of a practical and theoretical
nature" (Penujir). The revelation is to be found in
the Bible, particularly in the New Testament, and
were discernible under and at the dictation of the Divine
Spirit. At the same time it was held that only the
essential parts were divinely inspired in the sense of
being free from error. Man has to exercise his
Reason, which is his spiritual eye. Only through Reason
he can receive, know, comprehend, and judge the divine
revelation. But Reason is not allowed an unlimited
right of criticism. "On the contrary, it is always
emphatically maintained by the Socinians that religion
is above reason because it is revealed by God." Mercer
are not contrary to reason, but above reason. "A dis-
tinction between what is above reason and what is con-
trary to reason is attempted, by holding that it is entirely
different to say that a thing cannot be conceived, and
to conceive that a thing cannot be." Penujir points out
that "in the application of this principle, reason is re-
garded as the supreme, indisputable judge of religious
dogmas; and an unlimited rationalism is thus intro-
duced." From this position Socinianism proceeded to
criticise the profoundest Christian dogmas, and "almost
all that has been presented with reference to Christianity
in this connection, even to the present day, may be found
already contained in the writings of Faustus Socinus."
The Socinians found the doctrines of the Trinity and the
Deity of Christ to be contrary to Reason. Christ was not a deity. At the same time they held that he was more than a man, having been conceived of a Virgin and being perfectly holy. They found that the doctrine of Satisfaction also was open to severe criticism. "Satisfaction is impossible in the abstract, because a satisfaction by *obediencia activa* and a satisfaction by *obediencia passiva* mutually exclude each other. . . . In like manner, satisfaction is impossible in *concretto*, and chiefly because we have brought upon us eternal death, while Christ only underwent bodily death." The Socinians flowered in Poland. They were more successful in Holland than in Germany. Compare further, UNITARIANS. See Schaff-Herzog; P. Puenjer; J. H. Blunt.

**SODALITY.** In the Roman Catholic Church the term sodality is used of a religious association of lay persons, male or female, or both male and female, "meeting together at stated times under ecclesiastical direction, for the performance of pious exercises, and recommending to each of its members conformity in life and conversation to a body of rules, framed in order to promote the honour of God, devotion to the Blessed Virgin, the spread of good works, and the spiritual advancement of those who faithfully observe them" (the Cath. Dict.).

**SOLIFIDIANISM.** The name given to the teaching of Martin Luther (1483-1546), according to which man is saved by faith alone and not by works.

**SOLOMON'S SERVANTS, CHILDREN OF.** The "children of Solomon's servants" (Ezra ii. 55, 56; Nehemiah vii. 57, 60, xii. 3) would seem to have been another name for the Nethinim (q.v.). They were perhaps slaves of Solomon who were made temple-servants (see 1 Kings ix. 20 f.).

**SOMA.** An alcoholic drink made in India. In Vedic times it was esteemed so highly by the Aryans that they made it one of their principal gods, but its use is now prohibited by the higher castes of Hindus. "It is said in the Rig-Veda that Soma grows upon the mountain Mājaua, that its or its father is Parjanya, the rain-god, and that the waters are his sisters. From this mountain, or from the sky, accounts differ, Soma was brought by a hawk. He is himself represented in other places as a bird; and as a divinity he shares in the praise given to Indra. It was he who helped Indra to slay Vritra, the demon that keeps back the rain. Indra, intoxicated by Soma, does his great deeds, and indeed all the gods depend on Soma for immortality. Divine, a weapon-bearing god, he often simply takes the place of Indra and other gods in Vedic eulogy. It is the god Soma himself who slays Vritra, Soma who overthrows cities, Soma who begets the gods, creates the sun, upholds the sky, prolongs life, sees all things, and is the one best friend of god and man, the divine drop (indu), the friend of Indra. As a god he is associated not only with Indra but also with Agni, Rudra, and Pushān" (Hopkins, quoted by R. V. Russell).

**SOMLAL.** A Hindu deity. Somlal (or Devl) is one of the principal deities of the Kohars, the occupational caste of Blacksmiths in India.

**SOMMONOCODON.** A Siamese deity. He seems to have been a form of Buddha.

**SONG OF SOLOMON.** Another name for the book of Canticles (q.v.).

**SONG OF SONGS.** Another name for the book of Canticles (q.v.).

**SOTA.** The name of one of the Jewish tractates or treatises which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (adapted to the Sota. These are the first group, which is called *Nahashim* ("Women").

**SOUTHCOTTIANS.** The followers of Joanna Southcott (1750-1814). Joanna Southcott was at first a Methodist. In 1792, she says, she began to receive divine revelations. These were written down and sealed, to be opened some years later. In 1801 she published "prophecies" which had been revealed to her ten years before. When she was sixty years old she announced that, through supernatural conception, she would bear a son who was to be Shiloh or the Prince of Peace and was to introduce the Millennium. "Since this powerful visitation of the Lord came to me," she says in her Second Book of Wonders, "like that in ninety-two (1792), I have fresh things revealed to me every day. I am awakened every morning between three and four o'clock; I sit up in my bed till the day breaks; and have communications given to me as soon as I am awake, and communications to be made before I go down into the dining-room by myself; the moment I enter the room I feel as though I was surrounded with angels; feeling a heavenly joy which I cannot describe, and which has taken from me my natural appetite." A London physician, Dr. Reece, who visited Joanna Southcott four months before her death, believed her to be pregnant in spite of her age and virginity. Only a post mortem examination convinced him of his mistake. She died on December the 27th, 1814. Her followers believed that she would revive. In 1825 one Charles William Twort announced that he was the Shiloh whose advent had been prophesied. He published epistles, which were sealed with a special seal and signed "Zion, the Lord is here." The epistles were called "Epistles of Shiloh." Another writer of similar epistles was a George Turner of Leeds (1821). John Wroe (1752-1833) came under his influence, and in 1822 claimed to succeed him. His followers afterwards called themselves Christian Israelites (q.v.). Joanna Southcott's publications include "The Book of Wonders" (1813-14) and "Prophecies concerning the Birth of the Prince of Peace" (1814). See J. H. Blunt: The D.N.B.; and Chambers' Encycl.

**SOUTH INDIA UNITED CHURCH.** A union of Congregationalists, Methodists, and Presbyterians. At the first General Assembly, held in 1908, a basis of union was adopted. This included a Confession in five articles. The Church reserved the right to revise its general Confession of Faith whenever the consensus of opinion of the United Body demands it. See W. A. Curtis.

**SPIDER.** The spider was sometimes used by the early Christians in exorcisms. This "is shown by a very curious Latin text, recently published, in which the exorcist denounces his enemy in the name of the Lord Jesus Christ, declaring that he shall not be able to cross the river" because of the "fiery spider" (Coben).

**SPINOZISM.** The principles of Benedict de Spinoza (1632-1677). He was the son of a Jewish merchant of Amsterdam. At a comparatively early age Spinoza showed a great interest in learning. He was encouraged and helped in his studies by the Chief Rabbi of Amsterdam, Saul Levi Moreira. But he lost the sympathy of his Jewish friends, and even of his own family, when he developed religious views which were considered heterodox. He was excommunicated in 1655, and was twice forced to leave his father's house and earn his living as best he could before he was twenty-four years old. The study of Descartes (Cartesius, 1596-1650) had given him a deep and abiding interest in philosophy. After
the publication of Spinoza's *Principia Philosophiae Cartesianae*, he was offered the chair of Philosophy in the University of Heidelberg. He declined it, being unable to comply with one of the conditions of acceptance, namely, that he would not teach anything contrary to the established religion. The persons with whom he corresponded included Henry Oldenburg (1615-1677), first Secretary of the Royal Society, and G. W. Leibnitz (1646-1716). Spinoza died of consumption in 1677, when he was only forty-five years old. His work, *Tractatus Theologico-Politicus* (1670) caused a great sensation, and its sale was prohibited nearly everywhere. In it he contends that the Word of God had been greatly misunderstood, and that the Bible required to be re-examined and re-interpreted. Prophecy he explains in a natural way, denying that it was a gift peculiar to the Jewish people. Miracles, he argues, in the sense of interferences with Nature, do not happen. Nothing contrary to Nature can possibly happen. Miracles have been understood in the Old Testament where they were not intended. Metaphorical language has been misinterpreted, understood literally. The authorship of the Old Testament was not such as commonly it has been supposed to be. The Pentateuch and other books were written long after the events which they describe. The Pentateuch was written, not by Moses, but by Ezra. The books of Chronicles were perhaps written by Judas Maccabaeus. The Psalms were collected in the days of the Second Temple. The Word of God, giving revelation from the Divine Mind, and is not confined to any one book, or indeed to any book. Holy Scripture supplies, not a body of speculative theology, but a collection of simple rules or principles. The spheres of theology and philosophy are distinct. The main principles of a universal faith are as follows: "That there is a God, a Supreme Being, who is most just and merciful, by whose example every man ought to regulate his life; secondly, that this God is One, which opinion is absolutely necessary to make a man adore, admire, and love God—for devotion, adoration, and love, are caused by that excellency which is in one above all others; thirdly, that He is everywhere present, or that all things are known to Him, for if anything were hidden from Him, or if men did not think that He seeth all things, we might doubt of His equity and justice, whereby He governeth all things; fourthly, that He hath a supreme and dominant over all things, that He doth nothing by suspicion, but from His own good will and pleasure; fifthly, that the worship of God, and obedience to Him, consists only in justice and charity towards our neighbours; sixthly, that only they who obey God by such a course of life will be saved; and others, who are slaves to their lusts and pleasures, will be condemned; lastly, that God pardonneth the sins of those that repent, because there is no man living without sin; therefore, if this were not an article of faith, all would despair of salvation" (after Sir Frederick Pollock). Spinoza contends that everyone should be free to think what he likes and to say what he thinks. In his *Ethics* (1677), published after his death, Spinoza seeks to construct from human reason a mathematically demonstrated system of ethics. The work, in part, treats of God, who is regarded as the foundation of all existence. Substance is that which stands under (Lat. *substantia*) all appearances, making it seem real. The one absolute eternal substance is God. God is the cause of all things, but He is immanent and not transient. Whatever exists, exists in God, and without God nothing can exist or be conceived. The one eternal Substance has eternal Attributes. Of these Attributes there are only two which can be apprehended by man, Extension (*Extensio*) and Thought (*Cogitatio*). Everything material is a Mode of God's Extension; everything intellectual is a Mode of His Thought. The material runs quite parallel to the intellectual. The order and connexion of things is the same as the order and connexion of ideas. From the infinite power or infinite nature of God has followed necessarily the immanent, invisible Cause, *Natura naturans*, and the visible Material, *Natura naturata*. Nothing happens by chance. "The *Ethics* treats also of the mind. The body of man is a Mode of God's Extension; the mind of man is a Mode of God's Thought. Particular things are only Modes of expressing God's Attributes in a definite way. "In so far as our mind perceives things truly, it is part of the infinite intelligence of God; and it is as much matter of necessity that all clear and distinct ideas of the mind should be true as that the idea of God in our mind is a truth." As to the Human Will, it is not absolutely free. As to Good and Evil, they are only relative ideas. True existence is knowledge; the highest knowledge is the knowledge of good. The greatest good is intellectually to know and to love God. That part of the human mind which experiences the intellectual love of God is eternal. Happiness is not merely the reward of virtue; it is virtue itself. According to Sir Frederick Pollock, the central idea of Spinoza's philosophy is that of the union of man with the order of the world, or, in other words, with God. Spinoza's private life was blameless. He lived very simply. Heinrich Heine (1797-1856) has said that the only life worth which that of Spinoza can be compared is the life of Jesus Christ. See *Spinoza: Four Essays by Land, Kuno Fischer, J. Van Vliet, and Ernest Renan, 1882; B. Puenjier; Kuno Fischer, Geschichte der neuer Philosohie, vol. i., pt. 2, 4th edition, 1897; J. H. Blunt; C. J. Deter; R.S.W.; Rudolf Eucken, *The Life of the Spirit*, 1908; Max B. Weinstein, Welt- und Leben-Ausnahmeen, 1910.*

**SPIRITISM.** A belief in the continued activity of departed spirits and of their interference in mundane affairs may be said to be characteristic of primitive religion. It is not necessarily on that account a wrong belief. The child, the savage, the primitive man may in some ways be in closer touch with the reality of things than are our mature, educated, and cultured persons. Education, as commonly understood, is not necessarily identical with real advancement. An uneducated person who has been endowed with an intuitional understanding of reality has perhaps as much value connected with the accumulation of a stock of educated beliefs. But truth is unfolded gradually. The spiritism of the savage is in most cases probably nothing more than an inclination to the truth. In any case, the term Spiritism is now used to denote not certain beliefs prevalent among primitive folk, but certain views and practices which have been adopted by a number of educated persons in modern times. The modern belief in spiritism may be said to date from 1847. In this year extraordinary phenomena are said to have been observed in an American family of German origin named Fox. John Fox, with his wife and three daughters, had settled in the county of Wayne, New York. His eldest daughter married soon afterwards. It is said that not many days after the wedding strange sounds began to be heard in the house. They were repeated so often that the Fox family grew quite accustomed to them. One evening Catherine Fox, the youngest daughter, rapped with her fingers and is said to have heard raps in response. The girl called her mother's attention to this remarkable experience. The author of the phenomena, it is said, was then invited to count ten by means of raps, and did so. "To similar demands were then given quite comprehensible answers by means of raps. When the unknown being was asked
whether it was a man, there was no reply. But when asked if it were a spirit, clear and rapid blows took the place of an evident affirmative” (Joseph Lapponi). It is said that neighbours were called in to witness these occurrences. “Thus was modern Spiritism born in America, and from the first it was undertaken to enter into communication with the supposed author of the singular phenomenon by means of a conventional language, based on the number of the raps given. Afterward, other means of communication were found.” The next stage was reached when it was realized that communication with a so-called spirit depended on the presence of some persons rather than of others. In the case of the Fox family, the spirit was more communicative when Catherine Fox was present. This suggested that certain persons possess in a special degree the power of establishing communication with the spirit-world. To such persons the name “medium” was applied. With the help of mediums people were anxious to communicate with their departed friends. This led to the establishment of spiritistic unions and circles. In 1852 spiritism was introduced into Scotland. It soon spread into England, Germany, France, and Russia. In 1855 it was introduced into Italy. It was natural that the table round which those who were interested in spiritism sat should be used for rapping. This gave rise to table-rapping that has continued to the present day. The early kind of spiritism, in which questions and replies were made by means of raps, was called “tyiptological spiritism.” The mediums were called “tyiptological mediums.” In course of time writing was introduced. This kind of spiritism was called “graphological spiritism.” The mediums were called “graphological mediums.” It was next held that the medium was possessed for a time by a spirit, and during this possession acted like an automaton. The mediums were called “possessed mediums” and the spiritism “spiritism by invasion.” A further development of spiritism was called “visible spiritism,” because it was claimed that the spirits were visible not only to the mediums, but also to those who assisted at the séances. The final development has been “spiritism of materialization.” Here the mediums are called “materializing mediums,” because they are supposed to be able to materialize the spirits of the dead. The spirits can touch or be touched, can play instruments, can make objects appear and disappear. Nevertheless, it can hardly be doubted that mediumship does produce remarkable phenomena which require examination and explanation. When carefully examined, they can be explained without resorting to a belief in the return of spirits from the dead. T. J. Hudson claims that they can be explained by three well-supported propositions. 1. The mind of man is dual—objective and subjective. 2. The subjective mind is constantly controlled by suggestion. 3. “The subjective mind, or entity, possesses physical power; that is, the power to make itself heard and felt, and to move perceptible objects.” The most difficult of these propositions is the third. Hudson, however, claims to have seen enough to know the reality of the leading physical phenomena. But he explains all the phenomena telepathically (see TELEPATHY). They are produced not by spirits, but by persons possessed of peculiar powers, in other words, by mediums. Lapponi, on the other hand, believes that they are produced by immaterial beings. “In view of the imprint of intelligence, of will, of tendencies, of affections, and of passions that undeniably characterize many of the singular manifestations which we are considering, it seems quite logical to admit that the phenomena point to the existence of immaterial beings who prove their existence by means of these singular manifestations.” See T. J. Hudson; Joseph Lapponi, Hypnotism and Spiritism, 1907; Der Spiritismus und seine Geschichte in the “Miniatur-Bibliothek”; Archdeacon Colley, Sermons on Spiritualism, 1907.

SPIRITUAL HEALING. Spiritual healing is not identical with mental healing. They have much in common; it is true, but spiritual healing is definitely religious. The difference is illustrated by the operations of the Psycho-therapeutic Society (q.v.) and Christian Science (q.v.). The former system was purely mental; the latter is strictly spiritual. In both cases the aid of Mind is invoked. But on the one hand, it is Human Mind; on the other hand, Divine Mind. The healing power in Christian Science is the full realization of the goodness of God and of the unreality of evil, the acceptance of a new view of mind and matter. Mental healing requires a great effort of the human mind. Spiritual healing requires no effort, because the mind that heals is the omnipotent Divine Mind. There have been mental healers in all ages. Jesus Christ, it has been claimed, was the first to reveal the science of Spiritual Healing. T. J. Hudson maintains (1) “that Jesus Christ was the first who correctly formulated the exact conditions necessary and indispensable to the exercise of the power to heal the sick by psychic methods”; and (2) “that the conditions which he declared to be necessary to enable healers to exercise the powers are the same conditions which are indispensable to-day.” An essential condition in both healer and patient is faith. This was “the key to health and to heaven.” This faith, as explained by Christian Science, springs from a conviction of spiritual truth. Week after week persons testify, orally and by writing, that they have been healed of diseases by Christian Science. The testimonies are given with such obvious truthfulness and sincerity that it is impossible to doubt the genuineness of the case. This suggests that Jesus possessed a secret, which was afterwards lost; and that this secret has been rediscovered in modern times. “If the nineteenth century was materialistic and critical, the first half of the twentieth century promises to be mystical and spiritual” (Religion and Medicine). See Horatio W. Dresser, Health and the Inner Life, 1907; T. J. Hudson, Psychic Phenomena, 1907 (tenth impression); E. Worcester, S. McComb, and I. H. Colley, Psychical Research, 1909; W. D. Howitt, Religion and Medicine, 1909.

SPIRITUAL SCIENCE. Another designation of Christian Science (q.v.). The author of “Science and Health” (q.v.) uses the expressions Divine Science, Spiritual Science, Christ Science, Christian Science, or Science alone interchangeably.

SPIRITUALISM. The term Spiritualism is commonly used to denote a belief that certain phenomena are due to the influence of departed spirits, this influence being put into operation through a living person called a “medium.” A belief in such phenomena, however, is more correctly described as Spiritism (q.v.). Spiritualism means strictly a belief either that soul or spirit is the only reality, or that spirit, if not the only reality, possesses a real existence apart from matter. It denotes the opposite to materialism (q.v.), a belief in matter as the real and all-important existence. All Christians are spiritualists. They are not all spiritists.

SPRING AND AUTUMN ANNUALS. The Chinese book called “Spring and Autumn Annals” was composed by Confucius (551-479 B.C.). It was accepted by the Chinese as one of their five Classics. The Annals are those of the State of Lu, and extend from 722 to 484 B.C. Prof. Giles speaks of the annals as “bald entries set against each year.” No allusion is made to any interposition in human affairs on the part of God. In the Commentaries on the book, which are more interesting, the Supreme
Being is alluded to sometimes. See H. A. Giles, *Religions of Ancient China*, 1905.

SRAISHA. The name (meaning "Obedience") of an angel in Zoroastrianism, an Angel of Judgment. Among the Parsis, when a person dies the relatives for the first three days after death address prayers to Sraoша on his or her behalf. When each day the hour approaches (midnight) for the soul's destiny to be formally determined, a special ceremony is performed in honour of Sraoшha. Another ceremony takes place on the dawn of the fourth day when the soul takes it flight to its permanent abode.

SRI VAISHNAVĀ. A Vishnuite sect in India, another name for the Rāmānujās and Rāmānandīs. The name characterizes them as the principal or original Vaishnava sect.

STARK IN THE EAST. THE ORDER OF THE. An order founded at Benares, India, on January 11th, 1911. According to the founders, there is in many parts of the world today a rapidly growing expectation of the near coming of a great spiritual Teacher. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and the hope is being expressed quite naturally in each case, in the terms appropriate to the religion and the locality in which it has sprung up. It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever it may be, in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits. The objects of the Order are embodied in a declaration of six principles, the acceptance of which is considered necessary for membership. (1) We believe that a Great Teacher will soon appear in the world, and we wish so to live that we may be worthy to know Him when He comes. (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our daily occupation. (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming. (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life. (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all the work we try doing for Him and in His name. (6) We regard it as our special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors. The official organ of the order is The Herald of the Star.

STATES, THE FOUR FORMLESS. According to Buddhists four kinds of trances and four kinds of formless states are produced by deep meditation. See TRANCES, THE FOUR.

STATIONS OF THE CROSS. The Stations of the Cross (via Crucis, via Calvarii) are pictures depicting incidents in the Passion of Jesus. "Usually, they are ranged round the church, the first station being placed on one side of the high altar, the last on the other" (Catholic Dictionary). The pictures are used in a form of devotion originated by the Franciscans (q.v.), the guardians of the holy places in Jerusalem. "The devout, by contemplating the pictures, are able in spirit to follow Jesus' footsteps on the path of His Passion." In 1694 Innocent XII. "declared that the indulgences granted for devoutly visiting certain holy places in Palestine could be gained by all Franciscans and by all affiliated to the order if they made the way of the cross devoutly- i.e., passed or turned from station to station meditating devoutly on the stages of the history" (Cath. Dict.). In course of time the indulgences have come to be extended, by authority, to all churches. The authorized Stations of the Cross are fourteen: (1) Christ before Pilate; (2) the receiving of the cross; (3) Christ's first fall; (4) His meeting with His mother; (5) Simon of Cyrene bearing the cross; (6) the wiping of Christ's face with a handkerchief by Veronica (a legend of the Middle Ages); (7) His second fall; (8) His words to the women of Jerusalem; (9) His third fall; (10) His being stripped of His garments; (11) His crucifixion; (12) His death; (13) the taking down of His body from the cross; (14) His burial. See Prot. Dict.; Cath. Dict.; cp. F. W. Farrer, *The Life of Christ as represented in Art*, 1894.

STEEPLE. The tower of a church, etc., together with any superstructure standing upon it, such as a spire or lantern. Morris Jasiew supposes there is a direct and continuous line of tradition leading from the Babylonian zikkuratsu or stage tower to the towers of the Māhomedan mosques (note the Māhomedan tower at Samarra on the Tigris, of the ninth century A.D., which was clearly modelled on the pattern of a Babylonian zikkuratsu) on the one hand, and to the bellfries, campaniles and steeples of Christian churches on the other. "In Babylonian and Assyrian architecture the tower is always separate from the temple proper-as though to symbolize the independence of the temple from the temple-towers or minaret-motif. Generally the tower is back of the temple, at times on one side, but, even when it is accorded a position immediately adjacent to the temple, as in the case of the two zikkuratsteins attached to the temple of Anu and Adad at Ashur, one standing to the right, the other to the left of the double temple, the tower is yet a distinct structure, the ascent being independent of the temple. In the case of many mosques the Babylonian-Assyrian tradition is followed through the virtual independence of the minarets as adjuncts to the mosque, though in others the minaret is directly attached and eventually becomes a steeple placed on or at the side of the mosque. Similarly in the church architecture of Italy we find a tower built quite independently of the church as in the case of St. Mark's in Venice and of the cathedrals in Florence and Pisa, while in Norman architecture the belfry becomes attached to the church, and in Gothic architecture the tower becomes a steeple placed on the church, and with a complete departure from its Babylonian-Assyrian counterpart is looked upon as a symbol of the spirit of Christianity, calling upon its followers to direct their thoughts heavenward" (Cf.v.).

STHULA SARIRA. An expression used in Theosophy (q.v.). It denotes the physical body in man.

STIGMA. The word Stigma means marks or brands. St. Paul speaks (Galatians vi. 17) of bearing in his body the marks (stigmata) of the Lord Jesus. He is speaking metaphorically. It is claimed, however, that there have been a number of cases in which marks have appeared on the bodies of very devout persons resembling the wounds of Jesus. It is claimed further that these marks were miraculous. St. Francis of Assisi (1182-1226) in 1224 saw in a vision a man fastened to a cross. After this there appeared on the body of St. Francis the mark of the stigmata of Jesus-the wounds on the hands and feet in the side. These marks were concealed from most people during the life of St. Francis, but on his death they were seen by a number of persons, by fifty of the Brethren and very many seculars. Pope Benedict XIII. instituted a Feast of the Stigmata of St. Francis. St. Catherine of Siena (1347-1380) told her confessor, Raymond of Capua, that the Lord had impressed upon her the stigmata. Painters were forbidden by Sixtus IV. to represent her stigmatisation, but "a special feast
in commemoration of it was granted to the Dominicans by Benedict XIII. (Cath. Dict.) In 1594 the marks of the crown of thorns and of the crucifixion are said to have appeared on Veronica Giuliani. In 1831 she was canonized. The stigmata of Anna Katharina Emmerich (1774-1824), who became a nun, are said to have bled every Friday from the year 1812. Louise Lateau (1580-1583) was another noted example of stigmatization. The phenomenon was not confined to Catholics. Mary Anne Girling (1857-1886), for instance, who founded the sect known as "The People of God," is said to have had a similar experience. Formerly, when stigmatization was not regarded as miraculous, it was treated as imaginary or fraudulent. We now know that it need not be either the one or the other. Stigmata may arise, not through miracle, but through concentration of the human mind. This has been proved by experiments in "hypnotism." For instance, in the Hospital Marie at St. Petersburg, a man was told that after warming himself at a stove, which had not been lighted, a redness would appear on his arm and blisters would break out. He touched the door of the cold stove and uttered a cry of pain. This was followed first by a redness and swelling on the arm and then by a number of blisters (Olston, p. 174 f.). The writers of "Religion and Medicine" have in fact good reason for saying that much in the experience of the mystics and monks of the Middle Ages which has been regarded by the religious mind as incredible, and accepted by the religious mind as miraculous, is now seen to be neither one nor other, but a reality to be explained in terms of psychical processes." They make special reference to stigmatization. "Perhaps the most striking of these phenomena is that of stigmatization which has, however, been paralleled in our own time in the case of some hysterical patients. From St. Francis of Assissi and Catherine of Siena to the famous case of Louise Lateau there has been a succession of susceptible souls who by intense mental concentration on the sufferings of the Saviour, on the wounds in His hands and feet and side, have in some way, inexplicable to physiognomy, known the bodily organism as to reproduce in it the sorrows of the Crucified. And thus in a very real sense they may be said to have borne branded on their bodies the marks of the Lord Jesus." See Prot. Dict.; Cath. Dict.; A. B. Olston, Mind Power, 1906; E. Worcester, S. McPherson, and E. B. Smith, Religion and Medicine, 1908.

STOICISM. The Stoic School of Greek philosophy was founded by Zeno of Citium in Cyprus (362-264 B.C.), who is said to have had Phoenician blood in his veins. He was influenced greatly by early schools of philosophy, for he had been in turn the disciple of the Cynic Crates, the Megarian Stilpo, and the Academic Polemion. He was even accused of being a plagiarist or an eclectic without any originality. Stoicism was so called because Zeno opened a school of his own in the Stoa Poikile, a colonnade in Athens adorned with picture galleries. Zeno was succeeded by his disciple Cleanthes from Assos in the Troad (281-222 B.C.), and Cleanthes by Chrysippus of Soli in Cilicia (282-209 B.C.). These three constitute what has been called the Older Stoic. They were followed by a number of other Greek philosophers known as the Middle Stoic, and these by a number of Roman philosophers usually known as the Later Stoic. The Roman philosophers were L. Annaeus Seneca (3-65 A.D.), Epictetus, who left Rome in 94 A.D. and went to Nicopolis in Epirus, and Marcus Aurelius Antoninus, who was Emperor from 161 to 180 A.D. The Stoicism with which we are most familiar is that of the Roman period. Only fragments of the writings of Zeno, Cleanthes, and Chrysippus have been preserved. The philosophy of the Stoics embraced three great branches of knowledge, Logic, Physics, and Ethics. Logic in their use of the term was of wide scope. To quote W. L. Davidson, "not only did it cover to them what has been regarded by many as alone Logic, namely, 'the science and art of reasoning' or of 'thought,' but it included also Rhetoric (or the art of style) and Epistemology (or Theory of Knowledge)." Physics meant to the Stoics not merely what it means to the modern physicist, but also, and even more, "the metaphysical interpretation of the universe." Their work on Cosmology or Theory of the World, and their Theology or philosophical conception of God. Their physics, therefore, was pre-eminently Ontology: it was Science of Being—occupied with the three great entities, God, the World, and the Human Soul." Again, Ethics to the Stoics meant Practical Philosophy. "As philosophy was to them a substitute for religion, it was, above all things, their aim to make it a rule of life, 'a way of living'—not merely, as now, a necessary part of a University curriculum, but a power operative for good in daily action. If, then, men were to be guided in their conduct, it was not enough to teach them to reason, or to understand, or to speculate. You may feed the imagination on cosmogony, you may sharpen the intellect by logic, you may train literary faculty through rhetoric, but you cannot nourish the soul, or produce a robust, manly character, unless you bring your cosmogony into a definite relation with physiology, and utilize your logic and your eloquence for the defence and establishment of life-directing truth" (Davidson). It is an interesting fact that the leading Stoics were of non-Hellenic nationality. "Zeno was from Cithium, a Phoenician colony in Cyprus, and himself belonged to the Semite race. . . . Of his disciples, Persaeus came also from Cithium; Herilus was from Carthage; Athenodorus from Tarsus; Cleanthes from Assus in the Troad. The chief disciples of Cleanthes were Theophrastus of Chios, and Chrysippus from Soli in Cilicia. Chrysippus was succeeded by Zeno of Sidon, and Diogenes of Babylon; the latter taught Antipater of Tarsus, who taught Panematius of Rhodes, who taught Posidonius of Apamea in Syria. There was another Athenodorus, from Cania in Cilicia; and the early Stoic Archelaus is mentioned by Cicero as belonging to Tarsus. The names of Nestor, Athenodorus, Cordylus, and Heraclides were added to the sect, and of St. Petersburg furnishes Tarsus. Seleucia sent forth Diogenes; Epiphania, Enaphrates; Scythopolis, Basilides; Aseaon, Antiibus; Tyre, Antipater; Sidon, Boethius; Ptolemais, Diogenes." (Sir A. Grant, The Ethics of Aristotle, quoted by W. L. Davidson.) See W. L. Davidson, The Stoic Creed, 1907; C. J. Deter, Gesch. der Philosophie, 1906; Max B. Weinlein, Welt- und Lehenauschauungen, 1910.

STONE OF DESTINY, THE. The "Stone of Destiny" is a name by which an ancient piece of rock now on one end of the British Coronation Chair is known. The stone and chair are kept in Edward the Confessor's Chapel in Westminster Abbey. The stone is that upon which in early times the Scottish monarchs were crowned at Stene, in Perthshire. It was brought from Scotland by Edward I. There was an old prophecy in rhyme concerning it:

"If fate be right, where'er this stone be found,
The Scots shall be monarchs of that realm be crowned."

The prophecy was fulfilled, it has been said. In 1603 when James the Sixth of Scotland and the First of England was crowned at Westminster, seated on the Coronation Chair with the Stone of Destiny beneath it. As regards the origin of the stone it has even been claimed that this is the identical piece of rock that served the Old Testament patriarch Jacob for a pillow, or the piece of rock from which water flowed when Moses struck it.
The truth, however, is that for one reason or another the worship of stones or pieces of rock has been common in primitive religions. It appears from Irish mythology that Ireland too had its "Stone of Destiny," a mysterious stone "which would cry out with a human voice to acclaim a rightful king" (C. Squire). It is true indeed that some people would identify this stone with the "Coronation Stone" in Westminster Abbey; but there is every reason to believe that there were a number of such stones, and, as Charles Squire says, "it is more probable that it [the Irish 'Stone of Destiny'] still stands upon the hill of Tara, where it was preserved as a kind of fetish by the early kings of Ireland." See H. O. Arnold-Forster, Our Great City, 1907; Squire, Myth.

STONES, SACRED. An early example of a stone being held sacred is found in the O.T. story of Jacob. Jacob called the place where he rested on a stone and saw the vision of a ladder reaching to heaven Bethel (Gen. xxviii. 10-22). The term bethel or beatul, applied to sacred stones, is probably a Graecized form of Bethel. The Phoenicians of Paphos represented Astarte by a cone-shaped stone. The Arabian deity Dusares was worshipped in the form of a large stone, and on coins of Seleucia Zenus Casius appears as a stone.

STRANGERS. The ascribing of a semi-supernatural character to strangers is very general. As a being possessed of unknown powers for good or ill, he must be either repulsed at once as a foe or received and treated with extraordinary respect." (E. S. Hartland, Ritual). The former course would be adopted only when hostility was suspected. "The latter course has given birth to laws of hospitality recognized all over the world, however the exact procedure may differ among different peoples. But even in this case the stranger is looked upon with suspicion until he has undergone what M. van Genep calls rites of aggression to the group or society to which he has come. These rites may be of the most simple character, such as spitting upon his host or drinking a cup of water or coffee from his host's hand; or they may involve a trial of strength, an exchange of gifts, the offering of sacrifices or entry into a blood-covenant" (p. 255 f.).

STRANNIKI. A sub-set of the Russian dissenters known as Beriozopolitzi. The Stranniki or "the Travelers" are so called because they do not remain anywhere more than a few days. They believe that Christians are already living in the future age and the new heaven, and that men rise from the dead whenever in the present life they repent and lead a good life. See Schaff-Herzog.

STUNDISTS. A pietistic and evangelical sect in Russia. They are descended, it is thought, from Russian soldiers who seceded from the Greek Church through the influence of German missionaries. Down to the year 1905 they were persecuted by the Government. They are said to number half a million.

STUPAS. Stupa is one of the names for the receptacle in which the Buddhists preserve the relics of their great saints. At first the ashes or remains were placed under heaps or tumuli. These heaps were called Catiyas and afterwards Stupas. Then Catiya came to denote a relic-structure in an assembly-hall, and Stupa a relic-structure outside in the open air. The ashes, teeth, nails, etc., were deposited in a casket, and the casket was deposited inside the Catiya or Stupa. The casket was called in Thai Dāgāh. In course of time this term Dāgāh or Pagoda came to denote not only the casket but also the monument, and Pagodas have developed into immense buildings (see PAGODAS). It should be added that Catiyas and Stupas were not always used to hold relics. Sometimes they were simply monuments in the form of pyramids. Hackmann points out that the Sanskrit word Stūpa meant originally "a tuft of hair" and then acquired the meaning "a dome-shaped monument." See Monier-Williams, Buddhism, 1890; H. Hackmann.

SUAA. A culture-god, and apparently a solar deity, in the mythology of the Muysca Indians of Central America. He is known also as Nemquetaha or Bochica.

SUBJECTIVE MIND, THE. It is believed by students of psychic phenomena that there are in man two minds. One, the objective mind, is active in the daytime; the other, the subjective mind, is active during sleep. The latter was called by F. W. H. Myers (1853-1901) the Subliminal Self (q.v.). See DUALITY OF MIND.

SUBJECTIVISM. The term Subjectivism is used sometimes to describe the philosophy of George Berkeley (1685-1753). Berkeley contended that the material world exists subjectively, and not objectively. It is a mistake to think that an objective world of matter exists outside of us. Matter is not an absolute substance. The only absolute substance is spirit. See BERKELEYISM.

SUBLAPSARIANISM. A doctrine held by the less extreme Calvinists. When God created man, he did not decreed his fall, but he foresaw it. See INFRA-LAPSARIANISM.

SUBLIMINAL SELF. Students of psychic phenomena believe that they have discovered in man a duality of mind. The one mind is the conscious mind, and is active in daily life; the other mind is subconscious, and as a rule is active only during sleep. Another name for the conscious mind is the objective mind. The subconscious mind is then called the subjective mind. F. W. H. Myers (1853-1901) designated this the Subliminal Self. See DUALITY OF MIND.

SUKRAHMANYA. Another name for Skanda (q.v.), one of the gods of the Hindus.

SUBSTANCE. In philosophical and theological usage Substance does not denote anything material or solid, but the essence which makes a thing what it is. As used by Aristotle, the substance is regarded as an independent existence, a permanent subject of which the accidents are predicated, and to which they belong as its qualities or states (Chambers' Encyclopedia). In the philosophy of Spinoza, Substance is the all-comprehending Reality. It is infinite, and manifests itself in an infinite number of finite forms or modes. It has two main attributes, Thought and Extension, the res cogitans and the res extensa (A. Butler). The founder of Christian Science defines Substance as follows: "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.' Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit" (Mary Baker Eddy, Science and Health, 1911). Compare TRANSUBSTANTIATION.

SUCURU. Female demons who were supposed to visit men and have sexual intercourse with them.

SUCELLIUS. Sucelus, "the good striker," appears as the name of one of the deities worshipped by the ancient Gauls. He is represented as wearing a wolf-skin and as holding a long mallet. The god would seem originally to have been worshipped as a wolf. Afterwards he was represented as a man. We are reminded of Silvia the she-wolf, who was reputed to have been the mother of Romulus and Remus; and of the ancient Roman god Silvannus, the forester, who would seem also originally to have been a wolf. A Celtic god is often paired with a Celtic goddess, though it is uncertain what the relationship is supposed to be. The goddess who is paired with
Sufism is Nanoosvetla. See Anwyl, Celtic Religion, 1906; Relich, O.

SUFISM. Sufism is the name given to a kind of mysticism practised by Mohammedans. The word is derived either (1) from an Arabic word meaning "woll," or (2) from an Arabic word meaning "purity," or (3) from the Greek word sophia "wisdom." In the first case the Sufis would be so called because they wore woollen clothes. In any case, the early Sufis devoted themselves to a life of devotion and seclusion. They renounced pleasures and amusements, and despised riches and honours. Later Sufism seems to have borrowed from Indian philosophy. "Its chief doctrines are that the souls of men differ in degree, but not in kind from the Divine Spirit, of which they are emanations, and to which they will ultimately return; that the Spirit of God is in all He has made, and it in Him; that He alone is perfect love, and beauty, and that hence love to Him is the only real thing and all besides is mere illusion; that this present life is one of separation from the Beloved; that the beauties of nature, humanity, and art revive in man the divine idea and recall his affections from wandering from God to other objects." The highest state of bliss is oneness with God, absorption in the Eternal. The Sufis are required blindly to obey their leader, the Murshid. See F. A. Klein.

SURFIN. A deity worshipped by the Japanese as a god of the sea. He has a temple at Tokyo.

SUUKA. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishna (q.r.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishna are divided into six groups or orders (sedarim). Sukka is the sixth tractate of the second group, which is called Mo'ed ("Festival").

SULJIS. A deity worshipped by the British Celts as a sun-god.

SULPICIANS. In 1650 (or a few years earlier) M. Oller founded the theological seminary of St. Sulpice in Paris. The Sulpicians, "a society of priests who devote themselves to the care of theological seminaries" (Cath. Dict.), derive their name from this institution.

SUMMISTS, THE. The Summists is a designation of certain mediaeval theologians who compiled theological treatises and commentaries, and are said to have been suggested by the work of Hugo of St. Victor (1097-1144), entitled "Summa Sententiarum." The first of the Summists was Robert Pullen (or Robertus Pullus; d. 1147), who was born in England. Pullen published a work "Sententiarum Libri Octo." A more famous Summist was Peter Lombard (Peterus Lombardus; d. 1164), a pupil of Abelard. His work "Sententiarum Libri Quattuor," which became the standard compendium of dogmatic theology for the next century, gained him the title "Magister Sententiarum." His students were called Sententiarists. The most remarkable of the Summists was Alainus ab Insulis (really Alain; 1114-1202), who became known as "Doctor Universalis." He wrote an important work, "De Arte, seu de Articulis Catholicae Fidelis, Libri Quinque." His poem "Antichilanae" made him even more famous. See J. E. Erdmann, Hist. of Philosophy, vol. 4.

SUN WORSHIP. The Kurnais, the representative cultivating caste of Hindustan, observe Raywiwar as the day sacred to Vishnu or the Sun, Sunday. "A man salutes the sun after he gets up by joining his hands and looking towards it, again when he has washed his face, and a third time when he has bathed, by throwing a little water in the sun's direction. He must not spit in front of the sun nor perform the lower functions of the body in its sight. Others say that the sun and moon are the eyes of God, and the light of the sun is the effulgence of God, because by its light and heat all moving and immobile creatures sustain their life and all corn and other products of the earth grow" (R. V. Russell).

SUNDAY SCHOOLS. The Catholic Dictionary claims that before Sunday Schools were thought of in England, one was established at St. Sulpice (1806) by St. J. B. de la Salle, and that even before this similar schools, open on festivals, had been established at Milan (c. 1580) by St. Charles Borromeo. The St. Sulpice Sunday School was open from noon to three o'clock. In both cases the purpose was to give secular instruction. These were not Sunday Schools in the modern sense; and it could no doubt be shown that such schools as they were were found here and there at a much earlier date. The founder of modern Sunday Schools as an organised system was Robert Ralke of Gloucester (1755-1811). Ralke started by collecting a few children from the streets on Sundays and instructing them or having them instructed in religious knowledge. In 1755 a society was formed to establish and maintain Sunday Schools in all parts of the kingdom. In 1803 the "Sunday School Union" was founded, to promote Sunday School work and raise its standard. The Union is unsectarian, but mainly nonconformist. A series of simultaneous "International Lessons" are drawn up for three months in advance, in order that the same lessons may be studied by all schools belonging to the Union. For these lessons careful expository notes by duly qualified writers are published a week or two in advance. "Other helps are published and supplied at the lowest possible prices, and public training, lessons, lectures, and examinations are also carried on." (William Benham). The American Sunday School Union, a development of earlier Unions (since 1791), was established in 1824. See William Benham; the Cath. Dict.; Chambers' Encyc.; the D.N.B.

SUNNA. Sunna would seem to have been one of the deities of the Ancient Teutons. The name seems to occur as that of a goddess in one of the Merseburg Charms (q.r.). It is possible, however, that the reading, "Then charmed it Sinngunt, Sun(na) her sister; then charmed it Frila, Vol(ta) her sister," should rather be, "Then charmed it Sinngunt, Sun's sister; then charmed it Frila, Vol's sister." See P. D., Chantele de la Saussaye, The Roman Teutons, 1906.

SUNNA. THE. The Sunna is an Arabic word meaning "way, rule, mode of acting or conduct." The term is used to describe the traditional sayings, actions, etc., of Muhammad. These are rules and patterns for all devout Muslims. This kind of information is also called Hadith. It ranks next in importance to the Kur'an. "The science of Tradition is considered the noblest and most excellent, after that of the Kur'an, and its study the next in importance after that of the Kur'an." (Klein) The Sunna is said to have encouraged his followers to keep and transmit his sayings." (Klein). There is the Sunna of Saying, which consists of oral laws and utterance derived from the Prophet; the Sunna of Action, which consists of his deeds and practice; the Sunna of Approbation or Confirmation, which consists of his silent sanction of acts done by others. In course of time it was thought necessary to have the oral traditions written down. The Imam "Umar II. (90-101 A.H.) ordered this to be done about one hundred years after Muhammad's death. There are six collections of exceptional authority, called "The Six Books." (1) The traditions of Bukhārī (1 A.H. 194), which professes to include only genuine traditions. Klein quotes a learned doctor of Islam as saying: "The collection of Bukhārī is the most excellent

SUPAY. Supay was one of the deities worshipped by the ancient Peruvians. He was the god of the dead, and corresponded to Pluto.

SUPERNATURAL RELIGION. The German term "Uebermensch" or "superego," used by Goethe in "Faust," is employed by Friedrich Nietzsche (1844-1900) to describe the ideal man of his philosophy. In 1888 Nietzsche became insane, and his last literary production, Der Antichrist, in its extravagance already bears the stamp of insanity. Influenced at first by Schopenhauer (1778-1860), the disciple went far beyond his master. Nietzsche is usually regarded as a gloomy pessimist and a brutal materialist. He is of course in some respects pessimistic and materialistic. But probably he is very much misunderstood. He is thought to have done young people in Germany much harm. But young people will have read his works, without understanding them, with the idea of finding in them something (outrageous) which is not necessarily there. Forbidden books are always attractive to certain people, and a reputation for outrageousness acts as a powerful suggestion. Certain people want to be outraged. Writers like Hellen and Nietzsche are the tools which they sharpen for themselves. It has been rightly observed that the strength of Nietzsche’s Superman “could hardly be won and maintained without the austerest self-discipline” (A. Butler). One can do Nietzsche justice without accepting or admiring his philosophy. “Nietzsche represents a passionate individualism in opposition to the social and democratic tendencies of the present time. His ideal is the powerful individual who has risen above the ‘slave-morality’ of Christian civilization, with its sympathy and compassion, its indulgence towards weakness, and its weak love of neighbours and enemies. The mass, he thinks, has by mere force of numbers overcome the strong individuals whose power he conceives to be the only intrinsic good. The mass has made morality, determined the scale of life’s values; and it has done this, thinks Nietzsche, in its own interest and in the strength of mere majority (Butler). According to Nietzsche, we need a new transvaluation of all values (“Umwertung aller Werte”). See C. J. Deter, Geschichte der Philosophie, 1906; Arthur Butler, Dict. of Philosophical Terms.

SUPPLEMENTARY HYPOTHESIS. The name has been given to one of the theories put forth by the Higher Critics (see CRITICISM, HIGHER) to explain the composition of the Hebrew Pentateuch. It was set up in opposition to the Documentary Hypothesis (q.v.), and the Fragmentary Hypothesis (q.v.). All that was best in these it adopted. Their mistakes it corrected. The Supplementary Hypothesis is largely associated with the name of the German scholar W. M. L. De Wette (b. 1750), because he prepared the way for it. After some hesitation, De Wette rose above the two earlier hypotheses and pressed “for the unity of the Pentateuch in its present form as the plan of one mind.” He first stated that Deuteronomy is an independent part of the Pentateuch, composed in the age of Josiah. He subsequently adopted into his system the improvements suggested by other Biblical scholars who followed in his footsteps” (C. A. Briggs). A later scholar, F. Bleek (1793-1859), put the Supplementary Hypothesis into shape. According to him, the original narrative of the Elohist (the writer who uses the divine name Elahim) was supplemented by the Jahvist (less correctly Jehovah; the writer who uses the divine name Jehovah). H. Ewald (1803-1875) afterwards showed that throughout the Pentateuch it was possible to distinguish the Elohist and Jahvistic (Jehovah) documents. It was then discovered that this was true of Joshua as well, so that it became convenient to speak of the Hexateuch. In 1853 H. Hupfeld of Halle independently revived the discovery of C. D. Hagen (see DOCUMENTARY HYPOTHESIS), who had claimed that a number of documents were used in the composition of Genesis. He analysed the book of Genesis very carefully, and was able to discriminate an Elohist, a Second Elohist, a Jahvist (Jehovist), and a Redactor. He found that the Redactor differs from the other three, “in that he is distinguished for the conscientiousness with which he reproduces the ancient documents, word for word, and the skill with which he combines them in the order and manner characteristic of his work” (C. A. Briggs). Heinrich Ewald (1803-1875), a many-sided and brilliant scholar, found in the Elohist document a Book of Origins, which had drawn upon other writings: a biography of Moses, the Book of the Wars of Jehovah (q.v.), and the Book of the Covenant. This framework (German “Grundschrift”) was supplemented at later dates by the Second Elohist, the Jahvist, the Redactor, and the Deuteronomist. According to E. Schrader (writing in 1858), “there are two chief documents: the Annalistic (Elohist) and Theoratic (2d Elohist), composed, the former in the earlier part of the reign of David, the author a priest who used earlier written sources; the latter soon after the division of the kingdom in the northern realm, 975-950 B.C., also using ancient documents. The third prophetical narrator (Jehovist) combined the two, freely appropriating, and rejecting, and enlarging by numerous additions, making a new composition of his own. The prophetic spirit in the reign of Solomon II, 925-900 B.C., in the northern kingdom. The Deuteronomist in the prophetic spirit composed the law of Moses contained in Deuteronomy, and became the final reductio of the Pentateuch in its present form, immediately before the reform of Josiah, 622 B.C., being a man closely associated with the prophet Jeremiah.” In

SUPRALAPSARIANISM. A doctrine held by the extreme Calvinists. When God created man, he decreed his fall, both foreseeing and permitting it. He overruled it for man's redemption. It is logically the most consistent type of Calvinism, but borders on fatalism and pantheism, and hence was excluded from the Reformed Confessions, all of which deny emphatically that God is the author of sin" (Schaff-Herzog).

SURA. The Qur'ān is divided into Suras. The word Sura means a row or series. As used of the Qur'ān, it corresponds roughly to our chapter. Each Sura has a special title which is supposed to relate to its contents. Thus, the first is called "Mecca," the second "The Cow," the third "The Family of Imran," etc. The verses are designated 'Āyāt, which means literally "signs" or "miracles." They are so called because each verse was supposed to be a miracle. In Sura xvii. vs. 90 Muhammad is reported to have said: "Verily, were men and jinn assembled to produce the like of this Koran, they could not produce its like, though the one should help the other."

There are one hundred and fourteen Suras of different lengths. Every Sura, except the ninth, is prefaced by the words: "In the name of God, the Merciful, Compassionate."

SURADEV. A Hindu deity, goddess of wine, worshipped by the Sinhalese, the liquor-distilling caste of the Uriya country in India. The Sinhulegils regard her as their mother.

SURYA. The chief of the Vedic solar deities, the son of Dyaus or the sky. He is closely associated with Agni, and sometimes seems to be identified with him. The car in which he makes his daily journey is drawn by seven horses.

SUSA-NO-O. A figure in the mythology of the Japanese. He was born from the nose of Izanagi, and, whatever he was at first seems to have developed into a god of the underworld. From one of his children the Mikado is supposed to be descended.

STOTEKH. An Egyptian deity. Sotekh is a later and lengthened form of the name Set (q.v.).

SUTHRA SHALIM. A man of great power in India, an offshoot of the Nānakpanths (q.v.). They are said to have been founded by a disciple of Nānak. Their distinctive badges are the Sell, a rope of black wool bound round the head like a turban, and the Sıyāh, the ink which they use to draw a black line on their foreheads. See R. V. Russell.

SUTTAPITAKA. The second division of the Buddhist Canon. See CANON, BUDDHIST.

SUTTAVIBHANGA. One of the Buddhist sacred books in the first division of the Canon. See CANON, BUDDHIST.

SUTTEE. Suttee or Sati is the designation of the Hindu practice of burning the widows of deceased persons. A good wife showed her devotion by burning herself on the funeral pile of her husband. The practice seems to have originated in the noble caste of Rajhas. It was an honour claimed first by the pet wife, then by the first wife, and finally by any devoted wife. Dubois gives vivid descriptions of the Suttee ceremony. One relates to the case of a widow, aged about thirty years, who had decided to accompany her dead husband to the funeral pyre. "The news having rapidly spread abroad, a large concourse of people flocked together from all quarters to witness the spectacle. When everything was ready for the festival, and the widow had been richly clothed and adorned, the bearers stepped forward to remove the body of the deceased, which was placed in a sort of shrine, ornamented with costly stuffs, garlands of flowers, green foliage, etc., the corpse being seated in it with crossed legs, covered with jewels and clothed in the richest attire, and the mouth filled with betel. Immediately after the funeral car followed the widow, borne in a richly decorated palanquin. On the way to the burning-ground she was escorted by an immense crowd of eager sight-seers, lifting their hands towards her in tokens of admiration and rendering the air with cries of joy. She was looked upon as already translated to the paradise of Indra, and they seemed to envy her happy lot." On her way she distributed leaves of betel, which were treasured as relics. On leaving the palanquin, she dragged herself or was dragged to a pond not far from the pyre. Into this she plunged before being led to the pyre, which "was surrounded by Brahmins, each with a lighted torch in one hand and a bowl of ghee in the other." At length the final signal was given. "The poor widow was instantly devested of all her jewels, and dragged, more dead than alive, to the pyre. There she was obliged, according to custom, to walk three times round the pile, two of her nearest relatives supporting her by the arms. She accomplished the first round with tottering steps; during the second her strength wholly forsook her, and she fainted away in the arms of her relations. She was then divested of her belongings, and the ceremony was completed by dragging her through the third round. Then, at last, senseless and unconscious, she was cast upon the corpse of her husband. At that moment the air resounded with noisy acclamations. The Brahmins, emptying the contents of their vessels on the dry wood, applied their torches, and in the twinkling of an eye the whole pyre was ablaze. Three times was the unfortunate woman called by her name. But, alas! she made no answer." There is no authority for the Suttee custom in the Hindu religious books. The Hindu speculative reformer, Ram Mohun Roy (b. 1774) denounced the practice, and in 1829 it was abolished by statute throughout British India. But it is said still to prevail on the borders of British territory in the Independent Hill States. E. W. Hopkins is inclined to think that the present existence of widows is more horrible than death on the funeral pyre. See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. Beek, *O Council of Suttee*.

SUWA' AL. An Arabian deity mentioned in the Qur'ān (Ixxxi. 22). The idol Suwa'ah is supposed to have been antediluvian. Legend says that after lying under water for some time, it was discovered by the pagan Arabs. Suwa'ah was worshipped in the shape of a woman. See E. H. Palmer, The Qur'ān, 1880, in the *Sacred Books of the East*; E. M. Wherry, *Comprehensive Commentary on the Qur'ān*, 1886.

SVANTOVIT. Svanrit is said to have been the chief god of the ancient Slavs. Saxo speaks of his worship on the island of Ruegen. He was represented, it seems, as having four heads and necks, and as holding in one hand a bow and in the other a drinking-horn. "Near the idol were a saddle and bridle destined for the white horse of the god, which only the priest might mount" (Reinach). Thus the god was, amongst other things, a god of war. The horse was used also in some form of divination. See Reinach, O., 1900.

SVARGA. Svarga is one of the paradises or heavens in Brahmanism. It is the heaven presided over by Indra (q.v.), and the paradise to which orthodox Brahmans hope to be transported. In the centre is the palace of Indra, adorned with gold and precious stones, and there is another palace for his wife Sati. In the paradise thrive the Kalpa-tree with its golden fruit of exquisite flavour and the cow Kamadhenu with its delicious milk. These supply food for the gods. The Kalpa-tree has in
fact “the power of satisfying all the desires of men who put their trust in it,” and the cow Kamadhenu “can, among other things, grant milk and butter in abundance to anybody who invokes her with sincere faith and devotion” (Dubois and Beauchamp). See Monier-Williams; J. A. Dubois and H. K. Beauchamp.

SVARTALFHEIM. Svardalfheim would seem to have been one of the nine worlds in the cosmogony of the ancient Teutons.

SVETÂMBARAS. The Svetâmbaras or “white-attire men” are one of the two main bodies into which the Jains (q.v.) have split up. They were so called because they insisted on the need of wearing some attire (in their case, white), whereas the other body, the Digambaras or “sky-attire men,” on principle wore no covering.

SWABIAN AND SAXON FORMULA OF CONCORD. A German Confession drawn up by James Andree of Tübingen in 1575 A.D. In 1576 Andree suggested as the basis on which the Lutherans might agree the substance of six incommunicate lectures. Martin Chemnitz, the famous pupil of Melancthon, criticised this document, with the result that Andree then drew up the Swabian and Saxon Formula of Concord. This was rather lengthy, and as an improvement Luke Oslander and Balthasar Biddenbach at once drew up a brief formula, the Manbridon Formula. These two formulas were superseded by the Book of Concord (q.v.). See William A. Curtis.

SWADDLERS. A nickname bestowed upon the early Methodists by Roman Catholics in Ireland. It is supposed to have been suggested by some reference made by John Cennick (1718-1755) in a sermon to the “haie wrapped in swaddling-clothes.”

SWALLOW. In the mythology of the Dragon, the monster is represented as being fond of roasted swallows. This partiality of dragons for swallows was due, according to Elliot Smith (Dr.), to the transmission of a very ancient story of the Great Mother, who in the form of Isis was identified with the swallow. “In China, so ravenous is the monster for this delicacy, that anyone who has eaten of swallows should avoid crossing the water, lest the dragon whose home is in the deep should devour the traveller to secure the dainty morsel of swallow. But those who pray for rain use swallows to attract the beneficent deity. . . Even in Europe swallows, flying low are believed to be omens of coming rain—a tale which is about as reliable as the Chinese variant of the same ancient legend.”

SWAMI-NARAYAN SECT. A Vaishnava sect in India, founded by Sahajânmând Swâmi (b. A.D. 1750). He was made a Śâdhu of the Râmânândî order (see RAMANANDIS), and was nominated Râmânândî’s successor. Then he became head of a new sect, named after him, although his tenets did not differ much from those of Râmânândî. He preached with such success in Gujarât that in 1901 there were about 300,000 members of his sect there. He taught the worship of one sole deity, Krishna or Nârâyana, identified with the sun. By his followers he seems to have been regarded as a new incarnation of Vishnu.

It is said that he displayed miraculous powers before his disciples, entrancing whomsoever he cast his eyes upon, and causing them in this mesmeric state (Samadhi) to imagine they saw Sahajânmând as Krishna with yellow robes, weapons of war, and other characteristics of the god, and to behold him seated as chief in an assembly of divine beings.” (Russell and Hira Lâl). He prohibited the use of animal food, intoxicating liquors, and drugs. His followers were required to abstain from promiscuous intercourse with women, theft, robbery, false accusations, and suicide. They were taught also to bear injury without retaliation. See R. V. Russell.

SWEDENBORG SOCIETY. In 1810 a few private persons formed a Society in London for the purpose of publishing the writings and disseminating the views of Emanuel Swedenborg. Chiefly through the efforts of John Clowes (see article below), the translator of many of Swedenborg's works, a similar institution, had been established in Manchester in 1782. The London Society may be regarded as a continuation of the Manchester Society. Thus, the famous writings of an author unknown to the public in general were, shortly after their publication, taken under the especial guardianship of a few earnest Christian men, deeply impressed, from a careful study of their contents, with a sense of their unsurpassable value to the Church at large.” It is pointed out that three things require to be distinguished carefully by the reader of Swedenborg's works. (1) The claims of Swedenborg to supernatural illumination. (2) The records of events heard and seen by him in the spiritual world. (3) The doctrines he has delivered, as derived from, and confirmed by, the express and undoubted statements of the Divine Word, and illustrated by rational considerations.

SWEDENBORGANS. The disciples and followers of Emanuel von Swedenborg (1688-1772). His real name was Swedberg. His father Jesper Swedberg (1653-1735) was born in Upsala, Sweden. After studying at Upsala University, Emanuel sought to extend his knowledge and experience by travel. He acquired an extensive knowledge of physical science, and on his return to his own country he started a scientific journal called "Dedalus Hyperboreus" (1716-1718). He was brought to the notice of Charles XII., and in 1716 was appointed Assessor Extraordinary in the Royal College of Mines at Stockholm. When Charles XII. was besieging Frederickskahl, a fortress in Norway, Emanuel Swedenborg’s mechanical skill was of great service to him. In 1719 Swedenborg was ennobled by Queen Ulrica Eleonora, successor of Charles XII., and his name was changed to Swedenborg. After this he began a literary career of great fruitfulness, publishing papers on the longitude, algebra, physics, mechanics, etc. In 1724 he was invited to become Professor of Mathematics in the University of Upsala, but declined. In 1734 he published at Leipzig, at the expense of the Duke of Brunswick, a work in three volumes on the various methods of mining and smelting and on the origin of creation, Opera Philosophica et Mineralia. The first volume was called "Principia, or the First Principles of Natural Things, being New Attempts towards a Philosophical Explanation of the Elementary World." In the same year he published a more metaphysical and theological work entitled "Philosophical Argument on the Infinite, and the Final Cause of Creation; and on the Mechanism of the Operation of Soul and Body." After more travels, he published in 1740 his "Economy of the Animal Kingdom." The year 1743 marks the turning-point in his life. In this year he claims to have received supernatural revelations. In one of his most important works, published some years later, "True Christian Religion," he says: "I foresee that many who read the Memorable Relations annexed to each chapter of this work will believe them to be fictions of imagination; but I protest in truth they are not fictions, but were really seen and heard: not seen and heard in any state of the mind in sleep, but in a state of complete wakefulness; for it has pleased the Lord to manifest himself to me, and to send me to teach those things which will belong to his New Church, which is meant by the New Jerusalem in the Revelation. For this purpose he has opened the interiors of my mind or spirit, by which privilege it has been permitted me to be with angels in the spiritual world, and with men in the natural world at the same time, and that now for
twenty-seven years." In 1745 he published a philosophical
work called "The Worship and Love of God," but
he had not yet reached the complete change in the direc-
tion of his life. His characteristic philosophy is to be
gleaned from the works that followed. In 1747 he
resigned his professorship in order to devote all his time
and energies to his spiritual work. His philosophy was
developed in "Arcana Cœlestia," an exposition of the
Books of Genesis and Exodus (1749-56); "Heaven and
Hell" (1758); "The Last Judgment and the Destruction
of Babylon" (1758-1765), described as "being a relation
of things heard and seen"; "The White Horse, men-
tioned in the Revelation, chap. xix." (1758); "Angelical
Wisdom concerning the Divine Love and the Divine
Wisdom" (1763); "Angelical Wisdom concerning the
Divine Providence" (1764); "The Apocalypse Revealed"
(1768); "Conjugal Love and its Chaste Delights" (1768);
"The True Christian Religion" (1771). The "Arcana
Cœlestia" was written in London while Swedenborg
was living at 26 Great Bath Street, Coldbath Fields,
 Clerkenwell. He died in London on the 28th of March,
1772. His disciples before his death were not many.
One of them was Thomas Hartley (1709-1754), who trans-
lated one of Swedenborg's works. After Swedenborg's
death, his writings gradually became better known.
John Clowes (1745-1833), Vicar of St. John's, Manchester,
in 1780 founded a Swedenborgian publication in
which he began to issue the translation of Swedenborg's works
made by Clowes himself. In 1783 Robert Hindmarsh
(1759-1835), a Clerkenwell printer, formed a small
Swedenborgian Society, which met at St. Paul's Coffee-
House, St. Paul's Churchyard. Out of this grew "The
Theosophical Society" which was "instituted for the
purpose of promoting the heavenly doctrines of the New
Jerusalem, by translating, printing, and publishing the
theological writings of the Honourable Emanuel Sweden-
borg." It held its meetings in New Court, Middle
Temple. In 1788 Robert Hindmarsh opened a chapel in
Eastcheap; the name of the Society was changed to
"The New Church"; and an "Order of worship for the
New Church signified by the New Jerusalem in the
Revelation" was agreed upon. Hindmarsh acted as
priest, and was charged afterwards to ordain others.
In 1793 he built a chapel in Cross Street, Hatton Garden.
In the same year a chapel was opened in Clerkenwell,
Manchester. In 1815 the offices of ministers were
established. The doctrines of Swedenborg have been sum-
marized by J. Clowes. As regards the Sacred Writings,
he thinks no one else has explained so clearly their divine
original, and the nature of their divine inspiration.
"He not only venerated their Divine authority on all occas-
sions, therein grounding, and thereby confirming every
document which he delivers; he was not only well read in
the sacred oracles, almost above the example of any other
person, in the present or former times; but he likewise
asserts, and proves indisputably, that there is contained
in the Holy Books an internal spiritual sense heretofore
little known, to which the outward literal sense serves as
a basis, or receptacle, answering or corresponding there-
in a figurative, allegorical, or symbolical way, as a type
answers to its archetype, or as a representative to the
thing represented. He shews that in this internal sense
consists the spirituality and Divinity of the Sacred
Writings, whereby the stœria essentially differ from all other
books whatsoever; and that by virtue of this sense they
are adapted, not only to the use of men on earth, but of
angels in heaven; containing the great eternal laws of
that Order, whereby the heavens are formed, preserved,
and governed, and whereby man is reformed, regenerated,
and restored to heavenly order: being thus accommo-
dated to the instruction and perfecting of all intelligences
from the highest to the lowest" (p. 50 f.). As regards
the Christian life, Swedenborg declares that a man can-
not be saved by charity, or faith, or good works alone;
by a moral life without a spiritual life, or by a spiritual
life without a moral life; by divine grace without his
own free exertions, or by his own free exertions without
divine grace. "A truly Christian life is a life which
leads to heaven; and to be led to heaven is the same
thing as to be formed in the image, likeness, and spirit
of heaven, according to our Lord's declaration, 'The
kingdom of heaven is within you.' A truly Christian
life, therefore, is that which tends most perfectly to open
and form in man the image, likeness, and spirit of heaven.
But whereas man consists of different parts or prin-
ciples, each of them capable, in its degree, of receiving
this heavenly image, likeness, and spirit, therefore this
heavenly image, likeness, and spirit cannot be fully
opened and formed, unless it be opened and formed in each
part or principle. These parts or principles are, in
general, the will, the understanding, and the act or
operation thence proceeding. A truly Christian life
therefore hath respect to these three several parts or
principles of man, to open and form each of them accord-
ing to the image, likeness, and spirit of heaven. The
will is thus opened and formed by charity, with all its
heavenly attendant graces and virtues. The under-
standing is opened and formed by faith, with all the
bright knowledges and perceptions of holy truth thereto appertaining. And, lastly, the act or operation
is so formed by good works, or an obedient practice of
the things which charity and faith dictate. A truly
Christian life, therefore, or a life which leads to heaven,
is a life of charity, of faith, and of good works con-
jointly" (p. 57 f.). As regards qualifications for ad-
misission into the kingdom of heaven, poverty is not neces-
sarily one of them. "It is the love of wealth, and not
the mere possession thereof, which is a hindrance to
man's salvation. These writings clearly prove that it
is self-love and the love of the world that oppose and
obstruct man's entrance into heaven; because these two
kinds of love are principally opposite to the pure love of
God and of our neighbour; in which the life of heaven
consists, and by which it is opened and formed in man.
In living therefore a life which leads to heaven, the chief
thing is to diligently to remove all that hinders one from
the New Jerusalem to remove self-love and the love of
the world, with their various attendant conceptions, so that the love
of God and neighbourly love may have free admission
into the heart, and formation in the life. It is therefore
of no consequence, in this respect, whether a man be rich
or poor as to his outward circumstances, because in
either case he may remain in self-love and the love of
the world, or he may purify himself from those menial
illusions" (p. 63 f.). The New Church demands a new
state of mind, not a radical change in the external state
of civil society. "There will, therefore, still continue
to be a difference of station, of office, and of character
amongst men, but the pride and vanity arising from that
difference will be removed and lost; for every member
of the New Jerusalem, from the highest to the lowest,
will consider himself as a servant of the public, in the
station appointed for him by an all-wise Providence, to
promote the common good under the influence of the same
common spirit of good-will and charity. And thus,
though there be a difference of office, employment, and
character, yet all being influenced by one and the same
spirit, 'the first will be last, and the last first.' Kings
therefore, and those who are in authority, will execute
judgment and justice in the earth. Priests, and those
who have spiritual administration, will wait on their
ministry, publishing the pure laws of spiritual order and
truth from the pure love thereof. Soldiers will be courageous from principle, and will be valiant in defense of the just laws of nations, but without violence, injustice, or cruelty. Merchants will pursue commerce, not in the spirit of covetousness, but of universal goodwill, to open the doors of communication between distant people, in the way of moral and beneficial intercourse. Mechanics will be skillful and industrious, each in his several occupation, but without vice and artifices. Scholars will study the sciences, not in the pride thereof, but in the pure affection of truth." Swedenborg says little about forms of external worship, though he evidently attached importance to the outward rites of Baptism and the Lord's Supper. In other respects he seems to have felt that people should be free to use such forms as best suited their spiritual requirements. They are even warned to be slow to reject those forms of worship which are publicly sanctioned and in which they have been educated. Like certain other religious leaders, apparently he himself had no idea of founding a sect. Swedenborg's philosophy is essentially spiritual. "According to the testimony of the Sacred Writings, as opened by Baron Swedenborg, every man hath communication and association with the invisible world of spirits—whether he knows it or not, according to the nature, quality, and extent of his wisdom, as grounded in, and derived from, that love. If, therefore, the ruling principles of man's will be formed according to heavenly love, which is love to the Lord, and love towards his neighbour, and the ruling persuasions of his understanding be formed according to the wisdom of such love—which is the genuine truth of the holy commandment or Word of God—he then lives, wills, thinks, speaks, and acts proportionably from heaven, and in conjunction therewith, and is in invisible association continually with the blessed inhabitants thereof, being internally, as to his spirit, united to, and one with them."

See the biographies by Schaarhschmidt (1862), W. White (1867, new ed. 1871), and J. J. Garth Wilkinson (2nd ed. 1866); R. L. Tafel, Documents concerning the Life and Character of Swedenborg, 3 vols., 1875-77; J. Clowes, Outlines of Swedenborg's Doctrines, 1857; the publications of the "Swedenborg Society"; J. H. Blunt, and Chambers' Encyclopedia.

SWEET SINGERS. 1. A band of religious enthusiasts in Scotland (1851) who followed a person called John Gib of Borrowstounness. They abandoned their ordinary occupations, turned their backs on what is commonly accepted as civilized life, and fasted and prayed in the open fields. They received the name Sweet Singers from their habit of chanting some of the Psalms. See J. H. Blunt. 2. Another name for the English Ranters (q.v.) of the seventeenth century.

SWINE. Among the Hebrews, Syrians, and Saracens swine's flesh was taboo, as indeed it was among all the Semites. The reason seems to be that the pig was at one time a sacred animal, especially as we are told that it possessed magical powers (Cazim. 1: 383, cited by Robertson Smith). According to Al-Nadim, the heathen Harranians sacrificed the swine and ate swine's flesh once a year. This ceremony is ancient, for it appears in Cyprus in connection with the worship of the Semitic Aphrodite and Adonis. In the ordinary worship of Aphrodite swine were not admitted, but in Cyprus wild boars were sacrificed once a year on April 2. (Robertson Smith, R.S.) In Egypt, Osiris, Isis, and especially Set, were identified with the pig; and throughout the Eastern Mediterranean the pig was identified also with the Great Mother and associated with lunar and solar phenomena. "In fact at Troy the pig was represented with the star-shaped decorations with which Hator's divine cow (in her rôle as a sky-goddess) was embellished in Egypt. To complete the identification with the cow-mother, Cretan fable represents a sow suckling the infant Minos or the youthful Zeus-Dionysus as his Egyptian prototype was suckled by the divine cow (G. Elliot Smith, Dr.). The Mesopotamian god Rimmon, when worshipped as a bull-god, was known as "the pig." According to Elliot Smith, the use of the words yagos by the Greeks, and porcos and porculus by the Romans, reveals the fact that the terms had the double significance of pig and cowry-shell. "As it is manifestly impossible to derive the word 'cowry' from the Greek word for 'pig,' the only explanation that will stand examination is that the two meanings must have been acquired from the identification of both the cowry and the pig with the Great Mother and the female reproductive organs. In other words, the pig-associations of Aphrodite afford clear evidence that the goddess was originally a personification of the cowry." In New Guinea the place of the sacrificial pig may actually be taken by the cowry-shell.

SWINGING. A number of examples of the practice of swinging in various parts of the world as a religious or magical rite have been collected by J. G. Frazer. At a feast held by the Dyaks of Sarawak at the end of harvest, "when the soul of the rice is secured to prevent the crops from rotting away," a number of old women are accustomed to rock to and fro on a rude swing. In the East Indian island of Bengkali swinging is one of the ceremonies performed to secure a good catch of fish. The ancient Athenians kept an annual festival of swinging. "Boards were hung from trees by ropes, and people sitting on them swung to and fro, while they sang songs of a loose or voluptuous character. The swinging went on both in public and private." The festival was explained as an expiation for a suicide or suicides by hanging. Swinging was also a feature of the great Latin festival, Feriae Latinae. J. G. Frazer suggests that "perhaps we can reconcile the two apparently discrepant effects attributed to swinging as a means of expiation on the one side and of fertilization on the other, by supposing that in both cases the intention is to clear the air of dangerous influences, whether these are ghosts of the unburied dead or spiritual powers injurious to the growth of plants." Swinging is still practised as a festal rite in Greece and Italy. See J. G. Frazer, G.B., Pt. iii., 1912.

SYMBOLICS. The Christian creed known as the Apostles' Creed was called the Symbolum Apostolicum. Used as the baptismal confession, it was called a "symbol," as being a kind of watchword by which Christians were recognized. Luther and Melanchthon adopted the word and used it of other creeds. P. C. Marbeuke (1570-1546) adopted the word Symbolics in 1810 to describe the study of the origin, contents, and history of the various Christian creeds. See Schaff-Herzog.

SYMBOLISM. Camden M. Cobern has pointed out that in the early Christian centuries it was the practice of Christians in all lands to use the native symbolism wherever possible to express their religious ideas. P. Delr-el-Bahari Dr. Naville found the embalmed body of a Christian. The deceased held in his right hand a cup containing a red liquid and in his left what appeared to be a handful of wheat. These, according to Naville, were emblems of the Eucharist. "On the left shoulder is the swastika (§) which was used as a Christian emblem from the earliest times not only in the Roman catacombs but also in Egypt. Yet the lower part of the robe covering the deceased contains a painting of two jackal-headed gods, probably Amenils and Apuat, adoring the sacred bark of Socharis." (Cobern.)
SYMMACHIANS. A name by which the Ebionites (q.v.) are sometimes referred to. They were so called by Symmachus, the author of one of the Greek versions of the Old Testament.

SYN. One of the deities of the Ancient Egyptians. The goddess Soyn, who belonged to the retinue of Freya (q.v.) and Freyja (q.v.), is represented as protecting people who have to take an oath.

SYNAGOGUES. Jewish places of worship. The word Synagogue is Greek and means “assembly” or “congregation.” The Hebrew (post-Biblical) expression for the Synagogue is Beth ha-knesseth, “House of Assembly.” The institution seems to have arisen in the Greek period, “It probably did not become a regular institution in Palestine till after the beginning of the Maccabean period, and seems to have grown up first in the Dispersion. By the time of the New Testament, as everybody knows, Synagogues had become a widespread institution, and it was owing to their existence that Judaism was able to perpetuate itself after the destruction of the Temple” (W. O. E. Oesterley and G. H. Box). The remains of ancient Synagogues have been discovered in Palestine in recent years. “In April and May, 1905, the German Oriental Society excavated a Hebrew synagogue of the Roman period at Tell-Hum. It was 26 feet long by 50 feet wide, was built of beautiful white limestone almost equal to marble, and was in every way more magnificent than any ever before found in Palestine, that in Chorazin being the next finest. Its roof was gable-shaped, and it was surprizingly ornamented with fine carvings representing animals, birds, fruit, etc.; though in some cases these ornamentations had been intentionally mutilated. In January, 1906, Macalister and Masterman reported that they had made sufficient excavations at Khart Minyeh to prove that it was not the ancient Capernaum, as it contained no pottery older than the Arab time. This report being accepted, Tell-Hum is left without a rival in its claim to be Capernaum, and makes it probable that the synagogue excavated there is the very one referred to in Luke 12, 5” (Coburn). The Synagogue of course has its peculiar institutions and ceremonies, but it differs from the Christian Churches in having, according to K. Kohler, no sacraments. “Its institutions, such as the festivals, aim to preserve the historic memory of the people; its ceremonies, called “signs” or “testimonies” in the Scripture, are to sanctify the life of the nation, the family, or the individual.” The Jew becomes a member of the Jewish community by right of birth. The most important institution of the Synagogue is the Sabbath. “The highest point of religious devotion in the synagogue is reached on the New Year’s day and the Day of Atonement preceding the Feast of Sukkoth.” Kohler thinks that the weakness of the Synagogue was its Orientalism, which was marked particularly by its former attitude to women. Full rights of membership have only been accorded them in our own time, owing to the reform movement in Germany and Austria.

SYNOPSIS. The name Synopsis has been given to works in which, for convenience, the texts of the Synoptic Gospels (Matthew, Mark, and Luke) are printed in parallel columns. It is a more scientific term than “Harmony” (see HARMONIES OF THE GOSPELS).

SYNOPTIC PROBLEM. The three Gospels which present on the whole a common view of the history of the Gospels of Matthew, Mark, and Luke, present also a problem of great difficulty. For many are the sections in which they are in agreement, there are many others in which they differ from one another considerably. “It is this combination of agreement and difference that has given rise to what is known as the Synoptic Problem. The problem is to frame a theory which shall account for the relation between the first three Gospels, setting them in their chronological order, tracing the sources from which they have been compiled, and explaining both the coincidences and differences which they present” (A. S. Peake).

SYNOPTICS. In Scientific Theology the name Synoptics has been given to the Gospels of Matthew, Mark, and Luke. Synopsis means “common view.” These gospels have so much in common that they may be “viewed together.” There are indeed many differences, but, as compared with the Gospel of John (q.v.), the other three gospels may be regarded together. See SYNOPTIC PROBLEM.

SYRIAN CHRISTIANS. A community in India. According to a tradition cherished by the Syrian Christians in South India, the Apostle St. Thomas founded seven churches in Cochin and Travancore, and then extended his labours to the Coromandel coast, where he was martyred. The apostle is supposed to have landed about 52 A.D. In the second century Demetrius of Alexandria is said to have been requested by natives of India to send a Christian teacher to them. Pantaenus of Alexandria, who undertook to go, and sailed between 180 and 190 A.D., found some “to whom Bartholomew, one of the apostles, had preached,” already in possession of the Gospel of Matthew in Hebrew. The traditions in fact (whatever their value) waver between St. Thomas and St. Bartholomew. According to Dorotheus of Tyre (254-333 A.D.) and Jerome (390 A.D.), St. Thomas was martyred at Calamin in India. According to Rufinus, his remains were taken from India to Ephesus. It has been urged by some that the Thomas who introduced the Gospel into India was rather Thomas the Manichean. He is supposed to have gone to India in 277 A.D. But still a third Thomas is associated with the evangelization of India. About the middle of the fourth century one Thomas Cana, a Syrian merchant, is said to have conducted a mission to the Malabar coast to improve the conditions of the Christians there. In any case, from this time until the arrival of the Portuguese in India the Syriacs of Malabar seem to have welcomed the visitations and teachings of Nestorian and Jacobite Bishops without troubling to distinguish between them. In the sixteenth century they seem to have come under the authority of the Nestorian Patriarch of Mesopotamia. When the Portuguese came, they lost little time in converting the Malabar Church into a branch of the Roman Church (A.D. 1539). But the conduct of the Jesuits led before long to a split in the Malabar Church and the rise of two parties, the Romo-Syrians and the Jacobite Syrians, who acknowledged the spiritual supremacy of the Patriarch of Antioch. The Romo-Syrians are now known as Catholics of the Syrian rite. The converts made among the various castes of the Hindus by the Portuguese formed a third party, known as Catholics of the Latin rite. A long dispute between the claims of Rome, Babylon, and Antioch sharpened the divisions of the Malabar Church. In 1833 Titus Mar Thoma was chosen to preside over a meeting of Mar Thoma Syrians, who elected him to be known as St. Thomas’ Syrians. The original Jacobite Syrians are under Mar Dionysius, and owe allegiance to the Patriarch of Antioch. There are besides the Chaldean Syrians who are so called because in 1856 a large section of the Syrians asked the Catholic Chaldean Patriarch of Babylon to send them a Chaldean Bishop,
which he did in 1861. It seems that "while the Jacobite Syrians have accepted and acknowledged the ecclesiastical supremacy of the Patriarch of Antioch, the St. Thomas' Syrians, maintaining that the Jacobite creed was introduced into Malabar only in the seventeenth century after a section of the church had shaken off the Roman supremacy, uphold the ecclesiastical autonomy of the church, whereby the supreme control of the spiritual and temporal affairs of the church is declared to be in the hands of the Metropolitan of Malabar. The St. Thomas' Syrians hold that the consecration of a Bishop by, or with the sanction of the Patriarch of Babylon, Alexandria, or Antioch, gives no more validity or sanctity to that office than consecration by the Metropolitan of Malabar, the supreme head of the church in Malabar. Inasmuch as this church is as ancient and apostolic as any other, being founded by the Apostle St. Thomas; while the Jacobites hold that the consecration of a Bishop is not valid, unless it be done with the sanction of their Patriarch. The St. Thomas' Syrians have, however, no objection to receiving consecration from the head of any other episcopal apostolic church, but they consider that such consecrations do not in any way subject their church to the supremacy of that prelate or church " (E. Thurston and K. Rangachari). The Catholics of the Syrian rite use the liturgy of the Church of Rome in Syriac: the Catholics of the Latin rite use the same in Latin. The Chaldean Syrians use the Roman liturgy, but they have introduced differences in practice. According to Thurston and Rangachari most of the Syrians of the present day trace their descent from the higher orders of Hindu society, and, in spite of being Christians, many of them observe certain customs more or less prevalent among high-caste Hindus. See E. Thurston.

TA'ANITH. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Ta'anith is the ninth tractate of the second group, which is called Mo'ed ("Festival").

TABLETS OF FATE. In Babylonian mythology the possession of the tablets of fate gives power and authority over gods and men. In the Epic of Marduk Ti'amat gives them to Kingu, from whom Marduk takes them after he has conquered Ti'amat. In the Zu myth we find Bel or Nin-ili in possession of them. The storm-god Zu snatches them from him and escapes to the mountains. Marduk is the only god who ventures to attack Zu. He is successful, and captures the tablets of fate. Thus he gains the power formerly possessed by Bel. See MARDUK, EPIC OF; ZU MYTH.

TABOO. The word taboo is Polynesian, and means withdrawn from current use. "The field covered by taboos among savage and half-savage races in very wide, for there is no part of life in which the savage does not feel himself to be surrounded by mysterious agencies and recognise the need of walking warily. Moreover, all taboos do not belong to religion proper, that is, they are not always rules of conduct for the regulation of man's contact with deities that, when taken in the right way, may be counted on as friendly, but rather appear in many cases to be precautions against the approach of malignant enemies—against contact with evil spirits and the like. Thus alongside of taboos that exactly correspond to rules of holiness, protecting the inviolability of idols and sanctuaries, priests and chiefs, and generally all persons and things pertaining to the gods and their worship, we find another kind of taboo which in the Semitic field has its parallel in rules of uncleanness. Women after childbirth, men who have touched a dead body and so forth, are temporarily taboo and separated from human society, just as the same persons are unclean in Semitic religion. In these cases the person under taboo is not regarded as holy, for he is separated from approach to the sanctuary as well as from contact with men; but his act or condition is somehow associated with supernatural dangers, arising, according to the common savage explanation, from the presence of formidable spirits which are shunned like an infectious disease. In most savage societies no sharp line seems to be drawn between the two kinds of taboo just indicated, and even in more advanced nations the notions of holiness and uncleanness often touch " (W. Robertson Smith, R.S.). Among the Syrians, and indeed among all the Semites, swine's flesh was taboo; it might not be eaten. Among the Syrians again the dove was taboo; it might not be touched. Among the Israelites it was not permitted to touch the sacred ark; and among the natives of Central Australia no ordinary person dares to approach a churinna.

TABORITES. The Taborites were one of the sections into which the followers of John Hus (1369-1415; see HUSSITES) were divided. Tabor means "tent," and the Taborites or "men of the tent" were so called because in 1419 they met and encamped on a mountain near Prague in Bohemia in order to receive the Communion in both kinds. Unlike the Calixtines (q.v.), the more peaceful section of the Hussites, the Taborites sought to promote and defend their principles by the power of the sword. They were led by John Ziska (1360-1424). In 1419 he marched into Prague and committed acts of pillage and violence. This was the beginning of that vandalism and Iconoclasm that deprived Bohemia of most of its beautiful churches. The Taborites regarded the Word of God as the sole authority in religious matters. They lived in expectation of the personal descent of Christ. From their fourteen articles, published in 1420, it appears that they rejected all polite literature, the decrees of the Fathers, the use of holy oil, the use of consecrated water in Baptism, the practice of
having sponsors, auncirial confession, office books, vestments, etc., fasts, and in fact the whole ritual of the Church. In 1422 Ziska defeated the Emperor Sigismund in a battle near Deutschbrunn. In 1433 he died. He was succeeded by the brothers Procopius. Some of the followers of Ziska, however, refused to acknowledge that anyone could properly succeed their old leader. They therefore called themselves Orphans and formed a new body, though they were willing to fight with the Taborites against the common foe. Warfare continued, and the Taborites won a number of victories. At length in 1434 they were severely defeated at Bohnischebrod. In 1435 they were again defeated and dispersed. Those who remained formed the nucleus of the Bohemian Brethren (q.v.). See J. H. Blunt; Prof. Dict.; Cath. Dict.; Brockhaus.

TALITH. The Talith is a kind of shawl made of silk and ornamented with fringes. It is worn by orthodox Jews in the Synagogue. In the Old Testament one of the commands given to the Jews is this (Deuteronomy xxiii. 12): "Thou shalt make thee fringes upon the four corners of thy vesture wherewith thou coverest thyself." This original garment was a piece of linen or wool large enough to cover the whole body. In course of time it became necessary to avoid attracting attention by wearing fringes or tassels on the outer garment. A smaller garment with fringes was therefore worn underneath the ordinary clothing. The modern praying-shawl is called Talith (a corruption of the Greek Stole). And a distinction is made between the "Little Talith" and the "Large Talith." The Large Talith corresponds to the ancient "garment with fringes." The fringes have again been attached to it, so that now both the Large Talith and the Little Talith have them. See W. O. E. Oesterley and G. H. Box.

TALMUD, THE. The Talmud, the great literary production of the Jewish Schools, consists of the Mishnah and the Gemara. The Mishnah for the most part reproduces the traditional discussions of the Rabbis who lived between 70 A.D. and about 200 A.D. These discussions seem to have been written down about 200 A.D. After this the Mishnah (q.v.) was discussed in the Schools of Palestine and Babylonia, and the new discussions received the name Gemara. The Rabbis who were active in the Schools from 220 to 500 A.D. are designated Amora'im, "Speakers" or "Interpreters." The Palestinian or Jerusalem Talmud was completed towards the end of the fourth century or during the fifth century A.D. The Babylonian Talmud was completed about 500 A.D. The Mishnah is the text, to which the Gemara is a kind of commentary. In both recensions of the Talmud the Mishnah is the same. The Gemara is not identical, that of Babylon being very much amplified. In neither case is the Gemara complete. Certain tractates are omitted in each, and these are not the same in the two Gemaras. The Mishnah consists of sixty-three tractates or treatises which are arranged in six groups or Sederim. For the names of these see MISHNAH. The discussions in the Mishnah are mostly of the kind called Halachah; those in the Gemara are entirely of the kind known as Halakah. Halakah means literally the act of walking or going. Then it comes to mean (1) a walk (life) in accordance with the Law, (2) the Law in accordance with which the walk of life must be guided. Haggadah means literally "telling" or "recitation." Halakah aims at establishing legal rules. Haggadah is exposition. See further HAGGADAH and HALACHAH. Throughout the Talmuds are found what are known as Baraita sections. Baraita means in Aramaic "the outside" or "the external." It denotes a Tanaitic tradition (see TANNAIM) which has not been incorporated in the Mishnah. The Baraita sections are in Hebrew, whereas the Gemara is in Aramaic. Moreover, the Baraitas are in the style of both halachah and haggadah. C. A. Briggs (Introd.) gives an example of Baraita and Gemara from the tractate Baba Bathra. Part of it is as follows: (Baraita) "The rabbins have taught that the order of the Prophets is, Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, Isaiah and the Twelve (minor prophets)"; (Gemara) "How is it? Hosea is first because it is written, 'In the beginning the Lord spake to Hosea.'" But how did he speak in the beginning with Hosea? Have there not been so many prophets from Moses unto Hosea? Rabbi Johanan answered that he was the first of the four prophets who prophesied in the same period, and these are: Hosea, Isaiah, Amos, and Micah. Should then Hosea be placed before at the head? (Reply): No, since his prophecies had been written alongside of Haggai, Zechariah, and Malachi, and Haggai, Zechariah, and Malachi were the last of the prophets, it was counted with them. (Question): Ought it to have been written apart and ought it to have been placed before? (Reply): No, for it was little and could be easily lost. (Question): How is it? Isaiah was before Jeremiah and Ezekiel. Ought Isaiah to be placed before at the head? (Reply): Since the book of Kings ends in ruin and Jeremiah is, all of it, ruin, and Ezekiel has its beginning ruin and its end comfort, and Isaiah is all of it comfort; we join ruin to ruin and comfort to comfort." See J. W. Etheridge, Introd. to Heb. Lit., 1856; Exc. Lit. s.v. "Law Literature." W. O. E. Oesterley and G. H. Box; A. S. Geden, Introd. to the Heb. Bible, 1909.

TAMAGOSTAD. The chief god of the Nicaeans of Nicaragua. He seems to have been equivalent to the Mexican Oxomoco. With the help of the goddess Cipatona, he created the earth and mankind.

TAMBALAS. A class of Hindu priests in Southern India. They are described as Telugu-speaking temple priests.

TAMFANA. Tanctus (Annals, i., 51) mentions a temple of a goddess Tamfana, which was levelled to the ground by Germanicus. Tamfana was worshipped by the Marsi, and seems to have been a goddess of fertility. Her festival was in the autumn. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902.

TAMID. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Tamid is the ninth tractate of the fifth group, which is called kedashim ("Holy Things").

TAMMUZ. The name of a god worshipped in Babylonia. It appears from a Sumerian Dynastic List that the Sumerians believed him to have been a man who reigned in Erech for a hundred years. He seems also to be described as a hunter: "Damuzi, the hunter (?), whose city was , , , ruled for a hundred years" (L. W. King, Legends of Babylon and Egypt in relation to Hebrew Tradition, 1915). This description, as Professor King points out, recalls the death of Adonis in Greek mythology. Tammuz became a god of vegetation, and reference is made to the annual festival of mourning for the death of the god in Ezekiel viii. 14. This annual mourning for Tammuz (or Adonis) is "the solemn commemoration of a divine tragedy in which the worshippers take part with appropriate wailing and lamentation" (W. Robertson Smith, R.S.); and it is thought that in point of form it supplies the closest parallel to the fasting and
humiliation on the Hebrew Day of Atonement. The mother of Tammuz was Ishtar, but in course of time she came to be regarded as his wife, just as the Egyptian Isis became the wife of Osiris. Both the Babylonians and the Hebrews named the fourth month of the year after the god.

TAMU. A deity worshipped by the Caribs of Brazil as a culture-god. He is said to have taught the people the art of agriculture.

TANIT. A goddess referred to in Carthaginian inscriptions. In one passage she is described as "The Great Mother." Elsewhere she is addressed as the "Lady Tanit, the Face of Baal." TANAIM. The word means "Teachers" (literally "repeaters" or "reciters"); Tann. Heb. shandeh ("to repeat"). It is a name given to the Jewish Rabbis who flourished from A.D. 10 to A.D. 220 and were the predecessors of the Amora'im (q.v.). Hillel and Shammai, the famous leaders of rival schools of learning, belonged to the first generation of them (A.D. 10-50). To the second generation (A.D. 90-130) belonged Rabban Gamaliel II, and Rabbi Akiba ben Joseph. To the third generation (A.D. 130-160) belonged Rabbi Meir, Rabbi Simon ben Jochai, and Rabbi Simon b. Gamaliel, disciples of Rabbi Akiba. To the fourth generation (A.D. 160-220) belonged Rabbi Judah ben Confenas (called Tann. up to the period of the Tanna'im). He was also called Rabbi Jechudah the Holy, "Our master the saint," or simply Rabbi, i.e., the Rabbi par excellence. It was he who finally compiled and codified the Mishnah (q.v.) in its present form. And it was during his presidency that the centre of Jewish learning was transferred from Jamnia to Tiberias. See J. W. Etheridge, Intr. to Heb. Lit.; W. O. E. Oesterley and G. H. Box; A. S. Geden, Intr. to the Heb. Bible, 1903.

TANTRA. Tantra is a term found in Hindidhism. It denotes a kind of sectarian tract or rite-book. In Saktism (q.v.) they are held in such high honour that they are said to constitute its bible. They are generally believed to have been revealed by Siva (q.v.). "As a general rule they are written in the form of a dialogue between the god Siva and his wife; and every Tantra ought, like a Purâna, to treat of five subjects—creation, the destruction of the world, the worship of the gods, the attainment of super human power, and the four modes of union with the Supreme Spirit." (Monier-Williams). Many of the Tantras deal with the use of charms and spells, Yantras (q.v.), Bijas (q.v.), and Mudrâs (q.v.), alchemy, etc. See Monier-Williams; E. W. Hopkins. TAOISM. Taoism is one of the religions of China, or it might be better to say, Taoism has become one of the superstitions of China. For Taoism, as expounded by its reputed founder, Lao-tse, was a philosophy rather than a religion, and when it came to be regarded as a religion, it had degenerated into a superstition. According to R. K. Douglas, Taoism was originally a purely politique-theistic system. It passed, in fact, through three stages. There was first the pure Taoism which was systematized about 600 B.C. by Lao-tse, but had been in existence since about 1100 B.C. This flourished until about 200 B.C. There was secondly the Taoism as developed by the followers of Lao-tse, Lieh-tse and Chwang-tse. There has been, thirdly, the Taoism of modern times, which is so degenerate that it hardly deserves the name. The Yellow Emperor Hwang Ti (2700 B.C.) is supposed to have bequeathed to his people a number of valued and venerable precepts. And, according to E. H. Parker, "there can be little doubt that Lao-tse in the sixth century B.C. simply gave a name (Tao) to a floating group of ethical principles already for many centuries spread far and wide over China, and already known as the Maxims of Hwang Ti." The difficulty is to know what exactly Lao-tse meant by the term Tao. It appears in the title of the book in which he expounded his philosophy, the Tao-teh-King (q.v.). The word King means "classic" or "orthodox work" and was added subsequently when the work came to be regarded as classical. The subject of the book is therefore Tao-teh, an expression which was already in use in the "Book of Changes" and the "Book of Rites." Namely, Parker explains the Tao as follows: "Teh is an emanation from Tao, and signifies that rule of action which naturally follows from faith in Tao; not charity or forgiveness, as many have thought: its modern signification as a noun is "virtue," "efficacy," "power for good"; and, again, in verbal senses, "to be grateful for," "to like one for," "to take credit to one's self for." (Chinese Religion, p. 71). From this one would suppose that the word corresponds to our -ism (or value). But Prof. Parker decides in favour of the word "Grace," which, in view of its theological associations, seems unfortunate. For Tao, he tells us, Lao-tse himself could not find a suitable definition or circumlocution. Literally "the road," it is here simply a makeshift like the letter X as used in our expression X Rays. He decides in favour of "Providence," which again seems unfortunate. The primary meaning of the word Tao is "The Way." "In Hebrew terms it is the Name of God, as rendered by Confucianus (excellent to Greek methods). J. Legge thinks that of the three English terms that suggest themselves, the Way, or the Reason, or the Word, the most suitable is the Way in the sense of Method. He goes so far as to say: "If Methodist and Methodist had not been so well approbated in English, I should have recommended their employment for Taoism and Tholost." But, as R. K. Douglas says, to Lao-tse it seems to have meant more than the way. It is something immeasurable. "You look at it, and cannot see it. You listen to it, and you cannot hear it. You try to touch it, and you cannot reach it. You use it, and cannot exhaust it. It is not to be expressed in words. It is still and void; it stands alone and changes not; it circulates everywhere and is not endangered. It is ever inactive, and yet leaves nothing undone. From it phenomena appear, through it they change, in it they disappear. Formless, it is the cause of all things. Nameless, it is the origin of heaven and earth; with a name, it is the mother of all things. It is the ethical nature of the good man and the principles of his action." F. H. Balfour would translate the word by Nature or Principle—Nature, that is to say in the sense of Spinoza's natura naturans (see SPINOZISM), "the abstract Cause, the initial Principle of life and order, the hypostatic quiddity which underlies all phenomena, and of which they are a manifestation only." Other meanings that have been suggested are: The Absolute in the sense of Schelling, and Substance in the sense of Spinoza. The Tao-teh-King, as rendered in English by Prof. E. H. Parker, the latest translator, does not create such a favourable impression as one would expect from quotations in other books; but his renderings no doubt follow the original more closely. Prof. Parker, in addition to his translation, gives a summary of the teaching of the Tao-teh-King. The following are quotations from the summary: "Providence (Tao), without origin itself, is the origin of everything; being without body and without palpable existence; invisible, imperceptible, spontaneous, and impalpable. Heaven and Earth have their beginnings in it; that is, in this eternal principle of pure being which determines the Universe. . . . It knows no distinction between spirit, mind, and matter, between what men call existence and non-existence; it contains all potentialities. . . . Providence (Tao) is incorruptible, perfect, eternal. . . . Providence is
always restful, yet never idle; knows no time, limits, or wants; has no inclinations or preferences; and absorbs
or takes unto itself those who regulate their conduct by
faith in it. . .

A man with faith in Providence avoids display and self-assert-
ion; is humble, modest, calm, ready for all emergencies,
and fearless of death. . . He is always rich, because
contented: his body is always safe, for the mind has no
apprehensions: he has no ill-will, and devotes his efforts
to the amelioration of others. .

He prefers reality
to appearances, and strives for pure truth. . .
The natural powers should be economized, and all agitation,
mental or physical, studiously avoided. Do not
be trouble to have any fixed aim in life. The man who
has attained to a mental oneness with Providence [Tao]
is superior to the highest rulers.

The King
should avoid luxury, over-legislation, and over-taxation,
which tend to the poverty, evasiveness, and misery of the
people. . . Too much cooking spoils the fish, as too
much handling irritates the people.

The people
should not be raised from their ignorance to the intel-
llectual level of their rulers. . . Restreictions tend to
hamper industry: consequently these should be as few
and as simple as possible. At the same time, mechanical
skill should not be too much encouraged, as it leads to
excessive effort, emulation, and luxury . . . To bring one-
self into complete harmony with Tao (Substance, Truth,
Principle)—this is the great ideal. As R. K. Douglas
points out, Taoism is a kind of mysticism. Such was
the Taoism of Lao-tsze. Lieh-tsze and Chwang-tsze
thought to improve upon it, with the result that it began
to degenerate. Lieh-tsze (fifth century B.C.) was fond
of depicting ideal states of society in the form of dreams.
He makes one of the Emperors dream, for instance, of a
country “where the people were without rulers, for they
were masters of themselves—were without passion, for
they controlled their desires. They regarded life with-
out pleasure and death without dread, and therefore
were overthrown by nothing but fatigue. They knew neither
relations nor connections, and so were free from love
and hate. . . They walked in water without being
drowned, they threw themselves into the fire without
being burnt, and they might be cut and struck without
receiving hurt. They mounted into the air and walked
as on the ground. They slept in space as though they
were on their beds, and the clouds and the mists inter-
fered with them not” (R. K. Douglas). This allegory,
as Douglas says, foreshadows the way in which Taoism
was to degenerate. Chwang-tsze (fourth century B.C.) fol-
lowed his master more closely. According to Douglas,
his main theme was the vanity of human effort. “If the
world were but left to itself, people would wear that
which they spun and eat that which grew. The moun-
tains would be without paths, and the waters without
ships. All created things would rejoice in life. Wild
animals would wander in troops, and trees and shrubs
would flourish, among which birds and beasts might roam.
Then would men enjoy a golden age. No knowledge
would separate them from virtue, and no desires would
taint their purity.” Chwang-tsze came in time to believe
that life was largely a matter of mere phantasms or
deceptive appearances. The later Taoists devoted them-
selves to alchemy and magic, putting their faith in
charms and in the elixir of life. The old Taoism was
further corrupted by the introduction of Buddhism into
China in A.D. 65. Nevertheless, there are still to be
found Taoists who cherish the name of the way but are
almost entirely uncontaminated by the follies and impos-
tures of modern popular Taoism, and who may be said to
represent the true Apostolic Succession in the Taoist
Church” (F. H. Ralfoaur). See Joseph Edkins, Religion
in China, 1878; James Legge, The Religions of China,
1880; R. K. Douglas, Confucianism and Taoism; H. A.
Giles, Religions of Ancient China, 1905; Frederic H. Bal-
J. J. M. De Groot, Rel. of the Chinese, 1910; Max R. Wein-

TAO-TEH-KING. One of the sacred books of the
Chinese. Composed or compiled by Lao-tse, it gives the
principles and precepts of pure or original Taoism (q.v.).

TAI<. A Polyvalent term. According to R. R.
Marett, it “serves as perhaps the chief nucleus of
embryonic reflection with regard to mystic matters of all
kinds; in some of the islands the name stands for the
whole system of religion.”

TARANIS. One of the deities worshipped by
the ancient Celts, the god of thunder. See TEUTATES, and
compare EUSUS.

TARANUSUS. Taranusus, “the thunderer,” was one of
the names given by the ancient Celts to a god who
corresponded to the Roman Jupiter.

TARGOMAN. Literally “interpreter,” corresponding
to the modern “Dekker,” an official of the Jewish
synagogue who interpreted the Hebrew Scriptures in the
language of the people. Cp. METHUGERMAN and
TARGUM.

TARGUM. The designation of a Jewish version of
 certain books of the Old Testament. After the Exile,
Aramaic took the place of Hebrew as the spoken language
of the people. Consequently, the text of the Hebrew
Scriptures became unintelligible to the general public.
It became necessary therefore in the Synagogue service,
an important part of which consisted in readings from
the Law and the Prophets, to have someone to interpret
the original language. As the reader in the Synagogue
read a passage of Scripture, an interpreter, Methu-
german, rendered the sense in Aramaic, the language of
the people. Naturally this translation was apt to become
paraphrase. In the case of the Law, an effort seems
to have been made to give the translation as literally
as possible, though even here the interpreter was
tempted to explain and to expound. In the case of the
Prophets, a free paraphrase was almost unavoidable. In
case, it was not necessary to guard against it so carefully,
as the reading from the Prophets (introduced at a later
date) was of minor importance. The frequent repetition
of these interpretations will have resulted in their assum-
ing in course of time a more or less fixed or stereotyped
form. These paraphrases or translations were called
Targums. Targums at first orally, they were afterwards
committed to writing, though it was forbidden to
use these written translations in the Synagogue service.
The Targums originated in Palestine, but were not held
in high esteem there. Amongst the Babylonian Jews, by
whom they were adopted, they received greater honour.

The Torah (Law) Targum of the Babylonians is called the
Targum Onkelos. It seems clear that Onkelos is a
variation of Aquila, which again is the same as Aquila,
the name of the author of a very literal translation (Gk.)
of the Old Testament. The Targum was so called either
through confusion, or because it was made in the literal
style of Aquila. The Babylonian Targum on the
Prophecies is called the Targum of Jonathan, i.e., of
Jonathan the Son of Uzziel. It has been suggested that Jonathan
is equivalent to Theodotion, the name of the author of
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ment. The two names, the one Hebrew, the other Greek,
The complete form has been called Targum Jonathan (Pseudo-Jonathan). This has been owing to a mistake. The real name was Targum Yerushalmi (Jerusalem Targum). The abbreviation T.Y. was wrongly interpreted Targum Jonathan (Jonathan). The Palestinian Targum on the Prophets has only been preserved in fragments. The Targums on the Hagiographa were confined to Palestine, and were never recognised officially. There were no Targums on the books of Daniel and Ezra, which belong to this group. There is also a Samaritan Torah (Law) Targum. See F. Buhl, Canon; C. A. Briggs, Intr.; W. O. E. Oesterley and G. H. Box.

TARTARUS. The Greek Tartarus in earlier times was a dark abyss below the surface of the earth. In later times it came to correspond to Hades; it denoted the lower regions, the place of torment in which the wicked were punished. See O. S. Seyffert, Diet.

TASCODRUGITES. A name given to a religious sect which arose in Galatia in the fourth century. The name is formed from the Greek words taschos "a wooden nail" and drossos "a nose." According to Epiphanius (Harr. xlvii.), the Tascodrugites were so called because while praying they placed the finger on the nose. They are said to have rejected the Creeds and Sacraments (so Theodoret). They are perhaps to be identified with the Passalorychinae, a body of early mystics. This name is formed from the Greek word passalos "a muzzle." The Passalorychinae seem to have been so called because they placed a finger across the mouth and nose to prevent the possibility of speaking. See Schaff-Herzog, Religious Encyclopaedia; J. H. Blunt.

TASHMITUM. A Babylonian deity. Tashmitum appears as a goddess in the time of Hammurapi. She is the consort of Nabu (q.v.). Originally the consort of Nabu was Erua. When Erua was amalgamated with Sarapantu (q.v.) and assigned to Marduk (q.v.), a new consort had to be found for Nabu. The new consort was Tashmitum ("revelation"). She is always coupled with Nabu ("Nabu and Tashmitum"), and never appears alone. Jastrow thinks that originally the name was a title given to Nabu. It was afterwards converted into a goddess. See Morris Jastrow, Ret.

TATTOOING. In a passage in the Old Testament (Leviticus xix. 28) tattooing is referred to as one of the heathen practices which the Israelites must avoid. They are forbidden to "tattoo any marks" upon them. The reference is perhaps to marks which indicated consecration to a special deity and served as signs by which members of the same cult recognized one another. Reinach mentions that among the negroes tattoo-marks attested dependence on a particular fetish, and among the Polynesians alliance with the god of the tribe. Bertholet notes that the people of Mecca make three incisions in each cheek of their children to protect them against the evil eye. Robertson Smith points out that in Lev. xix. 28 tattooing "is immediately associated with incisions in the flesh made in mourning or in honour of the dead." This, he thinks, "suggests that in their ultimate origin the stigmatata are nothing more than the permanent marks of punctures made to draw blood for a ceremony of self-dedication to the deity." According to Lucian (§ 59), the Syrians all tattooed themselves, some on the hands and some on the neck. Tattooed bodies of Nubians of the time of the Middle Empire (c. 2000 B.C.) have been found. The practice has been noted also among some of the tribes in the Sudan. See W. Robertson Smith, R.S.; A. Bertholet, Leviticus, 1901; Reinach, O.

TATTOOBOLIUM. A Roman sacrifice connected with the worship of the Asiatic goddess Cybele (q.v.). A priest having sacrificed a bull, "its blood was made to drip between the boards of the floor upon the head of the person who made the offering, and was supposed to render him divine" (Reinach, O.).

TAUR. An Egyptian goddess, the female hippopotamus, a goddess of maternity. She was reputed to be the mother of Osiris, and was in fact fused with Isis.

TAWAF. The Arabic name for the ceremony of going round the Ka'ba. See HAJJ, THE, and compare CIRCUMAMBULATION.

TAYAMMUM. An Arabic name for the practice of using sand, instead of water, in ablutions. Where water is scarce or not to be found, the Muslim is allowed to use fine clean sand or earth as a substitute. In the Qur'an (v. 9) it is said: "And if ye have become unclean, then purify yourselves. But if ye are sick, or on a journey, or if one of you comes from the place of retirement, or if ye have touched women, and ye find no water, then take clean sand and rub your faces and your hands with it." Klein describes the practice more fully. "In order to perform the Tayammum, the Muslim places both his hands, the fingers being joined together, on the ground covered with clean sand or dust and then carefully wipes with it his face once, proposing to himself the lawfulness of prayer after this kind of ablation; then, if he has any ring on his finger, he takes it off, places the palms of his hands on the dust again, this time with his fingers spread out, and then rubs his arms up to his elbows." See F. A. Klein.

TEACHING OF THE TWELVE APOSTLES. See DADACHE.

TEBUL.YOM. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sedarim). Tebul Yom is the tenth tractate of the sixth group, which is called Taḥorot ("Purifications").

TEFILLIN. The word Tefillin is Hebrew (or rather Aramaic), and means literally "prayers." In the Jewish Targums it is used as the equivalent of the Greek term Phylacteries (q.v.). Phylacteries were so called because they consisted of small boxes containing prayers written on parchment. The Hebrew name for them in the Old Testament is Tafattoth (q.v.).

TEFNET. An Egyptian deity. Egyptian legend represents the sun-god Ra (q.v.) as creating out of himself two supporters of the heavens, the god Shu (q.v.) and the goddess Tefnet. These in turn gave birth to Keb (q.v.), god of the earth, and Nut (q.v.), goddess of the sky. In the Book of the Dead (q.v.) Shu and Tefnet, together with Atum appear as rulers of Heliopolis. Tefnet is represented as a lioness, or as a human being with the head of a lioness. In Nubia she was regarded as the mother of Thoth (q.v.). In Abyssus the goddess created by Re was not Tefnet, but the frog Hekt (q.v.). See A. Wiedemann; Adolf Erman, Handbook.

TEKIRUL. Telkirul, sister of On (q.v.), is one of the chief deities of the Todas. She seems to have become their ruler when On left them to rule the world of the dead. According to one legend, when the people of Mysore came to fight against her, she turned them into stones.

TEKUTEIDI. One of the gods of the Todas.

TEIPAKH. Telapakh or Tirshi, brother of Telkiruz, is one of the chief gods of the Todas, a river god.

TEKMOHIAN QUEST. An anti-Christian secret society established on the imperial estates of Pisidian Antioch. They are referred to in an inscription
Telepathy

(A.D. 300) found by Sir William Ramsay in 1882. "These 'brothers of the sign' spoke of the pagan devotees as saints (Gosp), and do not altogether break the decayed temple walls to win new votaries to the old faith in their homeland, which had become wholly Christian by an imitation of the languages and virtues of the new Way" (Cobern).

TELEPATHY. The word telepathy has been coined to express the power of one mind to communicate with another directly, that is to say, without the aid of the ordinary organs of sense. Telepathy is not necessarily a religion, but it is one vast religious significance, re-establishes the importance of prayers (q.v.), re-enforces the value of worship, and gives new meanings to old creeds. It establishes communication between sympathetic minds among mortals; it renders possible real communion between a divinely disposed human mind and the divine mind itself. The efficacy of mental and spiritual healing is largely due to telepathy. A healthy mind can impart healing to a mind that is sick. Thomson Jay Hudson maintains that "the power of telepathic communication is as thoroughly established as any fact in nature." This is due to the work of the London Society for Psychical Research. Telepathy is the normal means of communication between subjective minds.

"The reason of the apparent rarity of its manifestation is that it requires exceptional conditions to bring its results above the threshold of consciousness. There is every reason to believe that the souls, or subjective minds, of men can and do habitually hold communion with one another when not the remotest perception of the fact is communicated to the objective intelligence. It may be that such communion is not general among men; but it is certain that it is held between those who, from any cause, are in rapport. The facts recorded by the Society for Psychical Research demonstrate that proposition. Thus, near relatives are oftentimes found to be in communion, as is shown by the comparative frequency of telepathic communications between relatives, giving warning of sickness or of death. Next in frequency are communications between intimate friends." (T. J. Hudson.)

It would seem that "the subjective minds of those who are deeply interested in one another are in habitual communion, especially when the personal interest or welfare of either agent or percipient is at stake." In any case, "it is certain that telepathic communication can be established at will by the conscious effort of one or both of the parties, especially when a divine Being (B. Olston thinks 'telesthesia' would be a better term than 'telepathy')." See Albert B. Olston, Mind Power, 1906; T. J. Hudson, Psychic Phenomena, and cp. Prentice Mulford, The Gift of the Spirit, 1908 (second edition).

TELLUS. Tellus or Tellus Mater was an Italian goddess worshipped as mother-earth. She was the goddess of marriage and of fruitfulness. As the latter, a festival of sowing was held in her honour in January. In April cows in calf were sacrificed to her. A male deity, Tellmus, was also worshipped. See O. Seyffert, Dict.

TEMPLARS. Following the example of two knights, one from Burgundy, the other from Northern France, who in 1119 undertook to defend pilgrims in the Holy Land, a small body of men took an oath to the Patriarch of Jerusalem and constituted themselves a religious community and a military order. "The members lived in chastity, poverty, obedience, and were subject to the highest duty in guarding the public roads in Palestine. Baldwin the king gave them the (so-called) Temple of Solomon in the Holy City, and they derived their name from it. They devoted themselves to reclaiming and converting to penitence and sacred uses the rabble of excommunicate and stranded knights who had come to the Holy Land rather for plunder than holy ends. Later, the Templars worked this reason immune from sentences of excommunication pronounced by bishops and parochial minis-
ters" (F. W. Russell). The rules of the Order were drawn up in 1128, and in the course of two centuries the Templars became the richest corporation in Christendom, and a force to be reckoned with by Emperors and Popes.

They enjoyed all sorts of papal privileges (control of their own churches and churchyards, freedom from tithe, etc.). But their career was not unchequered. They had to meet charges of treachery and corrupt practice. For instance, when the Emperor Henry IV. took Damascus in 1149, this was said to be due to a secret understanding between the Templars and the garrison. The fact that the Templars carried on their rites of initiation in secret excited curiosity and unfavourable comment. "Chapters were held in guarded rooms with strictest privacy and at break of day; no participant might reveal what took place at each lodge-meeting even to a brother-member. Suspicious or pernicious minds invented the usual tales about esoteric societies: a reception, the postulant napping on the crucifix, denied Christ, and was required to bear sexual outrage without complaint. At the Mass the words Hoc est Corpus Meum were omitted, and on Good Friday the Cross was trampled underfoot. A form of devil-worship was used —either of a black cat or a black idol called Baphomet." In France it was even believed that the Templars roasted children. Modern apologists have sought to prove the innocence of the Templars, and in large measure seem to have succeeded in their efforts, though "it is beyond question that the Templars had long and profitable dealings with the Assassins" (Russell). It may be recalled that charges similar to some of those brought against them have frequently, and even in our own days, been brought against the Jews. In 1312 by papal Bull most of the estates of the Templars were transferred to the Knights of St. John.

TEMPLE SOCIETY. A religious community founded in 1848 by Christian Hoffmann. Other names for them are the Temple Union and the Jerusalem Friends (q.v.).

TEMURAI. The title of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Prince, about A.D. 100. The tractates of the Mishnah are divided into six groups or orders (sedärím). Temurai is the sixth tractate of the fifth group, which is called Kodashim ("Holy Things").

TENDAI SECT. A sect or school of Japanese Buddhists. They are so called because the headquarters of the sect are on a mountain in China which bears the same name. The teaching is of the nature of mysticism.

TENDENCY THEORY, THE. A theory concerning the composition of the New Testament writings, associated chiefly with the name of the German critic, F. C. Baur (1792-1860). The use of the word "tendency" in this connection (Tendenz) is German rather than English. A Tendenz-schrift is "a piece of writing written with a (polemical) purpose"; a Tendenz-roman is what we call "a novel with a purpose." F. C. Baur claimed to show that the New Testament writings are not purely historical, but were written with a purpose (Tendenz). There were two types of Christian: the Paulines and the Apologists. Each was rather bitterly opposed to the other; and there was a fundamental opposition between Paul and the original apostles. The New Testament writers are supposed to share in this conflict, and often to write with the purpose...
of supporting the claims of the one party or the other. In Baur's criticism, "each book was assigned its position in time and space by reason of the conscious relation of its author to the supposed mortal conflict between the two wings of Apostolic Christianity" (H. S. Nash). There was, of course, an element of truth in Baur's contention. Unless we adhere to the theory of verbal inspiration, it is hardly possible not to admit that to some extent the New Testament writers, like all writers of this class of works, are likely to have written with a special purpose or tendency (Tendenz). But in the sense in which Baur pressed the theory, the matter was greatly exaggerated. He did a service, however, in calling attention to the tendency and in putting people on their guard. Herbert Spencer has done a similar service in pointing out (Study of Sociology) that in every field of study—in Science as well as in Theology—this tendency or bias has to be guarded against. See R. W. Mackay, The Tübingen School and its Antecedents, 1863; H. S. Nash, Higher Criticism of the N.T., 1901.

TENEBRAE. In the Roman Catholic Church the name Tenebrae is given to the Matins and Lauds of the three last days of Holy Week. They are said or sung on the previous afternoon or evening. As a sign of sorrow, the lessons of the first nocturn are taken from the Book of Lamentations of Jeremiah. The name Tenebrae ("darkness") seems to be due to the practice of extinguishing lights. "At the beginning of the office fifteen lighted candles are placed on a triangular candelabrum, and at the end of each psalm one is put out, till only a single candle is left lighted at the top of the triangle. During the singing of the Benedicint the candles on the high altar are extinguished, while at the antiphon after the Benedicint the single candle left alight is hidden at the Epistle corner of the altar, to be brought out again at the end of the office" (the Catholic Dictionary). The darkness is supposed to represent the gloom of the time when Jesus, the light of the World, was taken away. See the Cath. Dict.

TENJIN. Also called Temmangi, a Japanese deity, god of learning and calligraphy. His vehicle is a cow, and with his worship is associated the plump-tailed Ten-shōkō-daijin. Ten-shōkō-daijin figures in the Japanese religion known as Shinshōtsū (q.v.) as the chief god of Isé, the centre of Shinto. Isé is in the province of Yamato in Central Japan. The name of the god Ten-shōkō-daijin is always one of those inscribed on the paper-covered tablets or tickets which are placed on the household "shelf for gods" (Kamidana).

TENT OF MEETING. The Tent of Meeting, Ohol Mō'éd, was a tent pitched outside the camp in the wilderness by the Israelites by their leader Moses (Exodus, xxxii., 7 ff.). It was so called because here Jehovah met Moses and spoke to him, revealing himself in a pillar of cloud which descended in front of the door of the tent. Tent of Meeting, as Driver says (Deuteronomy), is practically equivalent to Tent of Revelation. Exodus xxxiii., 7-11 represents E's conception. J's conception seems to be the same (see Numbers, xii., 19-20). In D there is no reference to such a tent. In P the Ohol Mō'éd is referred to 131 times. The Tent of Meeting was a simple, portable tent-sanctuary. The use of portable shrines and of tents as sanctuaries seems to have been familiar to the ancient Semites. And, as I. Rinzler says (Encyclopaedia Biblica, s.v. "Tabernacle") "it is noteworthy that the portable chapels of the heathen Semites were mainly used for divination (cp. Journal of Phil., 15, 285 f.), just as the Mosaic tabernacle is described by the Elohist, not as a place of sacrifice (such as the tabernacle of the Priestly Code is), but as a place of oracle." (q.v. The use of an Ohol Mō'éd again at Shilo (I. Samuel ii. 22) and at Gibeon (II. Chron. i. 3, 6, 13). See Encyc. Bibl.; the Oxford Hebrew and English Lexicon. TEPETOLLTL. A Mexican deity, a cave-god. He was represented as bear-headed.

TERAPHIM. A term used in the Old Testament with reference to idolatry. The term seems to denote a particular kind of idol, for in Genesis xxxi. 20, 32 the Teraphim are designated elohim ("gods"). We have no very definite information about their form or character. It is thought that it cannot certainly be inferred from Genesis xxxii. 34 that the images were small, or from I. Samuel xix. 13, 16 that they were large and in the form of a man. In Hosea iii. 4 they are mentioned with the ephod (q.v.), sacrifices, and massabâhâs (sacred pillars) as a natural part of the apparatus of religion. Labân had teraphim in his house; the Ephraimitic Micah had an ephod and teraphim in his sanctuary (Judges xvii. 5, f.). In I. Samuel xix. 13, 16, the reference to the teraphim in David's house implies that it or they might be found in every household. They seem in fact to have been household gods (penates). It has been suggested that they were images of the ancestors. This, it is thought, explains their use as oracle-givers (in connection with the oracular ephod in Judges xii. 4, i Kings xvi. 16). I. Samuel xv. 23, Zechariah x. 2, Ezekiel xli. 26, 27. In II. Kings xxxlii. 24 they are associated with mediums and wizards. The Plural form probably denotes a singular idea, being what is known in Hebraic syntax as a "Plural of Majesty." On the assumption that the word denotes images of ancestors, it has been connected with rep̄ha'îm (q.e.) which is used of "shades" or "ghosts." See Encyc. Bibl.; W. H. Bennett's Genesis, and J. Skilton's Kings in the "Century Bible."

TERATISM. A term derived from the Greek word teras "power." The use of the term is suggested by R. R. Marett to denote supernatural religion.

TERMINISM. The teaching of pietistic theologians (see PIETISM) in the seventeenth century, according to which God has fixed a limit (terminus gratior) to the period within which persons can be converted, repent, and be forgiven. The teaching gave rise to a Terministic Controversy.

TERMINUS. Terminus was the Roman god who protected the stones that marked boundaries. Such a stone was set with great ceremony. An animal was slaughtered, and its blood was sprinkled over the hole in which the stone was to be set. The stone itself was anointed and decorated. In Rome there was an annual ceremony in February in honour of the landmarks. This was called the Terminales. See the Cath. Dict.

TERTIARIES. Francis of Assisi was perhaps the first to introduce an order of persons called Tertiaries (Tertiaríi). In any case he was the first to organize the institution properly. In the Franciscan foundation they constituted a third order, and were called by St. Francis Brothers and Sisters of Penance. They were intended to be representatives of a life intermediate between that of the world and the cloister, an order, "the members of which, men and women, should be bound by rule to dress more soberly, fast more strictly, pray more regularly, hear Mass more frequently, and practise works of mercy more systematically than ordinary persons living in the world" (C.D.). The desire of many tertiaries to live in community and take solemn vows, while continuing to conform to the rule of the Third Order, led to the institution of a number of congregations of tertiary monks and nuns. The example of the Franciscans was followed by the Dominicans and other monastic orders. See Schaff-Herzog: the Cath. Dict.
TERTULLIANISTS. Tertullian was born at Carthage about the middle of the second century A.D. He was converted to Christianity about 185, and afterwards defended it with great skill and zeal against pagans and heretics. Later, however, he became attracted by the austerity of the Montanists (see MONTANISM). About 202 he openly joined them, and became head of the Montanists of Africa, who often called themselves after him Tertullianists. He wrote Montanist works, including a treatise in seven books on ecstasy, "De Exstasi," which has not survived. In itself Montanism was not unorthodox, so that Tertullian was still a great champion of the fundamental truths of Christianity. What repelled him in the Church was the lax discipline of so many of its members. As J. M. Fuller says, he remained "staunch to the faith of that church whose discipline and ritual he abjured or carried with him to a schismatic body." His theology, if developed by Montanism, is in substance that which the Church accepted, and accepts." Cyprian (200-258 A.D.), Bishop of Carthage, greatly admired his writings. See Louis Duchesne, Hist.; Wace and Piercy.

TERUMOTH. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200. The tractates of the Mishnah are divided into six groups or orders (sedarim). Terumoth is the sixth tractate of the first group, which is called Zera'îm ("Seeds")

TESHUP. A Hittite deity. Teshup is the god of thunder, and corresponds to the Babylonian Ramman (q.v.) or Adad. A. Jeremias thinks that Jupiter Dolichenus, whose emblems are the same, "is Ramman-Teshup imported into Rome and Germany by Syrian traders." It has been suggested that the idea of the double hammer, which is the symbol of the Babylonian Ramman-Adad and of the European Thor (q.v.) "passed into Europe from pre-Mycenaean Crete, where Zeus appears with the double hammer." See A. Jeremias, The O.T. in the Light of the Ancient East, 1911.

TETEOPNNAN. A Mexican deity, the patroness of doctors and midwives. She was also the goddess of ripe manioc.

TETRAGRAMMATON, THE. A technical expression for the Hebrew divine name, consisting of four letters, which was considered too sacred to be pronounced. The letters are Y-h-v-h. They are vocalized Yehovah, but the vowels are those of another word, Adonay, meaning "My Lord." When Adonay itself precedes, the word Y-h-v-h is given the vowels of Elohim, the Hebrew word for "God," and the word is pronounced "Elohim." The true pronunciation of the word Y-h-v-h was lost at an early date. There is a word harah or harah in Hebrew, which means "to be" or "to become." Many modern scholars, therefore, think that the original pronunciation of the word was Yahveh, which would mean "he who is" (third pers. m. Imperf. of the verb harah). It is possible, however, that the word never had a meaning. The letters may have had some mystical and mysterious significance. If they were pronounced, certain vowels of course had to be added. But vowels were not added in order to form a known word. There are examples of such mystical words in other religions. See, further, YAHWEH.

TETRAPLA, TIE. An edition of the Septuagint compiled by Origen. See HEXAPLA.

TETRATHEISM. In the controversies with regard to the Christian doctrine of the Trinity (q.v.), some of the contraversialists were accused of being Tetratheists, that is to say, persons who recognized four Gods. The charge was brought for instance against Damianus of Alexandria (see DAMIANITES), who, by distinguishing between God Himself, as the autotheos, and the Father, seemed to introduce a fourth Person. Gilbert of Poitiers (Bishop of Poitiers, 1142 A.D.), called "Peripateticus," also seemed to teach a kind of tetraphthism. He acknowledged the unity of the Father, the Son, and the Spirit. But he maintained that they are one in reference to the Logos (the substantial form), not in reference to the Logos (the divine essence as such). Jerome of Prague is charged with having taught that in God or in the Divine Essence there is not only a Trinity of persons, but also a quaternity of things, and a quinternity, etc. See K. R. Hagenbach; J. E. Erdmann, Hist. of Philosophy, 1890.

TEUTATES. Teutates, the "God of the people," was one of the names given by the ancient Celts to a god who corresponded to the Roman Mercury. He is mentioned by Lucretius (c. A.D. 60) with Taranis, the god of thunder, and Esus (q.v.), as a deity who demanded human sacrifices. Reimach and Anwyll point out that these were local deities. They did not constitute, as has been supposed, a Celtic Trinity. See Anwyll; Reimach, O.

TEUTONIC KNIGHTS. The Teutonic Knights were a German military-religious order that arose during the Crusades. In 1190, during the siege of Acre, some German merchants, about 200 of them, were driven from the city. The Christians called the Hospital St. Mary of the Germans in Jerusalem. The persons connected with the hospital then formed themselves into a religious order like the Brothers of the Hospital of St. John the Baptist (see HOSPITALLERS). This order became in a few years a military order, the Order of the Teutonic Knights, and was approved by the Pope in 1199. "The Knights, in addition to the usual monastic vows, bound themselves to tend the sick and wounded and wage incessant war upon the heathen" (Chambers). In 1240 they were invited by the Duke of Masovia in Poland to help him defend his frontiers against the heathen Prussians. In 1252 they were strengthened by amalgamation with the Order of Christ or Brethren of the Sword, which had already taken possession of Livonia. Acting together, they "became possessed of all the territory between the Vistula and the Memel, the coast line reaching from Narva on the Gulf of Finland to the mouth of the Neva point of Pomerania" (Schaaf-Herzog). They acted with great harshness, but gradually civilized the country. In the fifteenth century they lost much of their territory, and in 1525 they were driven from the country. In 1809 Napoleon I. formally abolished the order. See William Benham; Schaaf-Herzog; the Cath. Dict.; Chambers's Encycl.

TEZCATLIPOCA. Tezcatlipoca, which means "Shining Mirror," was the name of one of the deities worshipped by the ancient Americans. As a Sun-god, he was held to be the brother of Huitzilopochtli (q.v.): but he was the god of the cold season, whereas Huitzilopochtli was the god of the warm season. Spence thinks that Tezcatlipoca may have been originally a wind demon of the prairies, and then in another clime, an ice-god. The latter character is suggested by his season and by the shining mirror. In any case he became to the Aztecs, nominally at least, the greatest god. According to D. Brinton (American Hero Myths, 1882), Tezcatlipoca was "the most sublime figure in the Aztec Pantheon." He was the Creator and the "Soul of the World." He was the God of Justice and Retribution, "in whose mirror the thoughts and actions of men were reflected" (Spence). He is called also the "Night Wind." He was supposed to wander from one part of the city of Mexico to
another, and the inhabitants erected for him in the streets stone resting-places or seats. At one of the annual festivals of Tezcatlipoca, as the Winter Sun, a young male captive of great beauty was sacrificed. He was chosen a year before, and during this year he lived in regal splendour, and was worshipped. A victim for Huitzilopochtli was sacrificed at the same time. During the year he acted as a kind of companion to Huitzilopochtli, but was not worshipped. This victim was called the "Wise Lord of Heaven." See Lewis Spence. Myth; J. M. Robertson, "The Religions of Ancient Mexico" in _R.S.W._; Reinhach, 0.; J. M. Robertson, P.C.

**THAKURAN MATA.** An Indian deity, also called Burhi Mata, the goddess of smallpox and rinderpest, worshipped by the Gaurs. It is a primitive tribe belonging to the Vizagapatam District of Madras.

**THARGELIA.** The Thargelia was a feast held in Athens in honour of Apollo (qa.v.). Firstfruits were offered to him, and to induce him to refrain from sending parching heat and pestilence, two persons, a man and a woman, were sacrificed. They were sacrificed on the seashore, and when the first sacrifice was made, the ashes were thrown into the sea. In course of time, however, for the latter custom a more humane practice was substituted. The victims were thrown into the sea from a height, but they were caught as they fell. Instead of being condemned to die, they were banished from the country. The victims seem to have been of the nature of scapegoats who bore away the sins of the people (cp. AZAZEL).

See O. Seyffert, Dict.; J. M. Robertson, P.C.

**THEATINES.** An Order of "Regular Clerks" (Clerici regulares Theatini) founded in 1524 by Cajetan of Thiene, Boniface of Colle, and Bishop Carlo of Chieti or Theate (whence their name) who afterwards became Pope Paul IV. Cajetan was the real originator of the foundation.

"The reform of the lives of Christians, and especially of the irregularities too common at that time among the clergy, presented itself to him as the object to which God willed him to devote his life" (Cath. Dict.). The Order was confirmed by Paul III. in 1540 and by Pius V. in 1568. The members renounced all property or rents and refused to ask for alms, relying simply on Providence and on the freewill offerings of the faithful. From Italy the movement spread to Spain, Poland, Bavaria, and France. In 1563 Ursula Benincasa founded an order of Theatine nuns. The Theatines are sometimes called Cajetani or Chietini. See Schaff-Herzog; the Cath. Dict.

**THEISM.** Theism was defined by Charles Voysey (Religious Systems of the World, 1906) as "a belief in God whom we can thoroughly trust and love, and whom to obey is a delight; a belief based on indisputable facts and capable of expansion and elevation with every addition to our knowledge and with every rise in our moral nature." The earliest use of the term is found in the works of Lord Bolingbroke, though in his day he and other writers of the same school were called Deists and not Theists. The first writers in England to give the term a definite and formal signification were Francis William Newman (1805-1897), Frances P. Cobbe (who wrote in 1863), and Theodore Parker (who wrote in 1834). The Herzog-Schaaff Encyclopaedia explains the term thus: "Theism in its etymological and widest acceptation is a generic term for all systems of belief in the existence of the Divine. Thus understood, it includes pantheism, polytheism, and monothelism, and excludes only atheism; but this acceptance of the term is rare. Common usage has determined that theism must be identified with monotheism, and consequently opposed to polytheism and pantheism, as well as to atheism." Cp. DEISM.

**THEISTIC CHURCH, THE.** A Church and Congregation established by Charles Voysey (b. 1828). Voysey was at first a clergyman of the Church of England. He was curate of St. Mark's, Whitechapel, London, but had to give up his curacy after a few years on account of a scheme which he preached against endless punishment. In 1864 he became Vicar of Heanlgath in Yorkshire, but he did not become more orthodox. The extreme orthodox party at length moved the Archbishop of York to take legal proceedings against him. The case was finally taken to the Judicial Committee of the Privy Council. Voysey was deprived of his living and ordered to pay costs. Since 1885 his Services were held in Swallow Street, Piccadilly, London. He has explained his religion in a number of books and in a great many sermons. In three sermons on "Objections to Theism" will be found a summarized statement. "The Theistic view," he says, "begins with a refusal to discuss the mystery of the mode of God's existence and of the mode of His relation to the cosmos. Theism also repudiates the idea of God's omnipotence when the term is used to cover impossibilities or absurdities. All that Theism affirms of God's power is that He is perfectly able to carry out His purposes and can never suffer final obstruction or defeat. And because this cannot be proved it is wholly a matter of belief, but a belief which is entirely rational, based upon overwhelming probability and upon induction so large and comprehensive as to amount to certainty." Only One Being is the Author of all the order, beauty, and progress of the cosmos. "Theism does not concern itself with the problem of the origin of matter or whether it be self-existent. Theism is satisfied with the abundant proofs of the superiority of mind over matter and with the obvious fact that matter is controlled and regulated by mind." From the higher faculties of human nature, Theism infers the nature of the faculties of the Author of those faculties. "Man knows that before all things the order of the world ought to be right, and that conviction he gained solely from God who gave him a glimpse of himself and made him a moral being. This enables Theism to maintain, a matter of certainty that the purposes of God are good and only good, in the best sense of producing true and lasting welfare." This of course is nothing more than an inference. It is wholly a matter of faith, but it is a most reasonable faith. Again, the conviction that God is able and willing "to accomplish His good purposes down to the very last and smallest detail" is an inference from tokens around and within us. Man is not constructed to be a blind worshipper of sheer Power and even sheer Intellect. "To this extent, it must be something more to excite his reverence and to win his homage. So Theism seeks some moral ground as a basis for belief in the adequate power of God to carry out His good purposes. And here it lies all ready in the human heart. It would be against reason, against conscience and against love for any Being to dare to create a single sentient being only for fruitless suffering and annihilation, still worse to create for endless degradation and torment." But all these considerations involve the existence of the two worlds—the material and the spiritual. "If either be denied it disqualifies the denier from accepting the proofs. If there be nothing more than the body, the whole of religion and morality too tumbles down like a house of cards. Granting now the goodness of God's purposes and His certain ability to carry them out; in this life we cannot see the final issue.
Theodicy.

We can only believe in it and hope for it. But our faith and hope are enormously increased by analysing the processes which are already going on before our very eyes wherein the good purposes of God are being wrought. Even here and now we can see what steps are being taken by the Great Ruler of our lives and destiny to promote our highest welfare. If the process is slow, it is sure and is gradually mending the life that now is and giving promise of the life that is to come.” See Charles Voysey, Objections to Theism, 1905; Religion for all Mankind. 1920.

THEODICY. The term Theodicy denotes the attempt to vindicate the wisdom and goodness of God in the creation and government of the world, and to rebut the charge that these are brought into question by the existence of evil and sin. An early example of a theodicy is provided by the Book of Job in the Old Testament. But in its true philosophical form the most famous theodicy is the Essais de Théodiceé (1710) of G. W. Leibnitz (1646-1716). This was written to refute P. Bayle’s charge that the doctrines of faith were irreconcilable with reason. According to Leibnitz “metaphysical evil—the defect and inadequatation that is to be seen in the world—is due to the finiteness of created things. Physical evil or pain exists as a punishment or as a hindrance to greater evil. Moral evil or sin is not willed by God, yet it is an indispensable means of achieving the good. Good is positive, while Evil is only negative.” (A. Butler). See Schaff-Herzog, C. J. Deter.

THEODOTIANS. The first Theodotus to whom the Theodotians owed their name was a Tanner of Byzantium, who went to Rome in the time of Pope Victor I. (352-382 A.D.). He taught that Jesus, though born of a virgin, was only a man. He exhibited, however, a very high degree of piety and holiness; and at his baptism in Jordan the Christ descended upon Him. From this time he was able to work miracles. He did not, however, become God until after His resurrection. For this teaching Theodotus was excommunicated. The second Theodotus, a disciple of the first, was a banker. Another disciple was named Asclepiades. A fourth disciple was the Aremon or Artemas, against whom, according to Eusebius, a book “The Little Labyrinth,” from which he gives extracts, was written. “The Little Labyrinth” was probably composed by Hippolytus (fl. 190-235), the author of the Philosophumena. The Theodotians seem to have recognized, besides God, a divine power called Christ, or the Holy Ghost. Theodotus the banker seems also to have worshipped Melchisedech, and to have identified him with the Son of God, the Holy Spirit. Melchisedech he ranked higher than the Christ, who was God only by adoption. The Theodotians seem to have accepted the Church Canon of Scripture, but they had versions of their own. They were familiar with positive philosophy, and did honour to such sages as Aristotle, Theophrastus, and Euclid. See J. H. Blunt; Louis Duchesne, Hist.

THEOGONIA GERMANICA. The mystical work, “Theogonia Germanica,” whose author is unknown, had a considerable influence on the thought of Germany, and is even supposed to have paved the way for the Reformation. Written about 1350, it was published by Martin Luther (1483-1546) in 1528. See MYSTICISM, CHRISTIANITY.

THEOLOGICAL VIRTUES. The virtues Faith, Hope, and Charity are called theological virtues, because they have God for their immediate object. According to the Catholic Dictionary, “these virtues are supernatural, because they are beyond the reach of man's natural powers, and because they enable him to attain a supernatural end.”

THEOLOGY. Theology is the science which teaches about God. The term was used by Plato and Aristotle to denote teaching about the Greek Gods. Among Christians the word came into use in the third and fourth centuries. In Scholasticism it came to be used more definitely of the whole body of Christian doctrine, and this use of the term prevails at the present day. The field embraced is so wide that it has been very much subdivided. Natural Theology is the knowledge of God gained by the study of Nature. Positive or Revealed Theology is the knowledge of God revealed through Inspiration. Dogmatic Theology deals with the history, development, and exposition of Christian doctrines. Moral Theology deals with the regulation of conduct as dictated by the principles of Revelation. Mystical Theology treats of the communion of the soul with God in prayer and other spiritual exercises. Pastoral Theology explains the duties of the parish priest. Theology is further subdivided into Anthropology, the teaching about man; Christology, the teaching about the person and work of Christ; Pneumatology, the teaching about the Holy Spirit; Soteriology, the teaching about Salvation; Ecclesiology, the teaching about the Church, its Sacraments, etc.; and Eschatology, the teaching about the last things, about the state of the soul after death, etc. See Schaff-Herzog.

THEOPATHY. A term invented by William James to describe one of the varieties of religious experience. “In gentle characters, where devotion is intense and the intellect feeble, we have an imaginative absorption in the love of God to the exclusion of all practical human interests, which, though innocent enough, is too one-sided to be admirable. A mind too narrow has room but for one kind of affection. When the love of God takes possession of such a mind, it expels all human loves and human uses. There is no English name for such a sweet excess of devotion, so I will refer to it as a theopathsic condition.” Mr. James’s description of this kind of experience will be felt by many persons to be wanting in sympathy and understanding. See William James, The Varieties of Religious Experience, 1902.

THEOPHILANTHROPISTS. In 1776 David Williams (1758-1851), afterwards founder of the Royal Literary Fund, opened a chapel in Margaret Street, Cavendish Square, London. He described himself as a Priest of Nature, and used a special form of theistic service called the Mystical Liturgy containing the universal principles of Religion and Morality.” This undertaking became known in France through Voltaire (1694-1778). In France some of the deists thought this kind of religion—the ruling principles being simply a love of God and a love of man—a good substitute for Christianity. One D’Anhermessin established a new kind of worship in which a perpetual fire represented the Deity. His disciples were called Theoandrophiastes. Out of this sect grew the Theophiantheists in 1798 and 1799, the French Directory, the Theophilanthropists, and placed at its service twenty churches in Paris. The new creed acknowledged God, virtue, and the immortality of the soul. The Theophilanthropists held festivals in honour of Socrates (b. 470 B.C.), St. Vincent de Paul (b. 1575 A.D.), Jean Jacques Rousseau (1712-1778), and George Washington (1732-1799). In course of time the new religion fell into disfavour, and was deprived of its churches. In 1832 there was no church, and the Theophilanthropists disappeared. See J. H. Blunt; Reinaud, O.

THEOLOGIÆ. Theologie was a name given by the Greeks to sacred embassies sent by individual States, partly at their expense, to the great national festivals and to the festivals of friendly States. The ambassadors were treated as honoured guests. See O. Siewert, Dict.
THEOSOPHICAL SOCIETY, THE. 1. A Society instituted in 1874 "for the purpose of promoting the heavenly doctrines of the New Jerusalem, by translating, printing, and publishing the theological writings of the Honourable Emanuel Swedenborg." In 1878 the name of "The New Church" was substituted. See SWEDENBORGIANS. 2. A modern Society, the objects of which are stated to be: (1) to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour; (2) to encourage the study of comparative religion, philosophy and science; (3) to investigate the unexplained laws of nature and the powers latent in man. According to a statement in The Times (May 30, 1913), the Theosophical Society is composed of students, belonging to any religion of the world, or to none, who are united by their approval of the above subjects, by their wish to remove religious antagonisms, and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths, and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed upon others. They see in religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as truth is their aim.

THEOSOPHY, MODERN. Theosophy as interpreted by the Theosophical Society has been explained in a statement in The Times (May 30, 1913). It is the body of truths which forms the basis of all religions, and which cannot be clained as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition. Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Theosophy, as understood by Mrs. Annie Besant, is explained in an article in the Religious Systems of the World. It claims to be a great body of Secret Wisdom which is in the hands of a Brotherhood. The Brothers are also described as Adepts, Masters, or Mahatmas. They are "living men, evolved further than average humanity, who work for the service of their race with a perfect and selfless devotion, holding their high powers in trust for the common good, content to be without recognition, having power beyond all desires of the personal self." Theosophy postulates, to start with, the existence of an Eternal Principle. The Universe, visible and invisible, is built up of "spirit-matter." There are seven Kosmic planes of manifestation. The substance in all is the same, but each plane is denser than its predecessor. Each plane has its own characteristics. The first plane is that of pure Spirit. The second is that of Mind or loftiest spiritual intelligence. The fourth is that of animal passions and desires. The fifth is "that of the vivid animating life-principle, as absorbed in forms." The sixth is the astral plane, "in which matter is but slightly rarer than with ourselves." The seventh is the plane with which we are familiar, the plane of the objective universe. Mrs. Besant explains that "a plane may be defined as a state, marked off by clear characteristics; it must not be thought of as a place, as though the universe were made up of shells one within the other like the coats of an onion." A man may pass from one plane to another. And it is a mistake to think that the intangible is necessarily unreal. All the mightiest truths are such as are inviolable on this plane, visible though they be to sense, subtler than our own. It is possible to pass from plane to plane because man himself is the universe in miniature. He is built up of seven "principles," or in other words "is himself a differentiation of consciousness on seven planes." Each of these states of consciousness has a distinctive name. The Spirit in man is called Atma. Its vehicle is Buddha, the Spiritual Soul. The Spiritual Intelligence is called Manas. This is the Ego, the immortal entity, in man. The Emotional and Passional Nature is called Kama. The Animating Life-principle in man is called Prana. The Astral Body, formed of etherial "astral" matter, is called Sthula Sarira. The individual and true man, imperishable and immortal, is made up of a trinity, Atma-Buddhi-Manas. The other states characterize the transitory and perishable person. "The consciousness of the normal man resides chiefly on the physical, astral, and mental planes - the first and second being the lowest portion of the Manas plane. In flashes of genius, in loftiest aspirations, he is touched for a moment by the light from the higher Manasic regions, but this comes—only comes—to the few, and to these but in rare moments of sublime abstraction. Happy they who even thus catch a glimpse of the Divine Angoelides, the immortal Ego within them. To none born of women, save the Masters, is it at the present time given by the law of evolution to rise to the Astral-Buddhi planes in man; thither the race will climb milleniums hence, but at present it boots not to speak thereof" (Annie Besant). Theosophists attach supreme importance to the doctrine of Re-incarnation. In Theosophy this does not mean that the Ego in man may become incarnate in lower animals, but that it may dwell successively in a number of personalities. The vast differences, mental and moral, between men is explained by this re-incarnation of the Ego. By re-incarnation men rise and fall as the result of each act, and "there is an immutable law of cause and effect. This law is called Karma or "action." There must be "Re-incarnation under Karmic law, until the fruit of every experience has been gathered, every blunder rectified, every fault eradicated; until compassion has been made perfect, strength unbreakable, tenderness complete, self-abnegation the law of life, renunciation for others the natural and joyous impulse of the whole nature." Mrs. Besant explains in a beautiful passage that the doctrines of Re-incarnation and Karma, that is to say, of One Universal Spirit common to all humanity, inevitably result in the Universal Brotherhood of Man.

THERAPEUTIC. An order of hermits among the Hellenistic Jews of Egypt. They are described in the "De Vita Contemplativa," a work which is commonly supposed to have been written by Philo of Alexandria. It is a mistake to regard them as an Alexandrian variety of the Palestinian Essenes, though, like these, they were ascetics and vegetarians. The members of the order included both men and women; but they all lived apart, devoting themselves to the study of the sacred writings and to spiritual exercises. Once a week they assembled together for common worship, men and women apart, and every fifty days they observed a great festival in which a sacred meal and choral songs were prominent features. They cultivated a bios theoretikos, a life of study and contemplation. W. Stueck compares them
with the Egyptian philosophers-priests and prophets, of whom we hear in the time of Nero, he suggests that the Thesmophoria of the Egyptians was in fact imitated by the Egyptian hermits, and, like these, exercised a kind of mysticism, partly oriental and partly hellenistic. See W. Staerk, Neutestamentliche Zeitgeschichte, 1907.

THESMOPHORIA. A Greek festival in honour of Demeter, the goddess of agriculture and fertility and the foundress of marriage. It was celebrated at Athens in particular, and only by virtuous married women. On the last day of the festival the goddess was impersonated by Kalligeneia, the goddess of fair children. See O. Seyffert, Diet.

THESSALONIANS, FIRST EPISTLE TO THE. The Apostle Paul visited the important city of Thessalonica and made converts there, especially among the Gentiles. He left Thessalonica and went to Athens (I. Thess. iii. 1). Thence he sent Timothy back to Thessalonica (iii. 2), and Timothy rejoined him at Corinth (iii. 6; Acts xviii. 5). From Corinth, it would seem, was sent the First Epistle to the Thessalonians. It was written soon after his visit, but probably not until about six months had elapsed. It was written at a time when Paul believed that he himself might live to see the sudden realization of the Second Coming of Christ. He assures those to whom he writes that if this should happen in his and their lifetime, their friends who had already died would not be at a disadvantage. "The difficulty created with reference to the destiny of those members of the Church who had died before the Second Coming points to a very early stage in the history of the Thessalonian Church. The question must have been obsolete long before Paul's death. . . . The organisation is in a rudimentary stage; we meet with no technical titles for the officials" (A. S. Peake). Prof. Peake thinks that "the Epistle must have been written in Paul's lifetime, and it may therefore be taken for granted that it was written by Paul himself". The external evidence for the Epistle is sufficiently adequate. It was included in the Canon of Marcion, and is found in the Muratorian Canon. Irenaeus definitely quotes it as one of the letters of Paul. It is included in the Syriac and Old Latin Versions. Naturally such an early letter differs in some respects from those that followed. But it contains, as Currie Martin says, "the germ of many ideas which were afterwards more fully developed in later communications of the Apostle." See R. J. Knowling, Witness; J. A. Mc Clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

THESSALONIANS, SECOND EPISTLE TO THE. Certain close resemblances between the Second Epistle to the Thessalonians and the First have led some scholars to believe that the Second was modelled on the First by a writer who assumed the name of Paul with the idea of correcting some of the ideas of the earlier letter. In the First Epistle the Second Corrigent has no imminence; in the second it is not imminent, but is to be preceded by another event which itself still lies in the future. The really difficult section in the Epistle is chapter ii. vss. 1-12, which is in the style of Apocalypse. A solution of the difficulty would be to remove this particular section as an interpolation. But strong objections may be urged against this. Prof. Peake thinks "it would be out of the question to rescue the authenticity of the Epistle by such a deletion of section and interpolation. The Epistle was written for the sake of that paragraph: remove it and we cannot understand what object could be served by the composition of the rest. If ii. 1-12 is not the work of Paul the authenticity of the whole must be surrendered." The section speaks of the Son of Perdition who opposes and exalts himself against all that is called God or that is worshipped, and sits in the temple of God, setting himself forth as God. It says that the Mystery of Lawlessness was already at work, but there is one that restrains until he shall be taken out of the way. The Lord will come, and will slay the Lawless One with the breath of his mouth. Attempts have been made to identify the Son of Perdition and the One that Restrains with various historical persons and empires. The former, for example, with Nero or even with Luther; the latter with the Roman Empire, and even with the German Empire. Currie Martin thinks that the Son of Perdition represents the Judaising teachers who figure so prominently in the Epistle to the Galatians (q.v.), and that the One that Restrains represents the Roman power. Prof. Peake thinks the Son of Perdition represents a form of heathenism. "There is nothing that so closely corresponds to Paul's description as the dedication of the Roman Emperors, which had gone to insane lengths with Caligula. Paul's language especially reminds us of Caligula's orders to have his statue placed in the temple at Jerusalem. The mystery of lawlessness was already at work in Paul's time, held in check for a time by Claudius the reigning Emperor, but destined on his removal to receive its final consummation in a monster of impiety who would be slain by Christ at the Second Coming. It was not unnatural that concurrently with this there should be a great apostasy within the Christian Church itself, such as is also predicted in the Gospels." The external evidence for the Second Epistle to the Thessalonians is fairly strong. The Epistle seems to be quoted by Polycarp in his letter to the Philippians. Justin Martyr seems to be acquainted with the second chapter. The Epistle is mentioned by Irenaeus. It is included in the Canon of Marcion and in the Muratorian Canon. See R. J. Knowling, Witness; J. A. Mc Clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

THIASUS. The Greek term Thiasus was used (1) of "a society which had selected some god for its patron, and held sacrifices, festal processions, and banquets at stated times in his honour" (Seyffert); (2) of the festivities held in honour of Dionysus; and (3) of the mythical residence of Dionysus. See O. Seyffert, Diet.

THNETOPSYCHITAE. Certain Arabian heretics (see ARABES) were given this name by John of Damascus and Niceas.

THOMITES. The followers of John Thomas of Brooklyn, United States of America (1895-1871). They are better known as Christadelphians (q.v.).

THOR. One of the chief deities of the Ancient Teutons. He was worshipped by the Frisians and Saxons as Thuner, by the Anglo-Saxons as Thunor, and by the High Germans as Donar. But originally Thor was the chief god of Norway, Sweden, too came to pay him very great honour. He was the god of thunder and lightning, and was also a war god. He was naturally also the patron god of agriculture. They took the cult to Iceland. When Odhin (see WODAN) was introduced into Norway he became a formidable rival to Thor, but the Thunder-god continued to exercise great power, and at times thought it necessary to frustrate the plans of Odhin. Thor is called "the roarer." He is also called "god of the chariot" and "riding Thor," and is represented as driving a chariot drawn by two he-goats. He has red hair and a beard. His strength is symbolised by a hammer, iron gauntlets, and a battleaxe which is said to have been made by a Norse mythology he is made the son of Woden. In the Snorra Edda (see EDDA) and the Eddie songs he is represented as having great contests and adventures with the giants, in which his hammer plays a great part. His name has been preserved in the English Thursday and
the German Donnerstag. See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

THORDERG pHOLGABRUDH. One of the deities of the Ancient Teutons. The goddess Thorderg Holgabrudh was Finnish. Jari Hakon, when he was fighting with the Jomsvikings, in order to gain her help, sacrificed to her his young son. Mention is made of her image. In one place, we are told, it stood on a car or wagon together with those of Irpa and Thor (q.v.). See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

THOUGHT-TRANSFER. See TELEPATHY.

THOTH. An Egyptian deity. Thoth is the moon god, and is represented as ibis-headed. In the judgment scene described in the Book of the Dead (q.v.) Thoth acts as the “scribe of the gods.” When the heart of the dead is weighed in the balance, he writes down the result on his tablets. He was the god of writing, the god of letters, the tutelary deity of scribes. His skill in magic made him the god of medicine, since magic and medicine were closely connected. Again, since the moon determined the measurement of time, Thoth became the god of time. At the beginning of the New Kingdom the Pharaohs were named after him (e.g., Thothmosis, “Son of Thoth”). He is identified by the Greeks with Hermes. See Alfred Wiedemann; Adolf Erman, Handbook; Naville, The Old Egyptian Faith, 1909.

THREE DENOMINATIONS. A designation used of the Presbyterians (Congregationalists), and Baptists in 1727 as representing the majority of Dissenters in England. The three denominations obtained the privilege of appealing directly to the king by means of the presentation of joint addresses.

THREE-REFUGE FORMULA. The formula known as the three-refuge formula was the only prayer used by the early Buddhists. It is the prayer which the novice is required to repeat three times at the ceremony at which he is admitted into the order of monks. It runs: “I go for refuge to the Buddha; I go for refuge to the Law; I go for refuge to the Order.” Monier Williams points out that it resembles the Gayatri Prayer (q.v.) of the Veda in being composed of three times eight syllables (in the original). It is still regarded by many of the Buddhists as the only legitimate prayer. See Monier-Williams, Buddhism, 1890; H. Hackmann.

THRESHOLD, THE. The threshold of a house or temple is here referred to in certain peoples as a sacred spot or a dangerous point. According to Herodotus (ii. 48) every Egyptian sacrificed before the door of his house a hog to Osiris (q.v.). According to H. Clay Trumbull, in modern Egypt the incoming master of a house may be welcomed by a threshold sacrifice. In modern Syria it is unlucky to tread on a threshold; and in Upper Syria the friends of a bridegroom sometimes carry the bride across the threshold of the bridegroom’s house. The Hebrew word for Passover, pesah, is derived from a root meaning “to leap, dance.” This has suggested that perhaps the Passover was so called because, after the performance of a special rite, the Israelites, in recognition of the sanctity of the threshold, leaped over it or performed a ritual dance near it. In Zephaniah (i. 9) it is said: “And I will punish all who leap over the threshold, who fill the house of their Lord with violence and deceit.” T. K. Cheyne paraphrases this (Encyc. Bibl.); “And on that day I will punish those who, though they leap with scrupulous awe over the sacred threshold, yet bring with them into Yahweh’s house hands stained with cruelty and injustice.” But the reference here may be to some superstitious practice of foreign origin. The threshold of the house has been regarded by many peoples as the favourite abode of demons or the ghosts of the dead. W. Warde Fowler mentions that among the Romans a man who returned home after his supposed death in a foreign country was made to enter the house by the roof instead of by the door. He might be a ghost or have evil spirits about him, and against such the door had to be kept barred. There was a curious Roman ceremony immediately after the birth of a child, the object of which was “to prevent Silvanus, who may stand for the dangerous spirits of the forest, from entering in and vexing the baby.” (Warde Fowler). St. Augustine mentions a protecting spirit of the entrance to a house named Limentum. See H. Clay Trumbull, The Threshold Covenant, 1890; the Encyc. Bibl.; W. Warde Fowler, Religious Experience of the Roman People, 1911.

THRITA. The second of the two chief gods of healing in the Iranian pantheon. He is equivalent to the Indian Tīta. He is, like Tīta, an old, wise, very beneficent deity, and a bestower of long life. “Though he is not explicitly represented as a curator of diseases, his connection with the plant of life, the soma, makes him a powerful healer. While Thrīta offered the haoma-sacrifice in primeval times, Thrīta is the great preparer of soma” (A. Carnoy, “The Iranian Gods of Healing,” Journal of the American Oriental Society, vol. 38).

THRENE BEARERS. A class of angels referred to in the Qur’an. And the angels shall be on its sides, and over them on that day eight shall bear up the throne of the Lord (ISA. LXXVII). “They who bear the throne and who encircle it, celebrate the praise of their Lord and believe in Him, and implore forgiveness for the believers” (xl. 7). The usual number is four, which is to be augmented to eight on the day of resurrection. See F. A. Klein, The Religion of Islam.

THUGS, THE. A Hindu sect, worshippers of Kālī (q.v.) as goddess of destruction. The Thugs or Thugs murdered people as a religious act. But they always strangled their victims, because they objected on principle to the spilling of blood. E. W. Hopkins even thinks that “the sect originated among the Kālī-worshippers as a protest against blood-letting.” The Thugs are described by Lieutenant Reynolds as “mostly men of mild and unobtrusive manners, possessing a cheerful disposition.” After strangling their victims, they robbed them. The bodies they buried. They did not kill women. The Thugs were suppressed by the year 1840. See Monier-Williams, Religion; and R. V. Russell, History of the Hindus.

THUNDERING LEGION, THE. Eusebius (v. 5), on the authority of Apollinaris and Tertullian, says that this name was given to a legion of Christian soldiers in the army of the Roman Emperor Marcus Aurelius. He gives the following story to account for the name: “But it is said that Marcus Aurelius Caesar, the brother of the former, when about to engage in battle with the Germans and Sarmatians, and his army was suffering with thirst, was greatly at a loss on this account. Then, however, those soldiers that belonged to the Meltine legion, as it was called, by a faith which has continued from that time to this, bending their knees upon the earth whilst drawn up in battle array against the enemy, according to our peculiar custom of praying, entered into prayer before God. And as this was a singular spectacle to the enemy, a still more singular circumstance is reported to have happened immediately: that the lightning drove the enemy into flight and destruction, but that a shower came down and refreshed the army of those that then called upon God, the whole of which was on the point of perishing with thirst.” (Eccles. Hist., Bagster’s English edition). Neander has sought to show that the story is a mixture of truth and fiction. Duchesne writes: “The precarious position of the army is not doubted. And we also know that the Romans in their
extremity invoked all the different divine powers whose rites the soldiers affected. But when the column commemorative of the victories of Marcus Aurelius in Germany was erected in the Campus Martius, the miracle was ascribed to the gods of the State. In those celebrated bas-reliefs, Jupiter Pluvius is still to be seen with the saving torrential rain—which enabled the legions to escape thirst—and defeat—streaming from his hair, his arm, and his whole person. See William Benham: Louis Duchesne, Hist.

THUNER. The name by which the Teutonic deity Thor (q.e.) is known to the Frisians and Saxons.

THUNOR. The name by which Thor (q.e.) is known to the Anglo-Saxons.

TIAHAT. A Babylonian deity. The goddess Tiamat, with the god Apsu (q.e.) is represented in the Epic of Marduk (see MARDUK, EPIC OF) as existing from the first. The two deities are virtually identical, one being the male, the other the female principle. Both personify primaeval chaos. Tiamat both in sound and meaning resembles the Hebrew word Tēhôm. Tiamat appears as a great monster with a train of other monsters, chief of which is Kingu. The other gods are created after Tiamat, and there ensues a battle between them and her children. The history of Tiamat is the champion and representative of the other gods. The result is that Marduk (Order) conquers Tiamat (Chaos).

TITHA. A tribal deity, god of the stone knife, in the religion of the Mayan Indians.

TJANJAYA. A Muhammadan religious order in Africa. The order, which has Wahhabite tendencies (see WAHHBIS), sought at first to spread its faith by the power of the sword. "But," says Oskar Mann, "the real inward conversion only took place when, laying aside their swords, the victors began to be teachers of the subjugated heathen in the truest sense of the word; and, according to travellers' reports, this peaceful work is being carried on without interruption at the present day" (Oskar Mann). See T. W. Arnold, Preaching of Islam, 1896; Oskar Mann, "Mohammedanism," in G.R.W.

TIMOTHY, THE FIRST EPISODE TO. The First Epistle to Timothy, one of the Pastoral Epistles (q.e.), is ascribed to the Apostle Paul. In the Muratorian Canon, but was rejected by Tatian, Marcion, and Basilides. It is possible that it is quoted by Polycarp. There are passages in the Epistle (e.g., iii. 16) which look very like fixed liturgical formulae, and its descriptions of Christian life suggest a somewhat developed organisation. The references to false teaching point, it is thought, to a form of Gnosticism such as flourished in the second century. But it is not necessary to suppose this. As A. S. Peake says, "it must be remembered that similar allegations have been made with reference to the Colossian heresy, but probably erroneously." The false teaching was evidently Jewish in origin (cp. i. 7), though there may have been associated with it foreign elements. According to Hirt, there is no reference in the "antitheses of knowledge falsely so called" (vi. 20) to the work of Marcion called Antitheses. The word "antitheses" describes "the endless contrasts of decisions founded on endless distinctions which played so large a part in the casuistry of the scribes as interpreters of the Law." Others have thought that the false teachers were Essenes. Harnack places the Epistle as late as 140 A.D. But, as Currie Martin says, so late a date is hardly possible. See M'Clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

TIMOTHY, THE SECOND EPISODE TO. It is not unlikely that what is now called the Second Epistle to Timothy really preceded what is now known as the First Epistle. "The picture given of Timothy is very hard to accept as historically accurate if this is really later than the first epistle, for he is dealt with as a younger and less strong personality than in the first epistle" (Currie Martin). But in any case, there are the same difficulties of language, teaching, and relationship to the Acts of the Apostles, as in the First Epistle. Attempts have been made to get over some of the difficulties by regarding the Epistle as composite. Two or three letters have been found in it. One theory is that these comprise (a) i. 1-iv. 8 (with the addition perhaps of iv. 19-21) and (b) iv. 9-18. Another theory is that they comprise (a) ii. 14-ili. 9 and (b) iv. 9-15 and 19-21 and (c) the remainder of the Epistle. The passage ii. 11-13 seems to be part of a Christian hymn. There are not so many references to false teaching as in the First Epistle, and these are indefinite. A special feature of the Epistle is the large number of proper names. There are twenty-three, of which ten are mentioned elsewhere. "The letter contains a very beautiful portraiture of the Christian minister in the twofold aspects of the writer as a man with his course completed, and of the ideal set before the younger preacher with his work largely before him. These remain of permanent value to all time, whatever decision we may come to with regard to the authorship" (Currie Martin). See J. A. M'Clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

TIQUNE SOPHERIM. Literally "corrections of the Scribes." The expression is used of emendations proposed by the Jewish Scribes for certain passages in the Old Testament which they thought had been altered because they offended against a sense of propriety. There are eighteen of these passages. To take an example, the present text of Genesis xviii. 22 says that "Abraham was standing before Jehovah." The Scribes think that the original text said, "Jehovah was still standing before Abraham," but that it was not considered fitting that Jehovah should be represented as waiting upon a man. See A. S. Geden, Intr. to the Heb. Bible, 1900.

TTUI USI. A Samoan village deity. The god, whose name means Glittering Leaf Girdle, was worshipped at the new moon, when all work was suspended for a day or two.

TITUS, THE EPISODE TO. One of the Epistles of the New Testament known as the Pastoral Epistles (q.e.). It appears from this letter that Titus, to whom it is addressed, was in charge of the work of the Church in Crete. Titus was a Gentile who was converted by the Apostle Paul. With Paul and Barnabas he visited Jerusalem (Galatians i. 1-4). The Epistle to Titus has the same linguistic and stylistic characteristics as the Epistles to Timothy. Like the other Pastoral Epistles, it refers to false teaching of a semi-Jewish character (i. 10, 14; iii. 9). In the case of Crete, a corruption of Christian doctrine can easily be understood, for the character of the Cretans was proverbially bad. The Epistle itself in i. 12 refers to a description of them by Epimenides (600 B.C.). "One of themselves, a prophet of their own said, Cretans are always liars, evil beasts, idle gluttons." It has been thought that the letter is not a unity. "Attempts have been made, not very satisfactorily, to split this letter into Pauline and non-Pauline sections, the only part about which there is absolute unanimity among such critics being that the last few verses are certainly to be attributed to the Apostle" (Currie Martin). See J. A. M'Clymont; G. Currie Martin; Arthur S. Peake, Intr.; J. Moffatt, Intr.

TII. One of the gods of the Ancient Tenth. It has been suggested that Tii is identical with Irmin, the eponymous hero of the Irminsulchur or Hermiones. He
was one of the chief gods of the Frisians; and was worshiped by the Anglo-Saxons as Tiw, and by the Norsemen as Tyr. But his worship was common to all the Teutons. Tiw appears often as a god of war, but originally he seems to have been a sky god. The sword would seem to have been one of his symbols, and sword-dances have been performed in his honour. The sword-dances were accompanied by sacrifice. The name of the god survives in the English Tuesday. See P. D. Chaumeil de la Saussaye, *Rel. of the Teutons*, 1902.

**TIWAZ.** An ancient deity worshipped by many of the Teutonic tribes. According to Tacitus, the Semnones offered human sacrifices to him. Originally a sky-god and storm-god, he developed into a god of war and justice, and is associated by Latin writers with Mars. Our name Tuesday represents Tiwes-dag. The Norse name of the god is Tyr.

**TIYANS, RELIGION OF THE.** The Tiyans are described as the Malayalam toddy-drawing caste of Malabar, Cochin, and Travancore in India. Their religion is connected largely with Sakti worship, that is, the worship of the life principle in nature. The Hinduism of Malabar is very largely imbued with the lower cult, which, with a tinge of Hinduism, varied in extent here and there, is really the religion of the people at large all over Southern India. The Tiyans have a large share of it. To the accent of it, free of all other spirits are attributable most, if not all, of the ills and joys of life. The higher Hinduism is far above them. Nevertheless, we find among them the worship of the obscure and mysterious Sakti, which, unfortunately, is practised in secret.” Every individual is believed to be a spark of the divinity and to be capable of attaining godhood. The Tiyans regard the Sakti goddess, Bhagavati, as their own guardian spirit. And it may be said that “Sakti worship is perhaps more peculiarly theirs than others’, owing to their being able to use arrack, a product of the palm, and therefore of their own particular métier. The highest merit in Sakti can be reached only through arrack” (E. Thurston).

**TIYARS.** A small caste of boatmen and fishermen in India. On the special festival of the goddess Durga, they make to her offerings of fish and lotus flowers. “In honour of Durga they observe fast on the four Tuesdays of the months of Chait and Kuswár (March and September). In Chait they also worship their hooks and nets” (R. V. Russell).

**TIALOC.** Tialoc was the name of one of the earliest deities of the ancient Mexicans. The name means “the nourisher.” For Tialoc was the god of rain. His seat in the mountains was also called Tialoc, and that in heaven Tialocan. Naturally, as god of rain, he was also god of fertility. When rain was wanted he was propitiated by the sacrifice of sucking infants. If they went on the way to the sacrifice, this was a sign that there would be plenty of rain. Tialoc would be kind. “One-eyed and open-mouthed, he delighted in the sacrifice of children, and in seasons of drought hundreds of innocents were borne to his temple in open litters, wreathed with blossoms and dressed in festal robes” (Lewis Spence). His children, the Tialocas, would seem to have been the rain-clouds. His wife, Chalchihuitl, “the lady Chalchihuitl,” or Cieacocli, was the goddess of Water. Prayer was made to her when children were baptised. See Lewis Spence, *Myth.; J. M. Robertson, “The Religions of Ancient America,” in R.S.W.; P.C.*

**TIAZOLTEOTL.** Tiazolteotl was one of the deities worshipped by the ancient Mexicans. She was the goddess of love, and lived in a beautiful garden. Here she was attended on by musicians, jesters, dwarfs, and orphans. She first espoused the Rain-god Tialoc, but afterwards forsok him in favour of Tzecatltepoca (q.v.). With her worship were associated a number of grossly sensual practices. See Lewis Spence, *Myth.; J. M. Robertson, P.C.*

**T.N.K.** A formula used in the later (Massoretic) Hebrew literature to designate collectively the three divisions of the Jewish Bible:—the Law (T), the Prophets (N) and the Writings (K). The formula is thus always given from the three Hebrew words, Torah, Nevi'im, and Kethubim.

**TOBACCO.** In the West Indies tobacco is found to have played a part in religion. Its importance in religious ceremonial “is shown by the fact that it was known by the same name, cogijoba, as prayer, and to pray and to offer tobacco were alike called ‘making cogijoba’” (T. A. Joyce, *C.A.W.I.A.*). The tobacco was inhaled through a Y-shaped tube, the two branches being placed in the nostrils. The priests inhaled tobacco in order to produce a state of ecstasy, in which they communicated with the unseen powers. In healing the sick, both doctor (priest) and patient were rendered ecstatic by the use of tobacco. This enabled the doctor to discover the cause of the sickness. Among the Bribri of Costa Rica the incantations of the medicine-men, when they seek to control the rain, to cure ill-luck, or to banish snakes, “consist in blowing clouds of tobacco—smoke in certain directions.” Tobacco was offered to the Mexican god Opocharil in heaven in Ireland, according to W. G. Wood-Martin, the tobacco-pipe has become a religious symbol. “In many parts of the country new clay pipes and packets of tobacco are distributed among the funeral guests, who sit around and smoke while the grave is being dug. It is believed that it is the duty of the ghost of the last arrival in a churchyard to watch the other graves, and attend upon their occupants; but the recently made spirit-handers after tobacco, and dearly loves a last smoke; so unused tobacco and unused pipes are not removed from the graveyard; the guests are, however, at liberty to take away the pipes they themselves have smoked.”

**TOHIL.** A deity in the religion of the Mayan Indians. He was worshipped as a thunder-god by the Quiche of Guatemala, and resembles the Mexican god Quetzalcoatl.

**TOHOROTH.** The title of one of the Jewish treatises or commentaries, which reproduce the oral tradition of an unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). Taboroth is the fifth tractate of the sixth group, which is called Taboroth ("Purifications").

**TONATIUTH.** A Mexican deity, the sun. He is represented as carrying a sun-disc.

**TOLSTOYANS.** Followers of Count Leo Tolstoy (1828-1910), the Russian social reformer. Tolstoy was educated in the faith of the Orthodox Greek Church. But he gradually lost the faith of his childhood. From the age of sixteen he ceased to attend the services of the Church. “I no longer accepted the faith of my childhood, but I had a vague belief in something, though I do not think I could exactly explain what.” (How I came to believe). In early manhood, he tells us, he gave free rein to his passions. After serving in the Crimean War, he became an author. At St. Petersburg he associated with the authors of the day, and “met with a hearty reception and much flattery.” But at time went on he became more and more disgusted with his own life and with the life of the people around him. He went abroad and made the acquaintance of many eminent and learned men. On his return he organised schools for the peasantry. He went abroad again to study methods of teaching. Re-
I believe, 1884). Again, when Jesus condemned the use of oaths, he fully meant what he said, “Jesus said, ‘But I say unto you, Swear not at all.’ This expression is as simple, clear, and unhesitating as the words ‘Judge not,’ and ‘Condemn not,’ and requires as little explanation; particularly as it is further explained that whatever is required of us more than the answer Ye, or Nay, is from the source of evil.” War is the most frightful wickedness; and to take a military oath is to rebel against the precepts of the Gospels. Our evil social conditions are due to violence. The cause of the miserable condition of the workers is slavery. The cause of slavery is legislation. Legislation rests on organized violence. It follows that an improvement in the condition of the people is possible only through the abolition of organized violence” (The Slavery of Our Times, 1900).

Governments ought to be abolished—but not by violence. People must be persuaded that disciplined armies are not necessary, except for keeping the masses of the people in slavery. “People must feel that their participation in the criminal activity of Governments, whether by giving part of their work, in the form of money, or by direct participation in military service, is not, as is generally supposed, an indifferent action, but besides being harmful to oneself and to one’s brothers, is a participation in the crimes unceasingly committed by all Governments, and a preparation for new crimes which Governments, by maintaining disciplined armies, are always preparing.” They must feel this and communicate the feeling to others. They must not think of meeting violence with violence. “The inconsistency of violence as a means of communion between men, its incompatibility with the demands of contemporary conscience, is too obvious for the existing order to be able to continue. But external conditions cannot change without a change in the inner spiritual condition of men” (The One Thing Needful). The means of deliverance lies only in one thing, the inner work of each man upon himself.” Tolstoy was the prophet of the simple life. It is natural that he should have become a vegetarian. But he did not maintain that in order to be moral, people must cease to eat meat. “I only wish to say that for a good life a certain order of good actions is indispensable; that if a man’s aspiration toward right living be serious, it will inevitably follow one definite sequence; and that in this sequence lies the true source of abstinence, self-renunciation. And in seeking to be abstinent a man will inevitably follow one definite sequence, and in this sequence the first thing will be abstinence in food, fasting. And in fasting, if he be really and seriously seeking to live a good life, the first thing from which he will abstain will always be the use of animal food, because, to say nothing of the excitation of the passions caused by such food, its use is simply immoral, as it involves the performance of an act which is contrary to the moral feeling—killing; and is called forth only by greediness, and the desire for tasty food” (The First Step, 1900). As an ideal, Tolstoy seems to have recommended also abstinence from marriage. “The Christian’s ideal is love to God and to one’s neighbour; it is the renunciation of self for the service of the God and one’s neighbour. Whereas sexual love, marriage, is service of self, and therefore in any case an obstacle to the right. The curve of the abstinence be one of the Christian point of view, a fall, a sin.” He repeats this teaching in a number of letters to correspondents. One more example. “If man be already living a human, spiritual life, then being in love and marriage will be for him a fall: he will have to give part of his powers to his wife or family or the object of his love. But if he be on the animal plane, the eating, working, writing
plane, then being in love will be for him an ascent, as with animals and insects (The Relations of the Sexes, 1901). Tolstoy disapproved of the current conceptions of Art, and offered some new ideas. In one sense a feeling one has once experienced, and having evoked it in oneself, then, by means of movements, lines, colours, sounds, or forms expressed in words, so to transmit that feeling that others may experience the same—this is the activity of art. Art is a human activity, consisting in this, that one man consciously, by means of certain external signs, hands on to others feelings he has lived through, and that other people are infected by these feelings, and also experience them" (What is Art? 1898).

The result of false conceptions of Art has been that "the ecclesiastical and patriotic intoxication and embellishment of the people" has been perpetuated (cf. Guy de Maupassant, 1898). See, in addition, to the works quoted above: The Kingdom of God is Within You, 1894; What to do; On Life, 1902; What is Religion? 1902; Popular Stories and Legends.

TONGUES, GIFT OF. A religious phenomenon to which special reference is made in the New Testament. In the Acts of the Apostles (II) we are told that soon after the death of Jesus, when the disciples were assembled together on the day of Pentecost, they were suddenly filled with the Holy Spirit and began to speak with other tongues. The passage ought to be quoted. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts I-8). It is clear from this report that the disciples were stirred and agitated in a way that seemed very strange. They uttered strange sounds. These sounds were understood to be words spoken in foreign languages. And this view is shared by many Christians. What is the meaning of all these things? It is argued that such miraculous events are always associated with genuine religious experiences. It is true that, in the Christian view, God is omnipotent; but it is widely felt now that God does not arbitrarily break through the natural order of things, and that where two explanations of an event are possible the simpler and more natural one is to be preferred. In the present case there is a more natural explanation. The study of this class of phenomena has revealed the fact that often when people's religious feelings are deeply stirred and agitated they fall into a kind of trance and mutter sounds which are unintelligible. Unsympathetic persons will describe their condition by saying that they have become afflicted with hysteria. And it is true that excessive religious emotion is often a disease. But it is bad logic and worse taste to say that because two persons are similarly agitated the causes are always the same. This is to suggest that there is no difference, to take an instance, between heartfelt grief and the hysterical sobbing of a criminal. On the other hand, we believe in a vision of a true spiritual experience. The language of the Holy Spirit is different from the language of men. It cannot, especially at first, be translated into human speech. If the attempt is made, it only results in language which is incoherent and unintelligible. No one knew this better than St. Paul, who had made the experience of his conversion (see CONVERSION). Consequently he had a number of explanations of the Gift of Tongues (I. Corinthians xiv.).

A few quotations are necessary. "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him, but he that prophesielh edifieth himself; but he that prophesielh edifieth the church of God. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. The whole chapter should be read. People have been known to show a knowledge of a foreign language which has not been acquired in the ordinary way. But this also has admitted of an ordinary psychological explanation. It has been due to the abnormal working of the subjective mind (see SUBJECTIVE MIND). Compare, generally, CONVERSION, ECSTASY, INSPIRATION.

TOPE. Tope is one of the names for a Buddhist Stupa (q.v.). Tope is a corrupt form of the Pali Thūpa, which again is equivalent to the Sanskrit Stūpa.

TORTOISE. A Hindu legend relates that the world was fished up out of the waters by the god Brahma (q.v.), with the help of a boar, a fish, and a tortoise. The tortoise figures prominently in the religion of the Chinese. One of the precepts of the "Book of Rewards and Punishments" (q.v.) is, "Don't needlessly kill tortoises and serpents." In ancient times the shell of the tortoise and the stalks of a particular kind of grass were supposed to possess spiritual powers and to be very efficacious in divination. The tortoise would become an object of reverence on account of its longevity. "To explore what is complex, to search out what is hidden, to hook up what lies deep, and to reach to what is distant, thereby determining the issues for good or ill of all events under the sky, and making all men full of strenuous endeavours, there are no agencies greater than those of the stalks and the tortoise shell (after Giles). Russell argues among the Brahmins of India great reverence is paid to the tortoise. "They call the tortoise the footstool (pida) of God, and have adopted the Hindu theory that the earth is supported by a tortoise swimming in the midst of the ocean." In the mythology of the Hurons, the earth is supported by a great tortoise. See Robert K. Douglas, Confucianism and Taoism; Herbert A. Giles, Religions of Ancient China, 1905; Reinach, Totemism, Totemism.

TOTEMISMO. Totemism, as Salomon Reinach says, is difficult to define. The word "totem" or rather "atam" (mark or sign) was adopted at the beginning of the eighteenth century from the Indians of North America. It was found to be the term employed by the Ojibway, an Algonquin tribe, to designate usually the animal or plant the name of which the Indian, and which is recognized as an ancestor, a protector, and a rallying sign. "Totemism seems to have been as widespread as the animism from which it is derived; we find it to some extent everywhere, if not in the pure form and unmixed
with more recent religious conceptions, at least as a survival more or less clearly defined. The religions of Egypt, of Syria, of Greece, of Italy and of Gaul are all impregnated with totemism (Reinach, O., 1900). That the Semites passed through the stages of totemism and animism from the facts advanced by Robertson Smith (R.S.), Professor Zapletal (Der Totenmats und die Religion Israel, 1901) has opposed this view, and denied that the Israelites were totemists, but without success, as Stanley A. Cook has shown ("Israel and Totemism" in the Jewish Quarterly Review, April, 1902). But in the light of new discoveries, the data collected by Spencer and Gillen among the tribes of Central Australia, it is felt that Robertson Smith's general conception of totemism and especially his theory of a "totem sacrament" will not stand. Dr. Frazer (as quoted by Cook) says that Robertson Smith's theory inferred "a totem community united in reverence, awe and love of the totem animal, solemnly and sorrowfully killing it once a year, and partaking of its flesh, not as common food to fill their stomachs, but as a means of entering into a mystic communion with the divine animal." What are the facts? "One can find in various communities the grandest and sordidest of totemically and animistically sacred and tabooed animal in question whenever they can lay hands on it, whilst the remaining section (which has the animal for its totem) does its best to multiply the creature in order that all the rest of the people may devour it. And since, in order to breed the animal for eating, they think it necessary to have part of its substance in their bodies, they do ceremonially partake of its flesh, not in order to acquire certain mysterious divine qualities, but ultimately in order that the majority of their fellows may feed on roast kangaroo, roo, emu, or whatever it may be. Instead of a mystic religious rite like the Christian sacrament of the Eucharist (which was clearly in Robertson Smith's mind), we see a magical ceremony of the most practical and business-like intention." Dr. Frazer thinks that the relation of the group to the totem cannot properly be described as worship. The most primitive form of totemism he finds among the Arunta of Central Australia. The Arunta have a peculiar theory of conception. "The child has neither the totem of his father nor that of his mother, but the one whose centre is at the spot where the mother believes that she felt the first symptoms of approaching maternity. For it is said that the Arunta is ignorant of the exact relation existing between generation and the sexual act; he thinks that every conception is due to a sort of mystic fecundation. According to him, it is due to the entrance of the soul of an ancestor into the body of a woman and its becoming the principle of a new life there. So at the moment when a woman feels the first tremblings of the child, she imagines that one of the souls whose principal residence is at the place where she happens to be, has just entered into her. As the child who is presently born is merely the reincarnation of this ancestor, he necessarily has the same totem; thus his totem is determined by the locality where he is believed to have been mysteriously conceived." (Emile Durkheim). Durkheim gives a brief summary of Frazer's theory, "At the exact moment when the woman realizes that she is pregnant, she must think that the spirit by which she feels herself possessed has come to her from the objects about her, and especially from one of those which attract her attention at the moment. So if she is engaged in plucking a plant, or watching an animal, she believes that the soul of this plant or animal has passed into her. Among the things to which she will be most inclined to attribute her condition are, in the first place, the things she has just eaten. If she has recently eaten emu or yam, she will not doubt that an emu or yam has been born in her and is developing. Under these conditions, it is evident how the child, in his turn, will be considered a relative of the plant or animal of the same species, how he has sympathy and regard for them, how he refuses to eat them, as some part of himself, and how, if he has the power to kill them, he will refuse to do so. It is in its essential traits: it is the native's theory of conception that gave rise to it, so Frazer calls this primitive totemism 'conceptional.' The weakness of this theory is that it assumes too much, for the probability is that this so-called primitive totemism was preceded by the better known type, hereditary totemism, either in the paternal or the maternal line. Salomon Reinach in his Callas has formulated a code of (animal) totemism. 1. Certain animals are neither killed nor eaten, but man rears specimens and tends them. 2. Mourning is worn for the accidental death of a member of a particular animal species; and it is buried with the same honours as a member of the clan. 3. Occasionally the alimentary interdiction applies only to a part of the animal's body. 4. When animals, ordinarily spared, are killed under the stress of urgent necessity, the slayer addresses exequies to the dead animal. The killer of the tabooed animal is aigred for after it has been ritually sacrificed. 6. Men put on the skins of certain animals, especially in religious ceremonies. Where totemism exists, these animals are totems. 7. Clans and individuals take the names of animals. Where totemism exists, these animals are totems. 8. In many instances, the clan carries the image of an animal on its ensigns and arms. The individual may paint this image on his body, or tattoo himself with it. The totemic animal, if dangerous, is supposed to spare the members of the totemic clan, but only when they belong to it by birth. 10. Animal totems help and protect the members of the totemic clan. 11. Animal totems foretell the future to the faithful, and serve them as guides. 12. The members of a totemic clan frequently believe themselves related to their animal totem by the bond of a common descent. "TOUTOIRIX: "Toutoirix, "lord of the people," was one of the names given by the ancient Celts to a god who corresponded to the Roman god Apollo (q.v.). He was a healing god. He would seem to have been conformed with Theodorics the Goth. The worship of the Celtic Apollo under the name Grammus (q.v.) was adopted by the Roman soldiers. See Anwyd; Squire, Myth.; Reinach, O.

TRACTARIAN MOVEMENT, THE. The Tractarian Movement, like other new and important movements in the history of the Church, was produced by a crisis. The Church of England was, or seemed to be, in a perilous condition. At a time when reform were being demanded on all hands, a time when Reform was in the air, the time of the Reform Bill (1831), it is reputed to have been weak, spiritless, and impotent—so much so indeed that it appeared to be open to easy and successful attack and to be in danger of losing some of its privileges. Dean Church in his book "The Oxford Movement," gives a forcible description of the state of affairs. "The idea of clerical life had certainly sunk, both in fact and in the popular estimate of it. The disproportion between the purposes for which the Church with its ministry was founded and the actual tone of feeling among those responsible for its service had become too great. Men were afraid of principles; the one thing they most shrank from was the suspicion of enthusiasm. The typical examples in English pictures of the manners of the day, in the Vicar of Wakefield, in Miss Austen's novels, in Crabbe's Parish Register, is represented, often quite unsuspectingly, as a kindly and respectable person, but
certainly not alive to the greatness of his calling. He
was often much, very much to the society round him . . . but there was much—much even of what was
good and useful—to obscure it. The beauty of the Eng-
lish Church in this time was its family life of purity and
simplicity; its lot was quiet worldliness." Dean Church
points out that "the fortunes of the Church are not safe
in the hands of a clergy, of which a great part take their
obligations easily. It was slumbering and sleeping when
the visitation of days of change and trouble came upon
it." It is clear that great efforts were needed to
strengthen and revive the Church at this critical period.
In July 1833 Hugh James Rose (1795-1838), Rector of
Hadleigh in Suffolk, Richard Hurrell Froude (1803-1886),
William Palmer (1803-1885), and the Hon. A. P. Perceval
met together at Hadleigh to discuss plans for putting new
life into the Church. At this consultation, which lasted
about a week, it was decided that a great effort should
be made to maintain doctrine and discipline. Froude was
Fellow of Oriel College, Oxford. Conferences were also
held here, in which John Henry Newman (1801-1890),
Fellow and Tutor of Oriel, and John Keble (1792-1866),
Fellow and Tutor of Oriel and author of "The Christian
Year" (1827), also took part. The result was an attempt
to form an "Association of Friends of the Church." The
objects of this Association were: "(1) To maintain pure
and inviolate the doctrines, the services, and the dis-
cipline of the Church; (2) To take up a position of the
change which involves the denial and suppression of doctrine, a
departure from primitive practice in religious offices, or
innovation upon the apostolic prerogatives, order, and
commission of bishops, priests, and deacons. (2) To
afford Churchmen an opportunity of exchanging their
sentiments, and co-operating together on a large scale."
This, however, did not prove to be the best plan, and
was not attended by great success. In the same year,
1833, John Keble preached a sermon on National Apostasy
which is supposed to mark the initiation of the Oxford
Movement. In any case, it was decided by the "Friends
of the Church" to follow up this line of teaching, and to
do so by issuing "Tracts for the Times," the aim of
which was to prove that the doctrines of the Church of
England are identical with those of the primitive Catholic
Church. On account of these tracts the movement became
known as "Tractarian," Keble, who was one of the
tracts, insisted upon "submission to authority, implicit reverence for Catholic tradition, firm
belief in the divine prerogatives of the priesthood, the
real nature of the sacraments, and the danger of inde-
pendent speculation" (Churc.). The first tract, published
in 1833, was written by J. H. Newman. Others followed
down to 1841, when Tract xc. put an end to the
series. The chief writers, besides J. H. Newman
and J. Keble, were R. H. Froude, E. B. Pusey, and Isaac
Williams (1802-1865). The latter wrote a remarkable tract.
No. 89, on "Reserve in communicating Religious
Knowledge." But Tract xc. is the most famous, or,
according to bitter opponents of Tractarianism, the most
infamous of all. It was an essay by Newman on the
Thirty-nine Articles. "His aim was to determine how
far as a matter of fact the Articles were capable of a
'Catholic' interpretation, and to what extent they were
directed against Roman doctrine. He drew a distinction
between Romanism as a popular working system and
Roman authoritative dogma. While he did not go the
full length of stating that the Articles were not directed
at all against Rome's authoritative dogma, he pointed
out that the Tridentine decrees had not been ratified
when the Articles were first drawn up, and that therefor
the Articles were not directed against them. The
general drift of the tract was to show that the articles
were directed against the dominant errors of popular
Romanism, and not for the most part against Roman
dogma. The general conclusion was that, after the gloss
placed upon the Articles by Calvinists and other Pro-
testants had been removed, they were capable of a per-
fekly 'Catholic' interpretation, and did not condemn
prayers for the dead, the doctrine of the eucharistic
sacrifice, the belief in some form of purgatory, etc." (M.
W. Patterson). "The tract was at once repudiated (March
8, 1834) by the four Oxford tutors: T. T. Churton, Henry
Bristow Wilson (1803-1888), who afterwards contributed
to "Essays and Reviews," John Griffiths (1806-1885),
who afterwards become Warden of Wadham College,
and A. C. Tait (1811-1882), who afterwards became Arch-
bishop of Canterbury. Soon afterwards (March 18,
1841) it was condemned by the Hebdomadal Board. The
Bishop of Oxford also, and later other bishops, expressed
disapproval of the tract. In 1842 Newman retired to
Littledore, not far from Oxford, where he had estab-
lished a kind of monastery. Fuel was added to the
flames in 1844 when W. G. Ward (1812-1882), an extreme
Tractarian, who claimed the right, as a member of the
Church of England to hold the 'full cycle of Roman
Church." Newman had resigned the living of St. Mary's,
Oxford, in 1843. In 1845 he was received into the Roman
Church. But the Tractarian Movement could not be ar-
rested by the Tractarians. More notable men as W. F. Hook (1798-1875), who became Dean
of Chichester, J. B. Mozley (1813-1878), who later became
Reyns Professor of Divinity at Oxford, R. W. Church
(1815-1890), Dean of S. Paul's, W. E. Gladstone (1809-
1898), Sir John Taylor Coleridge (1799-1876), and Sir
Roundell Palmer (1812-1819). The centre of the move-
ment was no longer in Oxford. The Oxford Movement
was ably opposed and denounced by such Broad-church-
men as R. D. Hampden (1793-1838), Bishop of Hereford,
A. P. Stanley (1815-1881), F. D. Maurice (1805-1872),
and Charles Kingsley (1819-1875). Whatever the merits
of the movement, unless it is wisely guided, it is ex-
posed by its insistence on authority to grave dangers.
What D. Hampden said about the Tractarians has, at the least,
an element of truth in it (Some Memorials of Renn
dickson Hampden, 1871, p. 96). See R. W. Church,
"The Oxford Movement, 1831; W. Walsh, Secret
Hist. of the Oxford Movement; M. W. Patterson, Hist.;
J. H. Blunt; Prot. Diet.

TRADITIONALISM. L. G. A. de Ronald (1754-1840)
is regarded as the author of Traditionalism (cp., how-
ever, FIDEISM). This system of philosophy has been
described as the "philosophy of antiphilosophy"
(Madame de Stael) or the "extreme of anti-rationalism"
(Cath. Diet.). In its stricter form, as expounded by de
Ronald, "... his system reduces the intellect to a merely
receptive faculty, capable of acquiring knowledge by
instruction, which comes originally from God by a primiti-
ve revelation given to the first progenitors of the human
race" (Cath. Diet.). In its modified form, as expounded
by Bonnetty, "it restricts the absolute necessity of a
traditional instruction derived from revelation to meta-
physical, religious, and moral truth, admitting the
capacity of the human mind to discover other intel-
lectual truths by its innate power." Traditionalism was
condemned by the Congregation of the Index in 1835, and
again by the Vatican Council in 1870. See Addis and
Arnold; Reinach, O.

TRADUCIANS. Traducianism, the opposite of Crea-
tionism, is one of the theories as to the origin of the
origin. The Traducians hold that "both soul and
body are derived from the human parents, and that,
therefore, the Fall of Adam was naturally the direct
cause of the sinfulness which attaches to human beings from the very beginning of their existence" (Prot. Diet.).

TRANCE TO THE FOUR. The deep meditations of Buddhists are supposed to produce four kinds of trances and four kinds of forms for the soul after the death of the Buddha himself. "Of one who has entered the first trance the voice has ceased; of one who has entered the second trance reasoning and reflection have ceased; of one who has entered the third trance joy has ceased; of one who has entered the fourth trance the inspirations and expirations have ceased; of one who has entered the realm of infinity of space the perception of form has ceased; of one who has entered the realm of nothingness the perception of the infinity of consciousness has ceased; of one who has entered the realm of neither perception nor yet non-perception, the perception of the realm of nothingness has ceased; of one who has entered the cessation of perception and sensation, perception and sensation have ceased. Of the priest who has lost all depravity, passion has ceased, hatred has ceased, infatuation has ceased." See H. Hackmann, Buddhism.

TRANSMIGRATION OF SOULS. The belief that at death the soul passes into another body has been widely held. According to Herodotus (II, 233) the Egyptians believed that the soul at death entered immediately upon another existence. "After three thousand years, during which it had experienced all the various forms of life that exist on land, in the water and in the air, it would once more enter a human being." (Adolf Erman, Handbook). But though Herodotus describes the belief correctly, he is perhaps wrong, as Erman thinks, in ascribing it to the Egyptians. In any case, it is held by Brahmins, Buddhists, and Greeks, is found to prevail among certain primitive peoples, and is even cherished by many individuals in modern civilised countries. The Hindu "feels himself at one with all about him; he knows that his soul, before animating his body, may have existed in beings of every kind, organic and even inorganic, and believes that, after his death, it will pass into a great variety of bodies." (Reinach). The doctrine was one of the distinguishing marks of the Greek Pythagoreans (q.v.). And the Orphics (q.v.) believed that by initiation into the Orphic Mysteries their souls were spared the "cycle of reincarnation." The Romans to some extent borrowed the belief from the Greeks. There are traces of it also among the ancient Celts. The Algonquins believed that the soul of a dead child might enter another mother and be born again. Natives of Africa and Australia sometimes think that white men are the reincarnations of the souls of black men. Redskins, Esquimaux, and Zulus believe that the souls of dead men enter animals. The doctrine of the transmigration of souls as taught in Europe and America (United States) has naturally changed its character to some extent. "Animals, birds, fish, and reptiles are reembodied. To deny a spirit to one form of intelligence is to deny it to all forms, man included. The animal reappears in a series of births, each birth giving to its spirit a new form. Each of these is a slight improvement on the last, if the animal is in its wild or natural state. Progression, improvement, and continual change from a coarser to a finer organisation, are not confined to man. ... The spirit of an animal can actually be re-embodied in a man or woman, and its prominent characteristic will appear in that animal's body. (Prentice Mulford, The Gift of the Spirit, 1906)."

See F. J. Gould, Concise Hist. of Rel., vol. i., 1907: Reinach, O.

TRANSMUTATION. In instituting the Lord's Supper, Jesus said of the bread, "Take, eat, this is my Body which is given for you," and of the wine, "Drink ye all of this, for this is my Blood of the New Testament." The Council of Trent declared that in the Lord's Supper or Eucharist, there is "change of the whole substance of the bread into the body, of the whole substance of the wine into the blood [of Christ], only the appearances of bread and wine remaining; which change the Catholic Church most fitly calls transubstantiation." The term "trans-substantiation" was first used by Hildebrand, Archbishop of Tours (d. 1131). But some such doctrine was at least as early as Paschalis Radbertus (fl. 844-865). In the eleventh century, Berengarius (c. 1068-1144), after attacking those who maintained a carnal presence of the Body and Blood, was forced by Pope Hildebrand to recant (1670), and the terms of his recantation reveal the kind of doctrine that had become current. "The bread and wine placed upon the altar are, by the mystery of holy prayer and the words of the Redeemer, converted into the true, actual, and life-giving flesh and blood of our Lord Jesus Christ, and are, after consecration, the true body of Christ which was born of the Virgin, and which hung on the cross an offering for the salvation of the world, not only of a single soul, but of all the souls that are to be saved and in virtue of a sacrament, but also in propriety of nature and truth of substance." After this the schoolmen, members of the Realist school, set to work to improve the doctrine. Emphasis was laid on the Aristotelian distinction between substance and accident. Essence or substance is that which makes a thing what it is, its inner reality. An accident or quality is that which inheres in substance as its substratum. A substance may remain the same, while its accidents or qualities change. Applying this teaching, it is maintained that in the Lord's Supper the change in the elements is substantial. The bread and wine are changed substantially into the body and blood of Christ. "In one respect, however, this substantial change differs from all other substantial changes. In other cases, when one substance changes into another, the accidents also change. Here the accidents of bread and wine remain unaltered; and so long as they remain, the body and blood of Christ also remain concealed beneath them" (Catholic Dictionary).

TRAPPISTS. A Roman Catholic order, a branch of the Cistercian order. They were so called after the Cistercian monastery of La Trappe in the Bourgogne near Sées, which was founded in 1140 by Count Rotrou. The order was founded in 1663 by Armand Jean de Rancé (1626-1700), titular Abbot of La Trappe, with the idea of reforming the lives of the monks there. The Abbot began by reviving the Strict Observance of the Cistercian order, and proceeded to introduce a still stricter discipline of La Trappe. The most remarkable feature of this discipline was the imposition of silence. The monks were not allowed to speak to one another on any occasion. Each monk had manual work assigned to him; the food was vegetarian. The Trappists were expelled from France in 1790. In 1817, however, some of them were again in possession of La Trappe. In 1892 they were reorganized. They now have about sixty monasteries. See Prot. Diet.; Cath. Diet.; Brockhaus.

TRASKITES. The followers of John Trask. Born in Scotland, he became a preacher in London, with some difficulty he seems to have taken Holy Orders. He had a loud voice "which indeed had more strength than anything else he
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delivered” (Fuller). His followers were enjoined to fast; to sell all their possessions and give to the poor; and “to eat their bread with quaking, and to drink their water with trembling.” Everything was to be done according to the law of Scripture. A disciple, Hamlet Jackson, led Trask to carry this principle farther than he thought originally of doing. Thus he regulated the dress and domestic life of his followers, and required them to observe the Sabbath, Saturday, instead of Sunday. Trask and his wife were in course of time brought before the Star Chamber and reproved by Bishop Andrews. He was also put in the pillory, while his wife was imprisoned. The Traskites came in time to be called also Seventh-day Men. See J. H. Blunt.

TRAVEL DOCUMENT, THE. Scholars have given the name “The Travel Document” to certain sections of the Acts of the Apostles (xvi. 10–17; xx. 5; xxi. 18; xxvii. 1; xxviii. 16), which are distinguished from the rest of the book by the fact that the writer speaks of himself as an eye-witness of the things which he records, using the pronoun “We.” The section has been called also “The ‘We’ Section” or “The Journey Record.” See, further, ACTS OF THE APOSTLES.

TREACLE BIBLE. A popular designation of the Bishops’ Bible, published in 1568. It was so called on account of a passage in Jeremiah viii. 22 (“Is there no balm in Gilead?”), which was rendered, “Is there no treacle in Gilead?”

TREASURE OF MERITS. The Treasure of Merits (Thesaurus Meritorum) is an expression used by Roman Catholics to denote the fund of good works accumulated by Christ and the saints. The trustee of this fund is the Pope. See the article INDULGENCES.

TREES, SACRED. There is abundant evidence, says Robertson Smith (R.S., p. 159), that trees were adored as divine in all parts of the Semitic area. The sacred date-palm was worshipped by the Arabs. “It was adored at an annual feast, when it was all hung with fine clothes and women’s ornaments.” At Mecca there was a tree which is described as a “tree to hang things on.” The goddess Al-Ozza was believed to reside in a sacred acacia. The Syrians, the Phoenicians, and the Canaanites all seem to have worshipped trees. Without its sacred tree no Canaanite high place was complete. Tree worship was common in Phrygia and Greece. The ancient cypresses of Hercules at Daphne were believed to have been planted by the god himself. In Babylonian-Assyrian art a “favorite scene was the representation of the semi-divine beings in front of the sacred tree, appearing again in many variations” (Jastrow, Ois., p. 421). In the Old Testament we are told that Abraham planted a sacred tree in Beersheba. “It was under an oak at Shechem that Jacob hid his treasures; it was under an oak that Gideon met the angel of the Lord and there built an altar, and, long before, the nurse of Rebecca was buried at Bethel under an oak” (S. G. Smith, Ref. in the Making, p. 118). The ancient Germans seem to have believed that they were the offspring of their sacred trees. “In the sacred forests, every tree had its genius, which took the form of an owl, a vulture or a wild cat. The guardian spirit of a family inhabited a tree near the dwelling; the gods of the Edda had their own sacred tutelary tree, Yggdrasil. He who cuts down a tree destroys a genius” (Heinrich, O., p. 133). The oak seems to have been the sacred tree of the chief god of the Baltic Slavs. The walnut was also sacred among them. Like the ancient Germans, they had their sacred woods. Sacred trees are found also in Japan. “In most American stories where we hear of the first of men emerging from the underworld, it is by climbing a tree. This tree also supports the sky, and is so represented in the native books of the Mayas and Nahvas. The Yumacares of Bolivia relate that their god Tiri, when he would peck the earth with men, left a tree, and from the opening came forth the various tribes of the world” (Brinton, p. 151).

TRIAD SOCIETY. A secret sect in China, known also as Heaven and Earth Society or the Hung League, and said to have been founded in the year 1674. One of the founders was an ardent student of Taoist ocultism. This accounts for the mingling of Buddhist and Taoist elements in the ritual. The original object of the Society was the extinction of the dynasty, and its members were frequently arrested inquisitions. The ceremonial for initiation, called “Entering the Hung doors,” is very complicated. As many as thirty-six oaths are taken by the initiate. See C. Couling.

TRIANGLE. The triangle was used in Christian art to symbolise the Trinity. In the Catacombs, for instance, the equilateral triangle appears. Sidney Heath suggests that this was perhaps the earliest symbol of the Trinity.

TRINIAK. The three-eyed one, one of the names of the Hindu god Siva.

TRINE BAPTISM. Trine Baptism is the designation of the usual form of Christian baptism. The person baptized is immersed three times in the water, or is sprinkled with water three times, in the name of the Father, the Son, and the Holy Ghost. Eunomians, the Arian, introduced baptism by single immersion and rejected the use of the trinitarian formula.

TRINITARIAN BIBLE SOCIETY. The Trinitarian Bible Society exists “for the circulation of Protestant or uncorrupted versions of the Word of God.” The British and Foreign Bible Society was formed in 1804. In the early years of its existence three things gave offence to a number of its members. 1. The aid of Unitarians was invited. 2. The meetings were not opened with prayer. 3. It printed and circulated “For Catholics” what the objectors describe as “erroneous Romish Versions, made by Roman Catholics.” The third point in particular led to disruption. Separate Societies were formed in Edinburgh, Glasgow, and Aberdeen. In 1831 these were amalgamated into the “National Bible Society of Scotland.” In England the objectors agitated for some time for alterations in the policy of the British and Foreign Bible Society. Their efforts were not successful, however, and in 1851 they founded “The Trinitarian Bible Society.” The British and Foreign Bible Society removed the second of the three causes of offence from 1857, by resolving that their meetings should be opened with prayer. As regards the third cause of offence, some of the versions objected to have been withdrawn; but versions to which the Trinitarian Bible Society objects are still printed and circulated. See the pamphlets and leaflets of the Trinitarian Bible Society.

TRINITIES. The belief that a special sanctity attaches to the number three is widespread. It is natural therefore to find in many primitive faiths myths, idols, rites, etc., so devised as to reflect and inculcate a belief in the tricipital nature of divinity. “Such is
the case, and it is easy to quote examples, whether we turn to the Indians of America or the Indians of Hindostan, whether we touch on the traditions of Albertus Magnus, or that of the Druids of ancient Egypt, or whether we recall the three Norns of Teutonic myth or the three Fates of the Hellenes” (D. G. Brinton, R.P.P., p. 121). Dr. Brinton quotes Westcott as saying (Symbolism of Numbers, p. 7): “It is impossible to study any single system of worship throughout the world without being struck with the peculiar persistence of the triple number in regard to Divinity.”

TRINITY, HOLY. The doctrine of the Holy Trinity—the Trinity in Unity, and Unity in Trinity—is one of the profound mysteries of Christian doctrine. It is a doctrine which was formulated by the Church when it became necessary to construct Symbols, Creeds, or Confessions. It was one of the fruits of doctrinal development. Dr. F. C. Conybeare thinks that both the name and the idea of a divine Trinity were derived from an Alexandrine source, “for Philo taught that the divine being or nature is a three-in-one and one-in-three, and of the persons with which he fills up his formula—notably, the king and his son and Logos—were identical with those which Christian orthodoxy put forward in this scheme.” In any case, the doctrine was first elaborated in the Creeds. In the Nicene Creed (325 A.D.) Jesus Christ is said to be of the substance (ek têis outhis) of the Father, God of God, Light of Light, Very God of Very God, begotten, not made, consubstantial (homousion) with the Father. In the Constantinopolitan Creed (381 A.D.) He is said to be Begotten of His Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, being of one substance (homousion) with the Father.” The Holy Ghost is said to be “The Lord; and the Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.” The Council of Chalcedon (451 A.D.) confirmed the Creeds of the Councils of Nicaea and Constantinople. The Creed which defined the doctrine of the Holy Trinity most fully was that commonly called the Creed of St. Athanasius. He was not the author. It seems to have been called after him because it embodied, or was supposed to embody, his teaching. It really belongs to the sixth, seventh, or eighth century. Here the Catholic Faith is said to be this: “That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Divinity of the only Father. We confess by the Catholic Religion to say that there are three Gods or three Lords. There are not three Lords, but one Lord. “And in this Trinity none is abre or after other, none is greater or less than another: but all the three Persons are co-eternal together and co-equal.” See The Definitions of the Catholic Faith, and Canons of Discipline, Oxford, 1871; C. A. Heurtley, On Faith and the Creed, 1888; Cath. Dict.; F. C. Conybeare, M.M.M.

TRIKA. “The Three Baskets,” the designation of the threefold division of the Buddhist Canon. See CANON, BUDDHIST.

TRISACRAMENTARIANS. A name given to those Reformers who held that only three sacraments are necessary to salvation—Baptism, Penance, and the Eucharist.

TRITO-ISAIAH. Chapters li.-lxvi. of the Book of Isaiah (q.v.) have been called Trito-Isaiah because they cluster form a group of prophecies and a part of the prophecy of Isaiah (chapters i.-xxxix) and Deutero-Isaiah (chapters xl.-lv.). Language, style, and historic background are different, and imply a different date and authorship. See ISAIAH, BOOK.

TROJANU. A god Trojanu appears among the deities worshipped by the ancient Slavs. He seems to have been a demon who was popularly identified with the Roman Eros or Tanatos.

TRUCE OF GOD. In the Middle Ages the institution called a Truce of God was intended to limit the right of private warfare and to mitigate its violence. Hostilities were to cease during certain solemn or sacred hours. These were from Thursday to Sunday evening every week, the whole seasons of Advent and Lent, and the octave of certain festivals. Respect was shown to Thursday as the day of Christ’s ascension; to Friday as that of His Passion; to Saturday because on that day He lay in the grave; and to Sunday because it was the day of His resurrection” (Cath. Dict.). The institution was first proposed in 899 A.D. It was first practised in Aquitaine (after 1027), but afterwards spread throughout France. In 1042 it was introduced in England and Italy. It was discussed at a number of Councils, and was confirmed by the Second and Third Lateran Councils (1139 and 1179). See William Benham; the Cath. Dict.

TRINITY, BRITISH CATHOLIC CHURCH. THE. A Church founded at Manchester by Thomas Deacon (1697-1753), one of the Nonjurors (q.v.). In 1733, with the aid of Scotch bishops, Deacon was consecrated a nonjuror bishop. In 1734 he published a “Complete Collection of Devotions, both Public and Private,” in two parts. The first part was devoted to the “Public Offices of the Church,” the second part to a “Method of Daily Private Prayer.” The Collection of Devotions is founded upon two principles. 1. That the best method for all Churches and Christians to follow is to lay aside all modern hypotheses, customs, and private opinions, and to submit to all the doctrines, practices, worship, and discipline, of any particular, but of the Ancient and Universal Church of Christ, from the beginning to the end of the fourth century. 2. That the Liturgy in the Apostolical Constitutions is the most ancient Christian Liturgy extant; that it is perfectly pure and free from interpola- tion; and that the book itself, called the Apostolical Constitutions, contains at large the doctrines, laws, and settlements, which the three first and purest ages of the Gospel did with one consent believe, obey, and submit to, and that as derived to them from Apostolical men; that therefore the said book, where it does not disagree with the tradition of the Primitive Catholic Church (as upon examination it will hardly be found to do, but on the contrary may be corroborated thereby, and by the continuance of the threefold division of the first centuries), ought to be received, submitted to, and allowed its due authority. If these two principles were once put in practice, Deacon believed, a truly Catholic union would be restored among all Christian Churches.

"That I may contribute mine mite towards so desirable an end, I have here ventured to present the world with what in my humble opinion will be the only means to attain it; which is what some will call a new, but which I presume to recommend to every pious Christian as the oldest, and therefore the best, Collection of Devotions extant in the whole Christian world. This I dare venture to say, because I have omitted no practice or ceremony that appears to be supported by antiquity, universality, and consent; and because I have taken in all the Devotional part of the Apostolical Constitutions (except a few particulars foreign to the present purpose), at the same time that I have herein included such parts of the Constitutions of the Church of England, as were necessary to complete the design." See Peter Hall, Fragmenta Liturgica, 1848, and the D.N.B.

TRUMPETS, SACRED. The trumpet figures in Minoan religious worship; large imitation trumpets of clay, with serpents round them, have been discovered
in a household shrine. The conch-shell served the same purpose.

TSUL 'KALU. A deity in the mythology of the Cherokee, a hunter-god.

TUATHA DE DANANN. A name for the gods of the Irish Celts, meaning "Tribe of the goddess Danu." They were worshipped by the race which drove out the older inhabitants of Ireland.

TUEBINGEN SCHOOL. A School of theology in Germany of which the real founder was Ferdinand Christian Baur (1792-1860). In 1833 appeared the famous "Life of Jesus" by David Friedrich Strauss (1808-1874), in which the mythical theory was applied rigorously to the gospel history. "The author's method is to apply the principle of myth to the whole extent of the story of the life of Jesus, to find mythical narratives, or at least embellishments, scattered throughout all its parts" (Strauss). The book caused a sensation, and the author was fiercely attacked. But Strauss's work was appreciated and defended by his Tuebinger teacher, F. C. Baur, and the critical method was continued and developed by Baur's School. Baur had already published (1831) his essay on the Epistles to the Corinthians, "Die Christuspartei in der kritischen Gemeinde, der Gegensatz des paulinischen und petrinischen Christenthums in der ältesten Kirche, der Apostel Petrus in Rom," in which he sought to show that in the early Church there was opposition between a Pauline and a Petrine party. This was followed by works on the other books of the New Testament, works which were characterised by what came to be known as "Tendenzkritik" (cp. TENDENCY THEORY). Baur found the New Testament writings to be "products of a definite party movement," and he thought it possible to determine "their place in the history of primitive Christianity by means of their supposed dogmatic or ecclesiastical Tendenzkritik" (Pfleiderer). Baur and Strauss were reinforced by Eduard Zeller (1814-1908), Albert Schweitzer (1851-1955), Karl Planck (1819-1850), and Karl Köstlin (1819-1894); and the Tuebinger School had an organ in the "Theologische Jahrbücher." Planck and Köstlin, however, tried to correct the extravagances of A. Schweiger. They were followed by Albrecht Ritschl (1822-1889), who carried his corrections so far that, from being a sympathiser, he became an opponent of the School (so in the second edition of his book, "Die Entstehung der altkatholischen Kirche," 1857). Other opponents were Al. F. Lechler (1811-1889), P. Weiss (b. 1827), Eduard Reuss (1804-1891), H. Ewald (1803-1875), and Karl Hase (1800-1890). But the Tuebingen School found again able defenders in such scholars as A. Hilsenfeld (1823-1907), who was editor of "Die Zeitschrift für wissenschaftliche Theologie"; Volkmar, author of "Jesus Nazarénum und die erste christliche Zeit" (1882); and Holsten. Hilsenfeld preferred to speak of his method as "Literarkritik," not as "Tendenzkritik." Other important representatives of the School were Adolf Haussrat (b. 1837), who was also a novelist (George Taylor), and Otto Pfleiderer (b. 1839). An important work by Haussrat was his "Neuzeittranszendente Zeitgeschichte." As this work is further distinguished by a beauty of style rare in German theologians, it has attracted attention even among the laity, and contributed much to the diffusion of the results of modern research (Pfleiderer). Pfleiderer, referring to his own studies of "Das Uebrigenthum," states this follows. "In it I have tried to show that the development of primitive Christianity into the Catholic Church must not be conceived as a continued struggle and gradual reconciliation between Paulinism and Jewish Christianity, as Baur had thought; nor (with Ritschl) as a falling away from the apostolical religion and a degeneration of Paulinism; but as the natural evolution of the Christian Hellenism introduced by Paul, which soon cast off the Pharisaic elements in Paul's doctrines, and developed, on the one hand, in a speculative direction, into the Johannine theology of Asia Minor; on the other, in a practical direction, into the Church life of Rome (Epistle of James). But notwithstanding my difference from Baur, both in my general view and in my estimate of individual books (especially the Apocalypse, the Gospels of Matthew and Mark, the Acts and others), I shall never forget how much I, with all our generation, owe to the epoch-making achievements of the great Tübinger Master." See R. W. Mackay, The Tübingen School and its Antecedents, 1863; Otto Pfleiderer, The Development of Theol; and Henry S. Nash, Higher Crit. of the N.T.

TUISCO. A god whose praise was sung, according to Tacitus, by the ancient Germans. He is said to have been "born of the earth."

TUI TOKELAU. A Polynesian deity. At Fakaofo, or Bowditch Island, in the Union group, he was worshipped during the month of May, when all work was laid aside. The people assembled from the three islands, and prayed for life, health, and an abundant supply of fish and coconuts.

TULASI. The Tulasi (Ocimum sanctum) is a plant or shrub worshipped by the Hindus. In the first instance, it was thought to have owed its worship to its many medicinal properties. Its leaves, which have a sweet aromatic scent, were used to prevent colds, chills, and other complaints. In course of time it became sacred to Vishnu (q.v.), and even came to be identified with the wife of Vishnu or Krishna (q.v.). On the other hand, the Sālagrama stone is regarded as a metamorphosis of Vishnu or Krishna themselves; and every year in some parts of India the Tulasi plant is married to the Sālagrama stone. The plant is to be found in nearly every Hindu household in India; and persons who are well-do have one planted in the courtyard of the house in such a position that it is possible to practise circumambulation (see CIRCUMAMBULATION). The Tulasi is particularly a woman's deity. Daily the women walk round it, pray to it, and make offerings of flowers and rice to it. In one village, especially," says Monier-Williams, "I watched a woman who was in the act of worshipping the Tulasi. Among all sorts round the sacred plant with her right shoulder always turned towards it. Her simple object, no doubt, was to propitiate the goddess with a view to securing long life for her husband and gaining a large family of sons for herself." When a man is dying a Tulasi plant is placed near him, or some of its leaves are put on his face and chest. To its medicinal properties was added the power of removing sin and purifying from defilement. See Monier-Williams; E. W. Hopkins; J. A. Dubose and H. K. Beauchamp.

TUMBLERS. A nickname given to the American Tunkers (q.v.) on account of the attitude which they assume when they are being baptised.

TUNKERS. A religious sect in America. The name is derived from a German word tunken "to dip." As the word suggests, the sect originated in Germany. It appeared at the beginning of the eighteenth century in Rhineland and Westphalia. In 1716 the members for the most part removed to America. The Tunkers at first followed a kind of monastic life. They recognize only adult baptism, and this is effect by trine immersion. They practise the "Lavipedium," that is to say, on special occasions they wash one another's feet. They celebrate "Love-feasts" and give one another (members of their own sex) the kiss of charity. They decline to take oaths, and to engage in litigation, politics, or war. They
anoint the sick with oil, and do not much favour the use of medicine. At first their services resembled those of the Quakers (q.v.). Now they have deacons, ministers, and bishops, all of whom are usually unpaid. See J. H. Blunt; Chambers' Encycl.; and Brockhaus.

TUPAN. A deity worshipped by many Brazilian tribes. "The Tupan of the Indians of the period immediately subsequent to the discovery of Brazil was by no means a beneficent deity, but typified the thunder, or any agency terrible or majestic" (Hastings, Encycl., s.v. Brazil). By the first missionaries in the southern part of Brazil, however, he was identified with God the Father. He hovers over the people in the form of a great bird.

TURLEPINIS. The name by which the Brethren of the Free Spirit (q.v.) were known in France.

TURNERITES. The followers of George Turner (d. 1821). Turner himself was a follower of Joanna Southcott. See SOUTHCOTTIANS.

TVASTRI. A figure in Hindu mythology, corresponding to Vulcan. He is represented in the Vedas as the architect of the universe, and in the Puranas is regarded as divine. He carries a club, and has three eyes. TWELVE NIGHTS, THE. It is an old Teutonic belief that the souls of the departed dwell in the air, and that sometimes at night they rush through the air in a kind of procession. This happens especially during the Twelve Nights, which fall usually between Christmas and Epiphany. Company WILD HUNT. See P. D. Chantepie de la Saussaye, Ret. of the Teutons, 1902.

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UACHTET. An Egyptian deity, symbolised by a winged serpent, tutelary goddess of the north of Egypt. The Greeks called her Buto, and identified her with Leto. When the god Set sought to kill the child Horus, his mother Isis fled with him to Uachtet, who, to escape Set, took the form of a shrew mouse.

UBBONITES. Ubonites or better Ubbonites were a body of Anabaptists (q.v.) formed by Ubo Philibops of Lewarden in 1533. The Ubbonites rejected divorce, and "differed from the rest of the Anabaptists by denying that the kingdom of Christ was an earthly kingdom in which the pious were to exterminate the wicked" (Schaff-Herzog). See Schaff-Herzog.

UNQUITTARIANS. A name given to those Lutheran theologians in Germany who maintained that the body of Christ was everywhere (ubique). Others asserted that the body was present in many places (multipresence), that is to say, in those places in which he had promised to be. According to this school, it might be in several places at the same time.

UDASIS. An Indian order of ascetics belonging to the Nanaakpanthi or Sikh faith. The order was founded by Sri Chand, younger son of Nanak (founder of the Nanakpanthi sect). They venerate the Granth of Govind Singh, as well as the Adi-Granth of Nanak. According to R. V. Russell, "in the Central Provinces members of several orders which have branched off from the main Nanaakpanthi community are known as Udasi."

UITZILOPOCHTLI. A Mexican deity, the warrior-god.

UIXTOCIAATL. A Mexican deity, goddess of salt.

UKEMOCHI. A deity in Japanese mythology, goddess of food or cereals.

UKEWALLISTS. A division of the Mennonite Baptists. They derived their name from Uke Walles, a native of Friesland. Uke Walles became associated with one John Lens, and the two together developed a doctrine which gave offence to the orthodox Mennonites. Their teaching was influenced by the belief that there was hope of salvation even for a Judas Iscariot. They were thus in line with a number of modern thinkers who hold the view that Judas, terrible as his crime was, was not an ordinary criminal (see De Quincey's theological essays).

UKHAT. A figure in the Babylonian Epic of Gilgamesh (see GILGAMESH EPIC). In Babylonian mythology the goddess Ishtar (q.v.) is represented as having in her train the Kizreti, Ukhati, and Kharramati. These are three classes of sacred prostitutes. In the Epic of Gilgamesh, Ishtar sends Ukhat to entice Enlil (q.v.), the divine hero created by the goddess Araru, away from the animals with which he is living. This
she succeeds in doing. He follows her to Uruk to be a companion to Gilgamesh.

UKKO. Ukko is the chief deity, or rather the chief of the spirits, worshipped by the Shamen. He is the Heaven-god. See SHAMANISM.

UKŠIN. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection or compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sedarim). 'Ukšin is the twelfth tract of the sixth group, which is called Taboroth ("Purifications").

ULEMA. Ulema, an Arabic word meaning "learned ones," is used in Muhammadan countries to denote the body of learned men consisting of theologians, doctors of divinity, and lawyers. These are all in one way or another interpreters of the Koran (q.v.). They include the ṭanās, who are readers of the public prayers in the mosques; the muftis, who are barristers and assessors; and the mollahs or kādis, who are magistrates.

ULLR. One of the deities of the ancient Teutons, whose name has been preserved in a number of place-names. The god Ullr was worshipped in Sweden. He was regarded as a stepson of Thor (q.v.) and as one of the Asir (q.v.). He is the god of the bow, shield, hunt, etc. People used to swear by the ring of Ullr. Chantepie de la Saussaye points out that the identification with Holzer, the "inferni dominus," is uncertain. See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902.

ULTRAMONTANE. The word Ultramontane is used to designate that party in the Roman Catholic Church which recognizes the Pope's claim to absolute authority over the whole Church of Christ, as well as his personal infallibility. The word means literally "beyond the Mountains" (i.e., the Alps). Originally it was used by the Italians of the French, the Germans, and others. Then it came to be used of the Italians themselves by the northern nations.

UMA. Uma is one of the names given to Siva (q.v.), the great god of the Hindus. Monier-Williams points out that in Bengal when Uma, the wife of Siva, is worshipped as a type of beauty and motherly excellence, she is always regarded as a virgin. Another name for the wife of Siva is Durga (q.v.). Durga in a hymn is described as "the mother of demons." See Monier-Williams; E. W. Hopkins.

UMBILICAL CORD. It is noted by D. G. Brinton (R.P.P., p. 194) that various rites and opinions connected with the umbilical cord are widely prevalent among primitive peoples. "As it united the unborn infant to the life of the mother, it was generally held to retain that power in a mystical sense. Among the American Indians it was a frequent custom to carry it to a distance and bury it, and it became the duty of the individual, in his later life, to visit alone from time to time that spot, and perform certain ceremonies." Cp. PLACENTA.

UMBILICANIMI. Another name for the Hesychasts. They were so called because they believed that if they remained perfectly still in a bent position with their gaze intently fixed in the direction of the navel (Latin umbilicus), they could attain spiritual illumination for the "inner light."

UMBRELLA. The use of the umbrella as a symbol of sovereignty in Asia prevailed centuries before its adoption by Europeans as a protection against the weather. Among the ancient Egyptians it served to distinguish persons of quality, and among the Assyrians royal personages. The modern state umbrellas of China and Burma have a long history. R. V. Russell and R. B. Hira Lâl note that "when one of the early Indian monarchs made extensive conquests, the annexed territories were described as being brought under his umbrella; of the king Harsha-Vardhana (606-648 A.D.) it is recorded that he prosecuted a methodical scheme of conquest with the deliberate object of bringing all India under one umbrella, that is, of constituting it into one state." Over the "Wheel of Light" which symbolises Buddha in Buddhist architecture is placed an umbrella. Nor is the importance attached to the umbrella peculiar to Orientals. Rajendra Lal Mitra points out (Indo-Aryans) that "the Greeks used it as a mystic symbol in some of their sacred festivals, and the Romans introduced the custom of hanging an umbrella in the basilican churches as a part of the insignia of office of the judge sitting in the basilica." According to W. W. Skeat (The Past at our Doors), from about the year 1717 a "parish" umbrella was used in England by the priest at open-air funerals. Russell and Hira Lâl suggest that this ecclesiastical use may have been derived from its employment as a symbol in Italian churches. According to Skeat, some kind of umbrella as a protection against the weather was used in England at least as far back as 1709, though usually Jonas Hanway is said to have been the first person to use an umbrella in the open street (1750). The Muhammadans associate with the umbrella a sun-symbol (aṭṭādā). The fact that both were carried over the head of a royal personage suggests to Russell and Hira Lâl that the umbrella represents the sky, while the king's head might be considered analogous to the sun. It was part of the principal business of the Dabhâts (or Dabhiyats), a caste of village watchmen in India, to carry the royal umbrella above the head of the king. See R. V. Russell.

UMM-ATTAR. A goddess referred to in the Sabaeen inscriptions of South Arabia. The name means Mother-Attar (or Mother-Astarte).

UMRA. THE. A Muslim pilgrimage of less importance than the Hajj (q.v.). It must not be performed on the 8th, 9th, or 10th of Zu'l-Hijja, for these days are claimed for the Hajj. The Prophet himself is reported to have said: "Join the 'Umra with the Hajj, for truly the joining of both brings a blessing on your days and your possessions, and washes out your sins and purifies you." The 'Umra "can be performed before or after the great pilgrimage, jointly with or separately from the same. It is not of the same importance or meritoriousness, nor a duty or obligation as the Hajj; but still it is a Sunna duty in imitation of the Prophet's example and in obedience to his exhortation." See F. A. Klein.

UNCTION. See EXTREME UNCTION and ANOINTING.

UNDINES. Paracelsus of Hohenheim (1493-1541), whose writings are full of astrological, cabalistic, and mystical ideas, as well as of apocalyptic and mystic fancies, saw spirits everywhere. Amongst these were female water-spirits called Undines, who could intermarry with human beings and in bearing children could themselves receive human souls.

UNION OF PROTESTANT FRIENDS. A religious body founded in Germany in 1841 by Leberecht Uhlich (1790-1872). The members were also called Friends of Light (q.v.).

UNITARY STATEMENT. THE. A Confessional statement drawn up in the United States in 1906 A.D. with a view to uniting Congregationalists, Methodist Protestants, and United Brethren. It has met with wide acceptance. W. A. Curtis speaks of it as bearing the same character as the Commission Creed (q.v.).

UNITARIANS. It has been claimed with justice that
Unitarianism is older than the Christian Church. The Jews themselves, of course, were Unitarians, and it can hardly be doubted that the Jewish Christians remained such for a long time. No emphasis is laid on Trinitarianism (see TRINITY) in the writings of the New Testament. The doctrine is one that was developed gradually by the Church. And it was not accepted without protest. The stubborn resistance of Arius, which brought him into conflict with Athanasius, is famous (see ARIANISM). Unitarianism is the more modern form of protest, and it is not identical with that of Arius. In any case, the early movement failed, and a Trinitarian Creed was formulated, which became the authoritative religion of the Christian Church. For some centuries Trinitarianism was too strongly entrenched and too powerfully supported to be resisted with any hope of success. A change came at the time of the Reformation, not because the Reformers were anti-Trinitarian, but because criticism and questioning along one line led to criticism and questioning along others. The time was ripe for the birth of Modern Unitarianism. Among the students who were seized by the ardour of the Reformation was Servetus, the Spaniard. He is commonly regarded as a Unitarian; the Unitarian movement as a whole his system has been described by M. Reville as a crude mixture of rationalism, pantheism, materialism, and theosophy. His teaching was so little to the taste of the Reformers that in 1553 he was burned at the instance of John Calvin. More in the line of direct development of Unitarianism were Ladislaus Socinus and his nephew Faustus Socinius (1539-1604), though Unitarians are not described correctly as Socinitian (q.v.). J. W. Chadwick thinks there is no name of which Unitarians have more reason to be proud than that of Socinus, so great a leap did the uncle and nephew of this name make "out of the darkness of the ancient and the mediaval, into the light and beauty of the modern world." But the first organised Unitarian Church arose in 1563 in Poland, a country remarkable at that time for its religious liberty, whither Socinsitans and Georgio Blandrata had fled. The history of Polish Unitarianism is a history of efficient organization, and a success so positive that it drew upon itself the arm of persecution with its utmost strength, a decree of expulsion marking the first centennial of Blandrata's arrival in Poland" (Chadwick). From Poland Unitarianism spread to Transylvania, where it met with remarkable success. In 1600 the Unitarians were driven out of Poland. In Transylvania also great efforts were made to repress them, but though the number of their churches was greatly reduced, they succeeded in maintaining themselves. After 1687 they began to revive, and they are now growing stronger continually. Their Church government is partly Episcopal, partly Congregational. In England a number of persons were burned in the sixteenth century for holding views similar to those of the Unitarians. In 1621 all the unitarian tracts of John Biddle (1615-1692) were ordered to be burned by the common hangman. But in the seventeenth century such efforts at repression had little chance of success, for the objectionable views were largely shared by such men as John Milton, John Locke, and Sir Isaac Newton. Nevertheless, the first Unitarian Church in England was not established until 1714. Its founder was Theophilus Lindsey (1723-1808), a clergyman of the Church of England. "one of the holiest of men, one of the gentlest, purest, truest that the world has ever known" (Chadwick). He resigned his livings and started the first Unitarian Church in Essex Street, Strand. The chapel was afterwards removed to Kensington, and the Essex Street establishment was converted into Essex Hall, the headquarters of the British and Foreign Unitarian Association. In 1787, under James Freeman (1759-1835), who also had changed his views, King's Chapel, Boston, "the oldest Episcopal Church in New England, became the first Unitarian Church of America" (Schaff-Herzog). In England a great impetus was given to the movement by Joseph Priestley (1733-1804). Priestley, famous both as a man of science and as a theologian, was educated for the presbyterian ministry, and had charge of various churches. But his views on the inspiration of the Bible and on the doctrines of the Church became very liberal, and in 1791 for these, as well as for liberal views in politics, his house in Birmingham was destroyed by a mob. In 1794 he emigrated to New York. In Philadelphia he was instrumental in organising a Unitarian Church. In America nearly all the members of the new churches were drawn from the Congregationalists, just as in England they were from the Presbyterians. Here a great leader arose in the person of William Ellery Channing (1780-1842). Greater as a preacher and a practical reformer than as a theologian, his preaching was "so fervent that about half the churches in Massachusetts accepted Unitarianism, and it numbered among its adherents many men who always considered Unitarianism a faint shadow of the world" (Brooke Herford). These included Longfellow, Lowell, and Ralph Waldo Emerson (1803-1882). At Lexington, Massachusetts, was born Theodore Parker (1810-1860), a leader who had studied well all the philosophical and critical literature of the time. J. W. Chadwick thinks that, compared with the philosophy of Schelling or Fichte, that of Theodore Parker was as a mountain to a cloud. To him "God, Immortality, the Moral Law were intuitional certainties of irreducible stability. It was as if he had set aside a public supernatural revelation only to substitute for it a private one in each several mind and heart." He was too outspoken to please even the Unitarians of his own time, but he is now regarded as one of the chief representatives of modern Unitarianism. In England the greatest modern representative of Unitarianism has been James Martineau (1805-1900), a philosopher as well as a theologian. The Unitarians do not impose a creed or dogmatic articles of faith on the members of their congregations or on their ministers. Their churches for the most part have free and open trusts. This accounts for considerable differences of belief among them. "Some Unitarians believe that Jesus Christ wrought miracles; others reject as legendary those parts of the Bible which record such 'wonderful works,' and yet claim to be 'Christians'; some pray to their 'God' through Christ'; others humbly seek direct access to the spirit of their Heavenly Father, and in the most solemn moments of their lives would be 'alone with the Alone'; some call themselves 'Christian Theists,' or simply 'Theists'; others cherish a firm faith that a special and peculiar revelation of the will of God was made through an accredited and supernaturally endowed Messiah" (H. W. Crosskey). It is a principle with all alike that the human intellect must be free to reject what is unreasonable. And reason requires them, they hold, to believe in one God, whose one supreme demand of them is a noble life, and in a Kingdom of Heaven the realization of which is possible in the present life. It requires them to believe in the rise rather than in the fall of man. It requires them above all to believe in the goodness of God. "Parker's great premise, from which flowed forth the sum of his religion, was 'God is absolutely good.' And by that he meant good with the same goodness that man strives after and can admire. For did he not find in all men, and in himself most deeply, a wondrous spiritual sense by which, when the brave, the noble, the
pure, the generous, the holy, was once set before them, they admired and revered, and by which, conversely, when baseness and cowardice, and avarice, and corruption, were truly painted for them, they dissented and abhorred? And how could such sense lie so deeply engrained in man, unless it came to him, an inalienable gift and inheritance, from Him who created man? Parker knew in this way that, whatever more that awful Power which men name God might be, by whatsoever immensity he might transcend the scope of the bounded understanding of mankind, **that**, at least God must be; he knew that any theology which made God not in some fashion as an enlightened conscience would condemn in the human father of children, capriciously, cruelly, redivenfelsly, must be by that very fact a lie, and that they who thought to hold off such criticisms by rebuking the man that would dare judge God, quibbled with conscience, and aimed a death-blow at true religion” (R. A. Armstrong). Theodore Parker liked to speak of God not only as “Our Father,” but also as “Father and Mother” (compare the “Father-mother God” of Christian Scientists). See R. A. Armstrong, *Latter Day Teachers*, 1851 (the quotation is from a reprint for the Theodore Parker Centenary, 1910); J. W. Chadwick, *The Unitarian Church in England and America,* in Common-Sense Theology, 1883; Brooke Herford, *A Brief Account of Unitarianism*, 1903; Schaff-Herzog: J. H. Blunt; Henry W. Crosskey, *The Unitarians in R.S.W.* *UNITAS FRATRUM.* Literally “The Unity of the Brethren.” Unitas Fratrum is claimed by the Moravians as the correct and original name of their Church (see MORAVIAN CHURCH). In 1457 remnants of the Calixtines (q.v.) and Taborites (q.v.; see also HUSSEITIS) united to form a religious body of Bohemian (and Moravian) Brethren with the name “Unitas Fratrum.” The unity was to consist of a brotherhood of Christians of every denomination. This was the beginning of the Moravian Church. See BOHEMIAN BRETHREN.

UNITED BRETHREN IN CHRIST. A sect formed in America in 1800 by a German Reformed Lutheran, P. W. Otterbein (1726-1813). Otterbein had gone to America in 1752 to take charge of a congregation at Lancaster in Pennsylvania. He soon conceived the idea of trying to unite members of different sects on a broad religious basis; and congregations, composed of Lutherans, Reformed Lutherans, Mennonites, and Methodists were formed in several States. Otterbein was elected Superintendent. In course of time the original freedom as regards doctrine and rites had to be restricted, and “the subsequent form into which the sect settled was very similar to that of the Moravians” (J. H. Blunt). See J. H. Blunt; Brockhaus.

UNITED GREEKS. A name used to include “all who follow the Greek rite and, at the same time, acknowledge the authority of the Pope,—i.e., the United Melchites in the East; the Ruthenian Catholics, who use the Greek liturgy in a Slavonic version; the Greek Catholics of Italy; and the Catholics of the Greco-Roumane rite in Hungary and Sibeniβiren” (Cath. Dict.).

UNITED PRESBYTERIAN CHURCH. A body formed in 1847 by the union of two other bodies, the “Associate Presbytery” or “Secession Kirk” and the “Relief Church,” which had seceded from the Church of Scotland. See PRESBYTERIANS.

UNITED SOCIETY OF BELIEVERS, THE. Another name for the Shakers (q.v.).

UNITY OF CHRISTENDOM, ASSOCIATION FOR THE PROMOTION OF THE. An Association founded in 1857. At first the members were drawn from the Church of Rome and the Greek Church as well as from the Church of England, but after a few years the Pope required the Roman Catholic members to withdraw.

The members are required to pray daily for the restoration of visible unity between the Church of England, the Church of Rome, and the Eastern Churches, while the clergy are required to offer the ‘Holy Sacrifice’ at least once in three months for the ‘intention’ of the Association” (Walsh). See Walter Walsh, “Ritualistic Secret Societies,” Prot. Dict.

UNIVERSAL COMMUNITY OF CHRISTIAN BROTHERHOOD. A name assumed by the religious community which is commonly known as the Doukhobors (q.v.).

UNIVERSALISM. Universalism claims “that all souls will finally be saved, that evil is temporary, that good is permanent, and will achieve a complete and perfect triumph in the divine economy” (Schaff-Herzog). It claims to be based on the two fundamental principles of Christianity: (1) the parental love of God; (2) the solidarity of mankind, a mankind which is to be conformed to the image of the Son of God. God is infinite, eternal, and unchangeable; and man, the child of God, was made in His image and likeness. The Universalist sees the whole creation in one vast, resistless movement, sweeping towards the grand finality of universal holiness and universal love” (Schaff-Herzog). A disciple of what has been called the Larger Hope, he protests vehemently against the doctrine of Eternal Punishment. God is love. The terms are equivalent. They can be interchanged. God is not anger though He can be angry. God is not vengeance though He does avenge. These are attributes, love is essence. Therefore, God is unchangeably love. Therefore, in judgment He is love, in vengeance He is love—love first, and last, and midst, and without end.” But in fact the traditional creed knows nothing of what love really is. For love is simply the strongest thing in the universe, the most awful, the most inexorable, while the most tender. Further, when love is thus seen in its true colours, there is less than ever an excuse for the mistake still so common, which virtually places at the centre of our moral system sin and not grace. This it is which the traditional dualism has for centuries been doing, and is still doing. Doubtless retribution is a most vital truth. Universalists rejoice to admit it; nay, largely to base on it their system; but there is a greater truth—which controls, and dominates the whole, the truth of Love. We must not, in common parlance, put the theological cart before the horse. Retribution must not come first, while love brings up the rear; nor must we put the idea of probation before that of God’s education of His human family. In a word, to arrive at truth is hopeless, so long as men virtually believe in a quasi-trinity—God and the Devil, and the Will of Man.” So writes a modern Universalist (Thomas Allin). Universalism as a denominational creed was preached first by James Kelly (1722-1778). Originally one of Whitefield’s preachers, about 1761 he became a Universalist. One of his disciples was John Murray (1741-1815), who in 1770 went to America and, after preaching in various places for some years, established a number of churches in the New England and Middle States. A famous American Universalist was Hossen Ballou (1771-1832), but his views differed considerably from those of John Murray. In course of time Universalism made great progress in the United States, and the Universalists became a powerful denomination. See Schaff-Herzog; Chambers’ Encycl.; Thomas Allin, *Universalism Asserted as the Hope of the Gospel.* 9th ed., 1805.

UNIVERSALISTIC HEDONISM. See HEDONISM.

UNIVERSAL RESTORATIONISTS. Another name for the American Restorationists (q.v.).
UNKULUNKULU. A term (meaning "the old, old one") used among the Kafrs to denote a mystic potency in things. The conception seems to be that of a force, like the Melanesian muma, and not of a personal being.

UNNIS. Unni in Travancore, Southern India, is a title common to four castes of the Ambalavasi group; the Pushpakans, Brahmanis, Tiyyattunnis, and Nattu Pattars. The Pushpakans prepare flower garlands for use in the temples, and assist to prepare materials for the daily offering. The Brahmanis (also called Pappinis) are so called because they perform for the Sivadra population of Travancore some of the priestly functions of the Brahmanis. The word Tiyyattu seems to be a corruption of Daivamattu, which denotes dancing to please the deity. This would explain the name Tiyyattunnis. The Nattu Pattars (also known as Pattar Unnis and Karappuram Unnis) are said to be mostly agriculturists. The Brahmanis and Tiyyattunnis show a partiality for the deity Bhadrakali. See E. Thurston.

UPANISHADS. The Upanishads are a class of literature held in sacred esteem by the Hindus. They are tracts containing the oldest philosophical speculations of the Indians, and are based upon the Vedas, being intended to supplement them. E. W. Hopkins says, "It is known that the Upanishads, as a whole, i.e., the literary form and philosophical material which characterize Upanishads, were earlier than the latest Brahmanic period and subsequent to the early Brahmanic period; that they arose at the close of the latter and before the rise of the former." See Monier-Williams: E. W. Hopkins; J. A. Dubois and H. K. Beauchamp.

URBANENSES. A small sect of Donatists (q.v.) in Numidia mentioned by St. Augustine.

URBANISTS. A branch of the Franciscan order Poor Clares (q.v.).

URDH. One of the three Norns or fates in Norse mythology. She had a fountain at the foot of the ash Yggdrasli, the waters of which had wonderful power to purify.

URDHVABHUS. Literally "Up-arms." An order of Hindu ascetics, worshippers of Siva (q.v.). They are so called because they raise one or both arms over the head and keep them raised for years. Monier-Williams saw one of these ascetics whose arm "was quite withered, and his fist was so tightly clenched that the nails were growing through the back of his hand." See Monier-Williams: E. W. Hopkins.

URIEN. Urien is represented sometimes as a god of the ancient Britons corresponding to the god Brân.

URSULINES. An order founded by Angela Merici (1474-1540) in 1537 with the object of instructing young girls and nursing the sick. The members, the "Company of St. Ursula," met at first in the kitchen of Angela's house, and it was not her wish to impose strict conventual rules. In 1544 the Order was confirmed by Pope Paul III. Soon afterwards a uniform costume was introduced. "They wear a black dress bound by a leathern girdle, and a black cloak without sleeves, and a tight-fitting fabric about the head, with a white veil and a longer black veil" (Schaff-Herzog). In 1594, by the help of Françoise de Bermon, they were introduced into France; and in 1610 a monastery for Ursulines was established at Paris. This meant a change in their mode of life. Pope Paul V. made the order subject to the rule of St. Austin. These nuns, "religions" Ursulines, "were to be strictly enclosed; they were to take solemn vows; and were to add a fourth, that of instructing the young" (Cath. Dict.). But others, "congregated" Ursulines (Ursulines congrégées), were unwilling to abandon the mode of life intended by St. Angela. In 1639 the Order was introduced into Canada, where in 1682 it was affiliated to the congregation of Paris. The Ursulines have a number of houses in Ireland and England. See Schaff-Herzog; the Cath. Dict.

USHEBTI. A term used in Egyptian religion. The Ushebtis were small statuettes in the form of mummies. They were inscribed with magic formulae, and placed in the tombs. It was believed that they would come to life in the other world and work in the fields of Aalu for him in whose tomb they had been placed. Originally, it would seem, a man's servants were sacrificed at his tomb that they might accompany him. The use of Ushebtis was an improvement on this practice. Erma mentions that "in some cases the deceased had 35 ushebtis, so that each of these little men served him for one day in each year." See A. Wiedemann: Adolf Erman, Handbook.

UTILITARIANISM. Modern Utilitarianism is associated with the names of Jeremy Bentham (1748-1832) and J. S. Mill (1806-1873). Bentham was the author of the phrase "the greatest happiness of the greatest number." He held that the true and proper aim of life is Pleasure or Happiness or Utility. But the Utilitarianism of Bentham and Mill differs from the utilitarianism of the ancient Epicureans (see Epicureanism) in being social and universalistic. The happiness that is to be sought is not merely that of self, but also of others.

UTNAPISHTIM. Utnapishtim or Parnapishtim is the hero of the Babylonian Deluge-story. See Deluge-Story, Babylonian, and Gilgamesh Epic.

UTO. An Egyptian deity. Uto, who has the form of a serpent, is more commonly called Buto (q.v.). Her city was Buto. See Adolf Erman, Handbook.

UTRAQUISTS. The term is derived from the Latin words sub utrique specie, "in each kind," and has been used to describe those who claim that in the Holy Eucharist the laity should receive the cup as well as the bread. (c.g., Calixtines (q.v.).

UXELLIMUS. Uxellimus, "the highest," was one of the names given by the ancient Celts to a god who corresponded to the Roman Jupiter.
V

V.A.C. In Hinduism Vac appears as the name of a female divine being. It is in fact one of the names for the female side of the god Brahma, in addition to Savitri or Sarasvati. It appears in one of the hymns of the Rig Veda. Since Vac means "speech" or "word," the application of this name Vac has been compared with that of the Greek Logos. "In the Brahmanic period Vac becomes more and more like the Greek Logos, and it may truthfully be said that in this period the Word was God" (Hopkins). Hopkins points out, however, that Vac—the word itself is feminine—is simply one of many female abstractions. See E. W. Hopkins.

VADA GODS AND SHRINES. The Vadás are a caste of sea fishermen on the coast of Ganjam and Vizagapatam, Southern India. They make clay figures of their gods and put them in shrines. "Separate families appear to have separate shrines, some consisting of large chatties (earthen pots), occasionally ornamented, and turned upside down, with an opening on one side. Others are made of brick and chumma (lime). All that I have seen had their opening towards the sea. Two classes of figures are placed in these shrines, viz., clay figures of gods, which are worshipped before fishing expeditions, and when there is danger from a particular disease which they prevent; and wooden figures of deceased relations, which are quite as imaginative as the clay figures. Figures of gods and relations are placed in the same family shrine" (H. D'A. C. Reily, quoted by E. Thurston and K. Rangachari). The chief sea goddess of the Vadás is said to be Orusandiamma, who is represented with four arms. She has a brother, Ramasondi, who rides an elephant. Marupôdama, another sea-goddess, "is housed in a small shed made of date palm leaves" (Thurston). The goddess Bûlokamma is worshipped at the burial-ground. The goddess Kalimukkamma "is represented by a paper or wooden mask painted black, with protruding tongue," and has for her shrine a low hut made of straw. She has a brother Bâthari. Other goddesses are Peddamma or Pôllama, Maridiamma, Samaltamma, who is associated with a god Bengali Bûma, represented as wearing a hat and riding on a black horse, Râjamaha, a goddess, represented as carrying a sword and riding on a black elephant, Yerennamma, a goddess, represented as carrying a sword and riding on a white horse, Bhâgirathamma, represented as having eight or twelve hands and a sword riding on an elephant, and Korali Sakthi. See E. Thurston.

VADIANI. The Audiani (q.v.) are referred to by Augustine as the Vadiani.

VAGANTES. "Clerici vagantes" was the name given to ordained clerks who roamed about in search of employment. It was forbidden by a canon of the Council of Chalcedon (451 A.D.) to confer an "ordinatio absoluta sive vaga," without any "titanus ordinationes." Nevertheless, the evil continued, and there were many "clerici aequipalli" or "clerks without head," that is to say, "missionary bishops and priests who recognized no jurisdiction or any settled authority, but hung loose on the Christian community" (Schaff-Herzog). It was finally enacted that a bishop who ordained a clerk without giving him an office must support him at his own table. See Schaff-Herzog.

VAIKUNTHA. Vaikuntha is one of the paradises or heavens of the Hindus. It is the heaven of Vishnu (q.v.). The heaven of Siva (q.v.) is Kailasa; that of Krishna (q.v.) is Goloka. To Vaikuntha the faithful followers of Vishnu are transported. "It is above Kailasa; and occupies a most charming site; hence the name chokhamah, signifying 'Pleasant.' To introduce order and precious objects of all sorts sparkle on every side. In the midst of this enchanting abode rises a superb palace inhabited by Vishnu and his wife Lakshmi; close to them are Trividumma, their eldest son, and a host of other children... In this abode, as in the rest, there are flowers, trees, quadrupeds, birds, and especially peacocks in great numbers" (Dubois and Beauchamp). See Montes-Williams: J. A. Dubois and H. K. Beauchamp.

VALDENSEES. Another name for the Waldenses (q.v.).

VALENTINIANS. The followers of the Egyptian Gnostic Valentinus (d. c. 160). Valentinus went from Alexandria to Rome about 140 A.D. By 200 A.D. his followers seem to have become very numerous. His theology or philosophy is full of symbolism. The original, invisible, and ineffable Existence is a self-existent Abyss, Buthos, whose consort is Silence, Sigê. Buthos and Sigê give birth to Mind, Nous, who is a being like the Supreme Buthos, and to his consort Truth, Aletheia. These four form a tetrad of ones. Mind and Truth give birth to Word, Logos, and his consort, Life, Zoê. Word and Life give birth to Man, Anthropos, and his consort, the Church, Ecclesia. These together form an oload of ones. Word and Life further give birth to five other pairs, and Man and Church to six other pairs. This completes a Pleroma of thirty ones, an Oload, a Decad, and a Dodecad. The Oload consists of higher ones. Wisdom, Sophia, one of the two last ones in the Dodecad (the other being Will, Theodos), is seized by an irregular passion to know the Father, the Abyss. She is stopped by the one Horos, the Boundary set round the Pleroma. But she has already conceived an illegitimate being through her contact with Chaos. This is called Hachamoth, the Desire of Wisdom (Hebrew chokhamah, 'wisdom'). To introduce order and harmony into the Pleroma, Mind and Truth, the second pair of ones, now produce a sixteenth pair, Christ and the Holy Spirit. After this all the ones combine to produce a thirty-third one, Jesus, the Saviour. Through the sending to Hachamoth of, first, the Christ, and secondly Jesus, three kinds of substance arose in the universe, material inanimate substance (bulikê), psychic animating substance (paûchtê), and pneumatic or spiritual substance (pneumatikê). This is the world of the Kenoma. Hachamoth, expelled from the Pleroma, forms the Demiurgos out of psychic animating substance. The Demiurgos, without knowing it, makes the universe an
inferior copy of the Pleroma. He creates mankind, material and psychic. Some of these, through Hachamoth, catch a spark of the spiritual substance, and become superior or spiritual men. The spiritual men do not need to be saved; the material men cannot be saved. The psychic men can be saved if they are helped. "The scheme of Redemption is intended for them. The Redeemer is formed of four elements. The first, without being actually material, has the semblance of matter; the semblance is sufficient, as matter does not need salvation. The second element is psychic, the third pneumatic, the fourth divine: this is Jesus, the last son. These three last elements then proceed respectively from the Demiurge, Hachamoth, and from the Pleroma. The son Jesus did not, however, descend into the Redeemer until the moment of his baptism; at the moment of his being brought before Pilate, he returned to the Pleroma, taking with him the pneumatic or spiritual element, and leaving the psychic element, clothed with his material semblance, to suffer." (Duchesne). Finally Hachamoth and the spiritual man will pass into the Pleroma. The Demiurgos and the best of the psychic men will follow. See R. A. Lipsius, Valentinus und seine Schule, 1887; J. H. Blunt; Louis Duchesne, Hist.; Max B. Weinstein, Welt- und Leben-Auschnitten, 1910.

VALESIANS. A sect mentioned by Epiphanius (Heres. ivii) and other early writers. They are said to have held Gnostic views. One of their practices was to mutilate themselves. See J. H. Blunt.

VALHALLA. Another form of the term Walhalla (q.v.).

VALI. One of the gods of the Ancient Teutons. Vali, who is called also Ali and Bous, is represented as the son of Wadan (q.v.). In the myth of Balder (q.v.) Vali avenges Balder, who is his brother. With Vidharr (q.v.) he is one of the survivors in the final world-catastrophe. See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

VALKYRIE. A name in Teutonic mythology for warrior women who waited on the heroes of Valhalla. Their ruler was the goddess Freya. They were symbolized by swans, which were in fact supposed to be transformed Valkyries.

VALLABHACHARYA SECT. A Vishnuite sect in India, founded by Vallabha (b. A.D. 1479), after whom the members are called also Vallabhas (q.v.). Another name for the sect is Vallabha (q.v.).

VALLABHAS. The followers of the Hindu religious teacher, Vallabh or Vallabhabharya, "Teacher of Vallabha." Vallabha is said to have been born about A.D. 1479. He is said to have shown great precocity at the age of seven, and at the age of twelve to have formulated a new form of the Vaishnava creed. He travelled for some years, and then settled in Benares. Here he composed a number of works, including a commentary on the Bhagavata-purana. He disapproved of fasting and self-mortification. The body ought to be revered and fostered because the soul contained in it is a portion of the Supreme Soul. This doctrine exposed him to the charge of Epicureanism. His creed has been called Pushti-marga, "the way of eating, drinking, and enjoying oneself." Vallabha taught, or professed to teach, a pure non-duality: individual human spirits are like sparks from the Supreme Spirit; in essence the two are identical. His teaching in general lent itself to abuse. His successors acquired such power and renown that they received the title Mahárája, "great kings." They have indulged in great luxury and sensuality. Men and women do homage to them as representatives, or incarnations, of Krishna. They devour the leavings of their food and the dust on which they have trodden. They drink the water in which their feet have been washed. In a peculiar rite called Self-devotion, they make over to Krishna's vicars upon earth body, soul, and property, "and women are taught to believe that highest bliss will be secured to themselves and their families by the caresses of Krishna's representatives" (Monier-Williams). See Monier-Williams; E. W. Hopkins.

VALMIKI. A saint (also called Balmik or Balmik), the reputed author of the Rāmāyana, worshipped by the Mehtars, the caste of sweepers and scavengers in India. Valmiki was originally a hunter called Ratnakar.

VALMINESES. A Hindu caste, the members of which are described as the priests of the Parâjajas and Pallans. VAM-MARGI SECT. Also known as Bâm-Mârgi, and Vâma-Charî. An Indian sect which worships the female principle in nature (the female energy being known as Sakî). The membership of the sect is kept secret as far as possible. "Among the Vâm-Mârgis both men and women are said to assemble at a secret meeting-place, and their rite consists in the adoration of a naked woman who sits in the centre of a drawn sword in her hand. The worshippers then eat fish, meat and grain, and drink liquor, and thereafter indulge in promiscuous debauchery" (R. V. Russell and R. B. Hira Lál). They are said to worship in their houses a figure of the double triangle drawn on the ground or on a metal plate. See R. V. Russell.

VARANASI. Vanaraka would seem to have been one of the nine worlds in the cosmogony of the Ancient Teutons.

VANAPRASTHA. In the religion of the Hindus the Vanaprastha is the anchorite. The life of an anchorite, according to Manu, is one of the four stages in the life of a good Brähman. The Vanaprasthas has been treated with the greatest respect. By repressing the animal passions, by mortifying the flesh, and by practising meditation, they strove to gain perfect wisdom and purity. They rejected the claims of caste and wealth, rank and honours, land and women, cold and heat, wind and rain, pain and sickness. By meditating for a long time every day they sought to attain complete and blessed union with the Divine Being. When the Vanaprasthas died their bodies were burned in order that the purification of their souls might be completed by fire. See Monier-Williams; J. A. Dubois and H. K. Beauchamp.

VANIR, THE. A group of ancient Teutonic deities. It consists of a masculine deity Freyr corresponding to a feminine deity Nerthus, and a masculine deity Freyr corresponding to a feminine deity Freyja. They seem to have been the gods of the Ingevonic peoples, and to have passed from their home, the island of Sweden, to the Noremen, and then to Norway. Mythology tells of a great war between the Vanir and the Æsir (q.v.), in which the Vanir were victorious. In one account Gullveg, also called Heidhr, "the sorceress," appears as queen of the Vanir. Freyja in the course of the meeting is identified with Freyja (q.v.). Chanteple de la Saussaye thinks that the war between the Vanir and the Æsir cannot be explained as a nature-myth, but points to an ethnic difference between the two. See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

VANISTS. A name given by Richard Baxter (1615-1691) to the Antinomians in New England, because he thought they were disciples of Sir Henry Vane (1613-1662), who was Governor of Massachusetts from 1636 to 1637. Vane was a religious enthusiast, and in Massachusetts came under the influence of Anne Hutchinson (1590?1643), who preached against the Massachusetts clergy. Ann Hutchinson was tried for heresy in 1637, condemned, and banished from the colony.

VARUNA. One of the chief deities in Hinduism.
Varuna is one of the forms of the Sun. In a hymn to Varuna from the Atharva-veda, as given by Monier-Williams, it is said: “The mighty Varuna, who rules above, looks down upon these worlds, his kingdom, as if close at hand. What'er exists within this earth, and all within the sky, yes, all that is beyond, king Varuna perceives.” Varuna appears in turn as a rain-god, a day-god, and a night-god. In the early Rig Veda he is the covering sky united with the sun, or he whose covering is rain and dew” (Hopkins). Hopkins thinks that at the time when the Vedie Aryans became Hindus, Varuna may have been the great god that he appears in the great hymn of the first book of the Rig Veda composed in his honour, but beyond this period “lies one in which Varuna was by no means a monothestic deity, nor even the greatest divinity among the gods.” See Monier-Williams; E. W. Hopkins.

VARUNI. A deity in Hindu mythology, the goddess of wine. She was held to be the consort of Varuna. See above.

VASUDEVA. Vāsudeva is the name or form under which the Bhāskas (q.v.) worship the great Hindu deity Vishnu (q.v.). He is represented as being the father of Krishna (q.v.), who was one of the incarnations of Vishnu. Hopkins quotes a model prayer from the Vishnu Purāṇa, which runs: “Glory to Vāsudeva, him of perfect wisdom, whose unrevealed form is (known as) Brahma, Vishnu, and Siva.” See Monier-Williams; E. W. Hopkins.

VATICAN, THE. The Vatican comprises a group of buildings in Rome on the right bank of the Tiber and on the Vatican Hill. The Palace, built by Pope Symmachus (498-514), rebuilt by Innocent III. (1198-1216), and continually enlarged from the time of Nicholas III. (1277-1281), has for centuries been the chief residence of the Pope. The Sistine Chapel, built by Baccio Pontelli for Sixtus IV. (1471-1484) in 1473, is adorned by the work of Michael Angelo and Raphael. The Vatican Library contains priceless treasures, Biblical, Classical and Library. See Schaff-Herzog.

VATICAN COUNCIL. The Vatican Council was a General Council which met on the 5th of December, 1869, and was prorogued on the 20th of October, 1870. It was not dissolved, and consequently, as a Roman Catholic writer says, it is not yet concluded (Cath. Dict.). The Council defined the dogma of Papal Infallibility, and the Pope (Plus IX) confirmed the decree. Other important matters were discussed, such as Discipline, and the preparation of a Short Catechism.

VAUD CANTON, FREE CHURCH OF THE. The Free Church of the Vaud Canton in Switzerland was founded in 1845, as a protest against the high-handed measures of the Established Church. See Schaff-Herzog.

VAUDOIS. Another name for the Waldenses (q.v.).

VAYANIS. A section of the Mādīgas in Southern India. The Vayanis (also known as Vayinis, Vaganiyans, or Parvins) “play on a single-stringed mandoline, and go about from village to village, singing the praises of the village goddesses” (Thurston and Rangachari).

VAYU. One of the nature-gods of the Vedie Aryans. Vayu, the wind, is associated closely with Indra (q.v.), the Rain-god. In the cosmogony of Mann, vāyu, air, was the second of the five elements created. See Monier-Williams.

VEDANTISM. The Vedānta school of Brāhmanism is a metaphysical school which was founded by the great teacher Sankara who lived at about the beginning of the eighth century A.D. According to Vedantism, all that really exists is the One Spirit, Atmā or Brahmā. This Ego is really one with the infinite eternal Being. All else is Maya or Illusion. “In other words, the separate existence of man’s spirit and all natural phenomena is only Illusion” (Monier-Williams). This being so, one who is seeking union with the One Spirit or true happiness will strive to escape from Illusion. “True wisdom consists in obtaining deliverance from this illusion by diligent contemplation of self, by persuading oneself that one is the unique, eternal, and infinite Being, and so forth, without allowing one’s attention to be diverted from this truth by the effects of Maya” (Dubois and Beauchamp). The soul is hindered from enjoying union with the Supreme in matters which lie only an illusion. See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp; Max B. Weinstein, Welt- und Leben-Anschauungen, 1910.

VEDISM. Vedism is that form of Indian religion represented by the Veda, a compilation of songs, prayers, etc. The authors of these compositions are supposed to have been inspired men or Rishis. At this stage the powers worshipped were the forces of Nature (Sun, Fire, etc.). The hymns, which belong to different dates, the earliest going back perhaps to the fifteenth century B.C., are arranged in three principal collections or Vedas. (1) The Rig-veda is a collection of hymns for devotional recitation. (2) The Yajur-veda is a liturgical collection of hymns for sacrificial ceremonies. (3) The Saṁya-veda is a liturgical collection of hymns for special sacrificial ceremonies (Soma). (4) The Atharva-veda is a collection of later hymns composed by the Aryanavas, a special class of priests. This Veda came to be used in magic. “It is a sort of conjuring book, professing to teach the magic art of injuring by means of spells and enchantments” (Dubois and Beauchamp). See Monier-Williams; E. W. Hopkins; J. A. Dubois and H. K. Beauchamp; J. C. Oman, Cults; Reimach, O.

VEHICLES, THE THREE. Trīyāna, or “the three vehicles,” is a term used by the Tibetans in reference to three schools or kinds of Buddhism. Hackmann points out that “the picture of a vehicle was frequently used in Buddhism to symbolize the doctrine, which bore the disciples across the world to the goal of Nirvāṇa.” When in Northern India the more original Buddhism underwent a change, being developed and widened, the new form received the name Mahāyāna or the Great Vehicle. The older form was then called Hinayāna or the Little Vehicle. There also arose a third form, of much less importance, the Madhyamakya, or Middle Vehicle. In general the inhabitants of Nepal, Tibet, China, Manchuria, Mongolia, and Japan prefer the Great Vehicle; those of Ceylon, Burma, and Siam the Little Vehicle. The Mahāyāna teaches the existence of many Bodhisattvas. It develops a theism and polytheism which are far removed from the original creed of Buddhism. See Monier-Williams, Buddhism, 1890; E. W. Hopkins; H. Hackmann.

VELCHANOS. A Cretan god. He seems to have been the only male deity of the Cretans. Later, the Northern Greeks identified him with Zeus. “In Crete, however, the god preserved most of his old Minoan idiosyncrasy, and all sorts of barbarous tales were told about him which the other Greeks would have nothing to do with. The Cretans, for instance, said that he had died, and pointed out of the mountains a sacred cave, where his death had taken place” (H. E. Hall, A.D.). On the rings from Mycenae and on a coin (or larnax) from Milatos, Zeus-Velchanos is represented as a youth armed with spear and shield and descending from the sky.

VENDIDAD. The Vendidad (literally “laws given against demons”) is one of the divisions of the Zendavesta (q.v.), the oldest collection of writings sacred to the old Persians. It consists of laws, rules for ordina-
VENKATRAMANA. One of the special deities of the Stambhas, a class of temple servants in Southern India. The other special deity is Ganapatia.

VENUS. A Latin goddess who came in course of time to be identified with the Greek goddess of love, Aphrodite (q.v.). Originally Venus was worshipped in particular by gardeners and vine-dressers as a goddess of Spring who presided over flower-gardens and vines. She came to be regarded as the mother of the Roman people, and in her honour as such (Genetrix) Caesar and Hadrian erected temples. The first day of April was a day sacred to her. Venus sometimes appears in double sex, just as in Sparta sometimes Aphrodite was represented as bearded. See O. Seyffert, Dict.; Reimach, O.

VENUSTIANI. Another name for the Manichean sect, Paterniani (q.v.).

VETRHERAGHA. One of the most prominent angels (Victory) in the religion of the Later Avesta, the angel of war.

VERMITTLUNGS-THEOLOGIE. A German expression for that type of theology which seeks to reconcile the religion of the Churches with the claims of modern science. See MEDIATING THEOLOGY.

VERONICA. The name Veronica was given by medieval writers to face cloths from the catacombs on which Christian reverence and affection have painted the features of the Saviour (Dict. of Christ. Biogr.). Such a face cloth was described as vera icon "true image." Matthew of Paris (ad ann. 1218) speaks of "the representation of our Lord's face, which is called Veronica." A late legend (but earlier than the eleventh century) converted the face cloth into a woman. It told how one Veronica accompanied Christ on his way to the Cross and offered him her veil as a sudarium. After he had wiped the perspiration from his face with it, his features were found impressed upon the linen. See the Cath. Dict., s.v., "Christ, Appearance of"; Wace and Piercy; Sidney Heath; Francis Bond.

VER SACRUM. Ver Sacrum or "Sacred Spring" was the name given to a kind of vow taken by the Italian tribes in critical times. They undertook to sacrifice all the produce of the coming spring. Children who were born then were dedicated to heaven, and banished from the country as soon as they were grown up. The last vow was made in the Second Punic War, though it was not fulfilled until 195-194 B.C., twenty-one years afterwards. See O. Seyffert, Dict.

VERSCHORISTS. The followers of James Verneschoor (d. 1700), of Flushing, in the seventeenth century. They are said to have attached importance to a knowledge of Hebrew, and even to have called themselves Hebrews. Verneschoor was influenced by the views of J. Cocceius (1603-1678), founder of the Federal Theology (q.v.), and of Baruch Spinoza (1632-1677). See B. Puenjer; J. H. Blunt.

VERSIONS OF THE BIBLE. See the separate headings.

VERTUMNUS. Vertumnus, "the changer," was the name of an Italian god of fruits. He was supposed to preside over the changing year, and is depicted as a gardener holding a pruning knife in his hand and fruits in his lap. He was popularly believed to have the power of transforming himself in various shapes. Naturally the produce of gardens and orchards was offered to him. See O. Seyffert, Dict.

VESPER. Vespers or "Evening" is one of the seven "Hours" or Services of the Breviary (q.v.). The hour is 6 p.m.

VESTA. A Latin goddess corresponding to the Greek goddess Hestia. The goddess and guardian of fire, and so of the private and public hearth, she was so important as to be worshipped by the State, as well as by the family. The worship was introduced from Lavinium by Numa, who also built the Temple of Vesta. Vesta came to be worshipped as the goddess of every sacrificial fire. The fire in her temple which served as her symbol could not be allowed to go out without danger to the State. See O. Seyffert, Dict.; Reimach, O.

VESTALIA. A festival in honour of the Latin goddess Vesta (q.v.). It was observed on the ninth of July. "The maenads of the town walked barefooted in procession to their temple, to implunge the blast of the goddess in their households, and to offer sacrifice to her in rude dishes, in remembrance of the time when the hearth served generally for the baking of bread." (Seyffert). The bakers and millers also took part in the festival, and placed crowns on the mills. See O. Seyffert, Dict.

VESTALS. Vestals or Vestal Virgins were priestesses in the temple of the Latin goddess Vesta (q.v.). Their chief duty was to tend the sacred and eternal fire, the symbol of the goddess. They served in the temple of Vesta and the State, and could not hold other offices. When they entered upon their duties, their house was set on fire at night. The Vestals were not married, but were virgins. Their time in the temple was regulated by the custom of Sutte (Lat. vesta). (q.v.), and the custom among the Peruvians. They were set apart for learning, ten for performing, and ten for teaching the duties. At the end of this time leave was granted to the Vestals to lay aside their priestly life, and return into private life, and marry (Seyffert). If any of them broke their vows, they were beaten with rods and buried alive. There is no need to see in this anything more than a severe form of punishment intended to act as a deterrent. J. M. Robertson (Pagan Chrisstis, 1911) compares the custom of Sutte (q.v.), and the custom among the Peruvians to women of good birth, especially those of the Incas, at one time expected to bury themselves alive when their husbands died. But it is difficult to see the connection between good widows and bad virgins! See O. Seyffert, Dict.; Reimach, O.

VESTRY. In the ancient church-building Vestiarium or Vestry was the name of the room in which the vestments of the clergy and the sacred vessels of the church were kept. It must often have been very spacious, for several of the Councils of Carthage as well as the Synod of Arles were held "in secretario ecclesiae," and secretarius was equivalent to vestiarium. In modern times in the English Church a Vestry came also to denote a meeting of the ratepayers in the parish, held, not necessarily in a vestry, to discuss the affairs of the parish. See Schaff-Herzog: Chambers Encycl.

VIATICUM. The Latin term viaticum means "provision for a journey" (cp. the Greek epedion). As an ecclesiastical term it came to be applied to the Holy Communion when administered to persons who were thought to be dying. In this application the word means provision for the last journey. In the thirteenth canon of the Council of Nicaea the Holy Communion is described as the "last and most necessary epedion (viaticum)." In the Middle Ages the Viaticum followed Extreme Unction (q.v.). In the Roman Catholic Church the Viaticum is now given first. See Prot. Dict.; Cath. Dict.

VIBHANGA. A Buddhist sacred book in the third division of the Canon. See CANON, BUDDHIST.

VICA. The ordaining phrase of the word Vicar (Lat. vicarius) is a representative or substitute (qui alterius vices agit). In the Roman Catholic Church the Apostle Peter is described as the Vicar of Christ, because it is held, he was appointed by Christ his substitute on earth as the head of the Church. The office passed from Peter to the Bishop of Rome, who became both Vicar of St. Peter and Vicar of Christ (Vicarius S. Petri,
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Vicarius Christi). In the early Catholic Church, however, all bishops were Vicars of Christ. The Pope, the one Vicar of Christ, has his own vicar may be there are Vicars-Apostolic. These were formerly bishops or archbishops or even ordinary but specially delegated ecclesiastics; but now they are nearly always titular bishops "stationed either in countries where episcopal sees have not yet been established, or in those where the succession has been interrupted" (Catholic Dictionary). There are Vicars-general both in the Church of Rome and in the Church of England. In the Roman Catholic Church he is also called "official (or officialis). In Transvaal countries the name of "official" is commonly given to the ecclesiastic administering the contentious jurisdiction of the bishop, and that of "vicar-general" to him who exercises his voluntary jurisdiction" (Cath. Dict.). A bishop is not obliged to have a vicar-general, but he may have two or more. In the Church of England some of the bishops have a vicar-general. The Archbishop of Canterbury, for instance, has one. The London Diocesan Bank (1912) explains that for the Province of Canterbury "The Vicar-General's Office grants marriage licences throughout the province, transacts the legal business relating to the consecration of Bishops, and legalises the appointment of clergy to churches within the Archdiocese of Canterbury's jurisdiction." There are also in some of the cathedrals of the Church of England Vicars-Choral, clergy or laymen, who assist the Dean and Chapter in matters relating to the choir and muses. Furthermore, the clergyman who is in permanent charge of an Anglican church is commonly called the Vicar, though he is sometimes called the Rector (q.e.v.). The Roman Catholic Church has its Vicars-forane, who resemble the Anglican Rural Deans. "A vicar forane is either a dignitary or at least, if possible, a parish priest, who is appointed by the bishop to exercise a limited jurisdiction in a particular town or district of his diocese." (Cath. Dict.) See Schaff-Herzog; William Benham; The Cath. Dict.

VICTORIA INSTITUTE, THE. The Victoria Institute or Philosophical Society of Great Britain has three primary objects. 1. To investigate fully and impartially the most important questions of Philosophy and Science, but more especially those that bear upon the great truths revealed in Holy Scripture. 2. To associate men of science and authors who have already been engaged in such investigations, and others who may be interested in them, in order to strengthen their efforts by association; and by bringing together the results of such labours, after full discussion, in the printed Transactions of an Institution, to give greater force and influence to proofs and arguments which might be little known, or even disregarded, if put forward merely by individuals. 3. To consider the mutual bearings of the various scientific conclusions arrived at in the several distinct branches into which Science is now divided, and conflicting hypotheses, and thus promote the real advancement of true Science; and to examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of Philosophy proper, based upon faith in the existence of one Eternal God, Who in His wisdom created all things very good.

VICTORINES. The Victorines were a mediaeval school of theologians whose chief centre was the Augustinian monastery of St. Victor in Paris founded by William of Champeaux. The Victorines have been described as "the religious Anthropologists or teachers of piety, the plotists of the twelfth century." They approved of a solitary life, a life devoted to contemplation. They differed from the Schoolmen (q.e.v.) in being inclined to neglect the doctrinal side of theology. Richard of St. Victor (d. 1173?), a native of Scotland, attached special importance to mystic contemplation. Walter of St. Victor, who succeeded Richard, inveighed against the writers of Summaries and the Dialecticians (such as Socrates, Aristotle, and Seneca). See J. E. Erdmann.

VIDHARR. One of the gods of the Ancient Teutons. Vidharr is represented as the son of Wodan (q.e.v.), and as the slayer of the monster known as Fenris-wolf (q.e.v.). With Vali (q.e.v.) he is one of the survivors in the final world-catastrophe. According to F. Kauffmann, he is one of the Teutonic gods of the forest. He is represented as a god of great strength, only second to that of Thor (q.e.v.). See P. D. Chanteple de la Saussaye, Rel. of the Teutons, 1902.

VIDHYADHIR. The lord of learning, one of the names of the Hindu god Ganapati or Ganesh.

VIGILANCE SOCIETIES. In the United States of America the name Vigilance Societies has been given to "illegal associations which spring up from time to time in all parts of the country for the compulsory improvement of local morals, and the punishment of those who either refuse or fail sufficiently to reform their lives" (Chambers's Encycl.). One of these societies has been known as the White Caps, because the members, who have been in the habit of visiting the homes of supposed offenders for the purpose of whipping them or of destroying their property, have concealed their faces by wearing white hoods.

VIGILS. Originally a Vigil was the watch kept on the night before a feast. In the eleventh or twelfth century the term came to denote both the day and night preceding the feast. In the Roman Catholic Church the practice of keeping Vigils has been retained only in the Matins and Lauds and the midnight Mass before Christmas. The Vigil was spent in watching (Latin vigilare) and prayer. In course of time it became also a fast. The Prayer Book of the Church of England contains a Table of Vigils. See W. R. W. Stephens, Book of Common Prayer, 1901; Cath. Dict.

VIGNES. Vignes, "Lord of Obstacles," is another name for Ganapati (q.e.v.), one of the gods of the Hindus.

VIHANSA. Vihansa, as appears from an inscription, was the name of a goddess worshipped by some of the Ancient Teutons.

VINAYAK. The remover of difficulties, one of the names of the Hindu god Ganapati or Ganesh.

VINAYAPITAKA. The first division of the Buddhist Canon. See CANON, BUDDHIST.

VINIUS. Vinius was one of the deities worshipped by the ancient Celts. He seems to have been a god of the wind. He was identified with the Roman god Mars.

VIRA COCHA. Among the ancient Peruvians Viracocha was a name for divine beings in general, as well as the name of one of the chief deities. Viracocha means "Foam of the Water." The god is supposed to have emerged from the sacred waters of Lake Titicaca. The creator, he first created the sun, the moon, and the stars. When he created men, he first made them stone figures. Viracocha was taken over by the Incas from an earlier civilisation. Lewis Spence points out that the story of Viracocha's creation clashes with the legend of the creation of the Incas, and as the Inca was the water-god, the fertiliser of the country round about Lake Titicaca. The lake was his sister and consort, Cocha. The worship of Viracocha would seem to have been rather more humane than that of the Mexican gods. Compare further PACHACAMAC. See Lewis Spence; J. M. Robertson, P.C.

VIRGIN BIRTH, THE. The orthodox Christian faith teaches that Jesus, the founder of Christianity, was "con-
ceived of the Holy Ghost, born of the Virgin Mary" (Apostles' Creed). It is believed also by many Christians that with a view to her future destiny she was specially sanctified from the womb. It was to the pure maiden of Nazareth, thus chosen and prepared by God, that the angel Gabriel came and told her of the honour so amazing, that compared with it, every earthly honour is as nothing. The angel's message was nothing less than that Almighty God would, with her consent, take human form in her womb. . . . Then arose in Mary's mind the wondering question, how could she, a virgin, bear a child? Had ever a maiden become mother without the agency of human father? . . . It was then that Gabriel announced to Mary that in this congealed human form there would be superceded, and that, through the power of God, a virgin-birth would be accomplished. He assured her that in conceiving and bringing forth her Child, her virgin-chastity would remain, that she would still be a virgin. He taught her that she should fulfil the mother's part, God the Holy Ghost quickening the powers of nature. 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 is also that Holy Thing which shall be born of thee shall be called the Son of God." What did this announcement involve to Mary? "She must have seen, by a pure womanly instinct, that there lay before her a time of keener trial, of suspicion and agonizing doubt. If she accepted her amazing destiny, would not the finger of reproach be pointed at her as the Holy Child grew in her womb? How could she explain her condition even to those nearest and dearest to her? How terrible must the facing of all this have been to one whose soul was as pure as the driven snow? What would Joseph, to whom she was about to be married, think of her? What he did think we know; for we are told at first 'he was minded to put her away privily,' to hide her from the shame which he began to think she had brought upon herself. Only a voice from heaven reassured him, and relieved him from the painful suspicion. Beyond all this, there was the thought of the strangely mysterious association with Almighty God and His deep purposes, and all it would cost her to maintain such a dignity, which must have tempted the Blessed Virgin to hesitate in accepting the Divine call. The decision lay with Mary, and we may well thank God that it was the right decision. In the face of all that awaited her, by the grace of God, the Blessed Virgin accepted with complete self-surrender the wonderful intervention of the Heavenly Advocate. The eventful words—"Behold the handmaid of the Lord: be it unto me according to Thy Word." In that central moment, the everlasting Son of the Father, Who took upon him to deliver man, did not abhor the Virgin's womb. He began to take human form, and Mary became the Mother of God." (Vernon Staley, The Catholic Religion.) Such is the orthodox belief, which is based upon a literal interpretation of narratives in the First and Third Gospels. However, it is held by orthodox Christians. But it is a belief which, in this form, is no longer held by many persons who claim to be called Christians. Apart from the question whether the nativity-narratives are an original part of the primitive Gospel story, it is felt by many that they are only an effort to express in human language a spiritual truth. Jesus was the son of a Virgin in the sense that he was the first-born son of one Mary who conceived him in perfect innocence and purity. He was the son of a Virgin in the sense that he was spiritually conceived as a perfect man in the mind of Mary long before she was betrothed to Joseph. This is the real meaning of the nativity stories. Jesus was not born like an ordinary child. All material thought was excluded, and the spirit reigned supreme. God is Spirit, and Jesus or the Christ was the true and only-begotten Son of the Father. See Vernon Staley, The Catholic Religion, 1893; Oscar Holtzmann, The Life of Jesus, 1901; Arno Neumann, Jesus, 1903.

VISIONU. Vishnu is one of the principal deities in Hinduism. He is one of the triad, Brahmā, Vishnu, and Śiva. If Brahmā is the Creator, Vishnu is the Preserver and Śiva the Dissolver and Reproducer. Monier-Williams points out that Vishnu is the most human, and the most humane in his character and sympathies, and consequently is the most popular. His divine nature has been invested to a certain chosen men, and in a measure to all good men. Whether, in fact, Vishnu is to be connected with light, with heat, with air, or with water, it is evident that his function is that of a divine Pervader, infusing his essence for special purposes into created things, animate and inanimate; for example, into stones, such as the black Śālagrama; into rivers, such as the Ganges; into trees and plants, such as the Tulasī; into animals, such as a fish, a tortoise, a boar; and lastly, into men. (Monier-Williams.) Orthodox Brahmans are worshippers of Vishnu and Śiva (q.v.) alike. Other Brähmans reveal a tendency to prefer the worship of one or the other. The Hindus of modern times are generally either Vaishnavas, worshippers of Vishnu, or Saivas, worshippers of Śiva. The Vaishnavas worship one personal god Vishnu as the Supreme Being, especially in the form of his two incarnations Rāma (q.v.) and Kṛṣṇa (q.v.). They believe that Vishnu has power to deliver his worshippers in this life from disease and sin, and from evils inflicted by cruel beasts, wicked men, and invisible demons. They believe that when this life is over he has power to transport them to his blissful paradise, Vaikuntha (q.v.). In the Purāṇas it is said that he has four arms and holds in his four hands a wheel, a conch-shell, a club and a lotus-flower. He is also represented as riding on the semi-human bird Garuda to the help of his worshippers. His worshippers have given him a thousand names and epithets. These include: the Holy Being, the Pure Spirit, the Way, the Truth, the Father, the Holy of the Holy. Vishnu has become incarnate in nine forms, and is to become incarnate in yet another. The first was the Fish (Matsya); the second the Tortoise (Kūrma); the third the Boar (Varaha); the fourth the Lion (Nara-sinha); the fifth the Tortoise (Vāmana); the sixth Rāma with the Axe (Kamātīthā); the seventh Kṛma-candra, the moon-like Rāma; the eighth Kṛṣṇa (q.v.); and the ninth Buddha. The tenth is to be in the form Kalki or Kalkin. He will appear in the sky on a white horse and with a flashing sword in his hand, ready to destroy the wicked, redeem the good, renew creation, and restore the age of purity. Vishnu is represented as having a wife Lakshmi or Śrī. She is the goddess of beauty and fortune. See Monier-Williams; E. W. Hopkins, T. A. Debôis Hetes; H. K. Beachum.

VISIONU-SWAMI. A Vishnute sect in Indiap, founded by Vallabha (b. A.D. 1479), after whom the members are called also Vallabhas (q.v.).

VISHWANATH. Lord of the universe, one of the names of the Hindu god Śiva.

VISIBLE SPIRITISM. The designation of that kind of spiritualism in which the spirits have been supposed to be visible not only to the mediums but also to those who assist at the sittings.

VISION, BEATIFIC. What is known as the Beatific Vision is, in human language, the bliss of seeing God face to face (cp. in the New Testament, I. John iii. 2, I Cor. xiii. 12). The Council of Florence declares that
the "souls of those who after receiving baptism have incurred no stain of sin whatsoever, or who after incurring such stain have been purified, in the body or out of the body..." are at once received into heaven and clearly see God Himself as He is, in three persons and one substance, some, however, more perfectly than others, according to the diversity of their merits." In consequence of some of the cruder, anthropomorphic conceptions of the ancient Hebrews, according to which a theophany was accompanied by flames of fire, etc., it was believed that no man could see God's face. In course of time, however, after the development of the Christian conception, it came to be realized that God, who is incorporeal, can be seen by the eyes of the soul. But, according to the schoolmen, for beatific vision the intellect requires to be illuminated by what is metaphorically spoken of as the "light of glory" (Council of Vienne). "Just as the natural eye, in order that it may see, requires first the presence of the object, and then light, in order that the image of the object may be received, so the intellect, in order to see God, requires not only the proximate presence of Him, but an interior disposition by which it is elevated to an act above its natural powers" (Cath. Diet.). See Schaff.-Herzog: Prot. Diet.; Cath. Diet.

VISIONS. The seeing of visions is one of the common phenomena of religious experience. In ancient times and among primitive peoples visions are believed to be objectively real. Modern psychology and psychological research have demonstrated that they are subjective and unreal. They may be explained by the working of telepathy (q.v.) and the Subconscious Mind (q.v.). Certain persons have the power of calling up images in the minds of other persons. "The percipient sees a vision representing the incident sought to be communicated by the agent. He sees the image of the object or portion which the agent desires him to see. Thus, when a person consults a medium he generally expects and desires to learn something of his deceased friends. The medium goes into the subjective condition for that purpose. The visitor's mind is full of anticipation and hope that he will be put into direct communication with the loved and lost. Presently the medium sees and describes to the visitor a vision of some person. He believes that he sees a spirit. He describes it, and it is found to correspond with one of the visitor's deceased friends. The visitor recognizes the description, and says so. He asks for the name, and it is given. Then the medium sees a vision known only to the visitor and the deceased. He describes the incident, not, perhaps, as a vision which he sees, but as a statement of fact imparted to him by the spirit. The visitor very likely knows that the medium knew nothing of him or of the deceased before that hour. He is convinced that the medium has been telepathed with the spirit of his dead friend, and he is a convert to spiritism from that moment. Now, has the medium actually seen a spirit, or has he merely read the sitter's subliminal mind? Is there any reason for supposing that he has seen a spirit of a dead man than there is for supposing that a mind-reader sees the spirit of the Jack of clubs when the image of that card is telepathed to him? Obviously not. The conditions are precisely the same in both cases. The percipient sees the image of that which is in mind of the agent" (T. J. Hudson). The agent of course need not be a professional medium. The faculty is common to many persons who do not use it professionally. It has often happened that a person in great danger or at the point of death has been able to transmit an image of his condition to someone with whom he is in rapport. See T. J. Hudson.

VISIONS OF IDDO THE SEER, THE. A record referred to in II. Chronicles (ix. 29) as one of the compiler's sources. See PROPHETIE OF AHILIAH.
have been instituted by the Sun. “He taught the Indians to steep the button-snake root and the red root in water and to drink the decoction, in order that they might vomit and so purify their bodies against sickness during the ensuing year. They think that if they did not thus purify themselves before eating the new corn, the Mold fall sick. The chief of the town is charged with the solemn duty of preparing the nauseous concoction, and he is assisted by four boys who have been initiated into the mysteries. The pots containing the stuff are decorated on the rim with a pattern representing the Sun, and they stand east of the fire near the middle of the public square. The order of drinking is regulated by the rank of the drinkers.” When they feel the inward workings of the draught, they step out of the square and discharge the contents of their stomachs in a place set apart for the purpose” (J. G. Frazer, *Spirits of the Corn*, 1912). At a public religious ceremony (agricultural) in Santo Domingo, West Indies, the participants, in order to attain a condition of ceremonial purity, made themselves vomit by thrusting sticks down their throats. Afterwards, “bread was offered to the idol and was distributed by the priests among the would-be worriers. It took it home, and carefully preserved it until the next year as a powerful amulet against fire and hurricanes” (T. A. Joyce, *C.A.W.I.A.*). Originally at least, those present would seem to have eaten some of the bread. This would account for the purification of the body by vomiting.

**VOR.** One of the deities of the Ancient Teotons. The goddess Vor, who belonged to the retinue of Prija (q.v.) and Freyja (q.v.), is represented as a goddess of vows and oaths.

**VOTAN.** A tribal deity in the religion of the Mayan Indians. He was worshipped as a culture-hero, and was equivalent to Itzamna.

**VOWS.** Vows and votive offerings are well defined by G. F. Moore in the *Encyc. Bibl.* “A vow is a voluntary obligation solemnly assumed toward God to do something not otherwise required, but believed to be acceptable or influential with him. The promise may be either simple or conditional. In the former case it is usually a pledge to perform at a future date—for example, at the next recurrence of a feast—an act of worship which is less convenient or suitable at the time the vow is made; and the motive may be any which would prompt man to the act itself, such as gratitude to God, the desire to secure his favour, etc. A conditional vow is commonly made in circumstances in which the urgent need of God’s protection or help is felt, as in illness, an attack by the enemy, or for the obtaining of a greatly desired end, such as the birth of a child, the increase of flocks and herds, victory in battle, and the like. In such a case a man solemnly binds himself, if God does for him what he wishes, to do such and such a specified thing for God.” Thus a vow often has the force of an oath. In ancient religious conditional vows were the common accompaniment of prayer. The things offered might be anything with which it was conceived that God would be pleased—a sacrifice, a service, a dotation of gold and silver, houses and lands, cattle, or persons to God, that is, to the temple. It might also be an interdict imposed by the maker upon himself for a time or for life in the use of things otherwise lawful: thus fasting, abstinence from particular kinds of food—as the grape and its products in the Nazirite’s vow—from the wearing of ornaments, sexual intercourse, etc., were often vowed. Such arbitrary self-denial was thought, like the scrupulous observance of the similar restrictions imposed by religion itself, to be a proof of devotion.” There are many examples of vows in the Old Testament. Examples in Greek and Roman religion are also familiar. In Egypt innumerable votive offerings have been found. In Arabia votive offerings frequently consisted of weapons. In Buddhism the monks had imposed upon them ten vows of abstinence called the ten precepts: “abstinence from defiling life, from theft, from impurity, from falsehood, from strong drink; abstinence from eating at forbidden times, from dancing, singing, music and spectacles, from garlands, scents and finery, from high or broad couches, and from receiving gold or silver” (A. S. Geden, *Studies*). In the Christian Church the practice of making vows was adopted at an early period, and two classes of vows in particular came to be recognised. Vows really were vows to present a material gift; and in Roman Catholic countries examples of such gifts may still be seen in the offerings of wax candles, or in the models of ships which are suspended in certain churches by sailors who have been delivered from the danger of shipwreck. *Vota personalia,* again, were vows bearing directly upon personal conduct. The vow to go on a pilgrimage is an example, but the most frequent and important of personal vows were those of abstinence or abstention, which, again, reached their crowning height in the great monastic vows of poverty, chastity, and obedience, whereby devotion to God was supposed to reach its consummation through a definite entrance upon what came to be known as the *status religiousus*” (Prot. Diet.).

**WOVDYKHANTZI.** The Vozydhantzzi or “the Sighers” are a sub-set of the Russian dissenters known as Bezpojovtzi. They believe that after the seventh thousandth year from the creation of the world a third spiritual reign began, the reign of the Holy Ghost. The Holy Ghost is to be served by means of sighing and spiritual prayers. See Schaff-Herzog.

**VULCAN.** Vulcanus or Volcanus is the name of the Roman god corresponding to the Greek god Hephæstus. He was the god of fire and of the forge. As such, he was also a beneficent god of Nature, husband of Mai or Majesta, the goddess of Spring, and on the other the god of conflagrations. His chief festival was the Volcanalia, kept on the twenty-third of August. On this occasion it was customary to throw certain fish into the fire on the hearth. See O. Seryffer, *Dict.*; Reinach, O.

**VULGATE.** The term “Vulgate” or “Vulga editio” was used by Jerome of the Septuagint Version as compared with the original Hebrew; of the common or corrupt text of the Septuagint as contrasted with the text in Origen’s Hexapla; of the Old Latin version which was made from the Septuagint; and of the New Testament of the Old Latin Version. The Council of Trent (1545-1563) declared Jerome’s own version to be the “vetus et vulgata editio” of the Scriptures as being the common and authentic version of the Church, and from that time the term has been used of this version alone. The work was undertaken by Sophronius Eusebius Hieronymus, commonly called Jerome (331-420), at the request of Pope Damasus. In the first instance (383) he was asked to revise the current Latin version of the New Testament. He therefore produced a revised version of the Gospels. Whether he revised the rest of the New Testament in the same way we do not know. His next task was to revise the Psalms. The revision which he made at this time (383) was made by comparison with the Septuagint and is known as the Roman Psalter, because Pope Damasus introduced it into ecclesiastical use in the Roman Church, in which use it remained until the time of Pope Pius V. At St. Peter’s and in the Ambrosian rite it is still retained. In 387 Jerome made a more careful revision by comparison with the text of
Origen's Hexapla. This is known as the Gallican Psalter, because it is said to have been introduced into Gaul by Gregory of Tours. In 1596 Pope Sixtus V. assigned this the place of honour formerly held by the Roman Psalter. Jerome next revised the rest of the Old Testament by comparison of the Hexaplar text. But apart from the Psalms, only the Book of Job in this revision has been preserved. It now became his aim to make his revised version of the Old Testament direct from the Hebrew, and with this intent he learned Hebrew at forty-five years of age under the guidance of a converted Jew. In 392 he began a translation of the Books of Samuel and Kings, and he published them with the Preface Prolegomena, which gives an account of the Hebrew Canon. The rest of the books, including a large part of the Apocalypse, followed, and the work was completed in 405. No revision or translation at this time seems to have been made of Wisdom, Ecclesiasticus, or the Books of Maccabees; and other books, such as Esther, Judith, and Tobit were translated in haste. In the age in which Jerome lived a thorough knowledge of Hebrew was impossible. With this qualification, "it is admitted on all hands that Jerome's version from the Hebrew is a masterly work, and that there is nothing like it or near it in antiquity" (Cath. Dict.). The demand for Jerome's undertaking was due to the existence at the end of the fourth century of a great variety of Latin renderings. "Three groups of Old Latin manuscripts are recognised, each representing a distinct type of text: (1) African, agreeing generally with quotations in Tertullian and Cyprian: (2) European, either independent or based on the African: (3) Italian, formed on the European type, and revised with the aid of later Greek manuscripts. Many of the Old Latin manuscripts, however, present texts which cannot be assigned to either of these classes" (M. R. Vincent). Jerome's labours were devoted mostly to the Old Testament. "In all parts of the New Testament, except the Gospels, his revision was cursory. The texts which preceded his version remain to us only in fragments, and are to be gathered, largely, from citations by the Fathers. These patristic citations may be found, not only in writings composed before Jerome, but also in later compositions, since a long time elapsed before Jerome's work obtained general currency. Down to the end of the sixth century different texts were used at the writer's pleasure. Accordingly, we find in some exclusively an old text, in others only Jerome's version, while others again employ both." In course of time the text of Jerome's version became corrupted through scribal errors. Another revision was needed. At the request of Charlemagne, Alcuin (735-804) undertook to revise the Latin text in 802. He did so by comparing older Latin manuscripts. Other revisions were made, and in the thirteenth century valuable lists of variant readings were drawn up called "Correctoria biblica." When printing was invented, the Latin Bible was one of the first books printed. When later Cardinal Ximenes (1437-1517) issued his Complutensian Polyglot (1502-1517) he issued a revised Latin text. But Robert Stephens (1502-1559) was the first to produce (in 1528) a really critical edition based on the collation of a number of manuscripts. After this the Roman Church felt the need of a pure and authentic text. This was undertaken by Pope Sixtus V. (1585-1590), and the Sixtine edition was published in 1590. This in 1592 was withdrawn by Pope Clement VIII., and in the same year the Clementine Vulgate was published. This was decreed to be the standard and authorised text of the Roman Church. See Schaff-Herzog; Cath. Dict.; the Encyc. Bibl.; J. Paterson Smyth, The Old Documents and the New Bible, 1890; Marvin R. Vincent, Text. Criticism of the N.T.; K. Lake, Text. of the N.T., 1904; C. R. Gregory.

WADD. An Arabian deity, mentioned in the Qur'an (xxxi., 22). The Arabic word means "love." The idol Wadd is supposed to have been worshipped originally by the antediluvians. The worship was adopted by the possible Arabs, who gave Wadd the shape of a man. He is said to have represented the heaven. See E. H. Palmer, The Qur'an, 1890, in the "Sacred Books of the East"; E. M. Wherry, Commentary on the Qur'an, 1896.

WADDAHGUJDAELWON. A deity in the religion of the Euahlayi tribe of Australia. A goddess, she has charge of spirit-babies. These she sends to hang promiscuously on trees, until some woman passes under where they are, then they will seize a mother and be incarnated" (K. Lingoh Parker, The Euahlayi Tribe, 1905).

WAGHYAS. An order of mendicants in India, belonging to the Marathi Districts and Bombay. They are devotees of the god Khandoba, an incarnation of Siva. "In Bombay the Waghyas force iron bars through their caves and pierce the palms of their hands with needles. To the needle a strip of wood is attached, and on this five lighted torches are set out, and the Waghyas waves them about on his hand before the god." (R. V. Russell).

WAHFAHIBIS. The small cakes used in the Latin Church in the celebration of the Holy Eucharist or Holy Communion are called wafers. These are a convenient substitute for broken pieces of bread. They are made without leaven, and it has been contended that this has been the practice from Apostolic times. As a matter of fact, the practice of the ancient Church is uncertain. In all probability either leavened or unleavened bread was considered suitable. In the Oriental Church, except in the case of the Maronites and Armenians, unleavened bread is used. See Prot. Dict.; Cath. Dict.

WAHHABIS. A Mohammedan sect founded by Muhammad ibn 'Abdu'l-Wahhāb (A.D. 1791-1856), Wahhāb, on returning to his native village after visiting Mecca and other places, became a religious teacher. He
had become convinced that the Mohammedans were not living in strict accordance with the real and primitive principles of their faith. "The use of omeons and augurals, the veneration of sacred shrines and the tombs of saints, the use of intoxicating drugs, the wearing of silk and satin and all sorts of luxury which had found favour in the Muslim world were all opposed to the principles of true religion, and Islam must be purged of these idolatrous practices." (Klein). Wahhabī naturally met with a good deal of opposition. His protector, however, ibn Sa'dūd, became the founder of the Wahhabī dynasty, by marrying Wahhabī's daughter. Sa'dūd's grandson, also named Sa'dūd, was a great reformer, and established the Wahhabī rul at Mecca and Madina for nine years. He died A.D. 1181. The Wahhabīs describe themselves as the Unitarians. See F. A. Klein; and R. V. Russell.

WAKAN. A name given by the North American Indians to a power that is supernatural, supernormal, or awe-inspiring. It is described as a force, and not as a personal being. All life is wakan. "It is not a definite and definable power, the power of doing this or that; it is Power in an absolute sense, with no epithet or determination of any sort. The various divine powers are only particular manifestations and personifications of it; each of them is this power seen under one of its numerous aspects." (Emile Durkheim).

WALDENESSES, Vaudois. The Waldenses or Vaudois, the Vaudois or Waldenses, the Waldenses or Valdenses, or the Walden- ses, were a religious body who have inhabited for centuries the valleys of the south of France and north of Italy. Another form of the name is Waldenses. This has been derived from the Latin, French, and Italian word for "valley" (Latin vallis), and explained as equivalent to "valesmen." It has also been contended that the Waldenses or Vaudoises date back to Apostolic times. The truth seems to be that the sect was organized about 1177 in Lyons by Petrus Waldus. Waldus had come forward in 1199 as a reformer of the abuses of the Church. The Waldenses (also Vandois) are identical with the "Poor of Lyons" or Leonists, the Sabatati or Sabatiers (from their wooden shoes), and the Humiliated. Petrus Waldus is also called Peter of Waldo, Pierre de Vaud, and Pierre de Vaux. He was a merchant of Lyons, who came to feel that the ideal life meant a return to the simplicity and poverty of Apostolic times. In 1170 he had portions of the Bible translated into the Provençal dialect. He then trained a number of his followers as preachers of the Gospel. They were excommunicated by the Archbishop of Lyons, and forbidden to preach by Pope Alexander III. (1179). In 1184 the Waldenses were condemned at the Council of Verona. Nevertheless, they spread rapidly. The Waldenses had no idea originally of separating from the Church. They were driven to this, however, by the opposition of the ecclesiastical authorities. They now claimed the authority of the Church and the efficacy of her ordinances. The Church of Rome was the Babylon and the harlot of the Apocalypse; the Waldenses represented the true Church of Christ; laymen, and even women, were entitled to preach; consecration and absolution by a bad priest were invalid, whereas absolution by a good layman was valid; tithes and religious endowments were unlawful; much of the ceremonial of Baptism was unnecessary; in the Eucharist, transubstantiation was only subjective; Extreme Unction was useless. As a Roman Catholic writer puts it, "they made a clean sweep of all the beautiful and touching ceremonies—all the salutary institutes—with which the Church had surrounded the life of Christians here below." (Cath. Dict.). Great and violent efforts were made to suppress the Waldenses, and they suffered cruel and continual persecution. In 1530 they entered into communication with the Swiss and German Reformers. Georges Morel and Pierre Masson were sent to meet J. Guelph (Koeppel; 1478-1511), and Martin Bucer (or Butzer; 1491-1551) in Strassburg. The result seems to have been that the Waldenses were willing to abandon some of their extraneous tenets, and to make some of their other tenets conform more closely to those of the Reformers. In 1532 they renounced communion with the Roman Catholic Church. In 1556 they expressed to the German Reformers their belief in the Old and New Testament, the Apostles' Creed, the Athanasian Creed, the Confessions of the first four Councils, the Holy Sacraments as instituted by Christ, the Ten Commandments, and submission to divinely appointed superiors. In 1550, when they suffered from a dearth of pastors, ministers went to their help from Geneva and Lausanne. This involved a still closer approximation to the theology of the Protestant Reformers. In 1555 they accepted the Confession of Augsburg. In the same year and in 1555 the efforts were made to crush them. The latter was so far successful that thousands of the Waldenses were killed, imprisoned, or exiled. Some of the exiles returned in 1689, and more between the years 1690 and 1696. But they were not safe until 1848, when the Turin Edict of Emancipation was signed. The Waldenses are said to number now more than 20,000. See Karl Mueller, Die Waldenser, 1886; J. A. Chabrand, Vandois et Protestants des Alpes, 1886; J. H. Blunt; Prot. Dict.; Cath. Dict.; Brockhaus.

WALHALLA. In Scandinavian mythology Valhalla, or Walhalla, "the Hall of the Slain," is a mansion of the gods into which are admitted warriors who have been slain in battle. It was the paradise of these heroes. Here in the Viking period they are represented as leading a life not only of joyous feasting, but also of continuous combat. See P. D. Chanteloup de la Saussaye, Ref. of the Thesaurus, 1872.

WALL, A. A term used in Muslim theology. F. A. Klein explains that a Muslim saint or Wall is so called (from a root meaning "to possess" or "to be in charge of") "because God takes charge of his concerns and also because he himself only cares for the worship of God. He is able to do things contrary to custom, and such acts are called 'beneficence. Such miracles do not appear in his lifetime, but after his death. Such a saint, if no miracles appear through him, is not a true Wall." See F. A. Klein.

WALKERITES. The followers of John Walker (1768-1833), a Fellow of Trinity College, Dublin. In 1801 Walker left the Church of England, and founded a Calvinistic sect, "The Church of God." The Walkerites have also been called Separatists. See the D.N.B.

WALKYRIES. Goddesses of the Ehda. They are goddesses of war, who decide which of the warriors are to fall in the battle and which will win the crown of victory. It is they who admit the warriors to the banquet in the halls of Valhalla (q.v.). Chanteloup de la Saussaye thinks that the Walcyries of the Viking period may be connected "on the one hand with the warlike Teutonic women of the ancient times, and on the other hand with the goddesses of battle and victory." In Norse mythology they are found in the train of Odhin (q.v.). They are the "battle-maidens" who give victory
to Odin's favourites or conduct them to Walhalla. Sometimes they assume the form of swan-maidens. The Walkyries seem to have much in common with the Norns (q.v.). See P. D. Chantepie de la Saussaye, Rel. of the Teutons, 1902; Reinhach. O.

WALPURGIS NIGHT. The day sacred to St. Walpurga, sister of St. Willibald or Willibald (700?-786), who became Bishop of Eichstätt, was the first of May. The eve of this, the night between 30th April and 1st May, was called "Walpurgis Night." Walpurga or Walburga (1. 799?) was born in England. When her brother Willibald went to Germany, she accompanied him and became abbess of Heidenheim near Eichstätt. The 1st of May was the date of one of the most important of pagan festivals, that on which was celebrated the beginning of summer. In consequence of this, a number of superstitions became associated with Walpurgis Night. Witches were supposed to indulge in revels at the ancient places of sacrifice, especially on the Brocken, the highest of the Harz Mountains, riding thither on broom-sticks and he-goats. See the D.N.B. and Brockhaus.

WAMAN. The dwarf, one of the incarnations of the Hindu god Vishnu.

WAND, MAGIC. Among the Hebrews a certain sacredness or magic power seems to have been ascribed to sceptres, rods, or wands. Moses carried in his hand a divine rod (ma'atîh ha'-elôhim, Exod. iv. 20, xvii. 9). With this rod he smote the Egyptians (Exod. vii. 20, xiv. 16), and the rock (Num. xx. 11). In H. Kings iv. 29 the staff of a prophet seems intended to serve instead of the presence of the prophet himself. In Hosea iv. 12 a staff is even referred to as speaking. In early Egyptian religion the gods are represented as carrying a staff such as every Bedouin cuts for himself at the present day, and the goddesses are provided with a single reed (Adolf Erman). The wand of the king or priest, which was known as "the great magician," had power to cause the dead to be born again; and Eliot Smith notes (Dr.) that such beliefs and stories of a magic wand are found to-day in scattered localities from the Scottish Highlands to Indonesia and America. He points out also (p. 155) that the papyrus sceptre of Astarte is regarded at times as an animistic form of the mother-goddess. With this may be compared J. G. Frazer's statement (The Magic Art, 1911, I. p. 396) that "the sceptre of king Agaune of Switzerland was carried for him and borne as a god at Chaeronea: a man acted as priest of the sceptre for a year at a time, and sacrifices were offered to it daily." In ancient Mexico (as noted by Marian Edwards and Lewis Spence, p. 189) the traveller's staff was worshipped as a symbol of Yacatecutli. It was sprinkled with sacrificial blood; incense was burned before it; offerings were presented to it; and prayers and genuflexions were made to it. The Mexican Quetzalcóatl was represented as a traveller with a staff in his hand; and Jizo, the god of travellers among the Buddhists of Japan, carries a pilgrim's staff. In all such cases we may assume that the staff had a religious significance. The Iranian priests used in their magic practices bundles of magic wands called barésmân. These were gathered with certain rites. The so-called "staffs of office" depicted by the cave-dwellers of the Reindeer Age probably played some part in magic ceremonial (see S. Reinhach, Cults). The staffs are often marked with regular notches. This suggested to Bernadin, who compares the genealogical staffs of the Maoris, that the notches were intended to recall the chief's genealogy.

WANINGA. A ritual instrument found among the southern Arunta, the Urabunna and the Loritja in Central Australia. It has no one unique model. "Reduced to its most essential elements," it "consists in a vertical support, formed by a long stick or by a lance several yards high, with sometimes one and sometimes two cross-pieces. In the latter case, it has the appearance of a cross. Crosses made either of human hair or osprey or bandicoot fur diagonally cross the space included between the arms of the cross and the extremities of the central axis; as they are quite close to each other, they form a network in the form of a lozenge. When there are two crossbars, these cords go from one to the other and from these to the top and bottom of the support. They are sometimes covered with a layer of down, thick enough to conceal the foundation. Thus the waninga has the appearance of a veritable flag." (Emile Durkheim.) The waninga is fixed in the earth or carried by an officiant, and marks the central point of a religious ceremony.

WAREBURTON LECTURESHIP. A Lectureship founded in 1739 by William Warburton (1678-1779), Bishop of Gloucester, author of "The Divine Legation of Moses" (part i. 1737, part ii. 1741). The object of the lectures is to prove the truth of revealed Religion in general and of the Christian in particular from the completion of those prophecies in the Old and New Testaments which relate to the Christian Church, especially to the Apostacy of Papal Rome." The Lectures are delivered in the Chapel of the Society of Lincoln's Inn, London; and the lecturership may be held for four years.

WARRINERTS. The followers of Samuel Warren (1781-1862), Warren was a Wesleyan preacher in Lancashire. In consequence of a dispute, however, with the Wesleyan body, he was expelled from his chapel in 1835. He found many sympathisers. These banded themselves together first as "Associated Methodists" and afterwards as the "United Methodist Free Churches." Warren himself in 1838 took holy orders in the Church of England, and in 1840 became Rector of All Souls, Acocks, Manchester.

WAS SEASON. A sacred season among the Singhalese and Burmese Buddhists. The season lasts three months. The name Was is supposed to have meant originally the rainy season. During these three months the monks must give up the practice which they follow during the rest of the year, that of wandering as mendicants from place to place, and must remain in a temple where it is a duty of the lally to supply their needs. The Burmese monks now perform their ceremonial dances. The month after Was is called the "clothing," because during this month the lally make special gifts of clothing to the monks. Hackmann mentions a curious custom in connection with the "clothing month." Sometimes a number of outfits, by a united effort on the part of the lally, are completed in a single day. See H. Hackmann.

WATER-DEMONS. Water-demons, having a form that resembles somewhat that of the Egyptian hippopotamus-goddess Taper, figure frequently in Late Minoan and Mycenean art.

WATER-WALKING. It is noted by Rendel Harris (Boonaergers, 1893) that among the Arongauns, as described by Apollonius Rhodius, Euphemus, the swiftest of men, could run on the sea without merging his feet. Traces of the same idea are found in Indian literature.

WATT'S NAZARENES. A name given to bells cast by Hugh Watts (1582?-1643), of Leicester. The name was due to a favourite inscription.
WAUKHEON. A deity in the mythology of the Dakota Indians, a personification of the thunder-cloud. He was opposed by Unktahle, the water-god.

WAY OF THE CROSS. See STATIONS OF THE CROSS.

WEIGELIANS. The followers or school of the mystic and theosophist, Valentine Weigel (1532-1588). See MYSTICISM, CHRISTIAN.

WEIGHTING OF SOULS. The weighing of the heart or soul in the Hall of the Truths, where Osiris presided as judge and was assisted by Thoth, Anubis and Horus, is a familiar feature in the Old Egyptian religion. We meet with the same idea in Christian art. St. Michael is represented as weighing the souls of the departed. Sometimes we find represented also a little imp who is trying to pull down the scales. It seems clear, as Francis Bond says (Dedications), that St. Michael "has succeeded to the functions of the pagan Hermes or Mercury, who is himself derivative from Egyptian Art."

WESLEYAN CALVINISTIC METHODIST CHURCH. THE. A Methodist body in Wales which arose under the influence of John Wesley (Pencraig, Breconshire), but adopted the Calvinistic theology of the latter. Whitefield's friend, Howell Harris (1714-1773), had already formed various societies similar to those of Wesley. In 1743, at a meeting at which Whitefield was present, a union of these societies was regularly constituted, and rules were laid down for the government of the community. The community, however, "though organised in 1743, did not separate from the Established Church for nearly seventy years afterwards" (J. A. Houlder).

WEN T'I. A Chinese deity, also called Wên Ch'ang Ti Ch'ih, the god of literature. It is thought that originally he was a man named Chang, and that he experienced many reincarnations. He is identified with part of the constellation Ursus Major. See S. Conling.

WEPWAWET. An Egyptian deity. The deity has the head of a jackal. In the old religion the word denotes two gods ("the word meaning the "guides") who direct the dead in the paths of the underworld. In the religion of the late period when it had become the fashion to represent the gods as birds, Wepwawet has become a sparrow with the head of a jackal. In Herodotus (II., 122) the Wepwawet gods seem to appear as two wolves. See Adolf Erman, Handbook.

WERTHEIM BIBLE. A translation of the Bible, made by Johann Lorenz Schmidt (d. 1751). It seems to have been intended to popularize the results of English Deism, French Encyclopedism, and German Aufklärung (q. v.). The Bible was to be explained on the principle that nothing can be true which contradicts reason. "Instead of transporting himself into the thoughts and the poetical spirit of the Bible, he treats it as a text-book of the Leibniz-Wolffian philosophy, renders it in the dullest prose of a cold intellectualism, and puts general intellectual conceptions into the place of its images and similes" (N. Delany). The Weymouth Bible was to be explained on the principle that nothing can be true which contradicts reason. "Instead of transporting himself into the thoughts and the poetical spirit of the Bible, he treats it as a text-book of the Leibniz-Wolffian philosophy, renders it in the dullest prose of a cold intellectualism, and puts general intellectual conceptions into the place of its images and similes" (N. Delany).

WESLEYAN METHODISTS. Wesleyan Methodists, or Wesleyans represent the parent body among a number of sects that arose as a result of the work of John Wesley. The term Methodists was used in France early in the seventeenth century to describe certain theologians who sought to reunite the Huguenots with the Church by stating precisely and fairly the case on both sides. The name was not chosen or favoured by John Wesley. When, after having taken his Master's degree, Wesley returned to Oxford (1729), he attached himself to a number of students who with his brother Charles Wesley were in the habit of taking the Sacrament weekly. In this way and in other ways these students became noted for a certain seriousness and regularity, and by other students they were nick-named Methodists. They cultivated holiness, studied diligently the Bible, and devoted themselves to Christian and philanthropic work. They were tenacious of all the doctrines and discipline of the Church of England, and were unreservedly strict in observing the rubrics and canons" (Prot. Dict.). At this time John Wesley, among other practices, "seems to have been in favour of the strict observance of saints' days and holy days, confession, constant communion, the mixture of water with the sacramental wine." In 1735 Wesley went to Georgia in America as a missionary to the Indians. On the voyage he was brought into contact with some Moravians (q. v.), and seems to have been much impressed by them. In America he met the Moravian pastor A. G. Spangenberg. Wesley returned to England in 1738. In London he met the Moravian pastor Peter Boehler, who had been ordained by Zinzendorf in 1735 for work in South Carolina. He became interested in a "Religious Society" founded in London by his friend James Hutton. For this society he and Peter Boehler drew up rules, and on May the 12th, 1738, it was constituted membership in the Moravians as the "Church of the Larger "Band" system. At a meeting of this society on May the 24th, 1739, Wesley had that profound religious experience which marked the great turning-point in his life. In July, 1740, Wesley withdrew from the Society, whose pastor at the time was Philip Henry Molther, and formed a separate society. The new society met in a preaching-house in Windmill Hill (now Windmill Street) called the Foundery. The service was very simple. But Wesley was accustomed to preach in the open-air in various parts of the country. Before the opening of the Foundery, the foundation-stone had been laid in Bristol of another "preaching-house." This involved Wesley in debt, and a meeting was held in 1742 to consider how the money could be raised. The plan adopted led to the institution of "classes." The classes were originally companies into which the Society was divided to facilitate the collection of money by "leaders of the classes." The members of the classes were visited by their respective leaders. In course of time, instead of being visited, each class met together, and the Class Meeting became an instrument for regulating Christian life and conduct and deepening religious experience. In this sense Class Meetings have not suffered much change. "They are usually small gatherings of some dozen to twenty people for strictly devotional purposes, and for getting together, mutual advice in leading a holy life. They vary as infinitely as the characteristic of the leader, or person who is accountable to Methodism for those put under his or her spiritual charge; as infinitely as the characteristics of the members. In some cases it is a stiffer, in some a more homely meeting. But in every case the word of God is accepted as the rule of life, and the little groups try to help each other to conform to it: and membership in one of these classes constitutes membership in the Methodist Society" (Mrs. Sheldon Amos). In 1743 John Wesley issued a document entitled "The Nature, Design, and General Rules of the United Societies in London, Bristol, Kingswood, and Newcastle-upon-Tyne." Full members of the Society of "the People called Methodists" were required to conform to these rules, though in course of time they were altered somewhat. Persistent failure to observe them meant exclusion from the Society. The Institution of Classes led in time to the institution of smaller groups called "Bands." These submitted to even stricter rules. There arose further "Select Bands" with whom Wesley took counsel. The "Bands" met together quarterly to observe "love-feasts," the food being only a little plain cake and water. The occasion was and has remained
one for recounting spiritual experiences. Speaking of such "love-feasts," Mrs. Sheldon Amos says: "As I remember them, they were occasions on which pieces of currant-bread and water were passed from pew to pew in the chapel, and then, interspersed with singing and prayer, one short speech after another was made by whoever chose, about the life of Christ in the heart. One would be full of joy and praise for help in trouble, or added and sharpened delight in happy circumstances. Another would tell of heavy-heartedness and clinging faith and hope in God. There was always a feeling of special approach to the presence of God, and I think these meetings were good." An interesting feature of Wesleyan Methodism is the extent to which laymen were invited to help Wesley. They were at first lay-helpers. Then the lay-helper became also a lay-preacher. "The pastoral office is shared with the men and women leaders of classes, the ecclesiastical rule of the Church is shared with laymen (and in the lower branches theoretically with women), and even the office of preaching is shared very largely with lay preachers who live by their own labour and give their Sundays to preaching in their own neighbourhoods, and sometimes in distant parts of the country. The office of a local preacher is one that has always been held by men of the most various attainments and positions in the world, and much of the vigorous life of the Methodist Society is owing to the fact that the ministry is thus left to be filled by anyone whose capacity for teaching is recognised by a number of his fellows. Many a useful local preacher has wished to be a minister set apart and ordained, but his suitableness for Orders has not been clear to the authorities." (Mrs. Sheldon Amos.) In 1744 Wesley held a Conference of lay-preachers and sympathetic clergymen. This became a "Yearly Conference of the People called Methodists." In 1754 Wesley drew up a "Deed of Declaration," which nominated one hundred preachers as the Conference, and provided for the filling up of vacancies as they occurred. This made Wesleyan Methodism a distinct denomination. This was not John Wesley's original desire. The beginning of the cleavage was made when in 1741, in consequence of exclusion from the Communion Table of the Church, Charles Wesley began to administer the Lord's Supper in an unseparated and 'unpreaching-house' and intended their Society to work in connection with the Church. "In John Wesley's idea Methodism was not to found a Church. He permitted no Methodist service to be held in church hours, and even to the present day in quiet villages the same filial respect is shown to the National Church. The change came when the numbers of persons excluded from the Communion, and treated as parcials by the clergy, grew so great that it was a practical impossibility for them to be unable to use the best hours of the Sunday for the services to which they were attached." (Mrs. Sheldon Amos.) Mrs. Sheldon Amos thinks that "the spirit of dissent which now exists in Methodism is an unnatural excrecence, and will die down again as soon as fresh life in the Church of England causes the hand of brotherly love to be stretched out." John Wesley was himself an ordained clergyman of the Church of England. In 1744, when he ordained a man who had not been educated to Parliament in December 1646, and again in April 1647 with the addition of Scripture proofs. In Scotland it was approved by the Assembly of 1647 as "most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk." In 1648, by order of Parliament, it was issued in English and Latin, and enjoyed, until the Restoration, the unique and singular honor of being the Confessional standard of the whole United Kingdom." (W. A. Curtis.) The Assembly next prepared a Confession of Faith (see WESTMINSTER CONFESSION), Catechisms (see LARGER CATECHISM, and SHORTER CATECHISM), and a Book of Discipline. See William A. Curtis.

WESTMINSTER CONFESSION, THE. The Westminster Confession was the result, or rather the chief of the results, of the consultations of the Westminster Assembly of Divines. It was submitted to Parliament in December 1646, and again in April 1647 with the addition of Scripture proofs. In Scotland it was approved by the Assembly of 1647 as "most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk." In 1648, by order of Parliament, it was issued in English and Latin, and enjoyed, until the Restoration, the unique and singular honor of being the Confessional standard of the whole United Kingdom." (W. A. Curtis.) In 1648, the Scottish Parliament having approved it, the Assembly ordained that "in every house where there is any who can read, there be at least one copy of the Shorter and Larger Catechism, Confession of Faith, and Directory for Family worship." W. A. Curtis points out that "though not intended by its English authors to be imposed on the individual conscience as a document for
subscription, it was promptly so used in Scotland." In 1690, under William and Mary, it obtained the royal sanction. According to Curtis, the Westminster Confession does for the whole system of Calvinism doctrine what the Canons of Dort (1619) did for one doctrine. "It was the last great Creed utterance of Calvinism, and intellectually and theologically it is a worthy child of the Institutes, a stately and noble standard for Bible loving men. While influenced necessarily by Continental learning and controversy, it is essentially British, as well by heredity as by environment; for not only is it based upon the Thirty-nine Articles, modified and supplemented in a definitely Calvinistic sense at Lambeth and at Dublin, but it literally incorporates Ussher's Irish Articles, accepting their order and titles, and using, often without a word of change, whole sentences and paragraphs. ... It still remains, in spite of changing times and altered formulae of adherence, the honoured symbol of a great group of powerful Churches throughout the British Empire and the great American Republic, embracing within their membership, a large proportion of the foremost representatives of the world's highest material, social, educational, moral, and religious interests. The English-speaking Presbyterian Churches throughout the world without exception adhere either to it or to some comparatively slight modification of it; while its hold, direct or indirect, upon Congregationalists and Baptists and others is a further tribute to its power both of education and of revival." See William A. Curtis.

WHALE, THE. It is noted by Donald A. Mackenzie (Crete) that in Paleolithic times the spines of fish were laid as charms on the bodies of the dead; and also that the Ligurian and Cretan Neolithic people seem to have used the backbone of whales as charms. Among the Peruvians of the coast in Inca times the whale was worshipped, and was called Mamarocha or "Mother Sea."

WHEEL, THE. One of the seven royal treasures of the ideal king, or king of kings, of the Buddhists (or rather of the pre-Buddhists) is the treasure of the wheel. This wheel became one of the symbols of Gamenta. It has six, eight, or even a thousand spokes. Hackmann thinks that by the rolling wheel, as applied to Gamenta, the spiritual ruler of the world, is typified the spread of his teaching. The wheel is supposed to appear to the ideal king when, after purifying himself, he ascends to the upper story of the holy house to keep the law and supplie. Rhys Davids explains that the wheel was suggested by the Vedic poetry, which describes the sun as rolling across the space of heaven in his victorious course. "And like the sun, when the wondrous wheel appears to the great king, it rolls onwards to the very extremities of the world conquering and to conquer. But the wheel of the ancient sun-worship is now subordinated to the king who has purified himself." See T. W. Rhys Davids; H. Hackmann.

WHEEL OF LIFE. What is called a "wheel of life" figures prominently in Lamaism. The wheel is painted on the walls of the verandas of temples. It has six spokes, and the divisions between the spokes represent six regions in which a new existence may be found. These are: the region of the heavens; the region of the semi-celestial Titans; the region of the man world; the region of the animal world; the region of ghosts; and the region of the hells. Entwined about the wheel is the figure of a demon. See H. Hackmann.

WHITE BRETHREN. A body of religious enthusiasts who were prominent in Italy early in the fourteenth century. They were so called because they wore white robes and hoods. Their leader professed to be Elijah, the herald of the Second Advent, and he wished to lead his followers to a crusade against the Turks in the Holy Land. The White Brethren came into conflict with some of the Jesuits of Boniface IX. They were dispersed, and their leader was captured, and burned as a heretic. See J. H. Blunt.

WHITE CANONS. A name given in England to the Premonstratensians. They are also known as Norbertines, because the order was founded by St. Norbert (d. 1134). They were called White Canons because their habit was white.

WHITE CARS. A name given to members of one of the American Vigilance Societies (q.v.) from their practice of wearing white hoods in order to conceal their faces.

WHITE DOVES. A religious sect in South Russia which came into prominence in 1876 by coming into conflict with the authorities.

WHITE FATHERS. A Roman Catholic congregation founded in Algiers in 1868 by Cardinal Lavigerie (1825-1892).

WHITEFIELDITES. The followers of George Whitefield (1714-1770), who became domestic chaplain to Lady Huntingdon (1748). See HUNTINGDON'S CONNECTION.

WHITE FRIARS. A name by which the Carmelites (q.v.) were known in England.

WHITE HORSE, THE MONASTERY OF THE. The oldest monastery in China is called "the Monastery of the White Horse." A. Lloyd says that in Japan also the White Horse is held in reverence. In several temples a white horse is kept constantly. In certain Japanese provinces in which Asvaghosha is regarded as the patron saint of silk culture, "he is said to have appeared as a thousand white horses, to have made a thousand white birds sing, to have assumed the forms of countless silk-worms, to have spun thousands of cocoons, to have saved many thousands of living creatures" (Lloyd). In any case, the White Horse played an important role in the development of religion in China. In 64 A.D. the Chinese Emperor Ming-ti is said to have dreamt night after night that he saw standing before him a man clothed in golden raiment. He held in his hand a bow and arrows and pointed to the West. Ming-ti was so much impressed that he decided to send men to the West to search for "the true man" who had appeared to him. His messengers started for India. On their way they met two monks who were leading over the mountain passes a white horse laden with Scriptures and Buddhist images. Ming-ti's messengers felt that they had found what they wanted, and that it was unnecessary to continue their journey. The monks accompanied them to the Chinese capital and were lodged in a monastery which has since been known as "the Monastery of the White Horse." One of the books which the two monks are supposed to have brought with them is known as the "Sutra of the Forty-Two Sections," a collection of logia or short pithy sayings. The origin of the collection is not certain. It has even been suggested that the two monks were not Buddhist missionaries, but Christian disciples of St. Thomas. The suggestion is supported by A. Lloyd, who urges several considerations in support of it. Although we know of such logia among early Christians, there are no similar logia, Lloyd believes, "in the whole range of Buddhist Sutra literature, except those which were compiled about this period for like purposes." On the whole the main contents of the collection will be found "to be not in disagreement with Christian doctrines, and far more suitable for Christian purposes than the Epistle of St. James (which has been claimed as a Buddhist writing) would be for the use of disciples of S'akyamuni." The component parts of the character which was introduced to represent Buddha are said to represent a man.
with a bow and arrows. Lloyd suggests that the character is capable of another significations besides the one usually given—"the three first letters of the name of the Perfect Man, our cherished modern title of the man with the bow and arrows. Curiously enough, in the Book of Revelation (vi. 2) we read: "And I saw, and beheld, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering and to conquer." The mission of the White Horse was not followed up by the Buddhists of India, a fact which seems to A. Lloyd to point to "its not having been a Buddhist mission at all, for the Buddhists would surely have neglected to follow up so grand an invitation from so powerful a monarch as Ming-ti." See Arthur Lloyd.

WHITE LOTUS SOCIETY, THE. The White Lotus Society was an association of Buddhist monks and laymen founded by Ein (died A.D. 416) of China, for the joint adoration of Amida Butsu (the Buddha Amida). It was the first body of the kind. The place of its origin was Eison, south of the Yangtze, where Ein laboured and had the support of friends who were known as the "eighteen sages of Chosan." According to A. Lloyd, Ein devoted himself to a monastic life and the worship of Amida, without troubling much about the Amida Scriptures. It has been said that he was a Manichean: the White Lotus Society still exists in China, I am told, and its members sing hymns which it is hard to distinguish from Christian ones." See Arthur Lloyd.

WHITE QUAKERS. The religious body which received the name of "White Quakers" was founded in Ireland by Joshua Jacob (1805-1877), after he had been disowned by the Society of Friends (1838). The members of the sect were so called because they wore undyed garments. Their leader objected to the use of newspapers, bells, clocks, and watches. He was imprisoned for two years on a charge of misappropriating money belonging to some orphans. Afterwards (about 1849) he established a community at Newslands, Clondalkin. "The members of this establishment lived in common, abstaining from flesh-food, and making bruised corn the staple of their diet, flour being rejected" (D.N.B.). See the Dictionary of National Biography.

WHITE SUNDAY. A name given to the first Sunday after Easter, because in the Roman Catholic Church the newly-baptised wore their white robes for the last time. It is called in the Missal and Breviary "Dominica in Albis." Other names are Quasimodogeniti (q.v.) and Easter Sunday.

WHITE WEEK. A name given to the week after Easter, because during this week the newly-baptised catechumens appeared in their white garments.

WHITSUN-FARTHINGS. Whitsun-farthings or smoke-farthings were offerings formerly made at Whitsuntide to the cathedral by persons in the diocese who lived in a house with chimney.

WHITSUNTIDE. The Proper Book of the Church of England speaks of the week following Whitsun Sunday as Whitsun Week and of the Monday as Whitsun Monday. Whitsunday is, like Pentecost, the fifteenth day after Easter Day. It has been suggested that Whitsun is a corruption of Pfingsten, the German name for Pentecost. Another conjecture is that Whit Sunday was called originally White Sunday on account of the white garments worn by catechumens. The Feast commemorates the descent of the gift of the Spirit upon the apostles and the foundation of the Christian Church. A workman of about the fourteenth century seems to assume that Whit is equivalent to Wit or Wisdom (see W. Benham).

WILLURITES. One of the divisions of the Society of Friends (see QUAKERS), being the followers of John Wilbur. When Elias Hicks caused a schism in the Society in America by his rationalism, some of his orthodox party, led by Joseph John Gurney (1788-1847), crossed the water to England, thought that further secession would be avoided if the stringency of their doctrines were relaxed a little. John Wilbur opposed this tendency, and the Willurites became the strictly orthodox party.

WILD HUNT. What is known as the "Wild Hunt" or the "Furios Host" is an old Teutonic legend. Sometimes at night a great noise was heard, or seemed to be heard, in the air. This was supposed to be a wild hunt in which huntsmen shouted, and dogs barked, while a host of spirits rushed along with them. Originally, it would seem, the Wild Huntsman was Woden (q.v.). The shouting and baying represent the howling and raging of the tempest sent by the Wind-god. Since Woden was also god of the dead, the souls of the departed were thought of as accompanying him. There are various versions of the legend. "The Wild Hunt is at times in pursuit of an animal, a boar, cow, deer, or again of a woman, the Windsbrotar. When a storm is raging, the horse draws near. The beginning of the winter, the far famed Twelve Nights, is more especially its chosen time" (Chantepie de la Sassayse). See P. D. Chantepie de la Sassayse, The Rel. of the Teutons, 1902; Chambers' Encycl.; Brockhaus.

WILEMITAE. Another name for the Bohemian Brethren (q.v.).

WILHELMINANS. The followers of one Wilhelmina of Milan (d. c. 1281). She asserted that the angel Raphael announced her birth to her mother. Influenced by the teaching of the Abbot Joachim (1129-1220), she further declared herself to be an incarnation of the Holy Spirit. Sent to save Saracens, Jews, and false Christians, she would, she said, suffer as Christ did, and afterwards rise from the dead. See J. H. Blunt.

WILKINSONIANS. 1. A branch of the Brownists (q.v.). They took their name from their leader Wilkinson. The Wilkinsonians declared that they were the Apostles like Peter and Paul. 2. The followers of Jemima Wilkinson (1753-1819) in America. She said that she had risen from the dead and was perfect. She claimed also to work miracles and to prophesy. The designation which she herself gave to her followers was that of "Universal Friends." See J. H. Blunt.

WILLIAM'S LIBRARY, DR. A Library founded in 1716 by Daniel Williams (1647-1716). From 1687 to 1716 Dr. Williams was Presbyterian minister at Haud Alley, London. He also became librarian at Painters' Hall, but in 1694 he was dismissed from his lectureship in consequence of a book which he had published, "Gospel Truth" (1692). He left large sums of money for religious and scholastic work. Dr. Williams's Library is primarily a Theological Library intended for the use of ministers, students, and other persons engaged in the study of Theology, Ecclesiastical History, Comparative Religion, and kindred subjects. But it is also serviceable to students of History, Philosophy, Economics, the History of Language, and Literature, including Classical Literature both ancient and modern. There is no subscription, and the readers are not confined to any particular denomination.

WINEBRENNERIANS. The followers of John Winebrenner (1739-1800), who was originally a minister of the German Reformed Church in Harrisburg, Penn. He was in charge of four churches in which there was a "revival." The revival led in course of time to separation from the German Reformed Church. The new congregations became "spiritual, free, and independent churches." In 1830 a conference was held to decide upon the constitution of "The Church of God," as the new
body was called. It was decided that churches should consist of "believers only"; that they should be "without sectarian or human name"; that they should have "no creed and discipline but the Bible"; that they should be under no foreign jurisdiction; and that "they should be governed by their own officers, chosen by a majority of the members of each individual church." Winebrenner presided over the Conference, which inaugurated an Annual Conference or Eldership. The ministers were called elders, Baptism, Foot-washing, and the Lord's Supper constitute "positive ordinances of perpetual standing in the church." The third of these should be "administered to Christians only, in a sitting posture, and always in the evening." See J. Winebrenner in Rupp's Religious Denominations, 1844; Schaff-Herzog.

**Winged Disc, The**

*The winged disc or solar disc is a figure composed of a disc, representing the sun, and two wings, one on each side of it. There is perhaps reference to it in the Old Testament (Malachi iv. 2: "the sun of righteousness shall arise with healing in his wings"); see however, the Journal of the Manchester Egyptian and Oriental Society, 1917, p. 67."

In any case, it has been a common religious symbol in ancient Egypt, Babylonia, and elsewhere. According to Professor Elliot Smith, indeed, it originated in Egypt, and was carried thence all over the world. The winged disc is, with a pair of wings, one common and most distinctive symbol of the ancient Egyptian religion, and is constantly found carved upon the lintels of the great doors of the temples. It appeared in a great variety of forms in Egypt and was widely adopted and distributed abroad, especially by the Phoenicians (see Count d'Alviella, "The Migration of Symbols," 1894, p. 204 et seq.).

It is found in Asia Minor, Assyria, Babylonia, and Persia, as well as in Carthage, Cyprus, Sardinia, and elsewhere in the Mediterranean. "In modified forms it occurs in India and the Far East, and ultimately it re-appears in America in a practically complete form and in precisely homologous situations, upon the lintels of doors in sun-temples. But the curious feature of these American winged discs is that they are invariably reversed; and the body of the serpent, which even in the Egyptian models is often conventionalized into a lattice-like pattern, is now replaced by a geometrical design. This only becomes intelligible when it is compared with the (reversed) Egyptian original." (G. Elliot Smith, Anc. Egypt. Civ., 1916, p. 31.) In most cases the design is still further modified in a characteristically American manner. Often the place of the sun's disc is taken by the face of the god. The American development of the winged disc is essentially geometrical, and Dr. Rivers has pointed out that the transformation of a naturalistic into a geometrical design is usually due not to simplification, but to a blending of different cultural influences.

**Wisdom-Literature.** A name given to those Hebrew writings which deal with problems of practical religion. Prof. Cornill points out that the Hebrew Wisdom-Literature "is not philosophic, but theological, or—if the term be preferred—theposophical speculation." Prof. Tov (Enoel. Bibl.) classes it as a kind of philosophy. "Inasmuch as it seeks to discover what is uniform and permanent in the universe, and what is the same in philosophy, it may be described as the pre-Philoic Hebrew philosophy." The writings which belong to this class are: Job, some of the Psalms, Proverbs, Ecclesiastes, Ecclesiastes, Wisdom of Solomon. The most remarkable of these is the Book of Job. See Enol. Bibl.; C. Cornill, Intr.

**Wisdom of Jesus the Son of Sirach, the.** Another name for the apocryphal book of Ecclesiasticus. It is also known as The Book of Ben Sira. Jesus the son of (Ben) Sira or Sirach is claimed as the author.

**Witchcraft.** According to Grimm the word Witch is derived from the Gothic word wicaan (German weihen), which means originally "to perform (rites)." The earlier meaning of the term was "a woman regarded as having supernatural or magical power and knowledge." (Findlater.) The word then came to denote (in the Middle Ages, for instance) a woman who was supposed to have formed a compact with the devil, or with evil spirits, in virtue of which she was able to work supernaturally and to do harm to men and beasts. The Catholic Dictionary defines Witchcraft as "a power, real or supposed, of producing, in concert with an evil spirit, effects beyond the reach of natural means and operations." A belief in magic and sorcery is found everywhere in ancient times, and even in modern times among primitive folk. But a distinction has been made between authorised and unauthorised exponents of the art.

While the medicine-man has inspired people with a kind of religious awe, the witch has filled them with a sense of terror. The evils of real witchcraft are manifest, and real witches deserved to be ruthlessly exterminated. The danger was, and proved to be a terrible reality, that harmless persons might in spite be accused of practising witchcraft. In Africa "countless millions of human beings have been clasped in the noose of the accusation of professional witch-doctors" (J. M. Robertson, P.C.). In Europe, in the thirteenth century, began a war of extermination against witches which developed into a horrible mania. In this war the innocent suffered with the guilty. It seems indeed to be a law of human progress that innocent persons must suffer or be sacrificed. If the innocent had not suffered, the superstition involved in the burning and drowning of witches would have persisted longer. It is customary to lay all the blame for the hunting down of witches upon the Church. "No saint, no pope, no Christian scholar rebuked the great crime of the Middle Ages. In the fifteenth and sixteenth centuries pope after pope solemnly sanctioned and encouraged it. Innocent III., in 1248, gave a fearful impetus to the slaughter throughout Europe, urging the Dominican monks on with awful effect. The Reformers, joined in the error, and Protestant lands were just as much desecrated. To what extent it is possible to estimate the number of victims, is possible, but details such as a French judge boasting that he has accounted for 900 witches in fifteen years, or a Swiss judge dealing with 1,000 cases in one year, give some idea. The horror that was added to life by the hunts of Inquisitors, and the monstrous nature of their courts, can hardly be realised." So writes Joseph McCabe (The Bible in Europe, 1907). The Church and the Bible were to blame. But if "not a saint or prelate, from Francis of Assisi to Wesley, was moved to protest," as he says, one wonders what must have been the mental condition of the mass of the people or what it would have been without the Church. The natural inference is that to a large extent the excesses were due on the one hand to an impatient religious zeal and on the other hand to the interference of a lawless lay element. The history of witchcraft shows that the persecution of witches is often due to popular superstition. J. C. Oman (Cults, 1908) says: "HeBreath, that watcheth the "heavenly affairs" in India "must have perished in out-of-the-way places at the hands of their superstitious countrymen, with the knowledge and connivance of the equally superstitious village police." One of the methods of testing witches has been that of the trial by water. "In Hadramaut, according to Macridi, when a man was injured by enchantment, he brought all the witches suspect to the sea or to..."
a deep pool, tied stones to their backs and threw them into the water. She who did not sink was the guilty person, the meaning evidently being that the sacred element rejects the criminal' (W. Robertson Smith, R.S.). The idea of the Witches' Sabbath which once prevailed throughout Europe had an ancient pagan foundation. It was believed "that certain women, having made a bargain with the devil, betook themselves to the 'Sabbath' on grotesque steeds, and there acquired redoubtable powers for evil" (Reinach). See Chambers's Encyclopedia; Cath. Dict.; W. E. H. Lecky, History of Rationalism in Europe; E. B. Tyler, P.C.; H. C. Lea, Hist. of the Inquisition of the Middle Ages, vol. iii., 1887; G. Steinhanssen, Quellen und Studien zur Geschichte der Hexenprocesse, 1898; Reinach, O.

WODAN. Wodan or Odin was one of the chief deities of the Ancient Teutons. Tacitus regarded him as the supreme deity, and speaks of him as Mercury. He was one of the chief gods of the Frisians and the Saxons. He figures prominently in one of the Merseburg Charms (q.v.), which were discovered at Merseburg in Saxony. The cult was widespread among the Anglo-Saxons. Wodan was worshipped also by the Norsemen. Norse literature suggests, however, that Thor (q.e.) was more generally worshipped in Norway as the national deity, and that Wodan was introduced from outside. Originally he would seem to have been a god of the Istvæones mentioned by Tacitus. The name Wodan is derived from a root meaning "to blow," and Wodan is the wind god. Since wind may be harmful or beneficial, it is natural that he should have been also a god of war and a god of agriculture and fertility. He is the commander of the "Furious Host" or the leader in the "Wild Hunt" (q.v.). He is represented as riding on a dapple-grey horse or on a steed known as Yggdrasil, and as being a great wanderer or traveller. In Norse literature and in German popular tradition he has become god of the dead, especially of fallen heroes, whom he welcomes to Walhalla (q.v.), the happy meeting-place. He developed further into a god of wisdom, of secret wisdom and the magic arts. A triad is sometimes formed by Loki (q.e.), Heinnir (q.e.), and Wodan. When the first men were formed, Loki is said to have given them warmth and colour, Heinnir souls, and Wodan breath. Wodan's name survives in the English Wednesday. See E. D. Chautele de la Sausaye, Rel. of the Teutons, 1902; R.S.W.; Reinach, O.

WOLFENBUETTEL FRAGMENTS. In 1777 G. E. Lessing (1729-1781), who since the year 1770 had been librarian at Wolfenbüetel, published a work, "Wolfenbüettelsche Fragmente eines Ungegenmannten." The fragments were very bold in their criticism of the origins of Christianity, and when the authorship became known a considerable stir was created. The author was Hermann Samuel Reimarus (1694-1768), who had been professor of Hebrew at the Gymnasium of Hamburg. See Gustav Pfannmeller, Jesus im Urzelt der Jahrhunderte, 1908.

WORD, THE MAGIC. Morris Jastrow remarks (Cit., p. 428) that "to have a name" according to ideas widely prevalent in antiquity was to exist. Hence in an Assyrian Creation-tablet, to express the idea of non-existence of heaven and earth, it is said that they were not named. In the O.T. book of Genesis (1.), God has only to pronounce the word "Light" for light to come into existence. For this D. G. Brinton (R.F.R., p. 91) compares a corresponding myth among the Quiché Indians of Central America. The maker of the world calls forth, "Ulew! Earth," and at the word the solid land grew forth (Polop Vuh, Le Livre Sacre des Quiches, p. 10). "It is to be noted that the magical influence of the word is independent of its meaning. It is distinctly not the idea, image, or truth which it conveys to which is ascribed its efficacy. On the contrary, the most potent of all words are those which have no meaning at all or of which the sense has been lost. . . . The same fact is abundantly shown in the cabalistic jargon of classical and medieval diviners, and in the charms drawn from contemporary folklore. Indeed, the famous cabalist, Pie de Mirandola, asserts that a word without meaning has most influence over the demons" (Brinton, p. 92). Even long communications may be made in articulate sounds which convey no thought whatever.

WORTHIES, THE NINE. A select number of heroes in the world's history. The heroes are: Joshua, David, and Judas Maccabaeus (161 B.C.) among the Jews; Hector of Troy, Alexander the Great (323 B.C.), and Julius Caesar (44 B.C.) among the pagans; and King Arthur of Britain (542 A.D.), Charlemagne of France (814 A.D.), and Godfrey of Bouillon (1100 A.D.) among Christians.

WROEITES. The followers of John Wroe (1782-1863). They called themselves Christian Israelites (q.e.). Wroe was himself a follower of Joanna Southcott, from whom the Southcottians (q.e.) received their name.

WURKAWILBEREOO. Two demons in the religion of the Euahlayi tribe of Australia. They come to earth sometimes in whirlwinds; try to snatch the spirit of the dead; and bring disgrace on women. "Wurrawilbero" is said to snatch up a baby spirit sometimes and whirl along towards some woman he wishes to discredit, and through the medium of this woman he incarnates perhaps twins, or at least one baby" (K. Langloh Parker, The Euahlayi Tribe, 1965).

WYLCLIFFITES. The followers of John Wycliffe (1325-1384). See LULLARDS.
worked also in England since 1848, and in the United States since 1954. In the United States its sphere of work is very extensive. See Cath. Diet.

XACACAU. A tribal god of fertility in the religion of the Mayan Indians.

XEROPHAGY. The Greek word xerophagy means "dry food." The term Xerophagy occurs in Greek and Latin writers as the equivalent of fasting.

XILONEN. A Mexican goddess, protectress of the young male-bird.

XITE. A god worshipped by the Aztecs. Human sacrifice was a feature in the worship, victims being crucified.

XISUSTHROS. The name given by writers who depend upon Berosus as that of the hero of the Babylonian deluge. It is a distortion of the expression Adra-Khasis which is found in the Gilgamesh Epic (q. v.) as an epithet for Parnapishim. Adra-Khasis was read Khasis-adra and then Xisusthos. See Morris Jastrow, Rel.

XIUHTECUTLI. Xiuhtecutli was one of the gods worshipped by the ancient Mexicans, the Fire-god. The name means "lord of fire." As the other name of the god, Huehuentli, "the old god," suggests, he was one of the oldest deities. There are points of resemblance between him and both Tezcatlipoca (q. v.) and Huitzilopochtli (q. v.). As in the case of the former, his connection with the sun was represented by a mirror. As in the case of the latter, a dough image of the god played an important part in one of his festivals. The image was associated with fertility, and the fragments were taken part in the festival. Xiuhtecutli, besides being the god of thunder and lightning, was the divinity of the domestic hearth. Lewis Spence mentions that a piece of bread and a libation were consecrated to Xiuhtecutli by the members of an Aztec family every morning on rising. Among his emblems were the fire-snake and the butterfly. At his chief feast living victims were cast into a large brazier. See Spence, Myth.; J. M. Robertson, "The Religions of Ancient America," in R.S.W.; P.C.

XMUKANE. A tribal deity, a disease-god, in the religion of the Mayan Indians.

XOCHITLITL. A tribal deity, god of singing, in the religion of the Mayan Indians.

XOCHIQUETZAL. A Mexican deity, god of flowers, dance, song and games.

XOHIPILLI. A Mexican deity, god of flowers, dance, song and games.

XOTAH. A tribal god of fertility in the religion of the Mayan Indians.

Y

YACATECUTLI. A Mexican deity, god of the guild of travelling merchants. His symbol, the staff of the traveller, was treated as a god. Incense was burned to it; offerings of flowers, tobacco, etc., were presented to it; prayers and genuflections were made to it. To the god himself, slaves, fattened for the purpose, were often sacrificed.

YADAVIM. The title of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q. v.), a collection or compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). Yadavim is the eleventh tractate of the sixth group, which is called Tohoroth ("purifications").

YAHWEH. The pronunciation of the Hebrew divine name Y-h-w-h (or Y-h-y-h) adopted by modern Christian scholars. The Jews refrained from pronouncing the sacred name Y-h-w-h. Wherever this name occurs in the Old Testament they pronounce it Adonay (My Lord), or sometimes Elohim (God). Christians have long been accustomed to pronounce the word Y-h-w-h, Yehovah or Jehovah (using the vowels of Adonay). Modern Christian scholars, however, believe that the true pronunciation, which the Jews had forgotten at an early period, is Yahweh or Jehovah. There is a verb hajah or harah in Hebrew which means "to be" or "to become" and makes its Imperfect or Future tense Yahweh. Yahweh might mean "he who exists (absolutely)" or "he who is self-existent" or "he who will be (with us)." Or it might even mean "he who causes to be," or "he who calls into existence." The name is used in the Old Testament as the peculiar name of the God of Israel distinguishing him from the gods of other nations. For another suggestion regarding the pronunciation of the name, see the article TETRAGRAMMATON, THE.

YAJUR VEDA. The Yajur Veda is one of the sacred books of the Hindus. It belongs not to the strictly Vedie period, which is represented by the Rig Veda (q. v.) and Atharva Veda, but to a following period. With the Sama Veda (q. v.), the Yajur Veda introduces a new period, the Brahmanic period. The Yajur Veda contains the sacrificial formulae used by the priests. To these formulae explanatory remarks have been added. See Monier-Williams; E. W. Hopkins.

YAMA. Yama is one of the deities in Hinduism. At first he was regarded as a man, the "first of mortals," corresponding, it would seem, to the Hebrew Adam. In course of time, however, he came to be regarded as the king of the dead, the god of departed spirits. In one of the hymns of the Rig Veda addressed to the "god of departed spirits" the following lines (as translated by Monier-Williams) occur:

To Yama, mighty king, be gifts and homage paid.
He was the first of men that died, the first to brave
Death's rapid rushing stream, the first to point the road
To heaven, and welcome others to that bright abode.
Yamaka

As the first man Yama had a twin sister Yami, and both of them were children of Vivasvat the Sun. The older mythology made Yami the wife also of Yama and the mother of mankind. When Yama became king of the dead his abode was the upper sky, and two four-eyed watchdogs guarded the approach to it. Sometimes his abode seems to be thought of as being actually in the sky. It is said, for instance, 

"my home is there where the sun's rays," Yama's friend and even messenger is Agni (q.v.). Finally Yama developed (e.g., in the Epic Poems) into the stern Judge who condemns and punishes the dead. He is "the Punisher," or "the King of Justice," or "the Rod-bearer," or "the Noose-bearer." He is represented sometimes as holding in his hand a noose, "with which he binds the spirit and its subtle frame after drawing it from the sick man's body" (Monier-Williams). But if a man dies with the wonderful Tulasi plant near him, however many sins he may have committed, Yama cannot look upon him. See Monier-Williams; E. W. Hopkins.

YAMAKA. A Buddhist sacred book in the third division of the Canon. See CANON, BUDDHIST.

YAMI. In Hinduism Yami is the sister of the first man Yama (q.v.), who when he died became king of the dead. She is represented as being also his wife and the mother of mankind. Both are children of Vivasvat, the Sun. See Monier-Williams; E. W. Hopkins.

YANIADIS, RELIGION OF THE. The Yaniadis are a tribe which inhabits the Telugu country in India. Their headquarters is the island of Sribhrikota in the Nellore district. Their places of worship are called devara indul, "houses of the gods." They worship a household god, a village goddess of local importance, and a deity of wider repute and influence. Chenchu Devudi is invariably the household god. Pileramna or Ankamma is in charge of a local area for weal or woe. Subbarayudu, Venkatëswaralu, Panchala, Narasimulu, and others, are the gods who control destinies over a wider area. The Yaniadis are their own priests. The objects of worship take various forms: a wooden idol at Sribhrikota; bricks; stones; pots of water with margosa (Melia Azadirachta) leaves; images of gods drawn on the walls of their houses; or mere handfuls of clay squeezed into shape, and placed on a small platform erected under an aruka tree, which, like other Hindus, they hold sacred (E. Thurston and K. Rangachari). The Yaniadis worship their ancestors. "A belief lingers that the pious are en rapport with the deity, who converses with them and even inspires them. The goddess receives animal sacrifices, but Chenchu Devudi is a strict vegetarian, and votaries are bound, at times of worship, to subsist on a single daily meal of roots and fruits. The Yaniadis, like Hindus, wear sect marks, and are even divided into Valshnavites and Sûrvites. They are supposed, during worship, to endow inanimate objects, and the spirits of geographical feature, with life and mind, and supernatural powers" (ibid.). See E. Thurston.

YANG. The Chinese believe that there are two supreme powers in the universe, one of which, Yang, is the source of light, warmth and life, while the other, Yin, is the source of darkness, cold and death. The Yang is associated closely with the heavens, the Yin with the earth. The soul of man is supposed to consist partly of Yang and partly of Yin matter, three parts of the former and seven parts of the latter. Naturally the sun contains the greatest quantity of the vital energy known as Yang. Amongst other things which contain a certain amount of it is the cock, which is regarded as an emblem of the sun. According to De Groot, an ancient Chinese book says that 

"the cock is the emblem of the accumu-

lated Yang (i.e., the sun) and of the South. Etherial things which partake of the character of fire and of the Yang element have the property of flaming up; hence, when the Yang rises above the horizon the cock crows, because things of the same nature influence each other." The blood from a cock's comb is supposed to have the power of reviving a person who is dying. The Yang vital energy counteracts the influence of the earthly matter Yin. See J. J. M. de Groot, R.S.C., 1892-97.

YANTRA. A term found in Hinduism. The Yantras are supposed to possess a power and efficacy equal to those of the Mantras (q.v.). They are mystic diagrams drawn on tablets of metal, "generally combinations of triangular figures like the inverted triangles of the Freemasons" (Monier-Williams). A Yantra may be combined with a Mantra. A diagram with six or eight sides, and with a Mantra underneath, is supposed to have great potency. See Monier-Williams.

YARHOL. A deity worshipped by the Palmyrenes.

YASHTHS. The Yashths are one of the divisions of the Zendavesta (q.v.), the oldest collection of writings sacred to the old Persians. They are hymns and invocations addressed to various Iranian gods.

YASTNA. The Yasna is one of the divisions of the Zendavesta (q.v.). In the oldest collection of the writings sacred to the old Persians. It is a liturgy of sacrifice, and includes the Gathas, sacrificial hymns which are the oldest part of the Zendavesta and constitute the original or old Avesta.

YAZATAS. The Yazatas or Yazads are a class of angels in Zoroastrianism, who seem to rank below the Amesha Spentas (Ameshaspands).

YEBAMOTH. The name of one of the Jewish treatises or tracts which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection or compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tracts of the Mishnah are divided into six groups or orders (sederim). The work Yebamoth is the first tractate of the third group, which is called Nâshîm ("Women").

YEK. A term used among the Tlingit of N. America to denote a mystic potentiality ascribed to beings whether human or non-human, living or not living. Yek seems to be a force, and not a personal being, and corresponds to the Melanesian mana.

YELLOW-CAP BUDDHISTS. When in course of time the Buddhists in Tibet split up into two chief bodies or parties, a strict party and a lax or less strict party, they came to be distinguished by the colour of their clothing. The strict party, wearing yellow, the lax party red. The Yellow-cap Buddhists were founded in the fifteenth century by Tsong Khapa (b. 1355 or 1357), whose followers were also known as the Gelugpa Sect (q.v.). His idea was to institute a religious reform, and he has been compared with Martin Luther (1483-1546). He felt that the discipline of Buddhism had been corrupted by the laxity of the Red-cap school, especially by the marriage of monks. The monastery called Galdam, which he built not far from Lhasa, became the first centre of his teaching and influence, but his movement spread rapidly. "Undeniably, Tsong Khapa's chief merit was that he caused his followers to revert to the purer monastic discipline, especially to the rule of celibacy. He also purified the forms of worship, and greatly restricted without altogether prohibiting the use of magical rites. Tsong Khapa, too, is said to have re-established the original practice of retirement for religious meditation at certain seasons, although as there was no rainy season in Tibet, another period had to be chosen" (Monier-Williams). When Tsong Khapa died in 1419 A.D., he is
All sense the Communion. Yoga (Raja one Should All New is a the
la. is great cock. But
among His friends, making of the old Assyro-Babylonian worship
of the sun, moon, and stars, for the faith appears to have retained the sun-god Shamash under the form of Sheikh Shems, and the moon-god Sin as Sheikh Sinn, an emanation of God himself." Alphonse Mingana contends that the Yazidi sacred books are spurious. See A. V. Williams Jackson, as cited above; Alphonse Mingana, "Devil-worshippers," in the Journal of the Royal Asiatic Society, July, 1916.

YGGDRASIL. The ash of Yggdrasil is the sacred treetop of the gods of the Edda. It is a great cosmic tree, and its trunk forms the axis of the world. Another name for it is "the tree of Mimir," Mimameidhr. In the Icelandic prose Edda, Gylfaginning it is said: "Three roots stretch out in three directions under Yggdrasil's ash. Hel dwells under one, the frost giants under the other, the race of men under the third." Chantepie de la Sauveyse thinks that the idea of Yggdrasil's ash does not belong to popular belief but is due to the imaginations of the scalds (minstrels). See P. D. Chantepie de la Sauveyse, Rel. of the Teutons, 1902; Reinach, O.

YIN. According to the Chinese, Yin, the source of darkness, cold and death, is one of the two supreme powers in the universe, the other being the source of light, warmth and life, Yang (q.v.).

YOGA. Yoga is the name of a doctrine or practice which has prevailed in India for many centuries. Mr. J. C. Oman quotes the following explanation by "the Apostle of the New Dispensation," Babu Keshub Chunder Sen, "What does yoga literally mean? Union. The English word which makes the nearest approach to it is Communion. The created soul, in its worldly and sinful condition, lives separate and estranged from the Supreme Soul. A reconciliation is needed; may, not more reconciliation. A harmonious union is sought and realized. This union with Deity is the real secret of Hindu yoga. It is a spiritual unification, it is consciousness of two in one; duality in unity. To the philosophical and thoughtful Hindu this is the highest heaven. He pants for no other salvation; he seeks no other moksha or deliverance. Separation, disunion, estrangement, a sense of distinction, duality, the pride of the eye, this is to him the root of all sin and suffering; and the only heaven he aspires to is conscious union and oneness with Deity. He is ever struggling and straining to attain this blessed condition of divine humanity. Once in possession of it, he is above all sorrow and distraction, sin and impurity, and he feels all is serene and tranquil within. All his devotions and prayers, his rites and ceremonies, his meditations and his self-denials, are but means and methods which help him on to this heaven." This explanation may be supplemented by one given by William James from the word Vivekananda (Raja Yoga) that yoga is the "practice of the body in order to develop in the mind the power of concentration, and thus enable the mind to become a faculty of strong and loving devotion to the worship of the sun, the moon, and the stars. They also pay divine honours to a metal cock called Taos. According to Williams Jackson, this is really a peacock conventionalized so as almost to resemble a cock. But Lidzbarski has suggested that Taos is a corruption of Tamuz, the Babylonian deity. This lends support to Williams Jackson's statement that "the idea of the worship of the sun, moon, and stars, for the faith appears to have retained the sun-god Shamash under the form of Sheikh Shems, and the moon-god Sin as Sheikh Sinn, an emanation of God himself." Alphonse Mingana contends that the Yazidi sacred books are spurious. See A. V. Williams Jackson, as cited above; Alphonse Mingana, "Devil-worshippers," in the Journal of the Royal Asiatic Society, July, 1916.
are intended to be used scientifically to the supercon-
scious state or Samadhi. Just as unconscious modes of being are common by
Russells, so they produce a work which is above consciousness, and which, also, is not
accompanied with the feeling of egolism. There
is no feeling of I, and yet the mind works, desireless,
free from restlessness, objectless, bodiless. Then the
Truth shines in its full effulgence, and we know ourselves-
— for Samadhi lies potential in us all—for what we truly
are, free, immortal, omnipotent, loosed from the finite,
and its contrasts of good and evil altogether, and identical
with the Atman or Universal Soul. The Yogis are in
great repute in India as healers of diseases, and as
philosophers and saints of great knowledge and power.
See Yoga: Objective and Subjective, Calcutta, The
Brahmo Tract Society, 1881; Yoga Vasishtha Maha Ramaguna,
4 vols., Calcutta, 1881-99; Karl Kellner, Yoga: Eine
skizze, 1886; William James, The Varieties of Religious
Experience, 1895; J. C. Oman, Cults.

YOGIS. The Yogis worship Siva. Their principal
festival is the Shivratri (Siva’s night), “when they stay
awake all night and sing songs in honour of Goraknath,
the founder of their order” (R. V. Russell and R. B. Hira Lâl)
They worship also theobra on the Nâg-Panchmi day. Russell and Hira Lâl say of their
philosophy: “The Yoga philosophy has indeed so much
substratum of truth that a man who has complete control
of himself has the strongest will, and hence the most
power to influence others, and an exaggerated idea of this
power is no doubt fostered by the display of mesmeric
control and similar phenomena. The fact that the
influence which can be exerted over other human beings
through their minds in no way extends to the physical
phenomena of inanimate nature is obvious to us, but
was by no means so to the uneducated Hindus, who have
no clear conceptions of the terms mental and physical,
animate and inanimate, nor of the ideas connoted by
them. To them all nature was animate, and all its
phenomena the results of the actions of sentient beings,
and hence it was not difficult for them to suppose that
men could influence the proceedings of such beings”
(Russell).

YOMA. The title of one of the Jewish treatises or
tractates which reproduce the oral tradition or unwritten
law as developed by the second century A.D., and are
incorporated in the Mishnah (q.v.), a collection or compi-
lation completed by Rabbi Judah the Holy, or the
Patriarch, about 200 A.D. The sixty-three tractates of
the Mishnah are divided into six groups or orders
(seedorim). The work Yoma is the fifth tractate of the
second group, which is called Mô’êd (“Festival”).

YOUNG EUROPE. The name given to an association
founded in Switzerland by Gulseppe (Joseph) Mazzini
(1805-1872). See PACT OF FRATERNITY.

YOUNG ITALY. An association founded at Mar-
selles in 1831 by Gulseppe (Joseph) Mazzini (1805-1872).
See PACT OF FRATERNITY.

YOUNG MEN’S CHRISTIAN ASSOCIATION. The
first of these Associations was founded in London in 1844.
On June the 6th of this year twelve young men met in a
room in St. Paul’s Churchyard to establish “a society
for improving the spiritual condition of young men
engaged in the drapery and other trades.” The idea
was to arrange for religious meetings, such as Bible
Classes and Prayer Meetings, in the business houses in
the centre of London, and from this the Associations soon sprang up in different parts of the Metro-
polis and throughout the country. They all adopted the
same name, but each of them adapted its agencies to the
YUISHIKIKYO, THE. The Yuishikikyo or the One-
ess sect is another name for the Japanese Hossô sect
(q.v.). The doctrine of Oneness is “one of the key-
notes of the Hossô teaching” (Arthur Lloyd).
ZABIANS. The name Zabians has been used in various ways. To Arabian, Persian, and Jewish writers of mediaval times all who were not Magians or Muhammadans, Jews or Christians, were Zabians or Zabians. In the Koran the term is used of the ancestors of the Mandaens (q.v.), who were non-Christian Gnostics. In Syria the descendants of the ancient Hellenized heathens were called Zabians. They were so called because they claimed as their patriarch one Zab, son of Seth (or of Adam, or Enoch, and so on). See Chambers's Encyclopedia.

ZABIM. The name of one of the Jewish treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. and are incorporated in the Mishnah (q.v.), a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. The sixty-three tractates of the Mishnah are divided into six groups or orders (sederim). Zabim is the ninth tractate of the sixth order, which is called Tohoroth ("Purifications").

ZABULUS. Zabulus occurs in Patristic writings as a corrupted form of Diabolus or the Devil.

ZACCHLEANS. A name used by Epiphanius (Heresies, xxvi. 3) in reference to Gnostics (q.v.).

ZADOKITES. A body of Jewish reformers who arose in the second century B.C. within the priesthood, and were known in the first century as the "sons of Zadok." According to a document (Fragment of a Zadokite Work) discovered by Dr. Schechter, and supposed by C. H. Charles (Religious Development) to have been written between 18 and 8 B.C., they were called also "the penitents of Israel," acknowledged as leaders of the "Star" and "Law-giver," and were members of a "New Covenant" and "Covenant of Repentance," which involved a general spiritual change. The author of this work hated the orthodox Pharisees, declaring that they made void the written law by raising a body of oral tradition as a "wall" about it. But he was almost equally opposed to his brethren the Sadducees, declaring the Prophets as well as the Law to be a religious authority, teaching a blessed immortality, the existence of angels, the advent of the Messiah, a high moral code, and the wickedness of divorce. (Cobena).

ZAG-MUK. The Babylonian name for New Year's Day. It might be the first day of the month sacred to a deity. This was the case with the goddess Bau (q.v.). When Marduk (q.v.) became the central figure of the pantheon, New Year's Day came to be his special day, and the Zag-muku became a Marduk festival. On this occasion there was a solemn procession through a handsomely paved route. "The union of Nabu and Marduk was symbolized by a visit which the former paid to his father, the chief of the Babylonian pantheon. In his ship, magnificently fitted out, Nabu was carried along the street known as Al-shur-shui, leading from Nippur across the Euphrates to Babylon" (Jastrow). The New Year's Festival of Marduk was a specially propitious time for seeking oracles in the temple of the god, for during this festival he decided the fate of men for a whole year. See Morris Jastrow, Rel.

ZAHULA, ANNALS OF. A book of the annals of the Kakechiquel Indians of Guatemala.

ZHARIR. A Muhammadan saint worshipped in Suarga, India, by the caste of sweepers and scavengers.

ZAKAR. One of the minor Babylonian gods in the period of Hammurapi. He seems to have been worshipped in Nippur, and to have been closely related to Bel and Belit (q.v.). See Morris Jastrow, Rel.

ZALMOXIS. The god of the Getai, a Thracian tribe. This seems to have been their only deity. During thunderstorms they tried to intimidate him by shooting arrows at the sky.

ZAMAMA. A Babylonian deity belonging to the second Babylonian period. He is called "the god of battle," and his temple the "house of the warrior's glory." He was worshipped in the city of Kish in northern Babylonia. His consort is called simply Ninnu, "the lady." Zamama seems to have had the character of a sun-god. See Morris Jastrow, Rel.

ZANZALIANS. Another name for the Jacobites, who are supposed to have derived their name from Zanclus Baradaeus, a Syrian monk. Baradaeus had also the surname Zanzalus, whence the designation Zanzalians.

ZCBRNOBOCH. Zebreboch or Chernobog was one of the gods worshipped by the ancient Slavs. He is called "the black god," which would seem to mean the evil god. Solomon Reinach thinks there must have been also a god Bleibog, "the white god," that is to say, the good god, for the name has survived in certain place-names. See Reinach, O.

ZEALOTS. In the New Testament one of the apostles is described as "Simon called Zebedee" (Luke vi. 15; Acts i. 13). He is also called Kannanios (Matthew x. 4; Mark iii. 18). The latter word, Kannanios, is simply a Greek form of the Hebrew term "mend," "zealous." Zeboes is the real Greek equivalent. The Zealots were an offshoot of the Pharisees. They believed in taking violent measures to introduce the Kingdom of the Messiah. Their principles were very much those of the Assassins (q.v.).

ZEBACHIM. The Jewish Mishnah, a collection and compilation completed by Rabbi Judah the Holy, or the Patriarch, about 200 A.D. (see MISNIAH), comprises a number of treatises or tractates which reproduce the oral tradition or unwritten law as developed by the second century A.D. There are sixty-three tractates, divided into six groups or orders (sederim). Zebachim is the first tractate of the fifth group, which is called Kodshim ("Holy Things").

ZEBEDEE-STONES. A name (also Sebedei) for thunderstones in use among peasants in Denmark. They were carried by persons who believed that they made them immune from thunder. The name seems to have been suggested by the reference to the Sons of Zebede in the New Testament.

ZECHARIAH, BOOK OF. One of the longest of the books of the Old Testament known as the Minor Prophets. The book itself tells us (chap. i. 1) that Zechariah was the son of Berechiah, son of Iddo. In the
book of Ezra (chs. v. 1; vi. 14) he is said to have been
the son of Iddo. It appears from the same book that
the prophet Zechariah was contemporary with Haggai
(see HAGGAI, BOOK OF). The book of Zechariah itself
assigns dates to some of the prophecies contained in it.
Chapter i. 14 is said to have been written in the
eighth month of the second year of Darius (Hystaspis),
that is to say, in November 520 B.C. Chapters i. 7, vii.
are said to have been written in the same month of
the same year, that is to say, in February 519. Chapters
vii. viii. are said to have been written in the ninth month
of the fourth year of Darius, that is to say, in December
518. These chapters are concerned with the rebuilding
of the Temple and the Messianic hopes associated with it.
They may well have been composed by Zechariah
and have constituted the original book of Zechariah.
The remaining chapters bear a different character, and
would seem to have been the work of two other authors.
Some scholars have been led by references in chapters
ix-x.xi. to Ephraim (ix. 10-15; x. 7; xi. 14), diviners (x. 2),
and Assyria (x. 10), to assign them to a period previous
to the fall of Samaria. Chapters xii.-xiv., with their
reference to false prophets (xiii. 24) and the absence
of any reference to the Northern Kingdom, have been
assigned to the closing years of the Judaean Kingdom
(seventh century B.C.). A number of scholars, however,
now regard both these sections as post-exilic. The
reference to the Greeks in chapter ix. vs. 13 has sugges
ted to some that the oracles in chapters ix-xiv. were
composed during or after the period of Alexander the
Great (between 332 and 280 B.C.) Whitehouse points out
that there are many reminiscences of older oracles (cp.
xiv. 8 with Ezekiel xlvii. 1-12). He thinks that "prob
ably some old pre-exilic oracles belonging to the
eighth and seventh centuries have been worked into
the texture of these prophecies in chapters ix-x."
Cornill favours the view that chapters ix-x. were composed
by a contemporary of Hosea or Isaiah. He thinks that all
the arguments brought forward in favour of the time
of Hosea and Isaiah "receive an entirely satisfactory
explanation if the authorship is attributed to a later
secondary writer, who was steeped in the ideas of Ezekiel
and dependent upon that prophet." In Cornill's opinion,
the post-exilic composition of chapters xii.-xiv. also is
indispensable. The idea which dominates through the
whole section, and which appears to be a venture of all
the Hebrews, not only of Jerusalem and God's people,
was first coined by Ezekiel under the impression produced
by the actual destruction of Jeru
salem and the Temple. "Ch. xiv. 8 also is obviously
an exaggerated imitation of Ezek, xlvii. 1-10, while the
specially Deutero-Isaianic type of language is equally in
evidence in xii. 1 and xiv. 16, and xiii. 1 goes back to
Numb. xix." See C. Cornill, Intr.: G. H. Box; O. C.
Whitehouse: C. F. Kent, "The Sermons, Epistles, and
Apocalypses of Israel's Prophets, 1910.

ZEMI. A religious term used in the West Indies.
The term is explained by J. W. Fewkes. "The name
was apparently applied to gods, symbols of the deities,
idols, bones or skulls of the dead, or anything supposed
to have magic power. The dead or the spirits of the
dead were called by the same term. The designation
applied both to the magic power of the sky, the earth,
the sun and the moon, as well as to the tutelary ancestors
of clans. Zemis were represented symbolically by several
objects, among which may be mentioned (1) stone or
wooden images, (2) images of cotton and other fabrics
enclosing bones, (3) prepared skulls, (4) masks, (5)
frontal amulets, (6) pictures and decorations on the
body" (quoted by T. A. Joyce, C.A.W.I.A.).

ZEN Sект. A Japanese Buddhist sect, founded by
Elsai (A.D. 1191). The founder attached great import
ance to contemplation and meditation as religious exer
cises. The Zen at first even opposed altogether the use
of books. But they changed their attitude in this respect
afterwards. We are told that "the Zen school always
laid special stress on the training of the will, for the
regulation of all passion and for the conquest of physical
desires"; and "because such exercises proved useful for
the development of knightly and warlike valour, many
of the nobles (samurai) in early times, as well as military
officers until quite recently, took part in these self
denying and hardening practices." See H. Hackmann.

ZENDAVESTA. The Zendavesta is the most ancient
collection of books held sacred by the Zoroastrians
and modern Parsees. The word Avesta denotes the original
documents. Zend denotes the glosses or commentaries
to these. The compound word has been explained as
"commentary lore." The writings were ascribed to
Zoroaster or Zarathustra, the founder of Zoroastrianism,
who lived before the sixth century B.C., but
they are really of various dates. The Zendavesta
includes the Yasna, the Visparad, the Vendidād, and the
Yashts. The Yasna is a liturgy of sacrifice and contains
the Gāthas, or sacrificial hymns, which are the most
ancient part of the Zendavesta, with documents relating
to them. The Visparad consists of Hātanes and invoca
tions, which, it would seem, were intended to supplement
the last sentences of the Gāthas (oracles against the
demons"), which seems to be the latest section of the
Zendavesta, comprises laws, rules for exorcising demons,
myths, etc. The Yashts are hymns and invocations
addressed to various Iranian gods. There is a wide
divergence between the original or Old Avesta, the
Gāthas, and the later or New Avesta. The later Avesta
is more polytheistic and introduces such things as the
worship of sun, moon, and stars, of Haoma, Mitra,
etc. See J. Darmesteter in Sacred Books of the East,
V. Henry, Le Parsisme, 1905; Reinach, O., 1909;
Chambers' Encycl.; Brockhaus.

ZEPHANIAH, BOOK OF. The superscription to
the book of the prophet Zephaniah states that he was the
greatest-grandfather of Hezekiah, and that he prophesied "in
the days of Josiah the son of Amon King of Judah."
The Hezekiah would seem to have been the well-known
king of that name. Since the prophecy itself denotes
identifiable locations, Baalism, patriarchalism, apostasy
from Jehovah, and other such things, the prophet's
activity must be placed before Josiah's reform of the
cultus in 621 B.C. Another indication of date is supplied
by the description of the "Day of Jehovah" in chapter
i. Robbery and plunder, the blast of the trumpet and the cries of war, bloodshed and devastation,
suggest to the prophet some terrible world-catastrophe.
Zephaniah's thoughts would seem in fact to have been
influenced by the invasion of "the foe from the North,"
the Scythians, in 626 B.C. Though the Scythians did
not actually invade Judah, the people of Judah watched
their progress with alarm. G. F. Kent thinks that the
great reformation under Josiah was one of the fruits
of Zephaniah's preaching. "It is more than possible
that Zephaniah was the companion of the young Josiah,
and the one who influenced the king to abandon the
polity of his father and grandfather and to follow the
guidance of the disciples of Isaiah and Micah." Parts
of chapter iii. have been regarded as later additions to
the book (e.g., vs. 1-8 and 11-13). Cornill, however,
thinks that chapter iii. need only be regarded as to some
extent mutilated. See C. Cornill, Intr.: G. H. Box; O.
C. Whitehouse; C. F. Kent, The Sermons, Epistles, and
Apocalypses of Israel's Prophets, 1910.

ZEUS. Zeus is represented as the greatest of the
Greek gods. According to a Cretan legend, his mother
Rhea gave birth to him in a cave of the island, and the great Amalthea suckled him. His sister and consort was Hera, the queen of the gods. As the god of the sky and its phenomena, thunder and lightning, wind and rain, he was worshipped on high mountains, especially on the Thessalian Mount Olympus. On Mount Ida in Asia Minor he was worshipped with human sacrifice as the Lycean Zeus. In the Troad the summit of Mount Ida was sacred to him. In the representation of Homer, he is the beneficent father of men, as well as the wise ruler of Nature, "the father of gods and men." (Homer). "He gives to all things a good beginning and a good end; he is the saviour in all distress; to Zeus the saviour (Gr. sótér) it was customary to drink the third cup at a meal, and in Athens to sacrifice on the last day of the year. From him comes everything good, noble, and strong, and also bodily vigour and valour, which were exhibited in his honour, particularly at the Olympic and Nemean games. . . . From him, as ruler of the world, proceed those universal laws which regulate the course of all things, and he knows and sees everything, the future as well as the past. Hence all revelation comes in the first instance from him." (Seyffert). Zeus was regarded also as the protector of house, home, and earth. His favourite children were Athena and Apollo. In Roman mythology the corresponding god to Zeus is Jupiter. It should be noted that the transformation of Zeus into the omnipotent and omniscient ruler of the world and father of men was a gradual process. See O. Seyffert, Dict.; Brockhaus; and cp. J. M. Robertson, P.C.

ZIKKURAT. The Babylonian name for what has been described as a staged tower. The Babylonians supposed the gods to dwell on mountains. Consequently when they proceeded to build a temple they first piled up a mountain-like mound of earth to serve as the foundation plane. The tower might consist of a number of stages or stories, but the average number seems to have been three. It was quadrangular in shape. The zikkurat at Nippur was called "house of oracle." See M. C. van de Mieroop, "Zikkurat." ZIKR. The Muhammadan zikr (a "remembrance," that is to say, a remembrance of God) is a religious ceremony or an act of devotion practised by the various orders of Dervishes. As T. P. Hughes says, the performance is very common in all Muhammadan countries, since nearly every devout Muhammadan belongs to some order of Dervishes; but the zikr is not always quite the same. It consists in repeating the divine name according to set formulas. There is a private zikr for individual use. "The private zikr is either 'secret' (zikr-ej-Ihā'), that is, to be recited mentally or in a low voice, or 'vocal' (zikr-ej-Ja'I), that is, to be said aloud" (T. P. Bliss). In the secret zikr, according to E. Sell, the dervish closes his eyes and with "the tongue of the heart" repeats the words "Allah the Seer," "Allah the Knowet," then, with alternate inhaling and exhaling of breath, he repeats phrases by which he takes the creed of the sect. The repetition may be made hundreds of times. In the vocal zikr, the worshipper, who is seated, varies his position from time to time and shouts the phrases of the creed with a voice that grows louder and louder. The congregational zikr is said by a number of dervishes in concert after a leader. "It is usually conducted on Thursday evening (the eve of the Lord's Day) at the dervish house. According to the order to which they belong, the participants squat on their heels, stand on their feet, or begin sitting and later change to standing. The chanting is accompanied by the beating of the body in different directions. Sometimes the zikr takes the form of a rude dance, to execute which the worshippers form a circle or a row, holding each other's hands, advancing and retreating in unison, and stamping with the feet. Beginning slowly to repeat the divine name with clear enunciation and solemn dignity, they gradually work themselves up into such a state of excitement that the rapidly uttered words become mere sounds without meaning. The swaying body keeps pace with the tongue. Physical exhaustion naturally follows this furious exercise of limbs and limbs" (F. J. Bliss). There is another kind of zikr, practised by the uninitiated. This is called the imitation zikr. It is commonly held in mosques. "According to strict doctrine, through the imitation zikr hymn may obtain protection against their enemies, but not that mystic union with God produced by the zikr of initiation." See T. P. Hughes; F. J. Bliss.

ZIMMIS. The name given by Muhammadans to subjects who, instead of embracing Islam, pay a poll-tax (jizya, from a root meaning "to satisfy" or "to compensate"), and are allowed to continue to profess their own religion, so long as it is not a gross form of idolatry. The poll-tax is either paid voluntarily to prevent war, or is imposed after conquest. "The Zimmi must distinguish himself from the Muslim by wearing different clothes; lest he receive the marks of honour and respect due to the Muslim only." He is to be kept in a state of subjection and abject humiliation. He must not ride on saddles like Muslims. When the Muslim stands, he may not sit. No Muslim ought to show him respect and honour. If he meets him in the street he must make him go aside. They must not live in large numbers in the midst of Muslims, and if they possess houses of their own, they must be forced to sell them to Muslims. Their houses must be lower than those of Muslims. A Zimmi loses his right of protection if his country becomes a land of warfare or if he does not pay the poll-tax. If he should insult the Prophet he is to be killed." See F. A. Klein.

ZINZENDORF, THE. The followers of Nicholas Ludwig von Zinzendorf (1700-1760). Zinzendorf was warranted as a member of the society of Pietists (p. 172). He became the leader of the Revival of the Unitas Fratrum, or the Church of the Bohemian (and Moravian) Brethren (see BOHEMIAN BRETHREN). Believing in the union of Christendom, he allowed members of various denominations to make his estate in Saxony a place of refuge. In 1721 the refugees were joined by the greater part of the remnant of the Bohemian Brethren. Zinzendorf's settlement received the name Herrnhut. The Lord's Watch; the Ditters became known as Herrnhuter. In course of time it occurred to the Count to unite his tenants into "a Church within the church" (ecclesia in ecclesia). In 1727 the Herrnhuter received the Holy Ghost and felt themselves to be a close spiritual brotherhood. "They also gradually adopted the ecclesiastical forms, discipline, and orders of the Ancient Church of the Brethren's Union of Bohemia and Moravia, and then as the "Renewed" "Unitas Fratrum" took up their position in a distinct Protestant Church, in the midst of the other Reformed Churches" (The Moravians: Who and What are They?). See, further, MORAVIANS.

ZIONISM. The movement among the modern Jews known as Zionism aims at the return of the Jews as a political unity to Zion. But it is a religious movement
in the sense that this return is a going back to the centre of the ancient faith, and is regarded as a fulfilment of the prophecies of the ancient prophets. Associated with this is the revival in Palestine of the ancient and classical language as a spoken speech. The movement began by the establishment in Palestine of Jewish colonies. In 1880, through the generous help of Baron Edmond de Rothschild, of Paris, a great impetus was given to the work. Later, Baron de Hirsch left his fortune to the Jewish Colonization Association, which has devoted part of it to the colonization of Palestine by Jews. M. Gaster speaks of the movement as follows: "We are standing at the beginning of this movement, which alone will assist in solving one of the most perplexing problems in modern sociology: will free Europe of an element which, in spite of all phrases to the contrary, is still considered as alien, and will be treated as such according to circumstances. There are some, among the richer Jews, who have vested interests and narrow conceptions; they are held fast in the meshes of self-delusion and cannot differentiate between the rights and duties of a citizen and the historical obligations of a national and religious life; they are still holding aloof from this movement. The vast masses, however, the sufferers and toilers of the earth, have rallied enthusiastically round it. In one way or another, realized sooner or later, with the assistance of all, or carried out in spite of many, this is the sign under which Judaism enters the new century. See M. Gaster, "Jews and Judaism" in *Great Religions of the World*, 1902; N. Sokolov, *History of Zionism*, 1600-1918, vol. i., 1919.

ZIONITES. A sect of religious enthusiasts in Germany in the 15th century. It was founded by Elias Eller (b. 1690), and his followers were called Zionites because his wife prophesied that the New Zion was about to be established. The sect has also been called the Ellerian Sect; and the Ronsdorff Sect from the name of the place with which Eller was closely associated. See Brockhaus.

ZIPAKNA. A tribal deity in the religion of the Mayan Indians. He is described as the creator of mountains.

ZIPALTONAL. One of the deities worshipped by the ancient Americans before the time of the Aztecs. Zipaltonal was a goddess, the wife of Zoomagazid. See *FOMAGATA*.

ZIUSUDU. The hero of the Deluge story in the recently discovered Sumarian version. "It may be that the hero, Ziusudu, is the fuller Sumerian equivalent of Ut-napishtim (or Ut-napishtim), the abbreviated Semitic form which we find in the Gilgamesh Epic. For not only are the first two elements of the Sumerian name identical with those of the Semitic Ut-napishtim, but the names themselves are equated in a later Babylonian syllabary or explanatory list of words. We then find 'Ut-napishtim' given as the equivalent of the Sumerian 'Ziusuda,' evidently an abbreviated form of the name Ziusudu; and it is significant that the names occur in the syllabary between those of Gilgamesh and Enkidu, evidently in consequence of the association of the Deluge story by the Babylonians with their national epic of Gilgamesh. The name Ziusudu may be rendered 'He who lengthened the days of life' or 'He who made life long of days,' which in the Semitic form is abbreviated by the omission of the verb. The reference is probably to the immortality bestowed upon Ziusudu at the close of the story, and not to the prolongation of mankind's existence in which he was instrumental." (L. W. King, *Legends of Babylon and Egypt in relation to Hebrew Tradition*, 1918.) Dr. King notes that the character of Ziusudu presents a close parallel to the pleyt of Noah.

ZOHAR. The. A famous Jewish work, the chief text-book of Jewish medieval mysticism. It purports to be the record of a divine revelation to Rabbi Simeon ben Yohai (b. second century A.D.), and is for the most part in the form of utterances made by the Master to his disciples. But the work made its first appearance in Spain in the thirteenth century, and is clearly due to a number of writers. See MYSTICISM, NON-CHRISTIAN.

ZOOLOGY. The worship of animals. See ANIMAL-WORSHIP.

ZOROASTRIANS. The ancient Persian religion has been called Zoroastrianism after Zoroaster (the Greek form of the name Zarathustra), who is commonly supposed to have been its originator. Zoroaster is thought to have been a Mede or Bactrian; but very little is known about his life, and his historical existence is doubtful. If he existed, he would seem to have flourished about 1100 B.C. It is claimed that, although in the later parts of the Avesta he appears in a mythical garb, in the Gathás, which are perhaps the earliest parts, he is represented in such a simple way as to suggest a real person. In any case, as L. H. Milns says, he "was probably only the last visible link in a far extended chain. His system, like those of his predecessors and successors, was a growth. His main conceptions had been surmised, although not spoken before." J. M. Robertson thinks that the name Zarathustra is simply an ancient title for a kind of priest-king. According to legend, Zoroaster was born by the side of a river, and was in danger of being slain as an infant; later he was brought by angels before Ahura Mazda (the great Lord of Wisdom), who conversed with him at length and revealed his laws to him." (Reinach). The teaching of the Zoroastrian religion is found in the sacred book or collection called the Avesta (q.v.), or rather in parts of it. The system is dualistic, being based upon the doctrine of a conflict between the powers of light, represented by Ormuzd (q.r.) and his angels the Asashashpends (q.e.), and the powers of darkness, represented by Ahriman or Ahura-mazda (q.r.) and his demons or Devas. Fire, as being a means of purification, is symbolical of Ormuzd. Victory over the powers of darkness can only be achieved by means of purity, virtue, ritual exorcism, and the active pursuit of agriculture. See further the separate articles. Also J. Darmsstein, *Ormuzd and Ahiram*, 1876; *Le Zendavesta*, 1891; *Reinach*, O., 1890; J. M. Robertson, *P.C., J. H. Montoul, The Treasure of the Magi*, 1917.

ZOTA. ZITA. ZAMALCAN. A tribal deity in the religion of the Mayan Indians. He was worshipped in the form of a bat.

ZUCCHETTO. The name of a skull-cap worn over the tonsure by Roman Catholic clerics.

ZUGOTH. Zúgoth, which means "pairs," is a hebraized form of a Greek word. The word was used as the designation of the chief teachers of the Law from 150 to 30 B.C. According to Hebrew tradition one of each successive pairs of teachers was the President (Nasi) of the Sanhedrin, while the other was the Vice-President (Ab both dim). The most famous pair were Hillel and Shamai. See W. O. E. Oesterley and G. H. Box.

ZUHUYKAK. A tribal deity, protectress of children, in the religion of the Mayan Indians.

ZUIMACO. An earth-goddess worshipped in the West Indies (Antilles).

ZUME. A deity in the mythology of the natives of South America. The name is also given to the Caribs, the Kanmi of the Aborigines, and the Indians of the Caracas; the name of the Caras represent the same god. It was Zume who taught the people the arts and crafts. He is therefore a culture-hero.

ZU MYTH. Zu is a Babylonian deity, a storm-god in the form of a bird. He seeks to take from En-lil or Bel
the tablets of fate which have come into his possession. He would secure these in order to be able to decree divine decisions and give commands to the Igigi (q.v.). He goes to the dwelling of Enlil to attack him. He snatchesthe tablets of fate from his hands and files away with them to the mountains. By losing the tablets, Enlil loses his power. Ann (q.v.) calls upon one of the gods to attack Zu. Ramman (q.v.) is promised great honour and glory if he will do so, but he thinks Zu invincible. In the end it would seem that Marduk (q.v.) undertakes the task and recaptures the tablets. In this way he gains the power that formerly belonged to Bel. See Morris Jastrow, Rel.

ZWICKAU PROPHETS. The Zwickau prophets were enthusiastic followers of Martin Luther (1483-1546), who believed themselves to be divinely inspired. They were led by Nicholas Stork, Mark Thomas, Thomas Muenzer (c. 1489-1525), all of Zwickau, and by Mark Stuebner. The prophets rejected infant baptism, and required people to be re-baptized in the spirit. They believed that a new government, the kingdom of heaven, was to be established on earth. The conditions of the apostolic age were to be re-introduced. Cp. ANABAPTISTS. See Brockhaus; J. H. Blunt.

ZWINGLIANS. The followers of Ulrich (Huldreich) Zwingli (1484-1531), the founder, with John Calvin (1509-1564), of the Reformed Church. The Zwinglians were the early Swiss Protestants. In 1506 Zwingli became parish priest at Glarus in Constance. From 1512 to 1515 he acted also as chaplain to the Swiss troops when they were in Italy. In 1516 he became preacher in the monastery at Einsiedeln, to which pilgrims resorted to worship the Black Virgin. It was here that his career as a reformer began, for he preached that Christ alone can forgive and save. In 1519 he was appointed chief pastor of Zürich and preacher in the Cathedral. From this time he began to show increasing zeal as a reformer, and to make his influence widely felt. He at once preached against the sale of Indulgences (q.v.). In 1522 he protested against the Catholic commands as to fasting. In the same year he was instrumental in obtaining the civil abolition of clerical celibacy. In January 1523 he debated at Zürich with the vicar-general of the Bishop of Constance, and set forth sixty-seven theses of reformed doctrine. After this disputation the Reformation was inaugurated officially by the adoption of Zwingli's theses by the city. As the result of a second debate in October 1523 the Mass was condemned and the worship of images abolished. In 1524 Zwingli married a widow, Anna Meyer. In the following year he administered the Sacrament of the Lord's Supper in both kinds to the people. In 1528 another disputation was held at Bern, and Zwingli set forth ten propositions. In these he contended that the Christian Church is born of the Word of God; that Christ alone is its head, He alone is our salvation; that Holy Scripture does not teach a real corporeal presence in the Holy Communion; that the doctrine of the Mass is contrary to Scripture; that Christ is the only mediator and intercessor; that the doctrine of Purgatory (q.v.) and the adoration of pictures and images are contrary to Scripture; that marriage is lawful to all; and that immorality in the clergy is more dishonourable than in the laity. The result was that Bern also decided for the Reformation. In 1529 war broke out in Switzerland between the Protestant and Catholic Cantons. In the same year the Swiss and German Reformers conferred together. They met at Marburg. The Germans were represented by Martin Luther (1483-1546), Justus Jonas (1435-1553), Philipp Melanchthon (1497-1560), Andreas Osiander (1498-1552), and others. The Swiss were represented by Zwingli, John Geleam- padius (1452-1531), Martin Bucer (1491-1551), and others. Luther submitted to the Conference fifteen articles. As to fourteen of these both parties were quite agreed. As to the fifteenth, however, there was a fundamental and insuperable difference of opinion. Luther held fast to a real corporeal presence of the body and blood of Christ in the Holy Communion. Zwingli rejected the real presence in every form, and maintained that there was only a symbolical presence, the rite being only commemorative of Christ's death. In 1530 Zwingli published his German version of the Bible. In 1531 war broke out again between the Protestant and Catholic Cantons. At Cappel the men of Zürich were defeated on October 11, 1531, and Zwingli was one of the slain. He was succeeded by Henry Bullinger (1504-1575). See B. Puenjer; J. H. Blunt; Prot. Dict.; Chambers' Encyc.; Brockhaus' Encyclopaedia; cp. M. W. Patterson, Hist.