# K

## Kaab[[@Headword:Kaab]]

             a celebrated Arabian poet, author of one of the seven poems which were suspended in the temple of Mecca, was originally a strenuous opponent of Mohammed, whose doctrines and person he satirized. He, however, recanted by writing a poem in honor of the prophet. As a reward, the prophet gave him his green mantle, which one of the descendants of Kaab sold for ten thousand pieces of silver. He died in 662.

## Kaaba[[@Headword:Kaaba]]

             (Arabic 'A-Kaabah, "Square House," or, more properly, now Beit-Allah, " House of God") is the name of an oblong stone building inclosed in the great mosque at Mecca. From time immemorial tradition makes Mecca to have been a place of pilgrimage from all parts of Arabia "within a circuit of a thousand miles, interrupted only by the sea. The Kaaba, the Black Stone, and other concomitants of worship at Mecca have a similar antiquity" (Muir, Mahomet, i, 211). There are intimations of the Kaaba to be found in Herodotus and Diodorus Siculus. It certainly existed before the Christian aera (Sir W. Jones, Works, 10:356; M. C. de Percival, i 74; ii, 532). SEE MECCA.

Origin and History. — Mr. Muir (ii, 34) thinks the Kaaba to be of Yemen origin, and to have been connected with the systems of idolatry prevalent in the southern portion of the Arabian peninsula. The Mussulmans say that Adam first worshipped on this spot, after his expulsion from Paradise, in a tent sent down from heaven for this purpose. Seth substituted for the tent a structure of clay and. stone, which was, however, destroyed by the Deluge, but afterwards rebuilt by Abraham and Ishmael. But this tradition may have arisen in connection with a traditional Jewish inscription found on a stone in the Kaaba about forty years before Mohammed, and which would suggest the possibility that some remote Abrahamic tribe acquainted with Syriac may have been at an early period associated with aboriginal Arabs in the erection of the Kaaba. Some have supposed it to have been devoted to  the worship of Saturn (Zohal). Certain it is that it has been the holy emblem at different periods of four different faiths. Sabaean, Hindu, Gueber, and Moslem have all held it in veneration (Burton, 3:160). According to the Koran, it is "the ancient house," the first house built and appointed for God's worship (Sale's Koran, p. 276), and the guardianship of it was by express revelation given to Othman (Sale, p. 167).

It was originally without a roof, and, having suffered material damage by a flood, was considered to be in danger of falling. The treasures it contained were considered insecure, and some of them were alleged to have been stolen. In A.D. 605 Mohammed rebuilt the edifice, but in A.D. 1626 it was again destroyed by a great torrent, and in A.D. 1627 was rebuilt substantially after its present form.

Structure. — It stands now on a base about two feet in height, which is a sharp inclined plane; and, as the roof is flat, the building becomes an irregular cube, the sides of which vary from forty to fifty feet in height, and eighteen by fourteen paces in extent. It is inclosed by a wall some two hundred and fifty paces on two sides, and two hundred paces on the others.

The Kaaba has but one door, which is raised some four or five feet from the ground, and is reached by a ladder. It is allowed to be entered only two or three times a year, though it is reputed to be susceptible of a money influence, and to be opened clandestinely much more frequently. The door is wholly coated with silver, and has gilt ornaments. Wax candles are burned before it nightly, together with perfuming-pans containing musk, aloes, etc., and other odorous substances.

Black Stone. — The most important feature of the Kaaba is the " Black Stone," which is inserted in the northeast corner of the building, at the height of four or five feet from the ground. It is in shape an irregular oval, about seven inches in diameter. There are various opinions as to the nature of this stone. Burckhardt supposes it to be a "lava" stone. Others suggest that it is an aerolite. Muir calls it " a fragment of volcanic salts sprinkled with colored crystals, and varied red feldspath upon a dark black ground like a coal, one protuberance being reddish." Burckhardt thinks it looks as if it had been broken into several pieces and cemented. He says, however, that it is difficult to determine the quality of it, because it is so worn by the millions of kisses and touches of the pilgrims. Muir says it is worn "until it is uneven, and has a muscular appearance." It is bordered all round with a large plate of silver about a foot broad. The part or angle exposed is  semicircular. So much of the merit of the Kaaba depends on this stone that at the time of the rebuilding of the edifice by Mohammed a great contest arose between the families of the Koreish for the honor of placing it in the new structure. Mohammed settled this dispute by placing it on his own mantle, and causing a chief of each tribe to lift it, and then put it-himself in its position in the Kaaba. SEE KOREISH. Pilgrims, on arrival at Mecca, proceeding to the Kaaba and making the circuit of it, start at the corner where the black stone is inserted.

Fabulous stories abound relative to the black stone, such as that it was originally white, but became black because of the silent and unseen tears which it wept on account of the sins of men. This, however, only affected its exterior. Others attribute its change of color to the innumerable touches and kisses of the pilgrims. It is one of the precious stones of Paradise, which came to earth with Adam, and was miraculously preserved during the flood, and brought back to Mecca by the angel Gabriel, and given to Abraham to build originally in the Kaaba. It was taken at one time by the Karmathians (q.v.), who refused to release it for five thousand pieces of gold, but they finally restored it.

Veiling. — There is a custom, very remote in its origin, of covering the outside of the Kaaba with a veil, which has at various times been made of Yemen cloth, of Egyptian linen, of red brocade, and of black silk. To supply it became at one time a sign of royalty, and it was accordingly furnished by the caliph of Egypt, and later by the Turkish sultan. There seems to be some conflict of authorities about some things pertaining to the custom of veiling. About one third from the top of the veil is a band about two feet in width, embroidered with texts from the Koran' in gilt letters (see Muir, ii, 32; Burton, ii, 295, 300).

Admission. — Since the ninth year of the Hegira an order has obtained that none but Islamites shall be admitted to the Kaaba. Formerly the General Assembly of Ocadh convened at Mecca. In it poets contested for a whole month for prizes, and those poems to which prizes were from time to time awarded were by public order written in letters of gold on Egyptian silk, and hung up in the Kaaba (Sale, p. 20).

Other Features. — In the south-east corner of the Kaaba is a smaller stone, less venerated than the above, being touched only, and not kissed, by those walking round the Kaaba. On the north side of the Kaaba is a slight hollow, large enough to admit three persons, where it is specially meritorious to  pray, it being the place where Abraham and Ishmael kneaded chalk and mud for the original structure. From the west side of the Kaabaa water- spout carries rain from the roof and pours it on the reputed grave of Ishmael, and pilgrims are not unfrequently seen "fighting to catch it." This water-spout is said to be of pure gold, and is four feet in length and about six inches in width. It is declared to have been taken to the Kaaba A.H. 981. The pavement round the Kaaba is a mosaic of many colored stones, and was laid in A.H. 826. There is on one side of the Kaaba a semicircular wall, which is scarcely less sacred than the Kaaba itself. The walk round the Kaaba is outside this wall, but the closer to it the better. This wall is entitled El Hattim, and is of solid stone, five feet in height and four feet in thickness. It is incased in white marble, and inscribed with prayers. The Kaaba has a double roof, supported by pillars of aloe-wood, and it is said that no bird ever rests upon it. The whole building is surrounded by an inclosure of columns, outside which there are found three oratories, or places of devotion for different sects; also the edifice containing the well Zem-Zem, the cupola of Abbas, and the Treasury. All these are further inclosed by a splendid colonnade, surmounted by cupolas, steeples, spires, crescents, all gilded and adorned with lamps, which shed a brilliant lustre at night. These surroundings, between which and the Kaaba run seven paved causeways, were first devised by Omar for the better preservation of the Kaaba itself. According to Biirckhardt, the same holy Kaaba is the scene of such indecencies as cannot with propriety be particularized; indecencies which are practiced not only with impunity, but publicly and without a blush. SEE MOHAMMEDANISM.

Since the second year of the Hegira the Kaaba has been for the Mussulman world the Keblah, or place towards which all Moslems turn in prayer. SEE KEBLAH.

See Narrative of a Pilgrimage to El Medinah and Mecca, by Richard F. Burton, vol. iii (Lond. 1855); Sale's Koran; Muir, Life of Mahomet, vol. ii and iii (London, 1858); Sprenger, Life of Mahomet, ii, 7; Ley, De templi Meccani origine (Berlin, 1840, 4to). (J. T. G.)

## Kaath[[@Headword:Kaath]]

             SEE PELICAN.

## Kabasilas[[@Headword:Kabasilas]]

             SEE CABASILAS.

## Kabbaia[[@Headword:Kabbaia]]

             SEE CABALA.

## Kabiler[[@Headword:Kabiler]]

             is the name of a nephew of Brahma, and one of India's greatest saints. His father was Kartamenl, the ancestor of the Brahmin race. It is in the person of this Hindu that Vishnu took the firm of man some twenty-four different times. See Vollmer, Worterbuch der Mythologie, p. 987.

## Kabir Panthis[[@Headword:Kabir Panthis]]

             among the Hindus, are the followers of Kabir, whom they allege to have been the incarnate deity. They believe that he lived in the world three hundred years, from 1149 to 1449 A.D., and that as a child he was found floating on a lotus in a lake or pond near Benares. He is also claimed by the Moslems as a professor of their faith. The Kabir Panthis being in the main favorers of Vishnu, they are included among the Vaishuara sects, although they worship no Hindu deity, nor do they practice any of the Hindu ceremonies. Those, however, who have retired from the world, and given themselves to a life of seclusion, abstain from all the ordinary practices of the Hindus, and employ themselves chiefly in chanting hymns to the invisible Kabir. They believe in one, God, the creator of the world, who has a body formed of the five elements of matter, and a mind endowed with the three Gunias or qualities of being. He is free from the defects of human nature, and can assume what particular shape he will; in all other respects he does not differ from man, and the pure man, the Sadh of the Kabir sect, is his living resemblance, and after death is his associate and equal.

Their moral code is brief, but judicious in the main. Humanity is the first virtue, and the shedding of blood, whether of man or animal, is regarded as a heinous crime; because life is the gift of God, and. must not be violated by his creatures. Truth is another great principle of morality, and ignorance of God is attributed to falsehood. Retirement from the world is desirable, as a check upon the passions and desires. The last point in the code is implicit devotion, in word, act, and thought, to the Guru or spiritual guide. This sect is very widely diffused throughout India. It is further divided into various branches, twelve of these being traced up to the founder, among whom a difference of opinion as well as descent prevails. Of the establishments of this sect, the Kabir Chaura, at Benares, is pre-eminent in dignity, and is a constant resort for pilgrims. Their doctrines are taught in a great variety of works in different dialects of India; but the great authority  to which they are wont to refer is the Vijek, which, however, gives more attention to the defects of other systems than to the explanation of its own.

## Kabyle Version Of The Scriptures[[@Headword:Kabyle Version Of The Scriptures]]

             The Kabyle is spoken in Algeria and Tunis, and it is only of late that a gospel in the Kabyle vernacular has been published. From the report of the British and Foreign Bible Society for 1884 we learn that, in order to secure as accurate a version as possible, Dr. G. Sauerwein was sent out to Algiers. He returned with a version of the gospel of St. John, made from the French, by an Arab who assisted Pere Olivier with his Kabyle-French dictionary. Dr. Sauerwein has revised that gospel from the Greek, and, according to the report for 1885, it was passing through the press. (B.P.)

## Kabziel[[@Headword:Kabziel]]

             (Heb. Kabtseil', קִבְצְאֵל, gathering of God, i.e. perhaps confluence of waters; Sept. Καβσεήλ in Joshua, elsewhere Καβασάηλv.r. Καβεσεήλ, etc.), a town on the extreme south of Judah, near Idumaea, and therefore probably included within the territory of Simeon (Jos 15:21); the native place of Benaiah (son of Jehoiada), one of David's. chief warriors (2Sa 23:20 : 1Ch 11:22). It was inhabited after the captivity under the similar name of JEKABZEEL (Neh 11:25). Its locality can only be conjectured as being near the edge of the Ghor, south of the Dead Sea (see Masius, Comment. on Joshua ad loc.). The name and vicinity are probably still represented by the wady El-Kuseib, a small winter torrent running into the Dead Sea from the south (Robinson, Researches, ii, 497). Here the boundaries of Palestine, Edom, and Moab would converge, as is implied in the above Scripture references, and the region is still the resort of wild animals (Lynch, Jordan, p. 319; De Saulcy, Dead Sea, i, 298), and characterized by a deep fall of snow in winter (Burckhardt, Syria, p. 402), as is stated in the account of Benaiah's adventure with the lion.

## Kaddish[[@Headword:Kaddish]]

             (קִדַּישׁ), in Jewish usage, means a prayer said by a son for his deceased father or mother during the first eleven months after their death. This prayer has to be repeated morning and evening at the close of the synagogue service, and runs thus, "May his great name be exalted and sanctified throughout the world, which he has created according to his will. May he establish his kingdom in our lifetime, and in the lifetime of the whole house of Israel, soon, and in a short time, and say ye Amen, Amen. May his great name be blessed and glorified for ever and evef. May his hallowed name be praised, glorified, exalted, magnified, honored, and most excellently adored; blessed is he, far exceeding all blessings, hymns, praises, and beatitudes that are repeated throughout the world, and say ye Amen. May our prayer be accepted with mercy and kindness. May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father, who is in heaven, and say ye Amen. Blessed be the name of the Lord, from henceforth and forevermore. May the fulness of peace from heaven, with life, be granted unto us, and all Israel, and say ye Amen. My help is from the Lord, who made heaven and earth. May he who maketh peace in his high heavens bestow peace upon us, and on all Israel, and say ye Amen."

Besides this Kaddish, there is also one used by the rabbins after having delivered a lecture or completed their study. This is called the "Kaddish of the Rabbins," and runs thus, "Unto Israel, their rabbins, their disciples, and all their successors, who diligently study the law, who are in this and every other place; may there be unto them, and to you, abundant peace, grace,  favor, mercy, long life, enlarged maintenance, and redemption, from the presence of the Lord of heaven and earth, and say ye Amen. May the fulness of peace,"' etc. See Hamburger, Real-Encyklop. s.v. (B.P.)

## Kades[[@Headword:Kades]]

             (Κάδης), a town of Palestine, apparently in the south (Judith i, 9); probably the same as KADESHBARNEA SEE KADESHBARNEA (q. V.).

## Kadesh[[@Headword:Kadesh]]

             (Heb. Kadesh', קָדֵשׁ, holy, perhaps as being the site of some ancient oracle [compare the early equivalent name "fount of judgment"], Gen 14:7; Gen 16:14; Gen 20:1; Num 13:26; Num 20:1; Num 20:14; Num 20:16; Num 20:22; Num 27:14; Num 33:36-37; Deu 1:46; Deu 32:51; Jdg 11:16-17; Psa 29:8; Eze 47:19; Eze 48:28; Sept. Κάδης, but in Eze 47:19, Καδής v. r. Καδήμ) or, more fully, KADESH-BARNEA (Hebrew Kadesh'-Barne'i, קָדֵשׁ בִּרְנע —, the latter portion of the name being regarded by Simonis, Lex. s.v., as compounded of בִּר, open country, and נֵעִ,'wandering; Num 32:8; Num 24:4; Deu 1:2; Deu 1:19; Deu 2:14; Deu 9:23; Jos 10:41; Jos 14:6-7; Jos 15:3; Sept. Κάδης [τοῦ] Βαρνή), a site on the south-eastern border of the Promised Land, towards Edom, of such interest as being the point at which the Israelites twice encamped (their nineteenth and thirty-seventh stations) with the intention of entering Palestine, and from which they were. twice sent back the first time in pursuance of their sentence to wander forty years in the wilderness, and the second time from the refusal of the king of Edom to permit a passage through his territories. It is probable that the term "Kadesh," though applied to signify a "city," yet had also a wider application to a region, in which Kadesh-meribah certainly, and Kadesh- barnea probably, indicate a precise spot. Thus Kadesh appears as a limit eastward of the same tract which was limited westward by Shur (Gen 20:1). Shur is possibly the same as Sihor, "which is before Egypt" (Gen 25:18; Jos 13:3; Jer 2:18), and was the first portion of the wilderness on which the people emerged from the passage of the Red Sea. SEE SHUR.

"Between Kadesh and Bered" is another indication of the site of Kadesh as an eastern limit (Gen 16:14), for the point so fixed is " the fountain on the way to Shur" (v, 7), and the range of limits is narrowed by selecting the western one not so far to the west, while the eastern one, Kadesh, is unchanged. Again, we have Kadesh as the point to which the foray of Chedorlaomer " returned"-a word which does not imply that they had previously visited it, but that it lay in the direction, as viewed from Mount Seir and Paran, mentioned next before it, which was that of the point from which Chedorlaomer had come, viz. the north. Chedorlaomer, it seems, coming down by the eastern shore of the Dead Sea, smote the Zuzims (Ammon, Gen 14:5; Deu 2:20), and the Emims (Moab, Deu 2:11), and the Horites in Mount Seir, to the south of that sea, unto "El-Paran that is by the wilderness." He drove these Horites over the Arabah into the Et-Tih region. Then "returned," i.e. went northward to Kadesh and Hazezon Tamar, or Engedi (comp. Gen 14:7; 2Ch 20:2).

It was from Kadesh that the spies entered Palestine by ascending the mountains: and the murmuring Israelites, afterwards attempting to do the same, were driven back by the Amalekites and Canaanites, and afterwards apparently  by the king of Arad, as far as Hormah, then called Zephath (Num 13:17; Num 14:40-45; Num 21:1-3; Deu 1:41-44; compare Jdg 1:7). There was also at Kadesh a fountain (EN-MISHPAT) mentioned long before the exode of the Israelites (Gen 14:7); and the miraculous supply of water took place only on the second visit, which implies that at the first there was no lack of this necessary article. In memory of the murmurs of the Israelites, this fountain afterwards bore the name of "the Waters of MERIBAH" (Deu 32:51). The adjacent desert was called the "Wilderness of Kadesh" (Psa 29:8). On the second visit to this place Miriam died there, and Moses sent messengers to the king of Edom, informing him that they were in Kadesh, a city in the uttermost part of his border, and asking leave to pass through his country, so as to continue their course round Moab, and approach Palestine from the east. This Edom refused, and the Israelites accordingly marched to Mount Hor, where Aaron died; and then along the Arabah (desert of Zin) to the Red Sea (Num 20:14-29). The name of Kadesh again occurs in describing the southern quarter of Judah, the line defining which is drawn "from the shore of the Salt Sea, from the bay that looked southward; and it went out to the south side of Akrabbim, and passed along to Zin, and ascended up on the south side to Kadesh-barnea" (Jos 15:1-3; compare Num 34:3-4). In Gen 14:7 Kadesh is connected with Tamar, or Hazezon Tamar, just as we find these two in the comparativcly late book of Ezekiel, as designed to mark the southern border of Judah, drawn through them and terminating seaward at the "river to," or "towards the great sea" (Eze 47:19; Eze 48:28). There is one objection to this view. The Kadesh from which the spies were sent was in the wilderness of Paran (Num 13:26); Kadesh-barnea was in the wilderness of Zin (20:1). This is easily removed. Paran was the general name for the whole desert west of the Arabah, extending from Palestine to Sinai (Gen 21:21; Num 10:12; Num 12:16; 1Sa 25:1). It even seems to have included the Arabah, reaching to the very base of Mount Seir (Gen 14:6). Zin was a specific name for that part of the Arabah which bordered on Edom and Palestine (Num 13:21; Num 34:3-4; Jos 15:1-3). If Kadesh was situated on the western side of the Arabah, then it might be reckoned either to Paran or to Zin; or, if we agree with Keil, Delitzsch, and others (Keil on Joshua x), that Paran was the general name for the whole, and Zin the specific name of a portion, the objection is removed at once.-Kitto; Smith. SEE KEDESH, 1.

To meet these various indications, two places by the name of Kadesh, were formerly supposed to exist; but the editor of the Pictorial Bible has shown (note on Num 20:1) that a single Kadesh would answer all the conditions, if placed on the western border of the Arabah, opposite Mt. Hor. Accordingly, Dr. Robinson locates it at Ain el-Webeh; which he argues coincides with all the circumstances mentioned (Researches, ii, 538). But this is somewhat too distant from the pass es-Sufa, which is probably the Zephath where the Israelites encountered the Canaanites, and on this account Raumer has with greater plausibility fixed Kadesh at Ain es-Hasb (Der Zug der Israeliten, Leipz. 1843, p. 9 sq.). SEE EXODE.

Mr. Rowlands, who travelled through this region in 1842, thinks he discovered Kadesh (as well as numerous other ancient localities in this vicinity) at a place which he calls Ain Kudes (Williams's Holy City, 2d edit.. i, 467). A writer in Fairbairn's Dictionary argues at length in favor of this position at Ain Gades, but all his reasoning-partakes, of the character of special pleading, andrests upon inconclusive grounds. His only real argument is that Kadesh appears to have lain between wady Feiran (Paran) and Engedi (Hazezon-tamar), on Chedorlaomer's route (Gen 14:7); but that route is given so vaguely that we can lay no particular stress upon it. The other arguments even tell the other way; especially do the passages adduced go to show that Kadesh was at the extreme east from Shur (Gen 20:1) and el-Arish (Num 34:5; Jos 15:5), and the same was the case with Zin (Num 13:21; Num 33:36). This position also is avowedly not only inconsistent with the location of Huzeroth at Ain Hudheirah, but even requires us to enlarge the borders of Edom far to the west (Num 20:16), and actually to remove Mt. Hor from its well- defined traditionary situation (Deu 1:2). Capt. Palmer has more lately visited the site thus assumed for Kadesh, and particularly describes it (Quart. Statement of the "Palestine Exploration Fund," Jan. 1871, p. 20 sq.) as "consisting of three springs, or rather shallow pools, one of them overflowing in the rainy season ;' but his advocacy for the identity adds no additional argument. In fact, the agreement in the name is the only plea of any force. This is counterbalanced-by the scriptural notices of the position of the place.- See Dr. Robinson, in the Bibliotheca Sacra, 1849, p. 377 sq.; also Palmer, Desert of Exodus, p. 286; comp. Kitto's Scripture Lands, p. 78-82; Ritter, Erdkunde, 14:1077-1089. Schwarz (Palestine, p. 23) endeavors, from Rabbinical authority, to locate Kadesh at a place named by him wady Bierin, about forty-five miles south of Gaza; but his whole theory is imaginary, besides indicating a position too far west for this  Kadesh, and requiring another for En-Mishpat (p. 214), which is stated by Eusebius and Jerome (Onomast. s.v. Κάδης, Βαρνή,. Cades) to have been in the vicinity of Mt. Hor. From this last statement Stanley (Sinai and Palestine, p. 95) unwarrantably infers that Kadesh was identical with Petra.

## Kadesh-barnea[[@Headword:Kadesh-barnea]]

             The search for this interesting locality, and the controversy concerning its site, still continue. The most recent and enterprising explorer is H. Clay Trumbull, D.D., editor of the Sunday-School Times, who has written an elaborate and magnificent work on the subject (Kadesh-Barnea, its Importance and Probable Site, etc., New York, 1884, 8vo). After great pains, while on a trip through the Sinaitic desert, he succeeded in reaching 'Ain Kadeis, which, in his map of the region, accompanying his volume, he locates fifty-five miles west by north of Petra, and seventy-five north-east of the castle of Nukl. His description of the spot is as follows (page 272).

"It was a marvelous sight! Out from the barren and desolate stretch of the burning desert-waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A carpet of grass covered the ground. Fig-trees, laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass. We had seen nothing like it since leaving Wady Feiran; nor was it equalled in loveliness of scene by any single bit of landscape, of like extent, even there.

"Standing out from the earth-covered limestone hills at the north- eastern sweep of this picturesque recess was to be seen the ‘large single mass, or a small hill, of solid rock,' which Rowlands looked at as the cliff (sela) smitten by Moses, to cause it to 'give forth his water,' when its flowing stream had been exhausted. From underneath this ragged spur of the north-easterly mountain range issued the now abundant stream.

"A circular wall, stoned up from the bottom with timeworn limestone blocks, was the first receptacle of the water. A marble watering-trough was near this wellbetter finished than the troughs at Beersheba, but of like primitive workmanship. The mouth of this well was only about three feet across it, and the water came to within three or four feet of the top. A little distance westerly from  this well, and down the slope, was a second well, stoned up much like the first, but of greater diameter; and here again was a marble watering-trough. A basin or pool of water, larger than either of the wells, but not stoned up like them, was seemingly the principal watering-place. It was a short distance south-westerly from the second well, and it looked as if it and the two wells might be supplied from the same subterranean source — the springs under the rock. Around the margin of the pool, as also around the stoned walls, camel and goat dung — as if of flocks and herds for centuries — was trodden down and commingled with the limestone dust so as to form a solid plaster-bed. Another and yet larger pool, lower down the slope was supplied with water by a stream which rippled and cascaded along its narrow bed from the upper pool; and yet beyond this, westward, the water gurgled away under the grass as we had met it when coming in, and finally lost itself in the parching wady, from which this oasis opened. The water itself was remarkably pure and sweet: unequalled by any wehad found after leaving the Nile."

Meanwhile the late indefatigable Reverend F.W. Holland, after several ineffectual attempts, had at length successfully achieved a visit to the same spot, and an account of it from his field-book is given in the Quarterly Statement of the "Pal. Exploro Fund" for January 1884. The accompanying sketch map of his route places 'Ain Kadeis at about the same distance as above from Petra and Nukl respectively, and gives it an elevation of one thousand four hundred and eighty-five feet above the sea. The place is thus described (page 9).

"There are three springs, two on the hill-side, and one in the bed of the wady; from the lower spring, on the hillside a good stream of water flows for about one hundred yards down the wady, forming pools at which the goats. are watered; the camels go to the spring. The upperspring on the hillside is a poor one now; it is built round with large rough stones to a depth of five feet, and there is a rude stone trough here and at the lowest spring. The three springs are not more than forty yards apart. The wady, which is stony throughout, has a bed, below the springs, nearly fifteen feet deep, between stony jorfs. As one ascends, the mountains become lower and less steep; there is much pasturage on them; the lower strata are chalk with flints; the upper, hard limestone (nummulitic?); large masses have fallen down and lie in the valley. There are a few fig-trees and a bed of  coarse grass. About fifty yards higher up the wady than 'Ain Kadeis there is a deeper well with four old watering-places; there are also traces of others near."

Both these explorers strongly identify the site with Kadesh-barnea, and the conclusion has been adopted by a large number of Biblical scholars. The name and character of the place have certainly been established as coincident, but still the position is unsatisfactory. Ain Kadeis is nearly midway between the Arabah and the Mediterranean, and after all the arguments of Dr. Trumbull and others, this seems too far west to suit the requirements of the Scriptural account, particularly the journeys of the Israelites. Especially is the attempt to remove the well-established position of Mount Hor to some locality west of the Arabah, for the purpose of accommodating this identification (as Dr. Trumbull does not hesitate to do) too herculean an undertaking. That the comparatively late name, "Idumaea," may have been extended so as to include the region immediately south of Palestine, we may very well concede, without admitting that the older designation of Edom" ever passed the Arabah, which is the natural and still existing boundary. The reasoning of Dr. Trumbull to the contrary, however ingenious and learned, seems too much like a piece of special pleading for a foregone and favorite theory, and parts of it are clearly defective, especially as to the conquering march of Joshua (Jos 15:19, where "from Kadesh-barnea even unto Gaza," evidently marks the eastern and the western limits respectively), the alleged contradiction between the refusal of a passage by Edom to the Israelites, and their burial of Aaron on the traditional Mount Hor (for they did not thereby acquire any title or cross the territory), and the imaginary "Wall Road." SEE SHUR.

We cannot help thinking that more thorough exploration of the north- eastern part of the Sinaitic desert will yet bring to light other oases of a similar character, and among them one still bearing the not uncommon name of Kadesh, or perhaps some trace of the distinctive term Barnea. Lieut. Conder expresses a similar conviction (Quar. Statement of the "Pal. Explor. Fund," January 1885, page 21 sq.).

## Kadi[[@Headword:Kadi]]

             (Arabic) is among the Mohammedans the title of an assistant-judge of civil law, and like the judge himself (molla), is classed among the higher clergy, because all civil law of the Mussulman is based on the Koran. SEE KORAN.

## Kadkod[[@Headword:Kadkod]]

             SEE AGATE.

## Kadmiel[[@Headword:Kadmiel]]

             (Heb. Kadmiel', קִדְמַיאֵל, before God, i.e. his servant; Sept. Καδμιήλ), one of the Levites who returned with Zerubbabel from the captivity (Neh 12:8), and assisted in the various reforms of that period, being always named in connection with Jeshua (Ezr 3:9; Nehemiahvii, 43; comp. Ezr 3:9); sometimes only as a descendant in common of Hodaviah (Ezr 2:40; Neh 7:43; comp. Ezr 3:9), but once as a son (Neh 12:24). The length of time over which these notices seem to extend (B.C. 536-410) leads to the suspicion that they relate to two individuals (perhaps a brother and also a son of the Levite Jeshua), one of whom may have been concerned in the earlier events, and the other in the later.

## Kadmonite[[@Headword:Kadmonite]]

             (Heb. Kadmoni', קִדְמֹנַי, eastern, as in Eze 10:19, etc., or former, as in Eze 38:17, etc.; only once of a nation, collect. in the sing., Genesis 15 :i9; Sept. Κεδμωνῖοι, Vulg. Cedmoncei, A.V. "Kadmonites"), the name of a Canaanitish tribe, who appear to have dwelt in the north-east part of Palestine, under Mount Hermon, at the time that Abraham sojourned in the land, and are mentioned in a more than ordinarily full list of the aborigines of Canaan (Gen 15:19). As the name is derived from קֶדֶם, kedem, " east," it is supposed by Dr. Wells and others to denote a people situated to the east of the Jordan, or, rather, that it .was a  term applied collectively, like "Orientals," to all the people living in the countries beyond that river. At least it may be a term of contrast with the more western Zidonians. As the term likewise signifies ancient, it may designate the older or aboriginal races of that region in general, who were recognized as the earliest in origin. Both these explanations may be correct, as the Kadmonites are not elsewhere mentioned as a distinct nation; and the subsequent discontinuance of the term, 'in the assigned acceptation, may easily be accounted for by the nations beyond the river having afterwards become more distinctly known, so as to be mentioned by their several distinctive names. SEE HIVITE.

The reader may see much ingenious trifling respecting this name in Bochart (Canaan, i, 19); the substance of which is that Cadmus, the founder of Thebes, in Boeotia, was originally a Kadmonite, and that the name of his wife, Hermione, was derived from Mount Hermon. By others the name Kadmonites has been extended as equivalent to " the children of the East" (בְּנֵי קֶדֶם), i.e. those living beyond the Euphrates (Ewald,. Isr. Gesch. i, 300) SEE BENE- KEDEM, and Reland (Palaestina, p. 94)' has sought to identify them with the Nabathaeans of Arabia; but these were Ishmaelites. It was probably applied collectively to various tribes, like the Saracens of the Middle Ages or the Bedouins of modern times (Ritter, Erdkunde, 15:138). According to Dr. Thomson, the name is still preserved among the Nusariyeh north of Tripoli, who have a tradition that their ancestors were expelled from Palestine by Joshua, and who seem in physiognomy and manners to belong to the most ancient inhabitants of the country (Land and Book, i, 242). SEE CANAANITE.

## Kadr, Al[[@Headword:Kadr, Al]]

             the title of the ninety-seventh chapter of the Koran, which contains an account of God's sending down the Koran from heaven to Mohammed. It represents God as saying, "The night Al Kadr is better than a thousand months." Which night this is has not been definitely ascertained.

## Kadroma[[@Headword:Kadroma]]

             is the name of a Thibetian Jewish divinity. Strangely enough, the Darwinian theory seems to ,have been entertained at a date considerably anterior -to our century, for this goddess the Thibetians claim to 'have belonged to the ape race, and, after marriage to an ape, to have become the mother of the entire population of Thibet. See Vollmer, Wrterb. d. Mythol. p. 990.:

## Kadroma (2)[[@Headword:Kadroma (2)]]

             in Thibetanian mythology, was a goddess who, changed into an ape, married the god Cenresi, likewise an ape, and by him became the mother of the entire population of Thibet.

## Kaffir Version Of The Scriptures[[@Headword:Kaffir Version Of The Scriptures]]

             The Kaffir is spoken by the Kaffres (q.v.), and was reduced to writing by the Reverend W.B. Boyce, a Wesleyan missionary, who, in connection with the Reverends Wm. Shaw and W.J. Shrewsbury, commenced in 1830 a translation of the Scriptures, which was completed in the course of four years. This translation, however, formed but the basis of that eventually published, and it was not till 1841 that, after a very careful revision, the New Test. was published. A vigorous revision was again undertaken, and in 1845 the revised New Test. was published, which was used by all the missionaries laboring among the Kaffre tribes. A new and again carefully revised edition of the New Test. was completed in 1854 at the Mount Coke Wesleyan mission press, and in 1859 the entire Old Test., after a careful revision, was completed at press. In 1865 the committee of the British and Foreign Bible Society announced that the revised Kaffir Bible, which had been slowly progressing for some time under the editorial supervision of the Reverend J.W. Appleyard, was completed and ready for circulation.

The features of this revised edition were, that "very laborious efforts have been made to render the work an accurate and faithful translation of the Hebrew and Greek texts; and the proficiency of Mr. Appleyard in the knowledge of the Kaffir language, combined with great critical care, afford every reasonable guarantee that this version of the Holy Scriptures will prove correct, intelligible, and idiomatic, and in all respects admirably adapted to the people among whom it will now circulate. Its appearance, after long and earnest expectation, will be hailed with peculiar satisfaction by all missionaries laboring where the Kaffir language is spoken." In 1869 the report of the British and Foreign Bible Society again announced that the translation of this Bible was about to undergo revision:  "A board of revisers, which consists of representatives of the various churches in South Africa, has been formed, and its labors already commenced. The difficulty here, as in so many other cases, is to make the translation idiomatic without sacrificing the exact sense of the sacred original." In 1871 the four gospels were announced as completed, and one of them was printed as a specimen, in order to elicit further criticisms, if needful, before the text is finally settled. In 1874 the board of revisers lost one of its most valuable helpers, the Reverend J.W. Appleyard, shortly after the revision of the New Test. was completed, which was issued together with the unrevised Old Test. in 1878. The revision of the Old Test. is still in progress; from July 8, 1874, to January 22, 1882, the Old Test. was revised up to Jeremiah 26. See Bible of Every Land, page 426 sq. (B.P.).

## Kaffres[[@Headword:Kaffres]]

             (from the Arabic Kafir, infidel, i.e. non-Mohammedan), a people in south- eastern Africa, who received this name from the Moorish navigators of the Indian Ocean. When the Dutch colonists came in contact with the most southern tribe of the Kaffres, the Koosas, or Amakosa, the Moorish name  was given to them exclusively, and in this restricted sense it is commonly used by the Dutch and English colonists. It is, however, well ascertained that not only the tribes now commonly called Kaffresbut the Tambookies, Mambookies, Zulus, Damaras, the inhabitants of Delagoa Bay, Mozambique, and the numerous Bechuana tribes who occupy the interior of the continent to an extent as yet unexplored, are but subdivisions of one great family, allied in language, customs, and mode of life. The Kaffre languages (in the wider sense of the word) are divided (by Fr. Miller) into an Eastern, Middle, and Western group. The former comprises,

1. the Kaffre languages (in the narrower sense of the word), embracing, besides the Kaffre proper, also the Zulu dialect;

2. the Zambesi languages, embracing the languages of the Barotse, Bayeye, and Mashona;

3. the languages of Zanzibar, embracing the languages of the Kisuahili, Kinika, Kikamba, and the Kihian.

The Middle group contains,

1. the Sechuana languages (Sesuto, Serolong, and Shlapi);

2. the Tekeza languages, embracing the languages of the Mancolosi, Matonga, and Maloenga.

The Western group contains,

1. the Bunda, Herero, and Londa languages; 2. the languages of Congo, Mpongwe, Dikele, Isuba, and Fernando Po. The Kaffre languages are sonorous, flexible, and definite. The southern tribes have adopted the peculiar smacking sounds of the Hottentots, which frequently change the meaning of words. The government of the Kaffre tribes is feudal-an aristocracy of chiefs, acknowledging the supremacy of the sovereign, but, except on extraordinary occasions, acting independently of him. The general chief is the sovereign of the nation, and in a council of chiefs is very powerful, and is looked upon by all the nobles and people with unbounded respect. The kraals (hamlets) generally consist of a dozen low, conical huts, the diameter of which is no more than about ten feet, into which one has to creep through a low opening, closed during the night by trees. In the middle of the hut is a room for the cattle. Wars generally  arise out of the stealing of cattle. In personal appearance the Kaffres are a remarkably fine race of men. They are of dark brown color, have a beautiful and vigorous constitution, dark woolly hair, a lofty front, and bent nose like the Europeans, projecting cheek-bones like the Hottentots, thick lips like the negroes. Their beard is thin. The women are handsome and modest; their clothing consists of cloaks of skin, while the men are almost naked. They have no national religion; there are some traces of a belief in a supreme being and in subordinate spirits, but no kind of religious worship and no priests. They are very superstitious, and pay a high tribute to sorcerers. "They have no idea," says Philip (South Africa, i, 118), "of any man's dying except from hunger, violence, or witchcraft." Like many other savage tribes, they practice the worship of their ancestry, "They sacrifice and pray to their deceased relatives. although it would be asserting too much to say absolutely that they believe in the existence and the immortality of the soul. In fact, their belief seems to go no further than this, that the ghosts of the dead haunt for a certain time their previous dwelling- places, and either assist or plague the living. No special powers are attributed to them, and it would be a misnomer to call them deities (comp. Lubbock, Primitive Condition of Man, N. Y. 1871, 8vo, ch. iv sq.). They practice circumcision, but only as a custom, not as a religious rite. Polygamy is allowed, and as the heavy work is chiefly performed by the women, it has proved a great obstacle to the introduction of Christianity.

The various tribes of the Kaffre family are estimated by Rev. J. J. Freeman, secretary of the London Missionary Society, at 2,000,000, spread from the eastern frontier of Cape Colony beyond Delagoa Bav, and then across the whole continent, without break, to the Atlantic in latitude 20°. A part of the territory of the Kaffres, from which, in particular, constant raids were made into English territory, was annexed to the British dominions under the- name of Queen Adelaide province, It was subsequently restored to the chiefs of the Kaffres; in 1847 it again became all English province, under the name of British Kaffraria, and King William's Town, on the Buffalo River, was made the capital and the military head-quarters. The capital has a population of 5169, the sea-port, East London, of 2134. The population of the towns consists chiefly of English and German settlers, while the country people are Kaffres. In 1857 the province numbered 3942 kraals, and had a population of 104,721, but a terrible famine, which was caused by a false prophet of the name of Umhlakasa, reduced it in 1858 to 1291 kraals, and a population of 52,186. In 1880 the province embraced about  3006 sq. miles, and a population of 122,159. The British influence more and more extends over Kaffraria proper, which is situated between British Kaffraria and Natal, and embraces about 1890 sq. miles and 543,000 inhabitants. North Natal and the Transvaal republic extends the land of other Kaffre tribes, the territory of which is estimated at 62,930 square miles, with a population of about 440,000. Cape Colony, according to the census of 1875, had a Kaffre population of 166,979.

As the Dutch government of Cape Colony was hostile to all Christian missions, the missions among the Kaffres did not begin until the government had passed under British rule. The Moravians, who then for the first time found the necessary protection for their re-established missions among the Hottentots, SEE HOTTENTOTS, extended in 1818 their labors also to the Kaffres, in particular to the tribes of the Fongus and Tambakis, whence in 1862 a station was established among the last. named tribe of Independent Kaffraria. The missionary Von der Kemp, who in 1798 was sent out by the London Missionary Society, laid the foundation of the missions of this society among the Kaffres. The Wesleyan missionaries have (since 1820) numerous-stations in all parts of the Kaffre territory. Their missionaries have for a long time been almost the only ones who ventured to penetrate into the uncultivated districts of the free Kaffres. The Free Church and the United Presbyterians of Scotland have a number of stations in British Kaffraria, and have begun to extend their labors to (independent) Kaffraria, among the natives whom the British government has induced to settle there. The Berlin missions have also, since 1834, established a number of stations in British Kaffraria. The Anglican Church, which has bishops at Capetown (1847), Grahamstown (1853), and in the Orange Free State (1863), has station's both in British and in Free Kaffraria, and is eagerly intent upon extending its work. The Dutch Reformed Church had done nothing for the Kaffres until the establishment of a special missionary board in 1863 (Synodale Zendings Comissie in Zuyd Africa), which displays a great zeal in the establishment of missions among the pagan population. More recently the German Baptists have sent out missionaries to British Kaffraria. The Roman Catholic Church has also a few stations in British Kaffraria. See Grundemann, Missions atlas (2d number, Gotha, 1867); Necomb, Cyclopaedia of Missions; Moffat's Southern Africa (Lond. 1842); T. B. Freeman's Tour in South Africa (Lond. 1857); Lichtenstein, Travels in South Africa; Burchell, Travels in Southern Africa. (A. J. S.)

## Kagbossum[[@Headword:Kagbossum]]

             is the name of a crow which the Hindus assert embodies the soul of one of their celebrated sages; some of them say even of Brahma himself. See Vollmer, Worterb. d. Mythol. p. 991.

## Kager, Johann Matthias[[@Headword:Kager, Johann Matthias]]

             an eminent German painter, was born at Munich in 1566, and went to Italy while young, where he spent several years studying the best works of the great masters. He died at Augsburg in 1634. His works are chiefly in the churches and public edifices of Munich. He etched a few plates from his own designs, among which are the following: The Adoration of the Shepherds; The Baptism of Christ by St. John; The Holy Family; St. Francis Surrounded by the Monks of his Order; The Virgin and Child in the Clouds. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Kaguru Version Of The Scriptures[[@Headword:Kaguru Version Of The Scriptures]]

             The Kaguru is a dialect spoken by a tribe of East Equiatohial Africa, and in this vernacular the gospels of Matthew and Luke, together with the books of Ruth and Jonah, were published by the British and Foreign Bible Society in 1884, the translation having been made by missionary Last. (B.P.)

## Kahana Bar-Tachlifa[[@Headword:Kahana Bar-Tachlifa]]

             a Jewish writer, was born at Pum-Nahara about 330, was in 397 rector at the college of Pumbaditha, in Babylon, and died in 413. Kahana is the author of an hagadic work, entitled Pesikta de Rab Kahana (פסיקתא דרב כהנא), comprising a cycle of lessons both from the Pentateuch and the Prophets, for all the festivals and principal Sabbaths of the year, and embodying the traditional explanation of these portions of Scripture. This  midrash was for a long time only known from citations found in the Jalkut and Aruch. In the year 1868, however, S. Buber published, at Lyck, an edition of the Pesikta according to a MS. which had been found at Zefath, and copied in Egypt, with critical annotations, emendations, etc., and an elaborate introduction. See Zunz, Gottesdienstliche Vortrdge der Juden, pages 185-226, 239-251; Furst, Bibl. Jud. 2:159 sq.; Geiger, Juidische Zeitschrift, 1869, pages 187-195; Theodor, Zur Composition der agadischen Homilien, in Frankel-Gtratz's Monatsschrift, 1879, pages 97- 113, 164-175, 271-278, 337-339, 455-457, Gratz, Gesch. d. Juden, 4:495 sq. (B.P.)

## Kahanbarha[[@Headword:Kahanbarha]]

             the Persian name for the period in which the world was created, and which in their cosmogony, as in that of the Christian dispensation, covers six days; but, like some of our theorists, they say that each day of creation corresponds in length to a period of one month. SEE ZOROASTRIANISM.

## Kahler, Johannes[[@Headword:Kahler, Johannes]]

             a Lutheran theologian of some note, was born at Wolmar, Hesse Cassel, Jan. 20, 1649, and was educated at the University of Giessen. He began his lectures at that university in 1673 on the Cartesian philosophy, and became one of its ablest exponents. — In 1677 he was called as extraordinary professor of metaphysics to Rinten, and shortly after was promoted to the full or ordinary professorship. In 1683 he became also professor of theology. He died May 17, 1729. Kahler was highly esteemed by his contemporaries, and enjoyed the confidence and good will of his colleagues to such a degree that he was chosen rector at six different elections. His writings, consisting mainly of dissertations on theology and philosophy, were collected and printed in 2 vols. 12mo. See Allgenm. Hist. Lex. vol. 3:s.v.; Jocher, Gelehrten Lexikon, vol. ii, s.v., gives a complete list of Kahler's productions.

## Kahler, Ludwig August[[@Headword:Kahler, Ludwig August]]

             a Protestant theologian of Germany was born March 6, 1775, at Sommerfeld, Prussia. Having completed his studies, he was appointed in 1798 preacher at Canig, near Guben, in 1809 deacon and in 1812 archdeacon at Cotbus, in 1819 member of consistory, preacher, and professor of theology at Konigsberg, where he died in 1856, a doctor of theology. He published, Christliche Sittenlehre (Konigsberg, 1833): — Beitrage zu den Versuchen neuerer Zeit, den Katholicismus zu Wdealisiren (ibid. 1828): — Supernaturalismus und Rationalismus in ihrem gemeinschaftlichen Ursprunge, etc. (Leipsic, 1818): — Ueber Schwarmerei, Begeisterung, scheinbare und wahre Grosse (Konigsberg, 1820): — Predigten uber den alleinseligmachenden Glauben an den Sohn Gottes (ibid. 1826): — Die christliche Lehre nach der heiligen Schrift (2d ed. 1836): — Wissenschaftlicher Abriss der christlichen Sittenlehre (ibid. 1835,1836). See Zuchold, Ribl. Theol. 1:638; Winer, Handbuch der theol. Lit. 1:302, 315, 346, 368, 371, 385; 2:22, 26, 48, 76, 157, 177, 197, 200, 234,361; Dr. Ludwig A. Kohler, Mittheilungen uber sein Leben und seine Schriften, von S.A. Kahler (Konigsberg, 1856). (B.P.)

## Kahler, Wigand[[@Headword:Kahler, Wigand]]

             a Lutheran theologian of Germany, nephew of Johannes Kahler (q.v.), was born at Wolmar, Hesse-Cassel, March 27,1699. He studied at Rinteln, where he also commenced his academical career, and where he died, November 14, 1747, professor of theology, having taken two years previous the degree of doctor of theology at Gottingen. He wrote, De Veris et Fictis Textus Sacri Trajectionibus: — De Methodo Studii Theologici:— De ἀποκαραδοκίᾷ τῆς κτίσεως ad Rom 8:19 : —  De Innocentia Dei circa Lapsum Primorum Parentum. See Moser, Lexikon jetztlebender Gottesgelehrten; Neubauer, Nachricht von jetztlebenden Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kaiomorts[[@Headword:Kaiomorts]]

             in Persian mythology, as represented in the Zend-Avesta, is the first man, who proceeded out of the right hip of the bull Abudad after Ahriman had the same killed. He was both a man and a woman, the object of worship by the angels. Thus Ahriman's plan to destroy the generation which was to populate the earth did not succeed. He therefore sent a Dew, Astujad, besides a thousand other genii of the infernal region, to battle against him. Kaiomorts withstood thirty years before he succumbed. The liquids flowing from his body fructified the earth. The seed grew into an immense.tree, which, instead of fruit, bore ten human pairs, one of which, Meshia and Meshiane, were the progenitors of the human race. They, too, were seduced by Ahriman, and live sinful and condemned, suffering the punishment of their sin unto the resurrection.

## Kaiser, Gottlieb Philipp Christian[[@Headword:Kaiser, Gottlieb Philipp Christian]]

             a Lutheran theologian of Germany, was born at Hof, May 7, 1781. In 1801 he was teacher at the gymnasium of his native place, in 1809 deacon at Miinchberg, in 1814 at Erlangen, in 1816 professor of theology there, and died in 1843, member of consistory and doctor of theology. He wrote, De Apologeticis Evang. Joannis Consiliis (Erlangen, 1821-25): — Grundriss eines Systems der neutest. Hermeneutik (ibid. 1817): — De Mosaicis Symbolis et Geniis (ibid. 1827): — Commentarius in Priora Geneseos Capita (1830): — Literargeschichte der melanchthonischen Original- Ausgabe der augsburgischen Confession (Nuremberg, eod.): — Linguae Aramaicae Usus in Nov. Testam. etc. (1831): — Die biblische Theologie oder Judaismus und Christianismus (Erlangen, 1814, 1821, 2 volumes): Collectivum der davidischen Konige in Jerusalem (1823): — Das Hohelied ein Collectivgesang auf Serubabel (1825): — Erlauterung der funf Psalmbucher (1827): — Ueber die Ursprache, etc. (1840). See Winer, Handbuch der theol. Lit. 1:87, 107, 139, 200, 213, 215, 245, 293, 301, 329, 340; 2:20, 31, 60, 99, 172; Furst, Bibl. Jud. 2:162; Zuchold, Bibl. Theol. 1:640; Diestel, Gesch. des Alten Testaments, page 668 sq., 697, 713 sq., 747, 755. (B.P.)

## Kaiser, Nlikolaus[[@Headword:Kaiser, Nlikolaus]]

             a Lutheran theologian of Germany, was born November 8, 1734. He studied at Wittenberg and Erlangen, was in 1763 rector at Redwitz, and died March 14, 1800. He published, De Luthero Interprete (Hof, 1768): — De Joannis Hussii Martyrio (ibid. 1769): — De Infausta Muhammedis Secta, etc. (1771): — De Meritis Lutheri in Hymnodiam (1772): — De Voto Paulino 2Co 13:13 (1774): — Inhalt der augsburgischen Confession (1783). See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Kaisersberg[[@Headword:Kaisersberg]]

             SEE GEILER.

## Kaiserswerth[[@Headword:Kaiserswerth]]

             SEE FLIEDNER.

## Kajomorts[[@Headword:Kajomorts]]

             the Persian name for the first man, who they say was a direct descendant of a bull (Abudad), and was both man and wife at the same time. So sacred was his person that even angels worshipped him. Ahriman, however, was bent upon his destruction, and for thirty years he persecuted Kajomorts.  until successful in slaying him. But the seed of Kajomorts fructified the earth, the sun purified it, and after forty years a plant sprang up, which became a mighty tree, bearing, instead of fruit, ten human pairs, one of which, Meshia and Meshiane, became the ancestors of the human race(see Vollmer, Worterb. d. Mythol. p. 992). SEE ORMUZD; SEE ZOROASTRIANISM.

## Kakusanduis[[@Headword:Kakusanduis]]

             the name of the third Buddha who preceded Gotama (q.v.), and, according to Major Forbes's (Journ. Asiatic Society, June, 1836) calculation of Hindu chronology, must have lived on the earth B.C. 3101: (see Hardy, Manual of Buddhism, p. 87, 96, et al.). SEE BUDDHA.

## Kala Maha[[@Headword:Kala Maha]]

             the male form of the Hindut god Siva, in his character of Time, the great destroyer of all things.

## Kalands-Brothers[[@Headword:Kalands-Brothers]]

             SEE CALENDARUM FRATRES.

## Kalastri Linga[[@Headword:Kalastri Linga]]

             in Hindu mythology, is one of the commonest representations of Siva. A pious Indian had noticed that the right eye of the god wept. Immediately he took out his right eye and put it into the idol. Soon after the left eye began to run, and the friend of the god sacrificed his left eye, and, as he was blind, he made use of his foot to find the spot where this eye was to be put in.

## Kalasutra[[@Headword:Kalasutra]]

             the Hindu name for a place in hell to which the trespassers of Hindu tradition are consigned, particularly those who, after offering a sacrifice for their ancestors, dare to remove from the altar any portion of the offering which the flames might have left unconsumed. See Vollmer, Worterb. d. Mythol. p. 993.

## Kalderon[[@Headword:Kalderon]]

             (more accurately CALDERON), the most celebrated poet of Spain, born of a noble family at Madrid Jan. 1,1601, was educated at the University of Salamanca, but at length went into the army, and fought in Milan and Flanders, until in 1651 he entered the priesthood. Already, as a soldier, he had devoted much time to the cultivation of his poetical talents; now, as a priest, he devoted most of his time to it, and it is for his influence on the religious poetry of Spain, for his relation to the history of Roman Catholic poetry, that we make room for a short sketch of this religious (Roman Catholic) Shakespeare. Shortly after his admission to the priesthood he took a chaplaincy at Toledo, but the king, with whom Kalderon was in special favor, soon gained the poet for his court by assigning Kalderon a lucrative position in the royal chapel. He died about 1681, perhaps somewhat later. He wrote no less than five hundred dramas, many of which have a religious tendency. and display most accurately the religious and moral character of his time and people. Those of his productions which have been preserved are divided into three different groups. The first contains his comedies of familiar life; the second, the heroic; and the third  embraces his religious pieces, or "Sacramental Acts" (Autos Sacramentales), and these only concern us here. They are compositions which bear a strong resemblance to the miracle-plays of the Middle Ages, and are, like them, deformed by fantastic extravagances of religious opinion and feeling. Some of them, however, are beautifully poetical. One of the most characteristic, held also by some critics to be the best, is "The Devotion of the Cross," a strange farrago of the wildest ῥsupernatural inventions, and the most impractically-motived exhibitions of human conduct, but breathing a poetic spirit which is wonderfully impressive. One of its main incidents is the legend of one dead man shriving another, which had been used by another poet. Another successful effort of his is " The steadfast Prince." Both of these have frequently been translated into English and other languages. See, however, Ticknor, History of Spanish Literature (new edition, 1871, with Index). One of the ablest Roman Catholic critics, professor Frederick Schlegel, thus speaks of Kalderon' s position as a' Christian poet: "The Christianity of this poet, however, does not consist so much in the external circumstances which he has selected, as in his peculiar feeling, and the method of treating his subject, which is most common with him. Even where his materials furnish him with no opportunity of drawing the perfect development of a new life out of death and suffering, yet everything is conceived in the spirit of this Christian love and purification, everything seen iii its light, and clothed in the splendor of its heavenly coloring. In every situation and circumstance, Kalderon is, of all dramatic poets, the most Christian, and for that very reason the most romantic" (History of Literature, p. 280, 281). See also Eichendorff, Geistliche Schauspiele von Don Pedro Kalderon de la Barca; Schmidt, Schauspiele Calderons (Eberfeld, 1857); Herzog, Real-Encyklop. 7:218sq. (J.H.W.)

## Kaldi, Georg[[@Headword:Kaldi, Georg]]

             a celebrated Hungarian Jesuit, was born at Tyrnau (Hungary) in 1570. After filling various positions in the Jesuitical order, preaching at Vienna, and teaching theology at Olmutz, he became at last rector of the college at Presburg, and remained there until his death in 1634. He was the first Roman Catholic to furnish his co-religionists a Hungarian translation of the Bible. It was published at Vienna in 1626, folio (the Protestant translation, by Visoli, was made in 1589). A portion of Kaldi's sermons were published at Presburg in 1631.

## Kalendar[[@Headword:Kalendar]]

             SEE ABDAL.

## Kalendar (2)[[@Headword:Kalendar (2)]]

             SEE CALENDAR.

## Kalewa[[@Headword:Kalewa]]

             in Norse mythology, was one of the first gods of the far north, reigning long before the Asas, a mighty giant, and father of the hunter Husi, an evil god, whose frightful habitation is a place of damnation.

## Kali[[@Headword:Kali]]

             (or KALEE) is the name of one of the many forms of Doorgd, so popularly and variously worshipped in Hindustan.

Names and History. — Doorga is the female principle in the production of the world who appears throughout the Hindu Shastras as Prakriti or Bhagwati. She is said to have had a thousand names, and to have appeared in a vast number of forms in different periods: thus, as Sati, she first became the wife of Siva, but renounced her life on hearing her father reproach her husband. She again appeared as "the mountain-born goddess" under the name of Parwati, and again married Siva. After giving birth to her sons Ganesh and Katik, she became renowned for her achievements in war against the giant enemies of the gods.

This goddess assumed the name of Kali on the occasion of a battle with a thousand-headed giant demigod whom she slew. In her excessive delight over her victory, she danced till she shook the foundation of the earth, and the gods were compelled to induce her husband Siva to influence her to stop, which, however, he found no means of doing till he resorted to the expedient of throwing himself among the bodies of the slain. Kali, observing herself dancing on the body of her husband, was shocked, and, protruding her tongue in her surprise, stood still. In this attitude she is represented in the images of her now made, and sold, and worshipped throughout Bengal.

Images. — In allusion to the above contest with the giant, Kali is often represented as "a ten-armed goddess." Her image in this aspect is that of a yellow woman with ten arms, richly dressed and ornamented, standing erect, resting her left foot on the back of a prostrate buffalo, and her right on that of a couchant lion, holding in her hands a spear, an axe, a discus, a trident, a club, an arrow, and a shield.

Her most common image, however, is that of a black Or very dark blue- colored woman with four arms; the upper left arm holding a cimeter, the lower left a human head by the hair The other right arm is held up to indicate either that she is bestowing a blessing or the restoration of nature from the devastation which she has caused, and to which her lower right  hand is pointing. All her hands are bloody. In this form she is standing on the body of her husband, who is a white man, stretched at full length upon his back. Around her waist, as a covering, she wears a string of bloody human hands. She wears an immense necklace, reaching below her knees, which is composed of human skulls. In some images a pair of dead human bodies hang by the hair from her ears. Her tongue, as above set forth, protrudes from her mouth upon her chin.

She appears, moreover, under other forms: sitting on a dead body, with two giants' heads in her arms; as a black female sitting on a throne, etc.

Character. — Kali, in Hindu mythology, is nothing more nor less than a female Satan. She is a very sanguinary goddess; her eyebrows are bloody, and blood falls in a stream down her breast. Her eyes are red, like those of a drunkard.

Sacrifices. — Mr. Ward makes a summary from one of the Puranas to the effect that a tiger's blood offered to her in. sacrifice will please her for a hundred years; that of a lion, a reindeer, or a man, a thousand years; and that of three men for ten hundred thousand years. In the event of a human person being offered in sacrifice, it must be performed in a cemetery, or at a temple, or in a mountain. Only a person of good appearance should be offered. The victim should be adorned with chaplets and besmeared with sandal-wood, after various ablutions. The deformed, timid, leprous, or crippled must not be offered; nor must a priest, nor a childless brother. The victim must be prepared the day before the offering, his neck being besmeared with blood from the axe with which he is to be sacrificed. Besides this, however, persons may draw blood from their own bodies, or cut off their flesh, to be presented to this goddess as a burnt-offering, or burn the body by the flame of a lamp.

Worshippers. — Many Hindus adopt the ten-armed Doorga as their guardian deity, and she is considered as the image of the divine energy. Her worship in Lower Bengal is so popular that on the occasion of a great annual festival all business is suspended, and even the European courts, custom-house, and other public offices are closed.

The professional robbers and murderers so long known and dreaded throughout India, and notorious elsewhere as Thugs, are the special devotees of the four-armed Kali. In the hope of greater success in their work, they consecrate to her their instruments of death, and their victims  are held to be immolated in her honor. These men will join travellers, and accompany them for days,/gaining their confidence if possible, under some disguise, until, watching their opportunity, they can administer drugs, or choke them with a small cord, and then rob them of all they possess. Formerly, it is supposed, the goddess rendered them much more assistance than of late, by putting out of the way the corpses of those slain; but, in consequence of one of their number looking behind him after a murder, she ceased to render them so certainly this assistance, as this was a violation of the express condition on which she kept secret all traces of their deeds. The accounts of the occasion of their losing her assistance in this particular are conflicting, and scarcely worthy of reproduction. Persons wishing to trace the matter may refer to Illustrations of the History, and Practices of the Thugs (Lond. 1837). SEE THUGS.

Ceremonies.-Distinct from the great festival alluded to above in honor of Doorga as the "ten-armed goddess" is a famous and popular festival held in her service under the special form of Kali. It is observed with much the same form as the other. Annual sacrifices of sweetmeats, sugar, garments, rice, plantains, and pease are offered in great abundance. The first day ends with singing, dancing, and feasting, and with the lower classes in great debauchery and shameless licentiousness, the arak, an intoxicating liquor, being consecrated to the idol goddess. On the- second morning images of all sizes representative of the goddess are made, and, after consecration by the Brahmans, are carried through the streets in procession to the Hooghly River, and there, carried out in boats, are thrown into it, and with this act terminate these wild and terrible orgies. Immense sums are expended by many of these devotees during these festivals. Mr. Ward estimates as much as £9000 sterling to have been expended annually at the single shrine in Calcutta, and narrates cases of individual offerings, at one time, of £10,000, comprising rich. beds, silver plate, and food for the entertainment of a thousand persons.

Temples. — There are many buildings devoted to her worship. The greatest and most popular of these is that of Kali-Ghat, about three miles to the south of Calcutta. There are fifty other edifices in various parts of India devoted to Doorga under her variety of forms and names. All these are said to have originated in an incident connected with her history previous to her having assumed the shape of Parwati, when Vishnu severed her body into fifty-one separate pieces, which were strewn over the earth, and conferred a peculiar sanctity on the places where they happened to fall. All of these became sites of temples, in which an image of some one of her  thousand forms was set up. The, whole of the country to the south of Calcutta, including the spot known as Kali-Ghat, was thus rendered sacred, the toes of the right foot being deposited at the latter place. The temple at Kali-Ghat consists of one room, with a large pavement around it. The image of Kali is in this temple (Ward, ii, 157).

There is, perhaps, no fabled impersonation in all the Hindu mythology exerting a greater or more gloomy influence over millions of men than Doorga under the title of Kali.

Literature.— Journ. of the Asiatic Society's Researchs, vol. v.; Coleman, Mythology of the Hindoos; Moor, Hindoo Pantheon; Ward, Hindoo Mythology; account of temple at Kali-Ghat in the Calcutta Christian Observer, Sept. 1833; Col. Sleeman, Journey through Oudh. (J. T. G.)

## Kali (2)[[@Headword:Kali (2)]]

             SEE PARCHED CORN.

## Kali-age[[@Headword:Kali-age]]

             SEE KALIYUGA.

## Kalighi[[@Headword:Kalighi]]

             is the name of one (the tenth) impersonation of the Hindu god Vishnu. SEE KRISHNA.

## Kalika Purana[[@Headword:Kalika Purana]]

             one of the sacred writings of the Hindus, which is chiefly devoted to a recital of the different modes of worshipping and appeasing the goddess Kali (q.v.). SEE PURANAS.

## Kalinak[[@Headword:Kalinak]]

             in Hindu mythology, is a monstrous thousand-headed snake. Vishnu sought to capture it, riding on his giant bird, Garndha. When the serpent saw him coming it hid in the river Jumna, whose water it poisoned. When Vishnu, in his ninth Avatar, was still a boy, he decided to deliver the world from this reptile and its offspring. The reptile encircled him with a thousand fangs, but the god walked on its heads and crushed them all but one. He then sent it to the infernal regions, where its poison is used to torture the damned.

## Kaliph[[@Headword:Kaliph]]

             (more generally CALIPH), originally a deputy or lieutenant, but afterwards applied chiefly to the successors of Mohammed. As a representative of the prophet and Islam, the caliph exercised a power which was primarily spiritual, and in theory, therefore, he claimed the obedience of all Mohammedans. In practice the claim was soon disregarded, and the Fatimite caliphs of Africa and the sovereigns of the Ommiad dynasty of Spain each professed to be the only legitimate representatives of Mohammed, in opposition to the Abasside caliphs of Bagdad. The latter caliphat reached its highest. splendor under Haroun al-Raschid, in the 9th century; but his division of the empire among his sons showed how completely the caliph had lost sight of the spiritual theory of his office. For the last two hundred years the appellation of caliph has been swallowed up in shah, sultan, emir. and other titles peculiar to the East. See Brande and Cox, Dictionary of Science, Literature, and Art, i, 350.

## Kalir, Eleasar Ha[[@Headword:Kalir, Eleasar Ha]]

             one of the oldest Jewish poets of Italy, generally regarded as the founder of the synagogual poetry of the non-Sephardite Jews in Europe, flourished about the beginning of the 8th century. Of his personal history nothing further is known. He wrote some one hundred and fifty different sacred poems, many of which were inserted in the liturgies of the Babylonian, Italian, German, and French Jews. He was a disciple of Jannai, and was greatly admired by his contemporaries. See Gratz, Gesch. d.-Juden, 5:181 sq.; Sachs, Religiose Poesie d. Juden in Spanien, p. 180 sq.; Zunz, Synagogale Poesie d. Mittelalters, p. 128 sq. SEE LITURGY, JEWISH; SEE MACHSOR, SEE SYNAGOGUAL POETRY.

## Kalisch, Marcus M[[@Headword:Kalisch, Marcus M]]

             a Jewish writer and commentator, was born at Treptow, Prussia, May 16, 1828. He studied at Halle and Berlin, and took the degree of doctor of philosophy in 1848. In the same year he left his native country on account of political disturbances, and went to England, where he took up a permanent residence. He became secretary to chief rabbi Adler, at London. Here he published his Historical and Critical Commentaries on Genesis, Exodus, and Leviticus (1855-72, 4 volumes): — Hebrew Grammar (1863,1865, 2 parts): — Bible Studies:

I. The Prophecies of Balaam; or, The Hebrew and the Heathen (1877);

II. The Book of Jonah (1878). Kalisch died August 23, 1885. (B.P.)

## Kalisch, Marcus, Ph.D., M.A[[@Headword:Kalisch, Marcus, Ph.D., M.A]]

             a Jewish scholar, was born at Trepton, Pomerania, Prussia, May 16, 1828. He was educated at Berlin University, and subsequently studied at Halle. In 1849 he left Prussia and settled in England, filling the post of secretary to the chief rabbi. In 1852, through the kindness of the Rothschilds, leisure was secured him for his work in the preparation of a commentary on the Old Testament. Genesis, Exodus, Leviticus, and Jonah were all that he  could finish. He also wrote on the Prophecies of Baalam, and a Hebrew Grammar. He died August 23, 1885.

## Kaliyuga[[@Headword:Kaliyuga]]

             or the KALI AGE, is the fourth or last age of the Maha, or great age, SEE YUGA, and bears some resemblance to the Iron Age of classical mythology. The Hindus, recognising, like all religionists of antiquity, that man by sin-has fallen from his high estate, have divided the world's existence into four periods, which are marked by successive physical and moral decrements of created beings. They hold that the present period is the last one, that it consists of 432,000 solar sidereal years, and that the Kali Age began B.C. 3102. "In the Krita (or first) age," Manu says, "the (genius of) Truth and Right (in the form of a bull) stands firm on his four feet, nor does any advantage accrue to men from iniquity. But in the following ages, by reason of unjust gains, he is deprived successively of one foot; and even just emoluments, through the prevalence of theft, falsehood, and fraud, are gradually diminished by one foot (i.e. by a fourth part)." The estimate in which Kaliyuga, our present age, is held by the modern Hindus may be gathered from one of their most celebrated Puranas, the Padma-Purana. In the last chapter of one of the books (Kriyayogasara) of this Purana, the following account, which we take from Chambers, Cyclopaedia (s.v. Kaliyuga), is given of it: "In the Kaliyuga (the genius of) Right will have but one foot; every one will delight in evil.

The four castes will be devoted to wickedness, and deprived of the nourishment which is fit for them. The Brahmans will neglect the Vedas, hanker after presents, be lustful and cruel. They will despise the Scriptures, gamble, steal, and desire intercourse with widows... For the sake of a livelihood, some Brahmans will become arrant rogues... The Sudras will endeavor to lead the life of the Brahmans, and, out of friendship, people will bear false  witness…. they will injure the wives of others, and their speech will be that of falsehood. Greedy of the wealth of others, they will entertain a guest according to the behest of the Scriptures, but afterwards kill him out of covetousness; they are indeed worthy of hell. The twice-born (i.e. the first three castes) will live upon debts, sell the produce of cows, and even their daughters. In this Yuga men will be under the sway of women, and women will be excessively fickle ... In the Kaliyuga the earth will bear but little corn'; the clouds will shed but little rain, and that, too, out of season. The cows will feed on ordure, and give little milk, and the milk will yield no butter'; there is no doubt of that. ... Trees, even, will wither in twelve years, and the age of mankind will not exceed sixteen years; people, moreover, will become grayhaired in their youth; women will bear children in their fifth or sixth year, and men will become troubled with a great number of children. In the Kaliyuga the foreigners will become kings; bent upon evil; and those living in foreign countries will be all of one caste, and out of lust take to themselves many wives. In the first twilight of the Kaliyuga people will disregard Vishnu, and in the middle of it no one will even mention his name." There is a remarkable identity of the Hindu belief with that of the Hebrew as to redemption from this sinful state by a Messiah. See Hardwick, Christ and other Masters, i, 303 sq., 329 sq.; Weber, Indische Studien, ii, 411; Wilson, Asiatic Researches, 10:27 sq.; Alger, History of the Doctrine of a Future Life, p. 111 sq.

## Kalkar, Christian Andreas Herman, Ph.D., D.D[[@Headword:Kalkar, Christian Andreas Herman, Ph.D., D.D]]

             a Lutheran minister, was born at Stockholm, Sweden, November 26, 1802, of Jewish parentage. He studied law and theology at the University of Copenhagen. In 1827 he became adjunct in the cathedral school at Odense, and in the same year head master; in 1842 he visited most of Western Europe, and in 1843 became pastor at Gladsaxe, near Copenhagen, which position he resigned in 1868. He received the medal of the Haager Society; was Knight of the Danish Order; member of the Leyden Society of Literature, and of the Danish Bible Society; president of the Danish Missionary Society, 1860-73; member of the royal commission to revise the Danish Bible, 1866-74; president of the Danish branch of the Evangelical Alliance, and presided over the Copenhagen Conference in 1884. He is the author of a Commentary on the Old Testament, and of several works on missions. He died February 2, 1886.

## Kalki[[@Headword:Kalki]]

             (or Kalkin, also called Kalighi), the tenth Avatar, or incarnation of Vishnu, which is yet future, and in which he will appear at the close of the Kaliyuga (q.v.), "when the practices taught by the Vedaz and the institutes of the law shall have ceased." According to the Vishnu-Purana, he will then be born "in the family of Vishnuyasas (i.e., possessing the glory of Vishnu), an eminent Brahmin of Sambhala village, endowed with the eight superhuman faculties. He will then destroy all the barbarians and thieves, and all whose minds are devoted to iniquity." The expectation of the Hindf, in reference  to the deliverance from present evils by Vishnu, is remarkably similar to the Hebrew expectation of the coming Messiah.

## Kallah[[@Headword:Kallah]]

             SEE TALMUD.

## Kallai[[@Headword:Kallai]]

             (Heb. Kallay', קִַלִּי, runner; Sept. Καλλαϊv),' a chief priest, son of Sallai, contemporary with the high-priest Joiakim (Neh 12:20). B.C. post 536.

## Kalmuck Mythology[[@Headword:Kalmuck Mythology]]

             is nearly related to that of Thibet, the latter extending through India, China, Cashmere, Tartary, and far north. But this mythology has been greatly altered and modified by climatic, social, and other circumstances. According to the fables of the Zongarian Kalmucks and Tartars, the earth was originally covered with water. A great wind-storm arose, causing such a commotion of the waters that from the ensuing chaos eighty mountains sprung up, half of which formed a great range. Seven gods descended from heaven to visitthe earth, and several of them satisfied their hunger. The earth then contained honey, and not knowing its origin, two of the deities ate of the honey, and so lost the privilege of returning with the other five. They then populated the earth. There are a thousand deities, who reign alternately. Six have finished their reign; the seventh, Shak Jumeni, rules at present. Maidiri (the prophet), will follow. But before he begins, the world will come to an end, the destroyer will come, surrounded by seven suns, which will'set fire to the world. A rain-storm, following, will put out the fire, and Maidiri will go to heaven to take possession of his throne. Then the earth will be entirely depopulated, all men having gone to paradise, and the inhabitants of hell will come up to inhabit it. Their spirits take possession of other animals, from the lowest insect upwards, and thus the transmigration will continue, until the worst spirit of hell shall have become human, and worthy of paradise. To reach that happy place is usually only possible at the end of each world period, but those men who have led a holy life reach the gates of paradise at death.

## Kalmuckian Version[[@Headword:Kalmuckian Version]]

             By way of supplement to the article SEE RUSSIA, VERSIONS OF, 21, we will add that the British and Foreign Bible Society has published, in 1884, the four gospels, in the translation of professor Pozdnejeff, who is also preparing the remainder of the New Test. (B.P.)

## Kalmucks[[@Headword:Kalmucks]]

             (Tatar Khalimik, i.e. apostates), also called Olok or Eleutes, a Mongolian tribe of nomads, a portion of whom live under Chinese rule, while the greater number, during the last two centuries, have settled in or belong to Russia. They are similar to the Mongols proper, but inferior to them in point of civilization. They are divided into nobles, people (serfs), and priests; the last have, in particular, a very great influence among the  Buddhistic Kalmucks. They are divided into tribes (Uluss), at the head of which are Tchaidas; and the tribes are subdivided into Aimaks (of from 150 to 300 families each), at the head of which are the Saisans. They call themselves Derben Eret (Dorbin-Oirat), i.e. the four allies, because, from time immemorial, they have been divided into four chief tribes:

1. The Dsongars, after whom Dsongaria is called, formerly the most powerful of the tribes, but subsequently subdued by the Chinese, and now extant only in small number.

2. The Koshotes (i.e. warriors); under princes from the family of Jenghis Khan, numbering from 50,000 to 60,000; they voluntarily placed themselves under the sceptre of Russia, and are loyal subjects; their favorite drink is the kumiss (fermented horse milk).

3. The Derbets, living, in the 16th and 17th centuries, on the Volga and Ural, now on the Don and the Ili.

4. The Torgots (Torga-Uten), or Kalmucks of the Volga, have, for the most part, left Russian territory; only the tribe Zoochor, under the prince Dundukor, a grand-uncle of the powerful khan Ayuka, remained. Dundukor himself was baptized, and, by order of Alexander I, the title passed over to his son-in-law Norkasov. Some of the Kalmucks live scattered in the government of Simbirsk (15,000 souls, all in connection with the Greek Church), others east of the Ural, on the Jhet River (professing Islamism), and in several commercial towns of Russia, altogether about 120,000 souls, of whom 73 per cent. live in the government of Astrachan. The majority of the Kalmucks are still Buddhists. They were all originally adherents of that form of Buddhism known as Lanaism, which the Mongols in general received from Thibet. In Dsongaria they have two celebrated temples; the one is situated on the Tekes, the other on the Ili. In the latter resides the Tchamba Lama in the winter, and with him a number of priests, who here teach reading and writing. They are joined by pious pilgrims and numerous Chinese merchants, who set up their shops around the temple. The chiefs of the Chinese Kalmucks used to receive from the mandarin the insignia of their rank, but of late the virtual independence of Dsongaria has severed the former relation of the Kalmucks to the Chinese government; and, after the occupation of Kultsha by the Russians in May, 1871, the Chinese Kalmucks generally declared their submission to the Russian government. The language of the Kalmucks is a branch of the Mongolian language;  grammars of the language have been published by Bobrovnikov (Kasan, 1849) and Zwieck (Donaueschingen, 1857). The literature consists almost exclusively of translations of Buddhistic writings from India. A collection of legends (Siddhi-Kur), with German translation, was published by Jiilg (Leipzig, 1866). (A. J. S.)

## Kalonymus Ben-Kalonymus[[@Headword:Kalonymus Ben-Kalonymus]]

             a Jewish writer of some note, was born in Italy in 1287, but lived for some time in Southern France, and was there picked up by king Robert of Naples. He returned with the latter to his native land, and filled some important offices in his service. Kalonymus was an accomplished scholar, translated into Hebrew medical, astronomical, and philosophical works of the Arabians, wrote a number of satirical treatises on the low moral state of his contemporaries, and labored in this and other ways to ameliorate the miserable condition of his countrymen. He died about 1337. The best of his later works is אבן בחן, or The Stone of Weeping (Naples, 1489; translated into Jewish German, Frkft. 1746). He also edited with great ability a part of the Arabian Encyclopaedia of the Sciences (known as "Treatises of the Honest Brethren") for the use of the Italian Jews. See Grattz, Gesch. d. Juden; 7:305 sq.; Zunz, in Geiger's Zeitschrift, ii, 313; 4:200 sq.; Fligel, Zeitschrift der deutsch. Morgenland, Gesellsch. 1859. (J. H.W.)

## Kalottinocracy[[@Headword:Kalottinocracy]]

             is a new word sometimes used instead of hierarchy. The word is derived from the French calotte (cap, such as the Roman Catholic clergy wear), and the Greek κρατεῖν (to govern).

## Kalpa[[@Headword:Kalpa]]

             designates in Hindu chronology the Brahminical period of one day and night, and corresponds to a period of 4,320,000,000 solar sidereal years, or years of mortals, measuring the duration of the world, and, according to many, including even the interval of its annihilation. The Bhavishya- Purana admits of an infinity of kalpas; other Puranas enumerate thirty. A great kalpa comprises not a day, but a life of Brahma. In Vedic literature, kalpa is a Vedanga (q.v.). See Hardy, Manual of Buddhism, p. 1 sq., 7 sq. SEE KALPA-SUTRA.

## Kalpa-Sutra[[@Headword:Kalpa-Sutra]]

             is, in Vedic literature, the name of those Sanscrit works which treat of the ceremonials usual at a Vedic sacrifice. SEE VEDA. In Jaina literature it is the name of the most sacred religious work of the Jainas (q.v.). It chiefly relates the legendary history of Mahavira, the last of their twenty-four deified saints, or Tirthankaras, but contains also an account of four other saints of the same class. The author of the work was Bhadra Bahu, and it was composed, Stevenson assumes, in the year A.D. 411. It is held in high respect by the Jainas, who, out of the eight days which, in the middle of the rains, they devote to the reading of their most sacred writings, allot no less than five to the Kalpa Sutra. See Stevenson, The Kalpa-Sutra and Nava Tatva (London, 1848).

## Kalteisen, Heinrich[[@Headword:Kalteisen, Heinrich]]

             a celebrated Dominican of the 15th century, was born near Coblentz, and educated at Vienna and Cologne. In the latter city he was afterwards professor of theology, preaching at the same time. Later he removed to Mentz, and became general inquisitor of Germany. He was present at the Council of Basle, and took quite a prominent part in the deliberations against the Hussites. He was one of the four doctors on the Roman Catholic side who disputed with the Bohemians. SEE HUSSITES; SEE BASLE, COUNCIL OF. In 1443 pope Eugenius IV made him Magister sacri Palatii, and in 1452 pope Nicholas V created him archbishop of Drontheim. He died in 1465. Kalteisen's literary abilities are generally spoken of as moderate. He wrote much, but little has. been published. See Basnage-Canisius, Lect. Antiq. 4:628 sq.; Quetif and Echard, Script. Ord. Prced. ii, 828; Schrochk, Kirchengesch. 34:707; Wetzer u. Welte, Kirchen-Lex. vi, 15.

## Kalthoff, Johann Paul[[@Headword:Kalthoff, Johann Paul]]

             a Roman Catholic theologian, who died at Munster in 1839, is the author of Jus Matrimonii Veterum Indorum (Bonn, 1829): — Grammatik der Hebr. Sprache (Ratisbon, 1837): — Handbuch der Hebr. Alterthumer  (Miinster, 1839). See Zuchold, Bibl. Theol. 1:643; Farst, Bibl. Jud. 2:167 sq.; Winer, Handbuch der theol. Lit. 1:143. (B.P.)

## Kalybe [[@Headword:Kalybe ]]

             SEE CHAPEL.

## Kama[[@Headword:Kama]]

             the Hindu deva or deity of Love, one of the most pleasing creations of Hindu fiction, is, in the Sanscrit poetr of later periods, the favorite theme of descriptions and allusions. The genealogy of this deity is quite obscure; according to some Puranas, he was originally a son of Brahma; according to others, a son of Dharma (the genius of Virtue), by Sraddha (the genius of Faith), herself a daughter of Daksha, who. was one of the mind-born sons of Brahma. The god Siva, being on one occasion greatly incensed at Kama, reduced him to ashes; but ultimately, moved by the affliction of Rati  (Voluptuousness), the wife of Kama, he promised her that her husband should be reborn as a son of Krishna, and he was accordingly born under the name of Pradyumna, who was' the god of Love. " But when the infant was six days old it was stolen from the lying-in chamber by the terrible daemon Sambara; for the latter foreknew that Pradyumna, if he lived, would be his destroyer. The boy was thrown into the ocean, and swallowed by a large fish. Yet he did not die, for that fish was caught by fishermen, and delivered to Mayavati, the mistress of Sambara's household; and, when it was cut open, the child was taken from it.

While Mayavati wondered who this could be, the divine sage Narada satisfied her curiosity, and counseled her to rear tenderly this offspring of Krishna. She acted as he advised her; and when Pradyumna grew up, and learned his own history, he slew the daemon Sambara. Mayavati, however, was later apprized by Irishna that she was not the wife of Sambara, as she had fancied herself to be, but that of Pradyumna-in fact, another form of Rati, who was the wife of Kama in his former existence. In the representations of Kama we find him holding in one hand a bow made of sugar-cane, and strung with bees, in the other an arrow tipped with the blossom of a flower which is supposed to conquer one of the senses. His standard is, agreeably to the legend above mentioned, a fabulous fish, called Makara; and he rides on a parrot or sparrow-the symbol of voluptuousness. His epithets are numerous, but easily accounted for from the circumstances named, and from the effects of love on the mind and senses. Thus he is called Makaradhwaja, 'the one who has Makara in his banner;' Mada, 'the maddener,' etc. 'His wife, as before stated, is Rati; she is also called Kamakala, 'a portion of Kama,' or Priti, 'affection.' His daughter is Trisha, 'thirst or desire;' and his son is Aniruddha, 'the irresistible.' See Muller, Chips, vol. ii, ch. i, especially p. 127-135; Vollmer, Mythol. Wortenbuch, p. 1008.

## Kama [[@Headword:Kama ]]

             in Hindu mythology, is the Indian god of love; verbally the word means "desire." He is the son of heaven and disappointment, and is also called the heart-entering, bodiless, restless god, surnames which are all very significant. Tenderness (Retti) is his wife, and Vassant (blooming-time) his companion, who continually fills his quiver with buds as arrow-points. His favorite residence is at Agra, for there the women are the most beautiful of all portions of India. Kama has a visible form, but because he disturbed Hara, the ruler of creation, in his practices, the latter burned him to ashes by one look, and since then he is called bodiless. He is represented riding on a parrot. His bow is made of sugar-cane. His arrow-points are the rosy. red blooming buds of the amra-tree. The gods sought to induce Siva to a new marriage, and therefore turned to the god of love, under whose influence Siva soon married.

## Kama (2)[[@Headword:Kama (2)]]

             SEE TALMUD.

## Kamawachara[[@Headword:Kamawachara]]

             the Buddhist name of one of the three divisions of the Sakwala (q.v.), and refers to the worlds in which there is form, with sensual enjoyment. The Buddhist affirms that there are innumerable worlds, but only three kinds of them, viz.

(1) worlds in which there is no perceptible form;

(2) worlds in which there is form, but no sensual enjoyment;

(3) and lastly, the Kamawachara explained above. See Hardy, Manual of Buddhism, p. 3 sq.

## Kamdeva[[@Headword:Kamdeva]]

             in Hindu mythology, is the divine cow that can fulfil all desires, produced while the Amrita was in process of preparation, by turning the mountain Mandar into the sea of milk. She was presented by Indra to the Brahmin Jamadagai, who was therefore supernatural, wealthy, and honored everywhere. An evil-minded king, Shawkawser, ruler of Ayadhya, came, to him with his whole train of followers, and entertainment was given with the aid of the cow. Then he demanded the cow, which was refused, whereupon the evil king made war on the Brahmin; but the cow slew all his army, and ascended again to heaven. The king sought revenge by killing the wise Brahmin; thereupon the cow hurried to the son of the murdered Brahmin, Parasu Rama, and called him to avenge the death of his father; the cow so assisted him that the evil king was slain.

## Kamenker[[@Headword:Kamenker]]

             SEE MEIR, MOSE.

## Kami[[@Headword:Kami]]

             (or Happy Spirits) is the name given in Japanese mythology to certain spirits or divinities who founded the first terrestrial dynasty. All primitive mythologies are coupled with and made to rise out of cosmogony. Unfortunately, however, the cosmogony of the Japanese is not only of the wildest sort, but so mixed with that of the Chinese that it is very difficult to speak with any certainty of this ancient religion. From primeval chaos, say the Japanese, there sprung a selfcreated, supreme God, who fixed his abode in the highest heaven, and could not have his tranquillity disturbed by any cares. Next there arose two plastic, creative gods, who framed the universe out of chaos. The universe was then governed for myriads of years by seven gods in succession. They are called the Celestial Gods. The last of them was the only one that had a wife, and to him the earth we inhabit owes its existence. In what may be called the Genesis of the Japanese Bible the creation of the world is thus narrated:

"In the beginning there was neither heaven nor earth. The elements of all things formed a liquid and troubled mass, similar to the contents of an undeveloped egg, in which the white and the yellow are still mingled together. Out of the infinite space which this chaos filled a god arose, called the divine Supreme Being, whose throne is in the centre of heaven. Then came the celestial reason exalted above the creation; finally, the terrestrial reason who is the sublime spirit. Each one of these three primitive gods had his own existence, but they were not yet revealed beyond their spiritual natures. Then, by degrees, the work of separation went on in chaos. The tiniest atoms, moving in different directions, formed the heavens. The grosser atoms attaching themselves to each other, and adhering, produced the earth The former, moving rapidly,  constructed the vault of the firmament which arches above our heads; the latter, being slowly drawn together in a solid body did not form the earth until at a much later period. When the earthly matter still floated as a fish that comes to the surface of the waters, or as the image of the moon that trembles on a limpid lake, there appeared between the heavens and the earth something similar to a piece of reed, endowed with movement, and capable of transformation. It was changed into three gods, which are: the August one, reigning perpetually over the empire; he who reigns by virtue of water; and he who reigns by virtue of fire. All three were of the male sex, because they owed their origin to the action of the divine reason alone. After the first three males there came three pairs of gods and goddesses, reigning over the elements of wood, metal, and earth. This second dynasty contained as many goddesses as gods, because the terrestrial united equally with the celestial reason in producing them. The first of the seven gods commenced the creation of the earth, and all together personify the elements of the creation. The sera of the celestial gods, commencing with the first and terminating with the last male and female pair, who were called Izanaghi and Izanami, continued for millions of millions of years.

"But the world, and, most important of all, the empire of Japan, was not yet created. The, account given, therefore, is very circumstantial. One day, when the god and goddess were sitting together on the arch of the sky, they happened to talk of the possible existence of an inferior world. "There should be somewhere," said zanaghi at length to his wife, " a habitable earth. Let us seek it under the waters that are seething beneath us." He plunged his spear into the water, and, as he withdrew it, some turbid drops trickled from the diamond point of his javelin, congealed, and formed a great island, upon which the pair descended, determined to make it the beginning of a grand archipelago. From out the waters Izanaghi raised the island of Awadzi, then the mountainous Oho-yamato, rich in fruits and with fine harbors; then the others in succession, until the empire of the eight great islands was completed. The smaller islands were then made, six in number; and the islets scattered here and there formed themselves afterwards from the mixture of the sea-foam and the deposits of the rivers. Eight millions of gods (genii) were then called into existence, and ten thousand kinds of things, out of which came everything that can be found  in the earth. Upon the completion of this work, Izanaghi and his wife made the earth their habitation, and became the progenitors of the five dynasties of terrestrial deities, who in turn governed the earth during two million and odd years. The last of these, having married a terrestrial wife, left a mortal son upon earth named Linmou-tenwou, the ancestor and progenitor of the races of men, the first of the mikados. SEE MIKADO.

Born upon earth, Linmou-tenwou was -of course mortal. His parents, especially the tender Izanami, trembled at the thought that she must one day close the eyes of her children, and yet continue to enjoy immortality herself. They therefore conferred upon their terrestrial offspring the gift of immortality, the power of mediation between the gods and man-made them immortal kamis, happy spirits, worthy of divine honors. This is the point where the Japanese commence their history, and hence their doctrine, that the spirits of human beings survive the body, and, according to the actions of the individual in life, receive reward or punishment. When a man's life has been. distinguished for piety, for patriotism, or for good works, the Japanes deify him, after death, as a kami, and thus the number of these demigods has become indefinite. Some of these spirits preside specially over the; elements and powers of nature.

The worship of these demigods or Kami is called Kami-no-mitsi, or "the way of the Kami." It possesses some features which are found in the religious observances of no other race. There are chapels dedicated to the several Kamis in all parts of the empire, but they are most numerous and celebrated in the southern islands. "' These chapels are called mias. They are always built in the most picturesque localities, and especially where there is a grove of high trees. Sometimes a splendid avenue of pines or cedars conducts to the sacred place, which is always approached through one or more detached portals, called tors, like the pyle of the Egyptian temples. 'The chapel is usually set upon a hill, natural or artificial, buttressed with Cyclopean walls, and with a massive stone stairway leading to the top. At the foot of the stairs there is a small building containing a tank of water for ablutions. The chapel itself is usually small, and very simple in its plan, much resembling the native dwelling-house. Three sides are closed, and one is open to sun and air. The woodwork is kept scrupulously clean, and the floor is covered with the finest matting. The altar, which stands alone in the centre, is ornamented with a plain disk of metal, but no statues or symbolical figures are to be seen, and very rarely emblems of any kind. Nevertheless, there are sometimes stationed at the  head of the staircase, coutside of the chapel, sitting figures resembling dogs and unicorns, which are said to represent the elements of water and fire. The interior is generally hung with strips or ribbons of colored paper, the exact significance of which is not yet clearly understood. The chapels are also ornamented by their pious votaries with colored lanterns, vases of perfume, and of flowers or evergreen branches, which are renewed as fast as they wither. At the foot of the altar there is a heavy chest with a metal grating, through which fall the pieces of money contributed: it is hardly necessary to say that the priest carries a key to the box. These mias were originally commemorative chapels, erected in honor of Japanese heroes, like that of Tell by the lake of the Four Forest Cantons. The prince of the province which had given birth to the hero, or where his deeds had been performed, took upon himself the charge of keeping the chapel in repair; there was no priest to officiate at the altar of the kami; no privileged caste interposed between the adorer and the object of his worship. The act of adoration, in fact, performed before the mirror (representing that bequeathed by the goddess Izanami to her children), passed beyond the guardian spirit of the chapel, and reached the supreme god above him. The chapel, therefore, was open to all; the worship was voluntary, and offered as the individual might choose, no ceremonial being prescribed. With the introduction of Buddhism; however, an important change took place. The new faith was sufficiently incorporated with the old to transfer the chapels to the special charge of the priests [called Kami-nusi, or 'ministers of the spirits'], and to introduce, in place of the voluntary, formless worship of the people, a system of processions, litanies, offerings, and even of miracle- working images. Indeed, almost the only difference between this system and the worship of the saints in Catholic countries lies in the circumstance that the priests who officiate only put on their surplices for the occasion, and become secular again when they leave the chapel" (Bayard Taylor's Japan, p. 255 sq., in the excellent collection of Scribner's Library of Wonders, Travels, etc., N. Y., 1872, 12mo). Compare Humbert, Sojourn in Japan, transl. in Ladies' Repository, March, 1870, p. 184 sq.; Macfarlane, Japan (London, 1852, 8vo), p. 204 sq.; Siebold, Aippon, i, 3 sq.; ii, 51; Kampfer, Japan, in Pinkerton, 7:672 sq.; Tylor, Primitive Culture (London, 1871,'2 vols. 8vo), vol. ii (see Index) (J. H.W.)

## Kamisimo[[@Headword:Kamisimo]]

             a garment of ceremony among the Japanese, worn on festival and other solemn occasions. It consists of two parts, a short cloak without sleeves, called katageno, and a short petticoat, called rakama, fastened about the waist by a band.

## Kammon[[@Headword:Kammon]]

             SEE CUMIN.

## Kampanton, Isaac Ben-Jacob[[@Headword:Kampanton, Isaac Ben-Jacob]]

             a Jewish rabbi of some note, was born in Castile in 1360. Of his personal history but little is known. He was gaon of Castile, and is particularly- noted for his contributions to Talmudical literature, and his influence, through his pupils, on Jewish literature of the 15th century in the Spanish peninsula. He died at Penjafiel in 1463. One of his most important works is דרכר התלמוד(Ways of the Talmud, first published at Mantua in 1596), an introduction to the study of the Talmud (really a methodology). See Gratz, Gesch. d. Juden, 8:152; Jost, Gesch. d. Judenthums, 3:87; Fiirst, Biblioth. Jud. i, 140. (J. H.W.)

## Kampfer, Peter Christian[[@Headword:Kampfer, Peter Christian]]

             a Protestant theologian of Germany, was born November 13, 1702. He studied at Rostock, was in 1736 professor of metaphysics there, in 1739 deacon, and took his degree as doctor of divinity in 1749. He died May 13, 1755. His writings are, De Usu Terminorum Ecclesiasticorum (Rostock, 1730): — De Litteris Atque Punctis in Scripturea Veteris Testamenti Hebraicis (ibid. 1734): — De Origine Atque Indole ro v Keri et Chetibh (ibid. 1739): — De Litteris, Vocalibus et Accentibus in Scriptura V. T. Hebraicis (ibid. 1742): — Modus Praedicationis Paulince per Exegesin Dicti 1 Corinthiansii,4 Sistens (ibid. 1749). See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Kampfschulte, Franz Wilhelm[[@Headword:Kampfschulte, Franz Wilhelm]]

             a Roman Catholic theologian of Germany, was born November 12, 1831, at Wickede, in Westphalia. He studied at Paderborn, Miinster, and Berlin, took the degree of doctor of philosophy in 1859, and commenced his academical career in Bonn, where he was also made professor in 1861. He died December 3, 1872, a member of the Old Catholic Church. He published, De Georgio Wicelio (Paderborn, 1856): — Die Universitdt Erfurt in ihrem Verhaltniss zur Reformation (Treves, 1858-60, 2 volumes): — De Joanne Croto Rubiano (Bonn, 1862): — Zur Geschichte des Mittelalters (ibid. 1864): — Johann Calvin, seine Kirche und sein Staat in Genf (Leipsic, 1869, volume 1). See Zuchold, Bibl. Theol. 1:644; Literarischer Handweiser fur das katholische Deutschland, 1871, col. 111 sq.; 1873, col. 171 sq. (B.P.)

## Kamsin[[@Headword:Kamsin]]

             SEE SIMOOM.

## Kamtchatka[[@Headword:Kamtchatka]]

             a peninsula in the extreme northeast of Asia, occupied by the Russians from 1696 to 1706, extends between the seas of Kamtchatka and Ochotzk, from latitude 510 to 61° N.,-and contains 20,800 square miles, and about 4500 inhabitants, one third of whom are Russians. The former principal place, Nishnei Kamtschatk, on the mouth of the Kamtchatka River, has hardly 200 inhabitants. Petropaulovsk, the present capital, is the seat of a Russo-American trading company, and has a population of about 1000. Until 1856 Kamtchatka was a separate district; at present it constitutes the district Petropaulovsk, of the coast district of Eastern Siberia. The Kamtchadales inhabit, besides Kamtchatka, also a part of the Kurile Islands. They belong to the Mongolian race, are small. have thick heads, and flat, broad faces, and small eyes, which are frequently inflamed by the snow. Though baptized, the Kamtchadales are still addicted to Shamanism (q.v.), and, in particular, practice sorcery. They are fond cf hunting and fishing, good-natured, and hospitable. (A. J. S.)

## Kamyu-Murunu[[@Headword:Kamyu-Murunu]]

             (desire for death), modes of suicide formerly prescribed in the Hindu Shastras (q.v.). The commonest mode is drowning in the Ganges, but sometimes the suicide submits to being buried alive. There was formerly an instrument kept by which a person could decapitate himself. It consisted of  a sharp, crescent-shaped knife, with a chain and stirrup to each horn. The devotee placed the sharp edge on the back of his neck, and his feet in the stirrups, then gave a violent jerk with his legs, and his head was instantly severed from his body.

## Kana[[@Headword:Kana]]

             (Heb. ספר הקנה), the name of one of the later cabalistic works treating of the religious rites of the Jews, has attained considerable notoriety on account of its decided opposition not only to all the Jewish ritual, to Talmudical interpretation; and to the Talmud itself, but for its fierce attacks even against Biblical Judaism. Its authorship is undecided, but of late most  Jewish critics lean to the opinion that Kana and another cabalistic work entitled Pelia (פליאה, published at Kores in 1784, and often), an interpretation of the first book of the Law (Genesis), were written by one and the same person, and belong to a Spanish Jewish heretic of the 15th century or thereabout. Dr. Jellinek (Bet-tHa-Midrash, iii; Einl. p. 38 sq.) thinks both the production of an Italian or Greek Jew. See, for further details, Grlitz, Gesch. d. Juden, 8:230 sq., 458 sq. See also CABALA. (J. H.W.)

## Kanah[[@Headword:Kanah]]

             (Heb. Kanah', קָנָהֹ, reedy; Sept. Κανά v. r. Κανθάν), the name of two places in Palestine.

1. A stream (נִחִל, torrent or wady, q. d. "the brook of reeds," as in the marg.) that formed the boundary between Ephraim and Manasseh, from the Mediterranean eastward to the vicinity of Tappuah (Jos 16:8); lying properly within the territory of Manasseh, although the towns on its southern bank were assigned to the tribe of Ephraim (Jos 17:9; see Keil, Comment. ad loc. prior.). SEE TRIBE. Schwarz says it is to be still found in the equivalent Arabic name Wady al-Kazah (valley of reeds), that rises in a spring of the same name, Ain al-Kazah, one mile west of Shechem, and, after flowing westerly, acquiring a considerable breadth, and irrigating fields on its way, finally falls into the Mediterranean south of Caesarea (Palestine, p. 51). Other travellers, however, do not speak of such a stream unless it be the Nahr el-Kezib (river of reeds) .spoken of in the Life of Saladin (p. 191, 193) as existing between Caesarea and Arroplo (Arsuf), and supposed to be represented by the Nahr-Arsuf (otherwise el- Kassah) which enters the Mediterranean due west of Sebustieh (Samaria). Dr. Robinson, in his last visit to Palestine, discovered a Wady Kanah, south-west of Shechem, which he describes as originating in a spring of the same name in the; plain el-Mukhna (south of Nablus), and running between deep and rugged banks westerly to the plain bordering the Mediterranean, near Hableh, where it is wide. and cultivated, and bears a different name (Researches, new edit., 3:135); from which it appears that it joins the Nahr el-Aujeh, as laid down on his map. This however, is too southern a position for the stream in question; for it would wholly cut off Ephraim from the sea-coast, and confine its territory within very narrow limits (Thomson,  Land and Book, ii, 259). In the absence of more specific information respecting this region, we may conclude that the name ".Brook of Reeds" is a designation of the sedgy streams that constitute the Nahr Falaik (comp. the Arundinetis, between Casarea and Apollonia, spoken of by Schultens, Vita Saladini, p. 191, 193), perhaps including its middle branch, called Wady Mussin or Sileh (on Van de Velde's Map). Dr. Thomson (ut sp.) thinks it is the present Abu Zabura; but this, again, seems rather too far north.

2. A town in the northern part of Asher, not very far from its eastern border, mentioned in connection with Hammon and Zidon (Jos 19:22). Dr. Robinson identifies it with Kana, a large village on the brow of a valley not far south-east of the site of Tyre (Researches, 3:384). So also Schwarz (Palest. p. 192), Van de Velde (Memoir, p. 327), and Porter (Handbook for Palestine, p. 325, 442). About a mile north of the place is a very ancient site, strewn with ruins, some of them of colossal proportions; and in: the side of a ravine not very far distant are some singular figures of men, women, and children cut on the face of a cliff (Thomson, Land and Book, i, 298). Tristram (Land of Israel, p. 58) regards them as Phoenician. SEE INSCRIPTIONS.

## Kanah Of Asher[[@Headword:Kanah Of Asher]]

             The modern village Kana, which has usually been identified with this site, lies seven and a quarter miles south-east of Tyre; but this is too far south for the requirements of the Biblical account (Jos 19:28). The antiquities in the vicinity, including the remarkable figures on the rocks, are described in the Memoirs accompanying the Ordnance Survey (1:64). A more probable position is that of Ain Kanah, "twenty miles farther north, on the edge of the hills, ten miles inland, but in sight of Sidon" (Tristram, Bible Places, page 293; where, however, the author confounds the description of this with that of the foregoing; see his Land of Israel, page 58). It lies beyond the limits of the Ordnance Survey.

## Kancheliyas[[@Headword:Kancheliyas]]

             a Hindu sect, not uncommon in the south of India, whose worship is that of Sakti, the personified energy of the divine nature in action. They insist upon a community of women, and are far gone in bestiality.

## Kandekumaraio[[@Headword:Kandekumaraio]]

             another name for the Hindu deity known as KARTIKEYA SEE KARTIKEYA (q.v.).

## Kandele[[@Headword:Kandele]]

             in the mythology of the Finlanders, is a musical instrument, like a zither; the magicians use it in all their magical cures and conjurations.

## Kaneh[[@Headword:Kaneh]]

             SEE REED.

## Kanne, Johann Arnold[[@Headword:Kanne, Johann Arnold]]

             a German mystic, was born at Detmold in 1773, and educated at the gymnasium of his native city. While but a youth he attempt-' ed the restoration of the exceedingly marred text of Varro, De Lingua Latina. He studied theology at the University of Gottingen, where the rational exegesis of Eichhorn nearly stifled all his religious belief. From Gott'ingen he went to Leipsic, thence as a teacher to Halle, and finally to Berlin. In 1805 he wrote at Wiirtemberg a work on the mythology of the Greeks (Weimar, 1805). His study of this subject led him to read the Old Testament, and ultimately resulted in the publication of Die erste Urkunde  der Geschichte, with a Preface by Jean Paul (1808, 2 vols. 8vo). During the war with the French he joined the Prussian army, but was captured by the French, from whom he soon escaped, and then entered the Austrian- army. But, prostrated by disease, he was several times confined in the hospital at Linz, when, through the efforts of Jean Paul and president Jacobi, he was dismissed from the service. On Jacobi's recommendation, in 1809 he was called to the chair of history in the College of Science at Nuremberg. His sufferings in the army seemed to have accelerated his previous -religious decline, and his works published after his appointment at Nuremberg Sive evidence of his leaning towards extreme rationalism. He wrote in this period Pantheon der altesten Naturphilosophie oder die Religion der Volker (1811):System der Indischen Mythe oder Kronus und die Geschichte des Gottmenschen (1813). He was, however, soon afterwards induced to renounce his antichristian views laid down in these books. He made an attempt to derive all languages from one primitive language in his πάγγλωσστον, but his request to king Alexander to aid his philological undertaking received no hearing. In Nuremberg his moral and spiritual condition was for a long time a turmoil of conflicting emotions, but the reading of religious writings and elevated conversation with distinguished Christians brought about a spiritual regeneration. In 1818 he was called to the chair of Oriental literature in the University of Erlangen. Here he withdrew from all society, and lived in seclusion from the world, wholly absorbed in contemplative mysticism. Doubtless his papers would have afforded a clear view of the state of his soul, but, according to his friends, towards the close of his life he destroyed all documents relating to this subject. He died Dec. 17, 1824. His other religious works are: Sammlung wahrer und erwecklicher Geschichten aus dem Reiche Christi und fur dasselbe (1815-17,2 yols.; 1822, 3 vols.) :-Leben, und aus dem Leben merkwiirdiger und erweckter Christen (181617, 2 vols.):- Fortsetzung (1824):-Romane aus der Christenwelt aller Zeiten (1817) :- Christus im A.T. or Untersuchungen uber die Vorbilder und messianischen Stellen (1818, 2 vols. 8vo):-Biblische Untersuchungen oder Auslegungen mit und ohne Polemik (1819-20, 2 vols. 8vo). He edited also the following: Auserlesene christliche Lieder (Erlang. 1818) :- Weissagungen u. Verheissungen der Kirche Christi auf die letzten Zeiten. der f eiden. - Katholische Real-Encyklop. 5:1036.

## Kanon[[@Headword:Kanon]]

             is one of the names by which the official list or register of the Church is known. It is also frequently spoken of as κατάλογος ἱερατικός, list of the priesthood, and hence spiritual persons were denominated κανονικοί, canonici, and οἱ τοῦ κανόνος, men of the canon, because their names were entered in the list. The word κανών had also other significations. The assent of the catechumens to a summary of the leading articles of the Christian faith was required, and this creed was variously designated; sometimes κανών, the rule, sometimes πίστις, the faith, and symbolum, a badge or token (see Riddle, Christian Antiquities, s. y.). SEE CANON.

## Kanon (2)[[@Headword:Kanon (2)]]

             in Japanese mythology, was the son of Amida. According to Picard (Ceremonies et Coutumes' Religieuses, 7), this god is half fish, half man, or he crawls out of the throat of a proportionally large fish. The form, almost entirely female, is clothed in a light garment, the neck decorated with pearls, and the head with flowers. It has four hands, two of which are lifted up, and two are down. The latter carry a sceptre and a flower, the uplifted right hand is closed to a fist, the left carries a ring. Before this figure there lies a, large, open sea-shell, out of which a man projects in the position of  worship. This idol stands in the temple of the god at Osaka, where it is worshipped as a fish or sea deity; also as creator of sun and moon.

## Kanouse, Peter[[@Headword:Kanouse, Peter]]

             a Presbyterian minister, was born in Boonton, N. J., August 20, 1784, of German descent; was educated for the ministry under Drs. Armstrong and Richards, and was licensed and ordained in 1822. He successively preached at Suckasunna, N. J.; Newark, N. J.; Wantage, N. J.; Newark, N. J.; Poughkeepsie, N. Y.; again at Wantage, N.J., and then as a home missionary in Dane Co., Wisconsin. He died May 30,1864. "He was an able and impressive preacher of the Gospel.. .bearing the 'fruits of the Spirit,' and instrumental in the conversion of many souls."-Wilson, Presbyterian Hist. Almanac, 1866, . 216.

## Kansa[[@Headword:Kansa]]

             in Hindu mythology, is the name of a king of the race of Bhoja-considered also a daemon (Kalanemi) in human shape, and notorious for his enmity towards the god Krishna, SEE VISHNU, by whom he was ultimately slain.

## Kant, Immanuel[[@Headword:Kant, Immanuel]]

             designated by De Maistre" the philosopher of nebulous memory," acquired enduring renown as the author of the Critical Philosophy, as the father of the recent German or transcendental speculation, and as the most acute and profound metaphysician of the closing 18th century. The importance of his philosophical career is evinced by his furnishing the link of connection between the schools of Leibnitz, Locke, Berkeley, and Hume, and those of Hegel, Schellilg, and Comte. He closes one great and brilliant era of metaphysical inquiry; he commences another with singular fulness of knowledge, breadth of comprehension, perspicacity of discernment, and  logical subtlety and precision. He exposed inveterate errors of procedure; he improved, sharpened, and refined the methods of investigation; he surveyed and plotted out the boundaries of metaphysical research; and he rendered more distinct and precise the nature of the inquiry, the subject with which it is concerned, and the instruments at our command for its investigation. These are inestimable services, the benefits of which are experienced even in the midst of the errors that have sprung from the system by which they were rendered.

Life. — Kant was born at Konigsberg April 22, 1724, and spent his whole life there or in its immediate neighborhood, never having journeyed more than forty miles from his native place. He ended his tranquil life in the city of his birth, February 12, 1804. He was of Scotch origin. His father, John George Cant, removed from Tilsit, where his immigrant grandfather first settled, to Konigsberg, and followed the saddler's trade with little worldly success. His pinched fortunes were ennobled by stern and unostentatious integrity. All accounts commemorate the high character, intelligence, and austere piety of Anna Regina Reuter, the philosopher's mother-virtues affectionately attested by her illustrious son, who ascribes all that was best in himself to her example and instructions, and to the purifying influences of his childhood's home. He lost his mother when he was eleven years of age, his father in his twenty-second year (1746). They lived long enough to, transmit to him the memory of their virtuous example-'twas all they had to bequeath. After receiving the first rudiments of education at the charitable schools of the city, he was sent to the Frederick College in 1734, at the expense of his uncle, a substantial shoemaker. Here he remained for seven years under the care of Dr. Schultz, an eminent adherent of Wolf, at the time when the Wolfian philosophy was a subject of acrimonious controversy. He devoted himself chiefly to the classics and mathematics, the essential foundation of all thorough instruction, and had Ruhnken for his fellow-student. From the Collegium Fredericianum he passed in 1740 to the University of Konigsberg, and entered upon a course of theology; but his ill success in preaching discouraged him, and he attached himself to the mathematical and physical sciences, in the former' of which his first distinction was gained. During the latter period of his university career he supported himself by teaching in the humblest grades, in consequence of the increasing penury of his father, whose death in 1746 compelled him to withdraw from the university, and to seek a living from his own exertions alone. For the nine following years he was employed as a private teacher in  or near Konigsberg, and finally in the noble family of Kayserling, by whom his merits were appreciated, and in whose society he acquired that polish of manner which distinguished him through life. He changed his family name of Cant to the more Germanic appellative Kant, but he did not thus divest himself of the Scotch characteristics of mind and morals. In the second year of his engagement in private tuition he published his first work, Gedanken von der wahren Schatzung der lebendigen Kriafte (Thoughts on the true Measure of Living Forces, 1747), which was esteemed a valuable contribution to the famous controversy on the subject.

In 1754 he discussed the question proposed for a prize by the Berlin Academy, Whether the Earth had undergone any change consequent upon its revolution upon its Axis. This essay facilitated his acquisition of the master's degree, in the next year. At this time he returned to the university as privat-docent, and maintained an uninterrupted connection with it thenceforth till the closing years of his life. He inaugurated his lectures by the composition of two theses: the first, De Igni; the second, Dissertatio de Principiis Primis Cognitionis Ilumance, which was the first manifestation of the direction of his mind to metaphysical inquiry, and also showed that he had fixed on the central point of all philosophy. While employed in private teaching he had diligently prosecuted his encyclopaedical studies, and had acquired the English language by his own exertions, in order to master the speculations of Locke, Berkeley, and Hume. Another kindred treatise belongs to this year-Principioru m Primorum Cognitionis Metaphysicae Nova Dilucidatio, as also his Allgenzeine Naturgeschichte und Theorie des Himmels (Universal Natural History and Theory of the Heavens). The last work was issued anonymously, with a dedication to Frederick the Great. It is remarkable for its bold views, and for announcing the probable resolution of the nebulae into'stars, and the probable discovery of new planets-scientific predictions fulfilled in much later years by Herschel and Leverrier. This production occasioned a correspondence with Lambert (1761), the singularly profound president of the Berlin Academy, who espoused similar opinions. For fifteen years (17551770) Kant lectured to private classes in the university. His courses treated "peene de omni scibili,"but were marked by a special addition to the physical sciences, and, after 1757, to physical geography, a novel branch of knowledge which he continued to expound annually till the close of his academical career. A life so retired as Kant's, and so exclusively occupied with study and the duties of instruction, scarcely offers any events for biography beyond the development of opinions, the  publication of the treatises in which such opinions are set forth, and the academic distinctions attained. The chronicler finds little to report more exciting than Dr. Primrose's migrations "from the blue chamber to the brown," and hence is compelled to mark the critical moments of his career by the notice of the principal works as they appeared. Such indications, however, have a value of their own, as they reveal the growth of speculations which have moulded the intelligence of the world, and mark the times and modes in which the revolutions of thought have been effected. In 1762 appeared Kant's criticism of the Aristotelian logic, in a treatise entitled Diefalsche Spitzfindigkeit der vier syllogistischen Figuren (False Subtlety of the Syllogistic Figures).

The censors of Aristotle have usually misapprehended Both his doctrines and his aims, and have imagined to be erroneous dogmas which the Stagyrite had meditated more profoundly, and had treated with a juster regard to practical convenience than themselves. In the course of the next year, 1763, Kant gave to the public his Der einzig mogliche Beiweissgrund zu einer Demonstration des Daseyns Gottes (Ontological Demonstration of the Being of God), in which he repudiated alike the deductions a priori of Anselm, Des Cartes, and Clarke, and the inductions a posteriori of the natural theologians, and regarded the conception of the possibility of God as attesting the reality of his existence. This treatise still bears the impress of the dominant Wolfian philosophy, which he had imbibed from his early teacher Schultz. In this year he contended for the prize offered by the Berlin Academy, his treatise on the Principles of Natural Theology and Morals (Untersuchung uber die Deutlichkeit der Grundsatze der naturlichen Theologie und Moral) receiving the second honors, while the first were adjudged to Moses Mendelssohn. Three years more elapsed before he received his first public appointment as underkeeper of the Royal Library, with the scant salary of fifty dollars., In this year he exposed the pretensions of Swedenborgianism, being always ready to assail new- fangled delusions, whether stimulated by enthusiasm or by imposture. At length, when approaching the end of his forty-seventh year, he was promoted to the chair of logic and metaphysics in his own university, with a stipend of three hundred dollars. He had suffered two previous disappointments. He had failed to obtain the professorship extraordinary of logic in 1756, and the ordinary professorship in 1758, and had declined the professorship of poetry in 1764, from distrust of his aptitudes and  acquirements. He had refused invitations from Erlangen and Jena, from reluctance to abandon his people and his native home.

Custom demanded an inaugural dissertation from the professor elect. Kant's subject was De Mundi Sensibilis atque Intelligibilis Forma et Principiis. This essay contained the first distinct anticipations of his characteristic system, though his philosophy did not receive form or coherent development for many ensuing years. The remainder of his life was, however, consecrated to its definite constitution and exposition. It early began to assume shape, for in 1772 he smoothed the way for a fuller discussion by his Scheme of Transcendental Philosophy. No desire of change, no temptation of worldly advancement and honor could seduce him from-his calm lucubrations. He refused to go to Halle, though a double salary was offered him. After eleven years of patient meditation he produced in 1781 his Critique of the Pure Reason (Kritik der- reinen Vernunft), which proclaimed a new philosophy, and ushered in a new cycle of speculation-novus ordo sceclorum metaphysicorum. The work was modified in a second edition in 1787, to obviate the imputation of idealism and idealistic infidelity objected to it as to the previous system of Wolf. It long seemed as if this remarkable production-a revolution itself, and the parent of revolutions-would never reach a second edition. For six years it lay so unheeded on the publisher's shelves that he contemplated disposing of it as waste paper, when a sudden demand relieved his anxieties, and rendered a republication expedient. This timely interest in the book was scarcely due to Kant's Prolegomena to Metaphysics (Prolegomena zu einer jeden kunfigen Metaphysik, die als Wissenschaft wird auftreten konnen, 1783), but may be attributed to striking notices of the doctrine in prominent German magazines. In 1785 the practical side of his system 'was exposed in his Metaphysics of Ethics (Grundlegung zur Metaphysik der Sitten), and in the following year its extension to physical speculation was attempted in his Metaphysics of Natural Science (Metaphysische Aufangsgriinde der Naturwissenschaft). In 1788 the positive aspect of his philosophy was presented in the Critique of the Practical Reason (Kritik der praktischen Vernunft), which treats of the principles and objects of the moral law, and constructs ethics on the formula, Act so that your principle of action may serve as a universal law. The foundation is narrow, and has the cold rigidity of Stoical pretension, but it was a stern and strict rule in the conception of its propounder, and was borrowed from his own line of conduct, and from the austere virtues of his parental home, as much as  from the dictates of his reason. The defects of this canon will be indicated hereafter. The outline of the new philosophy was completed in 1790 by the Critique of the Practical Judgment (Kritik der Urtheilskraft), which is in some respects the most satisfactory work of the series. It is designed to unite the practical with the theoretical reason, the freedom of the will with the law of existence, by regarding the whole order of creation as a system of means effectually adapted to the attainment of beneficent aims. It is thus a tractate of teleology or of final causes. It is principally occupied with the theory of the beautiful and the sublime, and is in great measure a development of the Observations on the Beautiful and the Sublime. (Beobabhtungen uber das Gefiihl des Schonen und Erhabenen, 1764), and the Metaphysics of Ethics (1785).

Kant's metaphysics had thus been exhibited by himself in all its principal applications. It had attracted general notice; it had gathered around it numerous and enthusiastic disciples; it had secured for its author profound respect and earnest admiration. Distinguished men flocked to his lectures; princes and sovereigns commissioned learned scholars to hear his teachings and to report his doctrines. His life was surrounded with ease, and his days were crowned with honor. His salary had been increased, and had given what was wealth to one of his simple tastes and frugal habits. He had been twice appointed rector of the university. His industrious and meditative career had passed its grand climacteric, and was stretching serenely to its close. Just when the aims of life appeared to have been won, Kant was plunged into the only serious troubles which disturbed his tranquil existence. He became involved in a grave religious controversy by some articles in a Berlin magazine, afterwards reproduced in a volume under the title of Religion within the Limits of Pure Reason (Die Religion inner halb der Grenzen der blossen Vernunft, 1793). There was a ferment in the religious circles of Germany at this time, and Kant's philosophy had early excited alarms which appeared now to be justified. A doctrine which rejected the accepted arguments for the being of God, the validity of revelation, the immortality of the soul, and the creation of the world, offended too many convictions, unsettled too many inveterate habits of thought, and substituted too shadowy and too abstract speculations for accredited precepts and dogmas, not to produce discontent and censure. Nor were the alarms entertained unreasonable, as was shown by the subsequent developments of the transcendental philosophy. The agitation excited by Kant's theological innovations was partially allayed by a royal  mandate directing him to observe silence on religious topics. The king's interference is supposed to have been induced by Kant's sympathies with the French Revolution, despite of the Reign of Terror. On the death of the king in 1797 he resumed-his expositions, considering his engagement as a personal one with that monarch. But before this time he had narrowed the sphere of his activity. In 1794 he withdrew from general society; in 1795 he discontinued all his instructions except in logic and metaphysics, and he closed his academic labors altogether two years afterwards.

In 1798 he composed his Strife of the Faculties (Der Streit der Facultaten), reviving the religious dispute in which he had been entangled; and he bade farewell to the public in his Pragmatical View of Anthropology (Anthropologie in pragmatischer Hinsicht). The last work from his own pen was a protest against Fichte's doctrine, which gave to the new philosophy the. subjective or idealistic cast, against which his own efforts had always been strenuously directed. In this paper were manifested his own failing powers, and his incapacity to appreciate other systems than his own -a natural consequence of his habitual disregard of the history of speculation. His pupils published several other works from his notes and papers during the last years of his life. That life was not long extended after his retirement. His constitution gradually broke up; his health, so remarkably maintained, began to decline; appetite, teeth, strength, sight, voice, memory, all failed, and his pure, laborious, and honorable existence was terminated by an apoplectic attack, Feb. 12,1804, when he had nearly completed his eightieth year. His death produced profound emotion throughout Germany. The whole city of Konigsberg put on mourning; multitudes flocked to his funeral, and his remains were escorted to the grave by a solemn procession. A characteristic medal was struck to commemorate his fame. It bore an emblem and a motto appropriate to his doctrine, "Altius volantem cbercuit." He was worthy of such honor. He left to his countrymen the example of a career rich in wholesome fruits- simple, sincere, upright, laborious; devoted singly to the promotion of truth, and to the removal of error in the highest and most perilous regions of speculation, illustrated by seventy years of unbroken industry, and by half a century faithfully given to the instruction of successive generations of the young in various branches of learning, from the humblest rudiments of knowledge to the most recondite metaphysical research. Humble, modest, and true, his life was a nobler crown to his memory than all the honors that men could bestow.  In person, Kant was small and delicately built. His blue eyes expressed benevolence, but his features were rugged, and seamed with the lines of habitual thought. Lavater mistook his portrait for that of a noted highwayman. His manners were kindly and courteous. He was very genial in company, full of mirth and innocent wit, and scrupulously abstinent of learned or metaphysical discourse. As a lecturer he was easy and attractive, displaying nothing of the repulsive aridity and elaborate awkwardness of his philosophical treatises. He was a reverential observer of all truth, and rigid in the practice of all justice. The like precise propriety regulated all his habits. He was plain in his tastes, abstemious in eating and drinking, chary of indulgences, frugal in his expenditures, methodical in every arrangement. "Early to bed and early to rise" was the rule of his life. His hour for rising was four in summer and five in winter; for bed, ten in summer and nine in winter. By this regularity and moderation he reached fulness of years with health, cheerfulness, and perfect serenity. He seems to have been deficient in poetic sensibility and poetic imagination. To this defect may be ascribed several imperfections in the exposition of his philosophy, and his total want of religious sentiment. Shortly before his death he declared that he had no determinate notion of a future state, but was inclined to believe in metempsychosis. This was the flaw in his mental and moral constitution which produced many flaws in his speculation.

Like his illustrious contemporary Hume, whom he survived nearly thirty years, Kant was never married. He gave no "hostages to fortune," but illustrated Bacon's dictum, that " the best works, and of greatest merit for the public, have proceeded from unmarried or childless men." Of the works constituting Kant's bequest to posterity, the most noted and important are those that expound the "Critical Philosophy," and of this philosophy a brief notice remains to be given.

Philosophy. — Kant's scheme of speculation is so comprehensive, so extensive, so intricate, so systematic, so full of divisions and subdivisions, that it is impossible to attempt any complete summary of it within the limits allowed by this article. Not the fullest, but the most compact mode of exposition is required.. Hence the notice of the numerous treatises not directly employed in the construction of the "Critical Philosophy" has been introduced into the biographical sketch. Hence, too, the reader who desires a formal outline of the system must be referred to some of the numerous synoptical views presented in German, French, English, and Latin. All that can be aimed at here will be to give a cursory account of the distinctive  peculiarities of Kant's scheme. To do this, it may suffice to explain his relation to previous philosophy, to point out his characteristic method, and to note the chief developments and applications of that method.

To show the exact relation of Kant to antecedent and contemporary modes of speculation would require a detailed account of the fortunes of philosophy from Bacon, and Gassendi, and Des Cartes. This is more than has been attempted by Rosenkranz. It must suffice to state that in the middle of the 18th century the Wolfian development and systematization of the philosophy of Leibnitz was predominant in Germany; the scepticism of Hume perplexed and alarmed Britain; and the materialism of D'Alembert, Diderot, and Condillac was fashionable in France. The philosophy of Leibnitz was an effort to escape the pantheistic tendencies of Cartesianism as evolved in the idealism of Spinoza and the theosophism of Malebranche. Hume's philosophy was the sceptical evolution of the sensationalism of Locke, generated by the collision between the mechanicism of Hartley and the Pyrrhonism of Berkeley. The infidel doctrine of the school of the French Encyclopsedia was the superficial deduction of the French intellectual anarchists from the partial appreciation of the tenets of Locke, whose own principles were vague and incoherent. The problem presented for solution was to find some ground of conciliation between all these divergent opinions, to detect and expose the fallacies on which they rested, to avoid the mischiefs caused or portended by them, and to discover a trustworthy and intelligible basis for human knowledge. The situation was in many respects analogous to that which characterized the Hellenic world at the time of Socrates. Kant undertook the investigation of this arduous and urgent problem, and, like Socrates, he proceeded by the critical investigation of the nature of knowledge and of the intellectual faculties of man. By this procedure he was gradually led to the determination of the conditions of the problem, and to the discovery of a solution partially true, and which appeared to himself complete and irrefragable. In metaphysics the method is the philosophy, and Kant's method gave to his system the appropriate name of the Critical Philosophy.

It must be remembered that Kant's early guide was Schultz, an earnest partisan of Wolf; that Kant proceeds from, the Wolfian, that is, from the methodical Leibnitzian School; 'that he slowly emerges from the Wolfian circle, and that Wolfian characteristics may be traced throughout the whole construction of his scheme.  The response made by Leibnitz to the th(sis of Locke -" Nihil est in intellectu quod non prius in sensu"-a dogma by no means Aristotle's, and only virtually Locke's -furnishes the key-note to the whole philosophy of Kant. "Nisi intellectus ipse," replied Leibnitz; thus distinguishing the faculty of thought from the impressions it receives, and offering a refutation at once of both the sceptical and the materialistic followers of Locke. The same just discernment may be found in Aristotle, though it has been little noticed (Analyt. Post. ii, xix). What was required was the discovery of some principle of intelligence, some interpretation of the process of human thought, which would withdraw the mind of man from the arbitrary government of a Providential compulsion, a blind necessity, or a mechanical regulation by material constitution or by external chance. Kant sought this principle in the constitution and limitations of the human mind. He analyzed the products and the processes of thought. He found that in every perception, in every judgment, in every generalization, the mind communicated, something of its own to what was presented as the object of knowledge; that in every apprehension, what was apprehended was moulded and determined by the intelligence which apprehended it. To use the language of the school, the form of knowledge was necessarily imposed by the constitution of the cognizant mind. This seems to have been the doctrine of Aristotle (τὴν ψυχὴν εῖναι τόπον εἰδών, De Anim. 3:iv), and was deduced from his teachings by his scholiast, Asclepius.

It was slowly that Kant reached this conclusion, which became very prolific in his hands. He tells us that it was due to the examination of Hume's denial of any nexus between cause and effect, which of course reduced the universe to a disconnected dream, and rendered all knowledge the mere aggregate of impressions fortuitously succeeding each other. He found that the same difficulty which -had been exposed by Hume in regard to cause and effect existed in the case of all synthetic judgments a priori, or those which unite two unconnected conceptions in one proposition. Truth was thus deprived of all validity, and experience became fallacy. How could a firm foundation be attained'? Was experience as hollow, and spectral, and delusive as it had been represented by Hume? Three questions presented themselves for solution, each corresponding to a distinct branch of metaphysical inquiry: " What an I know?" "What ought I to do ?" "What may I hope for?" The answer to the first question; which was the investigation of the nature of knowledge and of the nature of the mind, was given in the Critique of the Pure Reason. The answer to the second, which  embraced the theory of duty, was propounded in the Critique of the Practical Reason. The answer to the third, which contemplated the summum bonum under a peculiar aspect, was presented in the Critique of the Judgment-a very ambiguous designation. This distinction of subjects and division of treatises sprung from the distribution of the matter of philosophy then prevalent in Germany. The distribution had itself descended from Aristotle (θεωρητικὴ γὰρ καὶ πρακτικὴ καὶ ποιητικὴ λέγεται scil. ἐπιστήμη. — Top. 6:6; comp. Metaph. 5:1; 11:7; 12:9).

(1) The Critique of the Pure Reason contains the essence of Kant's philosophy. It exhibits his method, illustrates his procedure, and presents his fundamental conclusions; The conception of the Pure Reason is in great measure his own, though both the name and what is denoted by the name are found in previous systems (Plotinus, Ennead. 5:3, 3; Leibnitz, Theod. § 1; Nouv. Ess. ii, 4:§ 3). The pure reason is reason in its essential constitution — ἐν δυνάμει, not ἐν ἐνεργείᾷ –the thinking faculty in its adaptation to thought-empty of the matter of thought, and distinct from its experiences. It is the mill without the grain which is to be ground by it. In analyzing the principle of thought, Kant detects an active as well' as a passive factor. In every act of thought there is the reception of the impression from the object of thought, and the subjective reaction thereby excited, which reaction communicates the rational form to the conclusum, and differentiates τὸ νούμενον, the subject of thought, from τὸ φαινόμενον, the object of thought.

Kant distinguishes the agencies which supply the materials of knowledge into three-sense, understanding, reason. The distribution of the faculties of the mind is always hazardous, and often beguiling. The mind is one and complete. In the perceptions of sensation, the elements derived from the mind, and not from the impression, are space and time. Such elements are called transcendental because they transcend, precede, and formulate the experience. They are consequently the forms or conditions of sensations. They are not supplied by the sensation, but they are added to it by the mind in the act of perception. There are indications of this doctrine in Plotinus (Ennead. ii, 7,9), Leibnitz (Nouv. Ess. liv. ii, chap. v), and il other writers. It is intimated, indeed, by Aristotle, and is a natural deduction from the Ideas of Plato. It is singularly corroborated by recent expositions of the physiology of nervous action. In Kant's theory the phenomena of the external world are all subject to the conception of space, the phenomena of  the mind to the conception of time. The sensationalist is thus refuted, as space and time are not obtained from sensation. The dogmatic idealist is refuted, as the matter of knowledge must be supplied by external impressions.

The understanding co-ordinates the perceptions of sense, and forms them into judgments by giving to them unity and interdependence. The transcendental elements supplied in this action of the understanding are arranged by Kant in twelve categories. The name of categories is taken from the Organon of Aristotle, but Kant's categories are entirely diverse from Aristotle's. Kant observed that metaphysical science pursued a delusive round, without making progress or securing stability, while logic had received full, complete, and definite form from its great founder. He ascribed this difference of fortune to the fact that logic was simply the exposition of the procedure of the mind in reasoning, and he concluded that equal validity would be conferred on metaphysics, if it were reduced to an accurate representation of the procedure of the mind in the acquisition and employment of the materials of knowledge. Hence he invented a forced analogy between the two branches of speculation, and rendered his theory intricate, arbitrary, and obscure' by compelling it to assume a form fantastically corresponding with logical distinctions. In this spirit he devised his twelve categories, and arranged them according to the forms of propositions, in the manner exhibited in the following table:

LogicalTranscendentalI. QuantityUniversal, Particular, SingularUnity, Plurality, TotalityII. QualityAffirmative, Negative, IndeterminateReality, Negation, LimitationIII. RelationCategorical, Hypothetical, DisjunctiveSubstance, Cause, ReciprocityIV. ModalityProblematical, Assertory, ApodeicticPossibility, Existence, NecessityAll judgments are framed by the mind under the influence of these categories, four of them-one from each class-being inevitably applied. in every instance. As, however, things are thus seen, not as they are, but as the intellectual predispositions make them appear to be knowledge is purely relative to the human mind-objective truth is not attainable, and all  our experiences or knowledge have only a subjective validity. The mind cannot think except so far as it has been provoked by objective stimulation, therefore there is a real objective existence of things. It thinks under the control of the categories of the understanding, therefore knowledge is subjective in form, is moulded by the recipient mind, and cannot be known to correspond to the reality of things. The image is reflected from the mirror, but the object represented may be magnified or diminished, or strangely distorted by the character of the mirror, without being altered in itself. The image is all that constitutes-knowledge; there is, accordingly, no. assurance of agreement between the image and the object. Thus all knowledge is conditional only-conditioned by the forms of the understanding, which mould it into the form in which it is received. Some principle was required to give coherence, unity, confidence to the relative knowledge obtained through such mental experiences. This was supposed to be given by the consciousness of personality which bounded, adunated, and harmonized all the qualified judgments that could be entertained.' It seems a misapprehension on the part of Kant, and at variance with his system, to claim any necessary truth for judgments formed in this manner. There can be nothing more than a relative or contingent necessity-an impossibility of thinking otherwise than the constitution of the mind necessitates.

In the highest region of the mind-the reason or the faculty of ideas — there is also subjection of the matter of knowledge to transcendental forms. But the functions of the reason pass beyond the limits of experience, and are only regulative. In this branch of the subject, which is designed to explain the combination of the judgments of the understanding into ratiocinative. conclusions, Kant introduces three pure ideas, which are deemed to be analogous to the three forms of the syllogism-categorical, hypothetical, and disjunctive. These ideas are,

1. Absolute unity, or simple being, the soul, which gives origin to Rational Psychology;

2. Absolute totality, the aggregate of phenomena in space and time, the world, which is the basis of Cosmology; and,

3. Absolute reality, supreme existence, the First Cause, which is the subject of Theology. From this point the later German schools diverge by ascribing a real and not simply a subjective validity to the forms of the absolute. With Kant they are merely postulates of reason, having no assured  objective existence. Rational psychology only exhibits the phenomena of mental consciousness without guaranteeing anything in regard to the essential nature of the mind or to the immortality of the soul. Rational cosmology is equally unable to attain to any positive knowledge in regard to the creation. It lands us finally in four pairs of transcendental ideas, each pair producing twin contradictions.

These are Kant's celebrated antinonies:

1. In quantity, it may be proved that the world is both limited and unlimited;

2. In quality, that its elements are ultimately simple and infinitely divisible;

3. In relation, that it is caused by free action, and by an infinite series of mechanical causes;

4. In modality, that it has an independent cause, and that it is composed of interdependent members. Whichever of these alternatives be asserted, it cannot be exclusively maintained, for it results in hopeless paralogisms. Both must be in some sense true, yet both cannot be simultaneously entertained, because they are contradictory. Hence no certainty, no complete comprehensive knowledge can be attained. Metaphysics is simply inquisitive, speculative, critical, showing the limitations of the human mind, and the impossibility of knowing the reality of things, but at the same time furnishing glimpses of a reality which the mind can not compass-of existence and truth beyond the range of finite comprehension. It is the confession, if not the demonstration of the intellectual weakness of man. The same negative result is reached in rational theology. The ontological argument for the being of God-that of Anselm and Des Cartes, derived from the notion of perfect and independent existence-the cosmological argument of Clarke, which proceeds from the conception of contingent to that of necessary being-and the physicoteleological argument of the natural theologians, which infers a supreme intelligent Designer from the evidences of design in the creation, are all equally inconclusive. "Thus the soul, the world, and God are left by Kant's speculative philosophy as problems not only unsolved, but demonstrably unsolvable." To furnish a positive support for convictions on this subject indispensable for human guidance, and to give an authoritative rule for action, Kant constructed his ethical systems.

(2) Critique of the Practical Reason. — Neither the name nor the conception of the practical reason was a novelty; both occur in Aristotle (De Anim. 3:10; ὸ μὲν γὰρ θεωρητικὸς νοῦς οὐθὲν νοεῖ πρακτόν, ibid. c. ix). They are found in Aquinas (Summn. Theol. ii, 1, 90, and especially 91,3), in Roger Bacon (Opus Majus, p. 35, 44), and in most philosophers, medieval and modern, who have accepted the Aristotelian doctrine. Whatever, systems have recognised a moral sense, whatever theories have admitted a sustaining and guiding illumination of the conscience, whatever schemes acknowledge the inworking spirit, and whatever expositions of the mysteries of man assume an abiding faith as the foundation of moral action, entertain substantially the same fundamental doctrine as Kant's, though it is differently expanded and applied by them. The characteristic feature of Kant's ethical system is what he terms the " Categorical Imperative." Speculative philosophy affords neither absolute truth nor certain guidance. Practical philosophy rests upon the enlightened conscience-enlightened by its own indwelling light. The "categorical imperative" is a rule of action-a moral law deriving its authority from itself-intuitively received determining action by the idea- governing by the rational form, not by the matter-thus advancing to the realm of the absolute, the unconditional, the noumenal, and passing from the shadows of speculation to the realities of action and duty. The formula of this." categorical imperative" is, Act so that your action may be applied as a universal rule. It is obvious that a precept so vague and so abstract may represent an essential characteristic or property of right conduct, but cannot be accepted as its principle. It is indefinite, and it wants the authority of sovereign command. It would require the omniscient comprehension of all contemporaneous relations, and all possible consequences for the regulation of every act, and at best would result in transcendental utilitarianism. It is too abstruse to be promptly and habitually applied to all the occurrences of life, and by all grades of men. It is limited to finite intelligences, and is sufficiently elastic to allow each one's ignorance or obtuse conscience to be alleged as the individual rule of right. It might easily be stretched so as to sanction the Donatist thesis, " Quicquid libet, licet." On such a scheme, to employ the expression of Lyly's Euphues, "it is the disposition of the mind that altereth the nature of the thing." Our morals would be shifting and casuistical. The wish would continually be the father to the thought; and all enthusiasm, all fanaticism, all monomania might be presented as the canon of order. The conception of duty is the touchstone and stumbling-block of philosophy, and against it  is shattered every scheme which does not rest upon the acceptance of revelation, and the acknowledgment of God, in whom we live, and move, and have our being." There is no other mode of passing the chasm which separates the negative results of speculative inquiry from the positive requirements of practical action. Speculative philosophy discusses the boundaries of the mind; practical philosophy is concerned with actions which are infinite in their consequences, and whose effects " wander through eternity."

(3) The Critique of the Judgment (Urtheilskraft — Faculty of Judgment).- This is the third of the systematic treatises devoted to the construction of the critical philosophy. The designation is infelicitous and. ambiguous. The Imagination would be more appropriate, but would scarcely be applicable without some violence to the whole scope of the inquiry proposed. The department corresponds to the ἐπιστήμη ποιητική, or constructive science of the peripatetic distribution of knowledge and connects the domain of the pure with that of the practical reason. The imagination is the faculty of conciliation-of recreation-uniting in emotional delight the obligations of action with the highest discoveries of speculation. In Kant's critique of the judgment are included the doctrine of the beautiful and the sublime, or esthetics, and the doctrine of final causes, or teleology. His theory of beauty accords in substance with that of Plato, or rather that of Plotinus, but from his own singular defect of imagination, and consequent limitation of view, it is denied the completeness, splendor, and fulness of far-reaching suggestion which illustrate that magnificent exposition of the grandest and most recondite subject of metaphysical speculation. In beauty. Kant contemplates only the latent beneficent design, the harmony of means and ends, without dwelling upon the more significant conception of the primordial plan, the archetypal perfection, from which the whole creation has declined, but towards which man's ideal ever strives to return. The terms in which the doctrine is expounded are often confused and indistinct, but the essential principle of beauty, which is not in things, but in the mind, is the intuitive perception of the concord between the ideal perfection suggested and the order of the universe observed. The principle of the sublime is the intuition of the discrepance between the finite powers of man and the infinite towards which he aspires, producing pain from the sense of limitation, but exaltation from yearning towards the limitless, beyond sense and conception, which is felt to be his natural home, his ultimate destination. In the discussion of teleology proper Kant en' deavors to  restore some efficacy to that reasoning from final causes which in earlier treatises he had repudiated. This part of the subject is inadequately unfolded, but it presents many vast and suggestive views, and in some sort prepares the way for the last of Kant's treatises which can be specially noticed here.

(4) Religion within the Limits of Pure Reason. — This is Kant's theology, and is the most unsatisfactory of all his efforts. It was an attempt to reconstruct the foundations of religious belief, which had been sapped and in great measure overthrown by his critical investigations. It was the work of his old age, and at all periods of his life he seems to have been at least as deficient in religious sentiment as in emotional imagination, which is closely allied to it. The work provoked much opposition at the time of its appearance, and caused the only serious annoyance of his life. It scandalized many religious minds, it was dangerously consonant with the revolutionary infidelity of France, and it presented the point of departure for the German rationalism of the 19th century. It treats the revelations of Scripture in regard to the fall of man, to his redemption, and to his restoration as a moral allegory, the data for which are supplied by the consciousness of depravity, and of dereliction from the strict principles of duty.. It is Strauss in the germ. It is utterly inconsistent with any scheme of religion, and serves to show Kant's profound sense of the insufficiency of his own doctrine for the solution of the highest enigmas of humanity. The wroi ποῦ στῶ-the solid locus standi was wanting to his elaborate system. The philosophy was wholly critical in its procedure, and negative in its results. It weakened or undermined those intuitive convictions-inexplicable, but irrefragable-which enable man "to walk by faith, and not by sight."

This notice is too brief to allow the exhibition of the incongruities or fallacies of the transcendental system, or the suggestion of rectifications, as it has been too brief for any detailed account of the several parts of his complex and elaborate scheme: That scheme is a wonderful monument of patient industry, acute discernment, perspicacious analysis, and of bold and honest thought. It was soon felt to be unsatisfactory, and it engendered new swarms of speculative heresies; but its influences must be sought in Rosenkranz's history of Kant's doctrine, and in other treatises on the history of German speculation.

Literature.-The bibliography of Kant's philosophy would make the catalogue of an extensive library, and would include nearly everything in  the highest branches of metaphysics which has appeared since the publication of the Critique of Pure Reason. In all the general histories of modern speculation, much space is of course conceded to this subject. The following treatises may be examined with advantage. Kant, Werke, of course. The best editions are that of Hartenstein (Leipzig, 1838-9,10 vols.), and that of Rozenkranz and Schubert (Leipzig, 1840-42, 11 vols.), including a full biography of the philosopher by Schubert, and an elaborate .appreciation of the relations and influences of the philosophy by Rosenkranz. It gives also a chronological catalogue of Kant's multifarious writings. Recent translations into English are those of his Critik of Pure Reason, by Hayward (Lond. 1848, 8vo), and by Meiklejohn (Lond. 1856, 8vo); of his Metaphysics of Ethics, by Semple (Lond. 1856, 8vo); of his Theory of Religion, by the same (Lond. 1858, 8vo). There are biographies by Borowsky (1804 : this was revised by Kant); by Wasiansky, his private secretary, giving an account of his last years (1804); by Jachmann (1804); by Hasse (1804); and the ablest by Kunotischen of Jena (1860). For the appreciation of the doctrine the following works may be consulted: Nitzsch, General and Introductory View (Lond. 1796); Schmidt-Phiseldek, Expositio Philosoph. Crit. (Hafn. 1796); Mellin, Encyclop. Dict. of the Kantian Philosophy (1797, 6 vols.); Willich, Elements of the Critical Philosophy (London, 1798); Villers, Philosophie de Kant (Metz, 1801); Degerando, Hist. Comp. de Philosophie (Paris, 1804); Wirgman, Principles of the Kantesian Philosophy (London, 1824-a recomposition of an able article contributed to the Encyclopaedia Londinensis in 1812); Cousin, Legons sur la Philosophie de Kant (Paris, 1842; translated by A. G. Henderson, Lond. 1871, 8vo); Murdoch, Sketches of Modern Philosophy (1842); Barchou de Penhon, Hist. de la Phil. Allemande depuis Leibnitz jusqu'a Higel (Paris, 1837, 2 vols.); Erdmann, Gesch. der neueren Philosophie; Michelet, Geschichte des letzten Systems; Willm, Histoire de la Philosophie Allemande (Paris, 1847, 4 vols.); Morell, Philosophy of the 19th Century (1848); Chalybseus, Histor. Entwickelung d. spekulativen Philosophie von Kant his Hegel (4th edit. Leipz. 1848); E. Remhold, Gesch. d. Philos. (4th ed. Jena, 1854), vol. iii; Lewes, History Philos. (3d ed. 1871, 2 vols. 8vo), vol. ii; Hurst's Hagenbach, Church Hist. 18th and 19th Cent. (N. York, 1870, 2 vols. 8vo), lect. 4:sq.; Farrar, Crit. Hist. of Free Thought. Very instructive notices of Kant and his philosophy are contained in the North British Review, vol. 10:the Encyclopcedia Britannica, and in Appleton's American Cyclopcedia. The criticisms of  Dugald Stewart in the Supplement to the Encyclop. Britannica are wholly unsatisfactory. (G. F. H.)

## Kanthai and Bajusshiak[[@Headword:Kanthai and Bajusshiak]]

             in the mythology of the Kamtchatkians. Our figure represents both idols of the north Asiatic nations, especially of the inhabitants of Kamtchatka, just as they stand in the sacred corner of the common hut where the man keeps his weapons. They grant success in hunting and fishing, and therefore the latter is represented half fish-formed. They had no separate cultus, nor temples, nor priests.

## Kantoplatonism[[@Headword:Kantoplatonism]]

             the French term for a new mode of philosophizing which inclines to Idealism (q.v.). The Kantoplatonists are considered an offspring of the Platonic and Kantian schools of philosophy. The representative of Kantoplatonism is Cousin (q.v.).

## Kanute[[@Headword:Kanute]]

             SEE DENMARK.

## Kapalika[[@Headword:Kapalika]]

             a sect of Hindus, who formerly sacrificed human victims to Kali and other hideous monster gods. The devotee of this sect is thus described, "His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is woven into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand for a cup, and in his right he carries a bell, which he rings incessantly, exclaiming aloud, ‘Ho! Sambhu Bhairava — Ho! lord of Jali.'"

## Kapff, Sixt Carl[[@Headword:Kapff, Sixt Carl]]

             a Protestant theologian of Germany, was born at Guglingen, Wurtemberg, October 22, 1805. He studied at Tubingen, where he became intimately acquainted with William Hofacker. After filling the positions of vicar at Tuttlingen, teacher at Hofwyl, and repetent at Tubingen, he became, in 1833, pastor of the colony of pietists at Kornthal. In 1843 he was dean at Munsingen, and in 1847 at Herrenberg. In 1850 he was made general superintendent and member of the superior consistory; and in 1852 he became the greatly beloved and influential pastor of the "Stiftskirche," at Stuttgart, where he preached twenty-seven years. He died September 1, 1879. Kapff was the most perfect representative of the type of piety prevailing in Wurtemberg in the last generation; as a preacher he was not eloquent, but his earnest manner won the heart. His influence as pastor was very great, and yet he found time to write. He published, Predigten uber die alten Evangelien des Kirchenjahres (3d ed. 1875): — Predigten uber  die alten Episteln (6th ed. 1880): — Conmmunionsbuch (19th ed. eod.), etc. See Burk, in Plitt-Herzog, Real-Encyklop.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Carl Kapff, Lebensbild von Sixt Carl Kapf (Stuttgart, 1881); Zuchold, Bibl. Theol. 1:645 sq. (B.P.)

## Kaphar[[@Headword:Kaphar]]

             SEE KEPHAR.

## Kapharnaites[[@Headword:Kapharnaites]]

             SEE LORDS SUPPER; SEE TRANSUBSTANTIATION.

## Kapila[[@Headword:Kapila]]

             the reputed author of the Sankhya (q.v.), one of the philosophical systems of the Hindus. As to the origin of Kapila, Hindu tradition is rather vague. Among his followers he is by some described as a son of Brahma, and by others, especially his later followers, as an incarnation of Vishnu He is also recounted to have been born as the son of Devahiti, and, again, is identified with one of the agnis or fires. Finally, it is said that there existed, in fact, two Kapilas-the first an embodiment of Vishnu; the other, the igneous principle in human disguise. The probability is that Kapila was simply, like the great majority of his educated countrymen, a Brahman. Spence Hardy (Manual of Buddhism, p. 132) quotes a legend by which it may be shown that the Hindus regarded Buddha as a later existence of our Kapila, and that therefore Buddhism is the Sankhya philosophy modified; but professor Max Miller rejects this theory, and says that he has looked in vain for any similarities between the system of Kapila, as known to us in the Sankhya- satras, and the Abhidharma, or the metaphysics of the Buddhists. He adds, however, that if any similarity of the two systems could be established, such proofs would be very valuable. " They would probably enable us to decide whether Buddha borrowed from Kapila, or Kapila from Buddha,  and thus determine the real chronology of the philosophical literature, of India, as either prior or subsequent to the Buddhist sera." See Professor J. E. Hall, Bibliotheca Indica, Sankhyapr. p. 14 sq.; Ballantyne, Lecture on the Sankhya Philosophy [Mirzapore, 1850]; Hardwick, Christ and other Masters, i, 208 sq.; Max Muller, Chips from a German Workshop, i, 223 sq. SEE SANKHYA.

## Kapitorists[[@Headword:Kapitorists]]

             a sect of the Russian Church. SEE RUSSIAN CHURCH.

## Kapp, Johann[[@Headword:Kapp, Johann]]

             a Lutheran theologian of Germany, was born December 12, 1739. He studied at Leipsic and Erlangen, was in 1765 teacher at the gymnasium in Hof, in 1774 doctor of philosophy, in 1777 court preacher and professor of theology at Bayreuth. In 1801 he was made doctor of divinity, and died August 18, 1817, leaving, Epistola super Dictis Biblicis Quibusdam Novi Testamenti (Hof, 1767): — Paralipomena de Mayis, Mat 2:1 sq. (1771): — Progr. Periculum Versionis Psalmi Secundi cum Brevibus Scholiis (1781): — Brevis Paraphrastica Explicatio Mat 5:33-42 (1783), etc. See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Kapp, Johann Erhard[[@Headword:Kapp, Johann Erhard]]

             a Lutheran theologian of Germany, was born March 23, 1696. He studied at Leipsic, was in 1720 doctor of philosophy, in 1727 professor, and died March 7, 1756. He published, De Nonnullis Indulgentiarumn Quaestoribus (Leipsic, 1720): — De Chrysosthomi ad Caesareum Monachum Epistola, etc. (ibid. 1723): — Nachlese einiger grisstentheils noch ungedrucktemn Urkunden, etc. (4 parts, 1727-33): — Historia Concilii Lateranensis, etc. (1731), etc. See Doring, Die gelehrten Theologen Deutschlands, s.v.; Wiier, Handbuch der theol. Lit. 1:8, 634, 740, 750. (B.P.)

## Kapp, Johann Georg[[@Headword:Kapp, Johann Georg]]

             a Lutheran theologian of Germany, was born November 8, 1737. He studied at Jena, Leipsic, and Erlangen. In 1761 he was preacher, and in 1781 subdeacon at Bayreuth, and died October 11, 1814. He published, Confusio Romanensium circa Potestatem Papae (Erlaigen, 1758): — De Meritis Philippi Melanchthonis (1794). See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Kara Lingis[[@Headword:Kara Lingis]]

             a sect of Hindu ascetics, found only occasionally among the most ignorant portions of the community. They wander about in a nude state, and profess to worship Siva.

## Kara, Joseph ben-Simeon[[@Headword:Kara, Joseph ben-Simeon]]

             a Jewish writer of the 11th century, is the author of פרוש התורה, or glosses mon Rashi's commentary on the Pentateuch; in the same manner he wrote on the Prophets, Job, Ezra, and Chronricles, and the five Megilloth. A collection of glosses from Kara's commentaries is given in נטעי נעמנים(Breslau, 1847); the commentary on Hosea was published from a MS. in the Jewish Theological Seminary at Breslau in 1861. See Zunz, Gottesdienstliche Vortrage der Juden, pages 301, 398; Zur Geschichte- und Literatur, pages 68-70; Geiger, Beitrage zur judischen Literaturgeschichte (Breslau, 1847), pages 17-29; Furst, Bibl. Jud. 2:169 sq.; De' Rossi, Dizionario Storico (Germ. transl.), page 157 sq. (B.P.)

## Karaite-Tartar (or Crimean Tartar) Version Of The Scriptures[[@Headword:Karaite-Tartar (or Crimean Tartar) Version Of The Scriptures]]

             The Karaite-Tartar is vernacular among the Karaite Jews of the Crimea. As to this division among the Jews, SEE KARAITES. They have long been in possession of a Tartar version of the Old Test. When and by whom it was made is unknown. When Dr. Pinkerton was travelling in the Crimea he purchased a complete copy of this version. The two books of Chronicles do not appear to have been inserted in this version. but it comprises the other books of the Old Test. The translation is such, that although the words are mostly of Tartar origin, yet it would not be intelligible to any Tartar nation. The words are ranged in exact order of the Hebrew, and the style, construction, grammatical observances, and idioms are all conformable to the Shemitic type. This version is, in fact, so truly Hebrew in its character, that to the Turks and Tartars it is a sealed book. See Bible of Every Land, page 350.

In point of practical utility it is deficient, and for this reason the British and Foreign Bible Society only published a small edition of the book of Genesis in 1819, at the mission press of Astrakhan. A subsequent edition of the entire Old Test. was published by the Jews of South Russia. The imperial library at St. Petersburg is now in possession of some codices which were lately procured, and are described by Strack in the Catalog der Hebr. Bibelhandschriften der kaiserlichen offentlichen Bibliothek in St. Petersburg (Leipsic, 1875), page 167 sq., which be conjointly published with A. Harkavy. On page 169 we find the first three verses of the book of Leviticus, of which we subjoin the first, together with the Hebrew: Hebrew. { מועד לאמר ויקרא אלאּמשה וידבר יהוה אליו מאהל  Hebrew. { דסוזלדי יוֹי אגר דמא ויקרא דבקירדי משה גֹא אהל מועד דן

It must be observed that the first word does not belong to the translation, but it is the first word of the Hebrew text, which is always placed at the beginning of each verse. Dr. H. Dalton, in his Das Gebet des Herrn in den Sprachen Russlands (St. Petersburg, 1870), gives the Lord's Prayer in the Karaite-Tartar which was prepared by the late A. Firkowitsch (q.v.). (B.P.)

## Karaites[[@Headword:Karaites]]

             (Heb. קראים, Karaim, i.e. Readers) is the name of one of the oldest and most remarkable sects of the Jewish synagogue, whose distinguishing tenet is strict adherence to the letter of the written law (i.e. sacred writings of the O.T.), and utter disregard of the authority of the oral law or tradition (q.v.).

Origin. — Up to our own day it has been impossible to determine the age in which the Karaites originated; certain it is that they existed before the 8th century, to which their origin was formerly assigned. The Karaites themselves claim to be the remains of the ten tribes led captive by Shalmaneser. The Rabbins (e.g. Aben Ezra, Maimonides, etc.) unjustly assert that this sect is identical with the Sadducees (comp. Rule, Karaites, p. viii), and that they were originated by Ahnan (about A.D. 640), because the latter was ignored in the election of a new Resh-Gelutha (q.v.); but the investigations of our day lead us to believe that the Karaites must have originated immediately after the return of the Jews from Babylonian captivity, although they did not organize into a distinct sect until after the collection of oral tradition, and that for this, and no other reason, we find no mention of them as such in the New-Test. writings, nor in those of Josephus and Philo. Upon the completion of the Talmud it is well known that a great agitation prevailed in the Jewish community, especially in the western synagogues, and particularly at Constantinople, where, on the ides of February, A.D. 529, Justinian was obliged to interfere, and actually prohibited the reading of the Mishna in the synagogue. In the conversion. of the Khazars (q.v.) to Judaism, the Karaites, as we learn from the Sepher Chozri, SEE JUDAH HALEVI, already appear as a distinct sect.

From inscriptions collected and examined by Abraham Firkovitch, the celebrated Russian Jew, within the last twenty years, there are indications that in the  Crimea at least Karaites may have flourished as early as the first half of the 4th century (compare Rule, p. 83; N. Y. Nation, June 7, 1866). The external unity, however, of the Jewish Church was not broken apparently until the time of Ahnan ben-David. It is true, even in the days of Christ, the internal peace of the Jewish fold was much disturbed; synagogues differed greatly from each other, but ostensibly these differences were provoked only by ignorance of the Hebrew, and the introduction of Greek and other foreign idioms; on doctrines and discipline there seemed to reign universal harmony. Not so after the publication of the Talmud. There were many who inclined to pay strict deference only to the inspired writings of the O.T.; and when, in the middle of the 8th century, a Luther in the form of Ahnan ben-David arose in the Jewish midst and declared his opposition to the Rabbinites, a party was formed in his favor at Jerusalem itself, which soon extended throughout Palestine, and even far away through all the East,as well as towards the West. The personal history of this great Jewish reformer is rather obscured by the fables of Arabs, and the calumnies of some Rabbinites; and it remains to be settled whether, as the Karaites assert, he was born at Beth-tsur, near Jerusalem (and of the lineage of king David), or in Beth-tsur (Bazra) on the Tigris, and consequently imbibed his reformatory notions from the Arabian or Persian dissenters from Mohammedanism known as Mutazilites (q.v.). Certain it is, however, 'that at the time of the election of a new Resh-Gelutha Ahnan must have enjoyed some distinction, or he could never have presented claims for the office of "leader in Israel." In the year 761 we find him at Jerusalem in a synagogue of his own, expounding the new doctrine, and, after kindling great enthusiasm among a host of disciples who had quickly gathered about him, sending forth from this centre of Judaism "letters of admonition instruction, and encouragement to distant congregations, with zealous preachers who proclaimed everywhere the supreme authority of the Law, and the worthlessness of all that, in the Talmud or any other writings, was contrary to the law of Moses" (comp. Pinsker, Likute Kadmonioth, or Zur Geschichte u. Liter. des Karaismus, Append. p. 33 and 90). Ahnan died in 765, yet within that astonishingly brief period the Karaites had spread over Palestine, Egypt, Greece, Barbary, Spain, Syria, Tartary, Byzantium, Fez, Morocco, and even to the ranges of the Atlas, and by all the Karaites in these distant lands his death was mourned as the loss of a second Moses. Under Rabbi Salomon .ben-Jerukhim (born in 885) they prospered greatly in the 9th century, and even up to the 14th they seem to have increased, but thereafter their condition becomes obscure, and light first again breaks  upon the Karaites' history with the opening of the present century (see below).

The reason why so little is yet known about the Karaites is that their writings are not generally accessible. Towards the close of the 17th century Protestant theologians interested themselves in their behalf, and in 1690 Peringer (then professor of Hebrew at the university at Upsala) was sent to Poland by the king of Sweden to make inquiries into their history. In 1698 Jacob Trigland (professor at Leyden) went thither for the same purpose, and the results of his investigations, which remain of great value to this day, were published in the Thesaurus of Sacred Oriental Antiquities. Trigland says that he had learned enough to speak of them with assurance. He asserts that, soon after the prophets had ceased, the Jews became divided on the subject of works and supererogation, some maintaining their necessity from tradition, whilst others, keeping close to the written law, set them aside, and that, thus Karaism commenced. He adds that, after the return from the Babylonian captivity, on the re-establishment of the observance of the law there were several practices found proper for that end, and' these, being once introduced, were looked upon as essential, and as appointed by Moses. This was the origin of Pharisaism, while a contrary party, who continued to adhere to the letter, founded Karaism. Wolfius, the great Hebrew bibliographer, depending on the Memoirs of Mardachai ben-Nissan, a learned Karaite (published by Wolf under the title of Notitia Kareorum, Hamburg and Leipzig, 1714, 4to), refers their origin to a massacre among the Jewish doctors under Alexander Janneeus, their king, about a hundred years before Christ, because Simon, son of Shetach, and the queen's brother, making his escape into Egypt, there forged his pretended traditions, and, on his return to Jerusalem, published his visions, interpolating the law after his own fancy, and supporting his novelties from the notices which God, he said, had communicated by the mouth of Moses, whose depositary he was. He gained many followers, and was opposed by others, who maintained that all which God had revealed to Moses was written. Hence the Jews became divided into two sects, the Karaites and Traditionists. Among the first, Juda, son of Tabbai, distinguished himself; among the latter, Hillel (q.v.). In later history he agrees with what has been said above. It remains only to be stated that Wolfius reckons not only the Sadducees, but also the Scribes, in the number of Karaites. But such a classification is wholly inconsistent with our present knowledge of the Sadducees and the Scribes. Karaism cannot be regarded as in any sense a  product of Sadduceeism; the two are the opposites both in principle and tendency, or, as Rule has it, " Sadduceeism and Karaism are just as contrary the one to the other as unbelief and faith."

Doctrines and Usages. — Although the Karaites are decidedly opposed to assigning any authority to tradition, they by no means reject altogether the use of the Talmud, etc. Quite to the contrary, they gladly accept any light that they can get in their investigation of the O.T. Scriptures, but it is only as exegetical aids that they are ready to accept Jewish traditionary writings. Selden, who is very express on this point, observes, in his Uxor Hebraica, that besides the mere text, they have also certain interpretations which they call hereditary, and which they consider proper traditions. Their theology seems to differ only from that of the Rabbinites in being purer and free from superstition, as .they give no credit to the explications of the Cabalists, chimerical allegories, nor to any constitutions of the Talmud. In short, they accept only what is conformable to Scripture, and may be drawn from it by just and necessary consequences. The Karaites, in distinction from the Rabbinites, have their own Confession of Faith, which consists of ten articles. They are (as translated by Rule, p. 128) as follows:

1. That all this bodily (or material) existence, that is to say, the spheres and all that is in them, is created.

2. That they have a Creator, and the Creator has his own soul (or spirit).

3. That he has no similitude, and he is one, separate from all.

4. That he sent Moses, our master (upon whom be peace !).

5. That he sent with Moses,' our master, his law, which is perfect;

6. For the instruction of the faithful, the language of our law, and the interpretation, that is to say, the reading (or text), and the division (or vowel pointing).

7. That the blessed God sent forth the other prophets.

8. That God (blessed be his name!) will raise the sons of men to life in the day of judgment.

9. That the blessed God giveth to man according to his ways, and according to the fruit of his doings.

10. That the blessed God has not reprobated the men of the captivity, but they are under the chastisements of God, and it is every day right that they should obtain his salvation by the hands of Messiah, the Son of David.

A comparison of this confession with the thirteen articles of the Rabbinites SEE JUDAISM, makes it evident that the Karaitic confession was framed later than that of the Rabbinites, with intent to put in bold relief the peculiar doctrines of Karaism. Prayer, fasting, and pilgrimages to Hebron (evidently inspired by the Mohammedan pilgrimage to Mecca) are points of religious practice to which they pay particular attention. They are eminently moralists (revering greatly Leviticus 19, 20), very conscientious in their dealings with their fellow-men, temperate and simple in food and dress, although far from being ascetics. In distinction from the Rabbinites, they make the heads of their phylacteries round instead of square, and their prohibition of marriage among persons of affinity extends to degrees almost of infinity. Instead of facing their synagogues towards the east, as do the Rabbinites, they face them north and south, arguing that Shalmaneser brought them northward, so that in praying they must turn to the south in order to face Jerusalem.

Number and Present Condition. — The number of the present adherents to Karaism has been variously estimated; nothing, however, can be definitely or even approximately given until more shall be known of the Jews of Asia. They are strongest, according to modern accounts, in the Crimea, where there are over 4000 of them; but, with Rule (p. 112), we believe that there are many Jews, ostensibly adherents of the Rabbinites, who are truly believers in Karaism; certainly the Reformed schools of Judaism are nothing else than Rationalistic Karaites.

Under the Russian and Austrian governments the Karaites enjoy greater privileges than the Rabbinites; in many respects they are on an equality with the adherents to the state religion of these respective countries. Fortunately for the Rabbinites, however, it is not any want of morality in them, but the excesses of the Chasidim (q.v.) who belong to their number, that has deprived them of the favors which are so freely bestowed on the Karaites. Strangely enough, the Karaites contend that the Messiah will issue from their tribe, and that their princes were once the sovereigns of Egypt.

Literature. — The Kaiaites have, ever since the days of Ahnan, produced writers of great excellence and distinction. Unfortunately, we have thus far  succeeded in wresting from oblivion, comparatively speaking, only a few works, but these evince that Karaism has not failed to be active in urging its adherents to literary activity. They have produced an extensive special Hebrew literature of their own, chiefly consisting of works on theology, philosophy, mathematics, astronomy, etc. The greatest number of these are deposited in the Imperial Library at St. Petersburg. So long as they lived principally under Mohammedan rule they wrote in Arabic, but when they unfolded a -literary activity in the Crimea and among the Tartars they originated a language peculiar to themselves-a mixture of Tartar and Turkish. Some of their principal later authors are little known to us, e.g. Joseph b. Noah, Jeshua, Jehudah Hadassi, Aron b.-Joseph, Aron b.-Eliah, the celebrated opponent of Moses Maimonides; Eliah Beshitzi, Kaleb, Moses Beshizi, Mardochai b.-Nissan, Salomo b.-Abram Traki, Simcha b.- lsaac b.-Moses, etc.

See Furst, Gesch. d. Karderthums (Leipz. 1869, 5 vols. 8vo).; Beer, Gesch. d. judisch. Sekten, vol. i (Leipz. 1822, 8vo); Jost, Gesch. d. Judenthums, vol. ii (see Index in vol. iii); Gratz, Gesch. d. Juden, ii, 497 sq., and later volumes; and the compendium of Rule, History of the Karaite Jews (Lond. 1870, 8vo). (J. H. W.)

## Karass (or Turkish-Tartar) Version Of The Scriptures[[@Headword:Karass (or Turkish-Tartar) Version Of The Scriptures]]

             The version generally denominated the Karass is so called because a town of that name, on the borders of the Caspian Sea, was the place of its publication. It has also been improperly termed the Nogay version, on account of its having been found intelligible to the Nogais, a tribe of Tartars dwelling on the banks of the Kouban and Kouma, in the steppes to the northward of Mount Caucasus. A more correct designation for this version is, that of Turkish-Tartar, because it consists principally of words that belong in common to the Turks and Tartars. It exhibits the Turkish language in a comparatively pure state, and corresponds in style and language with such books as arecirculated among the Tartars in the south of Russia, and is therefore intelligible to all the different Tartar hordes scattered through that extensive region.

The first version of the Scriptures written in this plain, unadorned Turkish style was that published at Oxford in 1666. The translation was made by William Seaman, formerly chaplain to an English ambassador at the Porte. This version, not being free from faults, was used by Mr. Brunton, Scottish missionary at Karass, as the basis for a new translation, for which he was eminently fitted on account of his thorough knowledge of the language. In 1807 he published the gospel of Matthew. He completed the translation of the New Test., and died while it was carried through the press. After his death the sheets were corrected by Mr. Frazer, and the edition was completed in 1813. In 1815 another edition of this translation was published, with a few emendations and an introduction by Mr. Dickson,  one of the Scottish missionaries, who also undertook a translation of the Old Test. about the same time. The Psalms were completed and published at Astrakhan in 1815, and a second edition in 1818. The Pentateuch was published in 1878. Other books of the Old Test. were translated, but not printed. From the annual report of the British and Foreign Bible Society for 1883, we learn that Mr. Saleman is examining the text of the New Test. with a view to a new edition, the previous edition having been exhausted. From the report of 1884 we learn that the revision of the New Test. having been completed, the Bible Society's committee have decided to print a new edition, and that the reviser is now engaged in examining certain MS. translations of the Old Test., handed over by the National Bible Society of Scotland to the British Society. See Bible of Every Land, page 347. (B.P.)

## Kardoso[[@Headword:Kardoso]]

             SEE CARDOSO.

## Kare-Patrepandaron[[@Headword:Kare-Patrepandaron]]

             the name of a class of Hindu ascetics, beggars of the Brahminic order, who have vowed eternal silence. Wholly naked, with only a sacred string, generally a snake's skin, over their shoulders, they make their home under large shade-trees. When they enter a house they manifest their presence by the clapping of their hands, and generally share with the inmates the best of their dainties, for a Brahmin considers himself highly honored by such a visit.-Vollmer, Worterb. d. Mythol. p. 1020.

## Kareah[[@Headword:Kareah]]

             (Heb. Kare'dch, קָרֵח, bald; Sept. Κάρηε v. r. Καριέ or Καρεέ; in 2Ki 25:23, Καριέ v. r. Καρήθ, Auth.Vers. Careah?'), the father of Johanan and Jonathan, who attached themselves for a time to the loyal party under Gedaliah, the Babylonian governor of Jerusalem (Jeremiah xl, 8, 13, 15, 16; 41:11, 13 14 16; xlii, 1, 8; xliii, 2, 4, 5). B.C. ante 588.

## Karelian Version[[@Headword:Karelian Version]]

             SEE RUSSIA, VERSIONS OF.

## Karen Version Of The Scriptures[[@Headword:Karen Version Of The Scriptures]]

             Karen is a language spoken by the Kareens, Karenes, or Careians, a wild and simple people scattered over all parts of the Burmese territories, and of the British provinces of Tenasserim; they are also found in the western portions of Siam, and northward among the Shyans. See Bible of Every Land, page 15.

Till a comparatively recent period, however, Karen, which is remarkably harmonious and well adapted for poetry, was totally unknown to Europeans. About 1835, the missionaries of the American Baptist Missionary Society, Wade and Mason, acquired the language, and for the first time reduced it to writing, by employing the Burmese alphabet, with a few additional characters to express the peculiar sounds of the language. These two missionaries translated the entire New Test. into Karen, which was printed, in 1843, at Tavoy, by the aid of the American and Foreign Bible Society. Besides the translation into the Karen, translations into the different dialects prevalent among the Karens were made. The Karen has four principal dialects, the Bghai, Sgau, Pwo, and Mopgha. Into the latter dialect nothing has as yet been translated. As for the others, there exist in the  Bghai-Karen, parts of the Bible published since 1859, and at present there are published Genesis. and twenty chapters of Exodus, Psalms, St. James and St. John's epistles.

Pwo-Karen, Psalms, Daniel, and Jonah since 1861, added to which was Isaiah.

Sau-Karen, the Pentateuch since 1864. The Karen language has been treated by Wade, in Grammar of the Karen Language (1861). (B.P.)

## Karena[[@Headword:Karena]]

             (also Carena, Quarena, Carentana) is the .name of an ecclesiastical fast formerly observed in the Roman Catholic Church, forty days in length, and was generally imposed by bishops or monastic authorities for various venial sins. The Karenist was confined to bread and water, and deprived of all other temporal conveniences and enjoyments, as well as all association with the world. See Aschbach, Kirchen-Lex. iii, 689.

## Karens[[@Headword:Karens]]

             the name of a people of India, occupying various portions of Burmah between 280 and 10° N. latitude, and 990 and 930 E. longitude. The name Karen is of Burmese origin, and designates a class of the Mongolian family of tribes who call themselves Pgah Kenzau, a term meaning man. They first became known to Europeans in A.D. 1824-7. They appear to be identical with the Kakhyens, which Kincaid thinks to be only another name for Karen. He says that all these tribes, through the whole extent of the Shan country, and farther north, are called Kakhyens. They are found from the Martaban Gulf inward as far as the Burman population has ever extended. They are numerous about Rangoon and Ava, and are known to extend at least two hundred and fifty miles east of Ava. These tribes are supposed to number about five millions.

Origin. — There is much doubt as to their origin. There are amongst them many distinct traditions which would point to a Thibetan source. Mason (in his Tennasserin) says that they regard themselves as wanderers from the north, and as having crossed "a river of running sand," by which name he says Fa Hian, the Chinese pilgrim who visited India about the 5th century, constantly speaks of the great desert to the north of Burmah, and between China and Thibet. Bruce says that they are of Turanian stock, and allied with the Tamulians of India and the inhabitants of Thibet (p. 145, 147). A portion of northern Burmah and Yunnan has been suggested as the probable original seat of the Karen race. Many authorities consider them as the aborigines of much of Burmah. Amongst the reasons assigned for this view are the following:

(1) They received from the Burmese their name of Karen, which means first or aboriginal.

(2) Their habits are much more primitive than those of the Burmese, and they dislike their subjugation to the latter.

(3) They have traditions distinctly fixing their early location on the eastern side of a body of water which they call Kaw or Kho, which is so ancient a term that they have lost the meaning of it altogether, but the tradition itself shows that this was the Bay of Bengal.

(4) The Moans or Talaings, a people who are older residents than the Burmese in Farther India, say the Karens were in the country when  they first entered it, and were known as Beloos or wild men by their forefathers (Journ. American Oriental Society, vol. iv).

Description. — The Karens of the north are more advanced in the arts and in the habits of civilization than those of the southern district. They reckon themselves not by villages nor by cities, but by families, having a patriarchal form of society, single families, occupants of one house, often numbering from three to four hundred members. Their houses are immense structures, made of posts, with joists at a height of seven or eight feet from the ground, the sides being lined with mats, the roof being of palm-leaves, and the partitions of bamboo matting.

It is the southern section of these tribes, however, which is best known, especially those designated as Sgau and Pgho Karens. The latter are called by the Burmese Talaing Karens, and are a vigorous people, robust, full- chested, with large limbs, square cheek-bones, thick and flattened nose, but not specially prominent lips. The.Sgau, or pure Karens, are smaller, with a complexion lighter than others surrounding them, and with a general languor about their movements. Mr. Judson in 1833 wrote of them as "a meek, peaceful race, simple and credulous, with many of the softer virtues and :few flagrant vices, greatly addicted to drunkenness, extremely filthy, indolent in their habits, their morals in other respects being superior to many more civilized races, though he was told that they were as untamable as the wild cow of the mountains" (Wayland, Judson, i, 542 sq.).

Religious Traditions. — They have amongst them a great number of religious traditions which bear a marked analogy to Biblical history. The tradition respecting the creation specifies that man was created from the earth, and woman from one of man's ribs. The Creator said, "I lose these, my son and daughter. I will bestow my life upon them," and he then breathed a particle of his life into their nostrils, "and they came to life and were men." God made food and drink; rice, fire, and water; cattle, elephants, and birds. Traditions concerning man's primitive state and first transgression, very similar to the Bible narrative, are also preserved amongst them. Naukplau, who answers to the serpent of Genesis, is variously impersonated as sometimes male and sometimes female: man is located in a garden, with seven different kinds of fruits of which he should eat, with one exception. Nauk'plau meets him and tells him the character of all the fruits, and assures him that the forbidden one is the most delicious of all. He prevails on the woman first to taste this fruit. She gives it to her  husband, etc. On the morrow Ywah (on this name, see below, under Religious Views) comes, etc. The very detail of the narrative is preserved to a marvellous degree.

Other traditions point to a flood, in which the waters "rose and rose till they reached to heaven." Others refer to an early separation of the human family. " Men had at first one father and mother; but, because they did not love each other, they separated, after which they did not know each other's language, and became enemies and fought." Still another says that when they were scattered, a younger brother, or the "White Westerner," came, begging the Karens to return to the place where they left God; which tradition is said to have had much to do with the early success of the missionaries amongst these people, as the Karens applied these traditions to them.

Religious Views. — They have remarkably clear views of God, whom they believe to be "immutable, eternal; that he was from the beginning of the world. The life of God is endless; generations cannot measure his existence. God is complete and good, and through endless generations will never die. God is omnipotent, but we have not believed him. God created man anciently. He has a knowledge of all things to the present time. He created spirit and life." This God is known as Ywah, "which approaches the word Jehovah as nearly as possible in the Karen language." He was not, however, worshipped when the missionaries first went to the Karens. A great power for evil (Satan) since the fall has rendered relief to man by introducing charms against sickness, death, and other misfortunes, and this personage, though without image, is widely worshipped. Thus originated their daemon worship. They appear to believe in the immortality of the soul, though it is doubtful if this obtains universally amongst them. Mr. Cross doubts if they have any proper idea of the resurrection of the dead. Transmigration is not accepted amongst them, and many think the soul "flies off in the air." They are thus distinguished from the Buddhists, though long resident with them in Burmah.

Spirit Worship. — Besides the Ywah and the daemons above alluded to, they believe in many other spiritual beings known as Kelah, or, speaking more definitely, every object has a kelah, whether men, trees, or plants, and even inanimate objects, such as axes and knives. The grain growing has its kelah, and when it does not flourish it is because the kelah is leaving it, and it must be called back by invocation. The human kelah is not the soul, nor  is the responsibility of human actions lodged in it, nor any moral character attached to it. All this is attributed to the Thah. The kelah is the author of dreams; it is that nature which pertains to life, the sentient soul, the animal spirits. It can leave the body at will. When it is absent disease ensues; when yet longer away, death results. Kelah seems to signify lift, or existence in the abstract, or of the individual. It is more apt to forsake feeble persons and children. The kelah of one person may accompany that of another in going away, hence children are kept away from a corpse, and the house where a person dies is abandoned. Great efforts are made to induce a departed kelah to return. Tempting food is placed on the public wayside or in the forest, and various ceremonies and rituals are gone through, which sometimes are thought to be successful in securing the return of the kelah. One might almost wonder that its return should be considered desirable when we are further told that the kelah has seven separate existences in one, which endeavor to superinduce madness, recklessness, shamelessness, drinking propensities, anger, cruelty, violence, murder, and are constantly bent on evil. But along with the kelah we learn of Tso, which means power, and seems to be a personification of reason. If the tso becomes heedless or weak; or is unfortunately circumstanced, then the kelah can do mischief, but otherwise it is powerless for evil.

There are other spiritual beings, such as Kephoo, a species of vampire, which is the stomach of a wizard, and in the form of the head and entrails of a human being goes out at night to seek food. It destroys human kelahs. Therets are spirits of those who have died by violence, as by tigers or other wild beasts, by famine, or sword, or starvation. These can neither go to the upper region (Mukhah), nor to that of the Plu, where men are punished, but must remain on earth, causing mortal sickness. Offerings and supplications are made to them. Tahmus or Tah-kas are spectres of those who have been dreadfully wicked in this life. They appear as apparitions only, in form of horses, elephants, dogs, crocodiles, serpents, vultures, ducks, or colossal men. Sekhahs are spirits of persons left unburied, and of infants or aged persons who have become infirm because the tso has left them. Plupho are inhabitants of the infernal region, and are spirits; of all who go naturally to their proper place, and renew their earthly employments, building houses, cutting rice, etc. The location is undeclared, but is above the earth, or below it, or beyond the horizon. It is presided over by king Cootay or Theedo. At his call the kelahs must go, and men die.. Under his dominion they serve, as in an intermediate state, a  probation, and if good go to heaven, if bad to hell or Lerah, which has two gradations of punishment, one being more severe than the other. Tahnahs or Nahs are the spirits of two sorts of fiends which take the form of any animals they please, and prey upon men. The Lord of men created them as a punishment in consequence of a disobedience on the part of men to one of his commands. They have a king who was the great tempter of man in the garden. Miikhahs are the ancestors of the Karens who inhabit the upper region, and are the creators of the present generation. Sometimes they work imperfectly, and, as a consequence, ill-favored. and imperfect persons are found. They preside over births and marriages, mingling together the blood of two persons. They are worshipped with offerings. The Keleepho create the winds; the Tah Yoorniu cause eclipses; the Cooda and Lauphoo preside over the wet and dry seasons.

Priesthood. — There are amongst the Karens a class of people who serve as prophets, and assume conditions of mind and body much like those affected by the "medicine-men" amongst North American Indians. What with writhing of the body, rolling on the ground, foaming at the mouth, etc., they are presumed to attain a state of clairvoyance favorable to the prediction of coming events. The prophecies uttered by these which are retained in tradition mostly pertain to the deliverance of the Karens from the oppression of the Burmese. These prophets are of two classes. The wees compose ballads and other poetry, and have great power in calling back departed kelahs. The other class are known as bookhos, and are rather priests than prophets, taking the lead in the religious ceremonies of the people, instructing them in their religious obligations, and are a more respectable class, being heads of communities, though not hereditary chiefs.

Missions. — Missionary work was commenced amongst these tribes about 1828, by Messrs. Boardman and Judson, who were succeeded by Messrs. Wade, Mason, and Kincaid. Twenty-five years after that the Karen apostle Ko-thau-Bu, a native convert, met with wonderful success amongst these people. Associated prominently with this great movement was Rev. Mr. Vinton, who "in six years planted forty churches, opened forty-two houses of worship and thirty-two school-houses, and saw between eight and nine thousand Karens raised to the level of Christian worshippers. In 1852 alone he received five hundred Karens into the Church. In 1868 the Baptist Mission report showed that they had amongst this people sixty-six native ordained pastors and evangelists; three hundred and forty-six native  preachers unordained; three hundred and sixty native churches; nineteen thousand two hundred and thirty-one church members, and nearly sixty thousand natives" of all ages known as Christians. A writer in the Madras Observer (India) stated that, in Oct. 1868, a gentleman, not in sympathy with the Baptists, but a great traveller, performing his journeys on foot through Burmah while amongst these Karen districts, said that on one occasion "he found himself for seventeen successive nights, at the end of his days' journeys through the forest, in a native Christian village.

Literature. — Journal of the American Oriental Society, vol. iv; Wayland, Life of Judson; Brace, Races of the Old World; Whitney, Language and the Study of Language; Latham, Elements of Comparative Philology; Anderson, Foreign Missions (N. Y. 1869); Mullen, Ten Years of Missionary Work in India; Mrs. Mason, Civilizing Mountain Men, or Sketches of Mission Work among the Karens (1862); Mrs. Wylie, Gospel in Burmah. For a full history of the mission work amongst the Karens, see Mason, Gospel in Burmah; Report of American Baptist Mission Union for 1868. A comparative vocabulary of the Sgau and Pwo dialects of the Karen language, by the Rev. Dr. Nathan Brown, Baptist missionary, now of New York City, may be found in the Jour. of the American Oriental Society, vol. iv. SEE BURMAH (II. Missions). (J. T. G.)

## Karg, Georg[[@Headword:Karg, Georg]]

             (the "Parsimonious"), a German theologian, was born at Heroldingen in 1512. In 1538 he was ordained for the ministry by Melancthon, and became pastor first at Oettingen, later at Schwabach; and finally, in 1553, settled at Anspach, and became general superintendent of the churches of the duchy of Baireuth. He died in 1576. Karg acquired great notoriety during the difficulties concerning the Formula Concordice by maintaining that it was only by passive obedience that Christ made atonement for us:  for active obedience (obedientia activa) he was bound to give as man; the law binds - us either to obedience or to punishment, but not to both together. Christ, while suffering the punishment for us, rendered obedience on his own account. What he has paid remains no longer for us to pay (i.e. the punishment); obedience, however, we are bound to render, as he rendered his, in order to be a pure and perfect offering unto God. SEE IMPUTATION. He defended these opinions in 1563, but, as they provoked a great controversy, he finally retracted them in 1570. The same opinions were afterwards maintained by John Piscator, professor at Herborn, and by John Camero of Saumur. See Walch, Streitigkeiten innerh. d. luth. Kirche, 14:360; Schrockh, Kirchengesch. seit d. Reformation, 5:358; Dollinger, D. Reformation, 3:564; Schweizer, Centraldogmen, ii, 16,17; Herzog, Real- Encyklop. 7:379.

## Karigites[[@Headword:Karigites]]

             or SEPARATISTS, is the name of a Mohammedan sect who oppose all government, both ecclesiastical and spiritual. They hold that the person who is to preside in spiritual affairs should be a man of supernatural birth and altogether of a spiritual character. SEE MOHAMMEDANS; comp. SEE KARMATHIANS.

## Karim[[@Headword:Karim]]

             SEE CAREM.

## Karkaa[[@Headword:Karkaa]]

             or, rather, KAR'KA (Hebrew Karka', קִרְקִע, afloor, as in Num 5:17, etc.; with art. and ה directive in pause, הִקִּרְק עָה, hak-Karka'd; Sept. Α᾿κκαρκά v. r. τὴν κατὰ δυσμὰς Κάδης; Vulg. Carcaa y, r. Cariatha), a place situated at a bend in the southern boundary of Judah (i.e. Simeon or Palestine), between Adar and Azmon (Jos 15:3); probably about midway between the Dead Sea and the Mediterranean, perhaps near the well marked as Bir Abu-Atreibd on Zimmermann's map. SEE TRIBE.

## Karkaphensian Version[[@Headword:Karkaphensian Version]]

             SEE SYRIAC VERSIONS.

## Karkom[[@Headword:Karkom]]

             SEE SAFFRON.

## Karkor [[@Headword:Karkor ]]

             (Heb. Karkor', קִרְקֹר, foundation;. Sept. Καρκάρ v. r. Καρκά,Vulg. requiescebant), a place beyond Jordan whither the Midianitish princes Zeba and Zalmunna had retired with their remaining army after the first rout by Gideon, who pursued and routed them again in its vicinity (Jdg 8:10). From the context it appears to have been situated not far beyond Succoth and Penuel, towards the south, in a naturally secure spot east of Nobah and Jogbehah; indications that point to a locality among the southern openings of Jebel Zurka, north-east of Rabbath Ammon. Schwarz supposes (Palest. p. 223) that el-Kerah is meant, a place a few miles south- eastof Draa or Edrei, in the Hauran; but this is too far distant north- easterly. Eusebius's comparison of the castle (φρούριον) Carcaria (Καρκαρία, Onomast.), one day's journey distant from Petra, is equally foreign; and this may be the modern Kerak of Moab. SEE KENATH.

## Karl-Borromaeus Union[[@Headword:Karl-Borromaeus Union]]

             a Roman Catholic association in Rhenish Prussia, formed for the purpose of effecting in Roman Catholic society the same results for which the Gustavus Adolphus Society of the Protestant Church was founded. Perhaps, in a measure, it was intended to oppose any inroads of the Protestant association among the Roman Catholics. It originated in 1844, and makes it its special object to circulate at large the literary productions of Roman Catholics. The society publishes a monthly journal, and occasionally works of a religious character written in popular form. See Katholische Real-Encyklopadie, 11:835.

## Karlowitz, Christoph Von[[@Headword:Karlowitz, Christoph Von]]

             SEE MAURICE OF SAXONY.

## Karlstadt, Andreas Rudolph Bodenstein[[@Headword:Karlstadt, Andreas Rudolph Bodenstein]]

             SEE CARLSTADT.

## Karlstadt, Johannes[[@Headword:Karlstadt, Johannes]]

             SEE DRACONITES.

## Karma[[@Headword:Karma]]

             a term used by the Buddhists to denote action, both meritorious and otherwise. When a human being dies, his Karma is transferred to some other being, regulating all the circumstances of his existence. Karma- visaya, one of the four things which, according to Buddhists, cannot be understood by one who is not of their number. Karma-visaya denotes how it is that effects are produced by the instrumentality of Karma (q.v.) The other three things which only a Buddhist can understand are,

(1) Irdhi-visaya, how it was that Buddha could go, in the snapping of a finger, from the world of men to the Brahma-lokas;

(2) Lokavisaya, the size of the universe, or how it was first brought into existence;

(3) Buddha-visaya, the power and wisdom of Buddha

## Karmathians[[@Headword:Karmathians]]

             (so called from Abu Said Al-Jena- bi, surnamed Al-Karmatha) is the name of a Mohammedan sect which originated in the 9th century, under the caliphate of Al-Mohammed. Strictly speaking, the Karmathians were Shiites, q.v.; SEE ISMAIL, for Karmatha, their founder, was one of the missionaries in the province of Kufa. appointed by one of the apostles (Hussein Ahwagi) of Ahmed, the successor of Abdallah Ibn-Maimun, who flourished about the middle of the 2d century, and who first gave character to the Ismailite schism. It was he likewise who projected and prepared the way for a union of the Arabic. conquerors, and the many races that had been subjected since Mohammed's death, and the enthronement of what later was called "Pure Reason" as the sole deity for worship. With an extraordinary knowledge of the human heart and human weakness, he found a way to attract the high and the low. To the believer he offered devotion; liberty, if not license to the "free in spirit " philosophy to the "strong-minded;" mystical hopes to the fanatics; miracles to the masses. To the Jews he offered a Messiah, to the Christians a Paraclete, to the Moslems a Mahdi, and to the Persian and Syrian "pagans" a philosophical theology. The results of his exertions, so practical in tendency, were truly wonderful, and at one time it seemed as if Mohammedanism was doomed. He was soon persecuted by the authorities, and, driven from place to place, he finally died in Selamia, in Syria, leaving the work he had so successfully begun to his son 'Ahmed. This Ahmed, profiting by 'the experience of his father, carried on the work of conversion somewhat secretly; at least he did not dare to assume publicly the claims of an imam, as his father had done. He sent missionaries, however, to different parts of the country to gain adherents for this extreme Rationalistic movement, and one of the converts made was our Karmatha, who gave new life to this undertaking. He quickly gathered about him a large number of converts, and, successful in securing their confidence, he soon made them the blind instruments of his will. He advocated, according to some authorities, absolute communism, not only of property, but 'even of wives, and founded one particular colony, consisting of chosen converts, around his own house at Kufa. (See below, Religious Belief:)

From this place, called the "House of Refuge," thereafter the whole religious movement of the Karmathians was conducted. Missionaries were created and sent to different parts of the earth to convert the nations, and gather them into the fold of Karmathianism. Among these converts was  one Abu Said, whose success in Southern Persia, and afterwards at Bahrein, in the Persian Gulf, deserves special notice here. The inhabitants of this country, formerly a province of Persia, adhering partly to the Jewish, partly to the Persian faith, had been subjected by Mohammed, but had been allowed to retain their own creed. After the prophet's death they had at once shaken off the unwelcome yoke, which, however, had again been put upon them by Omar. In the interior of this country lived certain Arabs, highly disaffected against Islam, the innumerable, precepts of which they intensely disliked, and among these Abu Said made the most marvellous strides in his conversions, until he finally gained the confidence of the Bahreinites generally, and in less than two years he brought over a great part of the people of Bahrein. To suppress this proselytism, an. army of 10,000 men was dispatched in 282 (Hegira) against him and his followers, but the Karmathians were victorious, and Abu Said now became undisputed possessor of the whole country, destroyed the old capital Hajar, and made Lahsa (his own residence) the capital of the country.

In other parts of the Saracenic possessions the Karmathians also warred for a time successfully against the caliphate of Bagdad, and threatened its very existence, until, in a battle fought in the 294th year of the Hegira, the caliph's general, Wasif, won a decisive victory, and greatly crippled the military strength of the Karathians. Both Karmatha (of whose personal history after this time we lack all information) and Abu Said became-by what means is matter of great obscurity faithless to their own creed; but they continued to have followers, and when Abu Said was killed, together with some of his principal officers, in the bath in his own castle at Lahsa, in 301 of the Hegira, by one of his eunuchs, his-son, Abu Tahir, became his successor, and the struggle was continued. In 311 he seized the town of Basra. In the next year he pillaged the caravan which went to Mecca, and ransacked Kufa. In 315 he once more appeared in Kufa and in Irak, and gained so decided a victory over the caliph's troops that Bagdad began to tremble before him. In 317. (A.D. 930) the great and decisive blow against the caliphate, or, rather, against Mohammedanism itself, was struck. "When the great caravan of pilgrims for the annual pilgrimage had arrived at Mecca, the news suddenly spread that Abu Tahir, the terror of Islam, had appeared at the head of an army in the holy city itself. All attempts to buy him off failed, and a massacre of the most fearful description ensued. With barbarous irony, he asked the victims what had become of the sacred protection of the place. Every one, they had always been told, was safe and inviolable at Mecca. Why was he allowed thus easily to kill them the race  of donkeys? According to some, for six days; to others, for eleven or seventeen, the massacre lasted. The numbers killed within the precincts of the temple itself are variously given. The holy places were desecrated, almost irredeemably. But, not satisfied with this, Abu Tahir laid hands on the supreme palladium, the black stone itself. Yet he was apparently mistaken in his calculations. So far from turning the hearts of the faithful from a worship which God did not seem to have defended, the remaining Moslems clung all the more fervently to it. God's decree had certainly permitted all these indignities to be put upon his house, but it was not for them to murmur. The stone gone, they covered the place where it had lain with their kisses." Whenever Abu Tahir did not prevent them by force, the caravans went on their usual annual pilgrimage, and Abu Tahir was finally persuader to conclude a treaty permitting the pilgrimage on payment of five denars for every camel. and seven for every horse. But the black stone, notwithstanding all the efforts on the part of the court of Bagdad, he never returned. (See below.) Abu Tahir himself was a man of great daring, and so infatuated were his men with the personal bravery and divine calling of their leader that they blindly obeyed any demands he made upon them.

Abu Tahir died in 332 of the Hegira, master of Arabia, Syria, and Irak. It was not until seven years later (A.D. 950), under the reign of two of his brothers who had succeeded him, that the "black stone" was returned to Mecca for an enormous ransom, and fixed there, in the seventh pillar of the mosque called Rahmat (God's mercy). But with the death of Abu Tahir the star of the Karmathians began to wane. Little is heard of them of any import till 375, when they were defeated before Kufa an event which seems to have put an end to their dominion in Irak and Syria. In 378 they were further defeated in battle by Asfar, and their chief killed. They retreated to Lahsa, where they fortified themselves; whereupon Asfar marched to Elkatif, took it, and carried away all the baggage, slaves, and animals of the Karmathians of that town, and retired to Basra. This seems to have finally ruined the already weak band of that once formidable power, and nothing further is heard of them in history, although they retained Lahsa down to 430, and even later. To our own day there still exists, according to Palgrave, some disaffected remnants of them at Hasa (the modern name of their ancient centre and stronghold), and other tracts of the peninsula; and their antagonism against Mohammedanism, which they have utterly abrogated among themselves, so far from being abated, bids fair to break out anew into open rebellion at the first opportunity. Indeed, some of the  most trustworthy writers on Eastern history assert that the modern Druses owe the origin of their religious belief to the Karmathians (comp. Madden, Turkish Empire, ii, 210).

The religious belief of the Karmathians, so far as it has been preserved to us, seems in the beginning-before Ismailism became a mixture of "naturalism" and "materialism" of whilom Sabaism, and of Indian incarnations and transmigrations of later days-to have only been a kind of “reformed" Islam. Their master Karmatha, this sect maintained, had evinced himself to be a true prophet, and had brought a new law into the world. By this many of the Mohammedan tenets were altered, many ancient ceremonies and forms of prayer were changed, and an entirely new kind of fast introduced. Wine was permitted, as well as a few other things which the Koran prohibited, while many of the precepts found in that book were made mere allegories. Prayer was but the symbol of obedience to their imam, and fasting the symbol of silence, or, rather, of concealment of the religious doctrine from the stranger. They also believed fornication to be the sin of infidelity, and the guilt thereof to be incurred by those who revealed the mysteries of their religion, or failed to pay a blind obedience to their chief, or to contribute the fifth part of their property as an offering to the imam (compare Sale, Preliminary Discourse to the Koran).

For further details, see Weil, Gescichte'd. Chalifen; idem, Geschichte der islamitischen Volker (Stuttg. 1866, 8vo), p. 197 sq.; De Goeje, Memoire sur les Carmathes, etc.; Silvestre de Sacy, Religion des Druses; Sale, Koran; Taylor, Hist. Mohammedanism, p. 223 sq.; Madden, Turkish Empire, ii, 164 sq.; Chambers, Cyclopedia, 10:586 sq. SEE SHIITES.

## Karn, Aaron Jakob[[@Headword:Karn, Aaron Jakob]]

             a Lutheran minister, was born in London Co., Virginia, August, 1820. In his youth he dedicated himself to the service of the Lord, and, with a view to enter the Christian ministry, became a student in the institution at Gettysburg in the autumn of 1837, and was graduated from Pennsylvania College in 1842, and from the theological seminary in 1844. After his license to preach he accepted a call to the Lutheran Church at Pine Grove, Pa.; thence he removed to Canton, Ohio. In 1848 he took charge of the English Lutheran Church in Savannah, Georgia. Here he labored, enjoying the confidence of his people and the respect of the whole community, till his physical strength gave way, and advancing disease compelled him to suspend the exercise of his office. His congregation suggested a trip to  foreign lands. They provided the expenses for the journey, and supplies for the pulpit during his absence. He travelled through France, Italy, Germany, and Switzerland, but his impaired health derived no advantage from the tour, and he returned to his native country only to close his life surrounded by the tender sympathies of loved ones at home. He died at Chicago, Ill., Dec. 19,1860. Karn was an able preacher and an excellent man. His ministry was fruitful in good results. During the prevalence of the yellow fever in Savannah in 1854 and 1858, he continued at his post, exhausting his time and his strength in ministering to the suffering and the dying, not only of his own congregation, but to others who were not in connection with any Church, amid scenes the most distressing and heart-rending, in his offices of kindness to the sick and in the burial of the dead. It is supposed his physical constitution sustained an injury from the influences of the epidemic from which he never recovered. (M. L. S.)

## Karnaim[[@Headword:Karnaim]]

             SEE ASHTAROTH-KARNAIM.

## Karnkowski, Stanislaus[[@Headword:Karnkowski, Stanislaus]]

             a celebrated Roman Catholic prelate, was born in Bland in 1526. Of his early life nothing is known to us. In 1563 he was made bishop of Wadislaw, aid became coadjutor to the archbishop of Gnesen in 1577, and in 1581 sole occupant of the archbishopric and primate of Poland. In the civil history of Poland Karnkowski played no unimportant part. King Stephen (Betori) was crowned by him (May 1,1576), and on the death of the king Karnkowski himself assumed the reins of government until a royal successor was found in the person of the Swedish crownprince Sigismund, whom he also crowned. It is generally supposed that Karnkowski belonged to the Jesuitical order. In Kalisch he built a college for the Jesuits: he also founded two schools for the theological training of Roman Catholics. Under his protection the celebrated Jesuit Jacob Wujek translated the Bible into Polish, a work which to this day remains the only authentic edition in the Polish (Roman Catholic) Church. Karnkowski died May 26, 1603. He published Constitutiones synodales dioceses cum catechesi: — Sermones ad parochos: — De ecclesia utraque; etc. See Wetzer und Welte, Kirchen-Lexikon, 12:632.

## Karo, Joseph Ben-Ephraim[[@Headword:Karo, Joseph Ben-Ephraim]]

             a Jewish Rabbi, one of the most celebrated characters in Rabbinic literature, was born in Spain in 1488, of a family of note.' Amid the great persecutions which the Spanish Jews suffered in the early part of the 16th century, the Karo family were exiled, and settled finally at Nicopolis, in European Turkey. His early Talmudical education Joseph received under the instruction of his own father, and the youth quickly evinced, in the ready acquisition of Talmudic lore, a particular liking for tradition. The Mishna text, it is said, he had learned by heart, and before he had reached the age of twenty-five he was accepted as a Talmudical authority. From Nicopolis Joseph removed successively to Adrianople and Salonica. While a resident of these places (about 1522-35) he became acquainted with the great cabalistic fanatic Salomo Molebo of Portugal. and he was finally induced to remove to Safet (q.v.), in Palestine, the great cabalistic centre in the East in the 16th century. In Safet he studied much with the Rabbinical authorities of Palestine, and during the controversy on the Jewish gaonate, SEE JACOB BERAB, Joseph Karo was one of the four disciples whom Jacob Berab ordained when forced by Levi ben-Chabib to quit the country. SEE ORDINATION, JEWISH.

Previously infatuated with the Cabalists' Messianic notions, and now (Jacob Berab died January, 1541, shortly after quitting Palestine) one of the four Rabbis ordained by the only authority competent to perform the sacred rite, he became satisfied that he was divinely chosen for some important mission, perhaps even the Messiahship itself. (He believed, says Gratz [see below], that he would die and be again raised up to become the leader of his nation.) Ever since 1522 he had been engaged in writing an extensive religious and ritual codex, entitled בֵּית יוֹסֵŠ(Beth Yoseph, first published at Sablonets, 1553, 4 vols. folio), a revision, correction, and enlargement of a like work by Jacob ben Asher; he now hastened the completion of this gigantic undertaking in the hope that its publication would lead his people to assign him at once the place to which he believed himself divinely called. He completed the work in 1542, but it gained for him only the recognition of being one of the ablest rabbis of Safet. Unremittingly he continued his labors, determined to bring about the result which he believed to be his mission the union of Israel-and with it hasten the days of the Messiah. In the 16th century the Talmud was extensively studied among the Jews. Every important congregation sustained not only a rabbi, but a college. Thus many lucrative positions were open to men inclined to study, and there resulted a general interest in  the study of the Talmud. But many students imply many interpreters, and thus it came that, after a time, each congregation, and sometimes even each member of a college, had their own interpretation of the Talmudical precepts, and Jewish orthodoxy was at a loss how to judge rightly. Joseph, comprehending the danger of a general division and a loose interpretation, determined to meet the case by a compilation of rabbinical law and' usage, i.e.by the publication of the interpretations which the Talmud had received at the hands of the most distinguished teachers in Israel. At first he simply subjected his former work to a general supervision, which he completed after twelve years of hard labor. Finding, however, that this did not quite accomplish the desired result, he set about writing a new work, and after nine years of intense application presented his people with a compendium of rabbinical law and usage, entitled שֻׁלְחָן עָרוּךְ (Shulchan Aruk, first published at Venice, 1565), which to this day remains a rabbinical authority. His name now became celebrated in all lands where Jews made their abode, and at Safet itself (which really meant all Palestine) he was cheerfully accorded the place of first authority, as a worthy successor of Jacob Berab. See, however, the article SEE MOSES DE TRANI.

He died in 1575. One result Karo's labors had at least effected-the harmony of all Israelites in expounding the law through the Talmud-the establishment of Rabbinic Judaism-after all, a very different religion from that revealed through Moses at Mount Sinai, foretold by the prophets, and taught .by Moses Maimonides. For a long time the Shulchan Aruk was the text-book in all the Jewish schools, the accepted interpretation among all that people, and many are the editions that have been published of it, legions the scholars who have commented upon it. Karo's other work of note which deserves mention here is Cheseph Mishne, a commentary on Maimonides's Jad Hachazaka, which has frequently been published with the latter work. See Gratz, Geschichte der Juden, 9:319 sq.; Zunz, Zur Geschichte u. Literatur, p. 230 sq.; Jost, Gesch. d. Judenthums, 3:129; Furst, Biblioth. Jud. ii, 172 sq. (J. H.W.)

## Karpas[[@Headword:Karpas]]

             SEE GREEN; SEE COTTON.

## Karr, William Stevens, D.D[[@Headword:Karr, William Stevens, D.D]]

             a Presbyterian minister, was born at Newark, N.J., January 9, 1829. He studied at Rutgers College in 1847-48; graduated from Amherst in 1851, and from Union Theological Seminary in 1854; was pastor of the Third Presbyterian Church, Brooklyn, N.Y., 1854-67; at Chicopee, Massachusetts, 1867-68; Keene, N.H., 1868-72; Cambridgeport, Massachusetts, 1873-75; and Riley professor of theology in Hartford Theological Seminary thereafter until his death, March 4, 1888. He edited two volumes of Prof. H.B. Smith.

## Karrer, Philip Jacob[[@Headword:Karrer, Philip Jacob]]

             a Protestant minister of Germany, was born at Memmingen, October 20, 1762. In 1818 he was called as dean and preacher to. Kempten, Bavaria, and died in 1834. He is the author of, Stunden der Andacht (Kempten, 1825): — Nachrichten von den protestantischen Pfarrortern im Konigreich Baiern (ibid. 1825, 1826): — Feste und Gebrauche in der katholischen und protestantischen Kirche (Erlangen, 1829): — Das gednderte und ungednderte augsburgische Glaubensbekenntniss (Kempten, 1830): — Neues vollstindig-richtigbiblisches Spruchregister (ibid. 1833). See Zuchold, Bibl. Theol. 1:647; Winer, Handbuch der theol. Lit. 1:785, 2:254, 304, 317. (B.P.)

## Karsten, Hermann Rudolph A[[@Headword:Karsten, Hermann Rudolph A]]

             a Lutheran theologian of Germany, member of consistory and doctor of theology and philosophy, was born at Rostock, May 20, 1801, In 1825 he was ordained as assistant preacher, and in 1828 was appointed second preacher of St. Mary's, at his native place. In 1848 he was called as pastor to Dobberan, at the same time being appointed superintendent of his diocese. Two years later he was called as pastor primarius to the Schwerin cathedral, In 1876 he retired from the ministry, and died March 20, 1882. He is the author of, Lehrbuch der christlichen Religion (Rostock, 1838): — Die Kirche und das Symbol in ihrem inneren Zusammenhange (Hamburg, 1842): — Grundlehren der popularen protestantischen Dogmatik (Rostock, 1847): — Die protestantische Kirche u. deren zeitgemasse Reorganization (Leipsic, 1850): — Die letzten Dinge (3d ed. Hamburg, 1861): — Populare Symbolik (Nordlingen, 1860, 1863). See Zuchold, Bibl. Theol. 1:648. (B.P.)

## Kartah[[@Headword:Kartah]]

             (Heb. Kartah', קִרְתָּה, city; Sept. Καρθάν v. r. Κάδης), a town in the tribe of Zebulon, assigned, with its suburbs, as one of the places of  residence for the Levites of the family of Merari (Jos 21:34). It is there mentioned between Jokneam and Dimnah, the fourth city named being Nahalal; but the parallel passage (1Ch 6:77) gives but two cities, and these different, namely, Rimmon and Tabor, the first of these being probably a preferable reading for Dimnah, and the latter a collective for two others, Jokneam being in the same connection (1Ch 6:68) separately attributed to the Kohathites along with other places on Mt. Ephraim, near which it lay. Kartah is doubtless identical with the KATTATH elsewhere spoken of in the same association (Jos 19:15). Van de Velde suggests (Memoir, p. 327) that it is possibly the same with elHarte, a village with traces of antiquity on the banks of the Kishon," not very far from its junction with wady Melek; the ruins being on the tell Harteyeh, on the opposite side of the river (Narrative, i, 289).

## Kartan[[@Headword:Kartan]]

             (Heb. Kartan', קִרְתָּן, double city, an old dual from קֶרֶת; Sept. Καρθάν v. r. Θεμμών and Νοεμμών), a town of Naphtali, assigned to the Gershonite Levites, and appointed to be one of the cities of refuge (Jos 21:32). In the parallel passage (1Ch 6:76) it is called by the equivalent name of KIRJATHAIM. The associated names suggest the probability of some locality near the north-western shore of the Sea of Tiberias, perhaps the ruined village marked as el-Katanah on Van de Velde's map, on wady Furam, about midway between Lake Tiberias and the Huleh.

## Kartan (2)[[@Headword:Kartan (2)]]

             The site which we have proposed for this is marked as Khan Katanah, four and a half miles north of Safed, on the Map of the Ordnance Survey, but is not described in the accompanying Memoirs. Tristram suggests (Bible Places, page 274) a trace of the name in Wady Kerkerah, which he vaguely describes as "running down to the sea."

## Kartikeya[[@Headword:Kartikeya]]

             is the name of the Hindu Mars, or god of war, who is represented by the Puranic legends as having sprung from Siva after a most miraculous fashion. The germ of Kartikeya having fallen into the Ganges, it was on the banks of this river, in a meadow of Sara grass, that the offspring of Siva arose; and as it happened that he was seen by six nymphs, the Krittikas (or Pleiades), the child assumed six faces, to receive nurture from each. Grown up, he fulfilled his mission in killing Taraka, the daemon-king, whose power, acquired by penances and austerities, threatened the very existence of the gods. He accomplished, besides, other heroic deeds in his battles with the giants, and became the commander-in-chief of the divine armies. Having been brought up by the Krittikas, he is called Kartikeya, or Shanmatura, the son of six mothers; and, from the circumstances adverted  to, he bears also the names of Gangeya, the son of the Ganges; Sarabhu, reared in Sara grass; Shanmukha, the god with the six faces, etc. One of his common appellations is Kumara, youthful, since he is generally represented as a fine youth; and, as he is riding on a peacock, he receives sometimes the epithet of Sikhivahana, or "the' god whose vehicle is the peacock."

## Kashmir Version[[@Headword:Kashmir Version]]

             SEE CASHMERIAN VERSION.

## Kasi[[@Headword:Kasi]]

             (the magnificent) is the ancient name of Benares, and the name by which it is still called among the Brahmins.

## Kasimir, St.[[@Headword:Kasimir, St.]]

             prince of Poland, noted-in the annals of the Roman Catholic Church for his great piety and asceticism, born in October, 1458, took no unimportant part in the efforts of the royal house of Poland to secure the throne of Hungary. Quite inconsistently with his saintly profession, he marched at the head of a large army towards the borders of Hungary in 1471. On his return, after the declaration of pope Sixtus IV in favor of the deposed king of Hungary, Kasimir practised even greater austerity than before, and died March 4, 1483, at Wilna, in Lithuania. Kasimir was canonized in 1522 by pope Leo X, and he is looked upon as the patron saint of Poland. SEE POLAND.

## Kasina[[@Headword:Kasina]]

             is an ascetic rite among the Buddhists, by the practice of which they hope to acquire supernatural powers. There are ten descriptions of this rite:

1. Pathawi, earth;

2. Apo, water;

3. Tejo, fire;

4. Wayo, wind;

5. Nila, blue;

6. Pita, golden;

7. Lahita, bloodred;

8. Oddta, white;

9. Aloka, light;

10. Akasa, space.

The priest who performs the Pathawi-kasina forms a small circle which he can easily fix his eye upon. The circle must be of clay of a light-red color, placed upon a frame made of four sticks, covered over with a piece of cloth, a skin, or a mat, upon which the clay is to be spread free from foreign substances. After preparing the earth-circle according to these and other directions with the utmost exactness, the priest sits down, and, gazing upon the circle, meditates upon the evils arising from the repetition of existelie, and the best modes of overcoming them; on the benefits received by those who practice the dhyanas and other modes. of asceticism; on the excellences of the three gems; and he must endeavor to secure the same advantages. He must continue to gaze and to meditate until he receive the nemitta, or inward illumination, by which all scepticism will be removed, and purity attained.

In performing the Apo-Kasina the priest pours water into an alms-bowl or similar vessel, and having chosen a retired place, must sit down and meditate, gazing upon the water, and reflecting that the perspiration and other fluids of his own body are composed of the same material.

The Tejo-Kasina is practiced by taking wood, dry and firm, cutting it into small pieces, and placing it at the root of a tree, or in the court of the wihara, where it must be ignited. He must then take a mat made of shreds of bamboo, or a skin or a cloth, and making in it an aperture one span and four inches in diameter, he must place it before him, and, looking through the aperture, he must meditate on the fire, and reflect that the fire in his own body is of a similar nature, flickering and inconstant.

The Wayo-Kasina is performed by sitting at the root of a tree, or some other convenient place, and thinking of the wind passing through a window or the hole of a wall; the Nita-Kasina, by gazing on a tree covered with blue flowers, or a vessel filled with blue flowers, or a blue garment covered with flowers; the Pita-Kasina by gazing on a golden-colored object; the LohitaKasina on a circle made with vermilion; the Odata-Kasina on a  vessel of lead or silver, or the orb of the moon; the Alokak-Kasina by gazing on the light passing through a hole in the wall or the side of a vessel; and the Akasa-Kasina by gazing at the sky through a hole in the roof of a hut, or through a hole of the prescribed dimensions in a skin.

From the practice of Kasina in any one of its forms a Buddhist expects to derive many advantages. More especially does he expect the power of working miracles, according to the species practiced. The Kasina is exercised in fourteen different ways. See Hardy, Eastern Monachism, page 252 sq.

## Kaspi[[@Headword:Kaspi]]

             SEE IBN-CASPI.

## Katan[[@Headword:Katan]]

             SEE HAKKATAN.

## Kate, Gerhard Ten[[@Headword:Kate, Gerhard Ten]]

             a Dutch theologian, was born in 1699. He studied at Utrecht, was in 1724 professor at the Lingen Gymnasium, in 1728 of philosophy at Deventer, in 1742 of Oriental languages and Church history at Harderwyck, and died November 28, 1749. He wrote, De Omnipraesentia Dei: — De Regno Dei et Christi: — De Regni Dei et Christi Fatis inter Gentes: — De Rebus Jesu Christi ex Prophetis. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Katerkamp, Johann Theodor Hermann[[@Headword:Katerkamp, Johann Theodor Hermann]]

             an eminent Roman Catholic theologian, was born at Ochtrup, near Munster, Germany, Jan. 17, 1764; studied theology at Munster, and subsequently (1809) became professor of Church History in his alma mater. He had been ordained priest in 1787, and in 1823 he was appointed canon, and in 1831 dean of the cathedral at Munster. He died July 8, 1834. Katerkamp's principal work is his Kirchengesch. (of which the introduction' was published in 1819; and five volumes, bringing the work down to the second Crusade, from 1823-34, 8vo). He also wrote Ueber d. christl. Leben u. d. Geist d. gottesdienstl. Versammlungen (Munster, 1830, 8vo):- Denkwurdigkeiten aus d. Leben d.Furstin Galiczin (ibid. 1828; 2d ed. 1838). See Herzog, Real-Encyklopadie, 7:459; Wetzer und Welte, Kirchen-Lex. 12:637.

## Katharinus, Ambrosius[[@Headword:Katharinus, Ambrosius]]

             SEE CATHARINUS.

## Kathenotheism[[@Headword:Kathenotheism]]

             (Καθ᾿ ἑνὸς θεός, each one a god) is a term devised by Prof. Max Miller (Rig Veda, i, 164, 460) to designate the doctrine of divine unity in diversity as unfolded in the sacred writings of the Hindus. He rejects the term polytheism on the ground that the Hindus, in their worship, ever ascribe to one god the attributes of all the others. Thus in one hymn, ascribed to Manu, the poet says, "Among you, O gods, there is none that is small, none that is young; you are all great in deed."... "And what more could human language achieve," asks the professor, " in trying to express the idea of a divine and supreme power?... This is surely not what is commonly understood by polytheism. Yet it would be equally wrong to call it monotheism. If we must have a name for it, I should call it Kathenotheism"' (Chips, i, 28). See also Tyler, Primitive Culture (Loud. 1871, 2 vols. 8vo), ii, 321. (J. H.W.)

## Kathismita[[@Headword:Kathismita]]

             (καθίσματα, sittings) is a name which, in the early Church, according to Suicer, was applied to certain parts of holy Scripture, because, during the reading of them, the people sat. Other portions of Scripture were entitled στάσεις (standings), because, during the reading of them, the people stood. It was usual in the early Church for all worshippers to stand during the: reading of the gospels and the singing of the psalms.

## Katon Moed[[@Headword:Katon Moed]]

             SEE TALMUD.

## Katona, Emeric[[@Headword:Katona, Emeric]]

             of Abaujvar, a Hungarian Protestant controversialist, was born at Uifalon in 1572. He became rector of the college of Szepsi in 1593, but resigned in 1595 to study theology at Wittenberg and Heidelberg for two years and a half, and then returned to his country. He became successively rector of Patak (in 1599), preacher at the court of George Ragoczi, prince of Transylvania, pastor of Szepsi, Goenczin, and Karextur, and died Oct. 22, 1610. He wrote De Libero Arbitrio, contra theses Andrece Sarofi; Antipapismus; Tractatus de Patrum, conciliorum et traditionum Auctoritate circa fidei dogmata, cultus idem moresque vivendi (Francfort, 1611, 8vo, with a Life of the author by Pareus). See Czvittinger, Specimen  Hungariae Literatae, p. 199; Horanyi, Nova Memoria Hungarorum, ii, 304.

## Katthath[[@Headword:Katthath]]

             (Heb. Kattath', קִטָּת, small, for קִטֶּנֶת; Sept. Καττάθ v. r. Κατανάθ), one of the cities of Zebulon, mentioned first in a list of towns apparently along the southern border from Mount Tabor westerly (Jos 19:15); and (notwithstanding the slight difference in radicals) probably the same with the KARTAH SEE KARTAH (q.v.) of Jos 21:34; perhaps also with KITRON (Jdg 1:30). Schwarz (Palest. p. 172), by a tortuous derivation. through the Talmud, seeks to identify it with Cana of Galilee.

## Katyayana[[@Headword:Katyayana]]

             is a name of great distinction in the history of the literature of India, especially the ritual and grammatical literature of the Brahmanical Hindus, which has been greatly enriched by a writer or writers of that name. Katyayana is also the name of several of the chief disciples of the Buddha Sakyamuni.

## Kaufmann, Johann[[@Headword:Kaufmann, Johann]]

             a Lutheran theologian of Germany, was born at Nuremberg in 1566. He studied at different universities, was in 1592 preacher at Wittenberg, in 1597 at Brunswick, and in 1611 at Schweinfurt. He died May 3, 1616, leaving, Enchiridion Ordinandorum: — De Hamartigenia: —  Catechismus Lutheri Minor Notis Illustratus. See Rethmeyer, Braunschweigische Kirchen-Historie; Zeltner, Diss. de Joh. Kaufmann; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kauta[[@Headword:Kauta]]

             in the mythology of the Antilles islands, was a mountain of caves in Hayti, called also Quisqueja. Two of these caves are the cradle of humanity. The first pair were guarded here by a mighty giant, until the latter was petrified by the sun's light.

## Kautz, Jacob[[@Headword:Kautz, Jacob]]

             an eminent German theologian, prominent in the Anabaptist movement of the 16th century, was born at Beckenheim, Hesse Cassel, about 1500. He was a preacher at Worms when, in 1527, he identified himself with the Denk-Hetzer movement in forming a strong opposition against infant baptism. Previously to this time, Kautz had estranged himself from the Lutheran reformers by his anti-Trinitarian heresies; now he openly broke with them, and warmly welcomed the Strasburg preachers. SEE ANABAPTISTS. He published seven theses in defence of his peculiar views (comp. Arnold, Ketzekhistorie, i, 63), and for the day of Pentecost invited the Lutheran ministers to public disputation. Although yet a young man, he had already obtained great celebrity as a public speaker, and no doubt took this course in order to increase the number of his followers. But the theses of Kautz were so decidedly opposed to Lutheran christology and dogmas that the authorities interfered, incarcerated him, and finally obliged him to Quit Worms. Wandering about from place to place, we find him in July at  Augsburg, later at Rothenburg, and in 1528 finally at Strasburg. Here he succeeded for a time in preaching his heretical doctrines, but in 1529, so great had his fanatical excesses become, that the city authorities felt obliged to interfere, and he was arrested and compelled to leave the city. After losing sight of him for a time, we find him in 1532 again knocking at the gates of the city of Strasburg, and vainly seeking admission. From this time all traces of him are lost, and neither the time nor the place of his death is known. Kautz was quite intimate with Capito, the eminent coadjutor of the Reformers (Ecolampadius and Bucer, and at one time it was even asserted by the Anabaptists that he had succeeded in winning him to their side. Capito, however, does not deserve this reproach. On the contrary, he did all in his power to restrain Kautz in his fanaticism. See Trechsel, Antitrinitarier, i, 13 sq.; Keim, in the Jahrb. f, deutsche Theol. i, 2, 271 sq.; Stud. und Krit. 1841, p. 1080 sq. SEE DENK; SEE HETZER. (J. H. W.)

## Kavanaugh, Hubbard Hinde, D.D[[@Headword:Kavanaugh, Hubbard Hinde, D.D]]

             a bishop of the Methodist Episcopal Church South, was born in Clark County, Kentucky, January 14, 1802, and was of Irish extraction on his father's side. When young he learned the printing business. He was converted at sixteen, and at twenty-one became an itinerant minister. For some years he was engaged in the work of a circuit preacher, but gradually rose to the highest positions in the Church, and in 1854 was elected bishop. He died March 19, 1884. Before the division of the Church he was a member of the general conferences of 1832, 1836, and 1844 on the last occasion leading the Kentucky delegation. At this time he seems not to have taken any public part in the debates on slavery, though he fully sympathized with the position of the Southern delegates, and his name was signed to all their documents. Bishop Kavanaugh was closely identified with the Southern Church from its origin, and one of the most vigorous men, physically and intellectually, that Methodism has placed in the episcopacy. His presence was commanding, his voice good, his language copious, and his power in the pulpit great. See (N.Y.) Christian Advocate, March 27, 1884; Simpson, Cyclop. of Methodism, s.v.; Minutes of the Annual Conferences of the M.E. Church South, 1884, page 155.

## Kay, James[[@Headword:Kay, James]]

             a Unitarian minister, was born at Heap Fold, in Lancashire, England, June 21, 1777, and was reared in the Church of England. At the age of seventeen, however, he became a dissenter, and at once prepared for the ministry. In 1799 he was settled over a Calvinistic congregation in Kendal, Westmoreland, but he resigned this charge in 1810, and, with about one third of his congregation, joined the Unitarians, and two years later became pastor of a Unitarian church at Hindley, Lancashire. In 1821 he emigrated to this country, but never again took active work. He died Sept. 22,1847, at Trout Run, Pa. "' He fell asleep with the accents of a devout faith on his lips, and, we doubt not, with" the trustful spirit of a disciple in his heart." Christian Examiner, 1848, p. 157.

## Kaye, John (1), D.D.[[@Headword:Kaye, John (1), D.D.]]

             an English divine, was born at Hammersmith, London, in 1783, and was educated at Christ's College, Cambridge (graduated in 1804 with high honor and distinction). In 1814 he was elected master of his college, and afterwards filled the office of vice-chancellor. In 1816 he was chosen regius professor of divinity, and in 1820 became bishop of Bristol; was translated to Lincoln in 1827, and died in 1853. Besides his professional labors, Kaye did a great deal of literary work. Many of his writings are of special value. Characterized as they are by clearness and precision, by  accuracy and fairness, combined with the necessary flexibility, no thinking mind can fail to be enriched by them. His principal writings are: The Ecclesiastical History of the 2d and 3d Centuries, illustrated from the Writings of Tertullian (Camb. 2d ed. 1826, 8vo; 3d ed. 1845): — Some Account of the Writings and Opinions of Justin Martyr (Lond. 2d ed. 1836, 8vo; 3d ed. 1853):A Charge delivered at the primary Visitation in 1828 (Camb. 1828, 8vo):-A Charge to the 'Clergy, delivered at the triennial Visitation in 1843 (London, 1843, 8vo). He also published some anonymous Remarks on Dr. Wiseman's Lectures, and a Reply to the Travels of an Irish Gentleman (a Roman Catholic polemical work). See Allibone, Dict. of Authors, s.v.; London Gentleman's Magazine, 1853 (April, May, and August). (J. L. S.)'

## Kaye, John (2)[[@Headword:Kaye, John (2)]]

             SEE CAJUS.

## Kayits[[@Headword:Kayits]]

             SEE FRUIT.

## Kayser, August[[@Headword:Kayser, August]]

             a Protestant theologian, was born at Strasburg, February 14, 1821. For some years assistant librarian at the university of his native place, and private tutor from 1843 to 1855, he accepted, in 1858, a call. as preacher to Stossweiler. In 1868 he went to Neuhof, in Alsace, was appointed professor of theology at Strasburg in 1873, and died there, June 17, 1885. Kayser belonged to the so-called liberal Protestants, and contributed largely to the Revue de Theologie. He published De Justini Martyris  Doctrina (Strasburg, 1850), but his main work is Das vorexilische Buch der Urgeschichte Israels und seine Erweiterungen (1874). (B.P.)

## Kazan-Tartar Version Of The Scriptures[[@Headword:Kazan-Tartar Version Of The Scriptures]]

             The Kazan-Tartars number about a million souls. A translation of the gospel of Matthew, in this dialect, was prepared by professor Ilminski, which was printed in 1873. This was tentative. The British and Foreign Bible Society being satisfied with the translator's abilities, agreed in 1877, to print the gospels in the Arabic and Cyrillic characters, so that they might be read by Mohammedans of Kazan, who would not read them in the Russ character. As professor Ilminski proceeded very slowly in the preparation of the gospels, at the suggestion of Dr. Gottwald, the committee agreed to send Mr. Saleman, of the University Library, for six weeks to Kazan, to arrange with some one for the purpose of bringing out a New Test. in the language of the people, adapted from some of the sister dialects. Mr.. Saleman was to edit the work at St. Petersburg, and refer all local peculiarities to the reviser at Kazan. This was agreed upon in 1880. During the year 1882 the gospel of Matthew, translated by Mr. Saleman, was printed at the Kazan University Press, under the care of professor Gottwald, the censor's authorization having been obtained for the entire New Test. In addition to the gospel of Matthew, that of Mark is to be printedt during the year 1885. (B.P.)

## Kazin[[@Headword:Kazin]]

             SEE ITTAH-KAZIN.

## Ke[[@Headword:Ke]]

             one of the entities and essences in the dualistic system of the Chinese philosophers. It consists of matter most ethereal in its texture, and may be styled the ultimate material element of the universe, the primary matter which acts as the substratum on which things: endued with form and other qualities rest, or from which they have been gradually evolved. The Ke, when resolved into its constituent elements, gives birthl to two opposite essences, Yang and Yin. SEE CHINA.

## Keach, Benjamin[[@Headword:Keach, Benjamin]]

             an eminent English Baptist divine, was born at Stokehaman, Buckinghamshire, Feb. 29,1640. He does not appear to have followed any regular course of study; his parents were poor, and could not aid him in a collegiate education. He paid particular attention to the Scriptures. In 1658 he became a preacher, and in 1668 was chosen pastor of a: congregation in Southwark, of which he had for three years previously been a member. After the Restoration he suffered in common with all nonconformists, and fled from the country, where the persecutions were unbearable, to the metropolis. Here he became pastor of a small society, which met in a private house in Tooley Street. Successful as a minister, he soon moved his fast increasing flock (which numbered at one time over 1000) to a large new church in Horsley Down, Southwark. He died July 18, 1704. Keach belonged to the Particular or Calvinistic Baptists, and was considered a man of great piety and learning. His principal works are, Tropologia, or Key to open Scripture Metaphors (Lond. 1682; best edition 1779, fol. very  scarce; and reprinted in 1856, 8vo): — The Marrow of true Justification, or Justification without Works (Lond. 1692, 4to) :The Axe laid to the Root, or one more Blow at the Foundation of Infant Baptism and Church- membership (London, 1693, 4to):-Light broke forth in Wales (Lond. 1696, 8vo; an answer to Mr. James Owen's book, entitled Children's' Baptism from Heaven):-The Display of glorious Grace, in 14 Sermons [on Isa 54:10] (Lond. 1698, 8vo): — Gospel Mysteries Unveiled, or an Exposition of all the Parables, etc. (Lond. 1701, fol.; 1856, royal 8vo. "Mingled with unquestioned reverence for the divine Word, and. much good material, of which the judicious student may avail himself with advantage, there is a large amount of fanciful exposition and of unwise spiritualizing" [Kitto]): — A Golden Mine opened, or the glory. of God's rich Grace displayed in the Mediator, etc. (Lond. 1694, 4to): — The French Impostor detected, or Zach. Housel tryed by the Word of God, etc. (Lond. 1703, 12mo): — Believer's Baptism, wherein the chief arguments for infant baptism are collected and coinbated (London, 1705, 8vo):Travels of True Godliness, and Travels of Ungodliness, after the manner of Bunyan's (often reprinted); also with Notes and Memoirs of the author, by the Rev. Howard Malcolm (N. Y. 1831, 18mo): — Exposition of the Parables (Lond. 1704, fol.). Keach also figured in his day as a hymnologist, but his sacred songs were rather mediocre. See Stoughton, Eccles. History of Engl. ii, 465 sq.; Crosby, Hist. of the Baptists; Wilson, Hist. of Dissenting Churches; Allibone, Dict. Engl. and American Authors, s.v.; Kitto, Cyclop. Bibl. Lit. s.v. (J. i. W.)

## Keating, Geoffrey[[@Headword:Keating, Geoffrey]]

             an Irish divine and historian, flourished in the early part of the 17th century (died about 1625, or somewhat later). He is noted as the author of a general history of Ireland, in which the ecclesiastical history of that country is treated in detail. It was translated into English by Dermot O'Connor (London, 1728, fol.; Westm. 1726. fol.; 1738, fol.; Dubl. 1809, 2 vols. 8vo; 1811, 8vo).-Allibone, Dictionary of, Authors, s.v.

## Keblah[[@Headword:Keblah]]

             is a term by which the Mohammedans designate the direction towards which they are command-. ed to turn their faces in their devotions. "At first,"' says Sale (Koran, p. 17), "Mohammed and his followers observed no particular rite in turning their faces towards any certain place or quarter  of the world when they prayed, it being declared to be perfectly indifferent. Afterwards, when the prophet fled to Medina, he directed them to turn towards the temple of Jerusalem [probably to ingratiate himself with the Jews], which continued to be their Keblah for six or seven months; but, either finding the Jews too intractable, or despairing of otherwise gaining the pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers for the future should be towards the last. This change was made in the second year of the Hegira, and occasioned many to fall from him, taking offence at his inconstancy." SEE KAABA.

## Keble, John[[@Headword:Keble, John]]

             " the sweetest and most Christian poet of modern days," was born in Fairford, in Gloucestershire, April 25,1792. His father was fellow of Corpus Christi College, and for fifty years vicar of Coln, St. Alwins, and lived until his ninetieth year. His mother was the daughter of a clergyman. Thus on both sides he came of a pastoral stock; and it is worthy of note that his only surviving brother, Thomas, like himself became a clergyman (rector of Bisley), that that brother's son also took orders, and that Mr. Keble himself, like his father, married a clergyman's daughter. Young Keble was prepared for college by his father, and entered the University of Oxford, and there greatly distinguished himself by a remarkable display of talent and application. When only eighteen, full four years below the customary age for graduating, John Keble won the highest intellectual rank the university can bestow that of a “double-first classman," his name appearing in the first class of classics as well as in the first class of mathematics. This distinction had never been achieved up to that time except in the case of Robert Peel. April 20, 1811, wanting a few days of the completion of his nineteenth year, he was elected probationer fellow of Oriel, and took his place at the high table, and in the senior common room of that celebrated college. Whately entered it with him, and these two were the duumviri to whom all paid an almost obsequious deference. In 1812 he won the prizes for both the bachelors' essays -the English on Translation from Dead Languages, the Latin a comparison of Xenophon and Julius Caesar as Military Chroniclers. In the annals of Corpus twice only has such a triumph been won, one instance that of young Keble, and the other no less a man than Henry Hart Milman, the late celebrated dean of St. Paul's Cathedral. At the unprecedented age of twenty-two-indeed, some months short of it-he was appointed by the University of Oxford one of its public examiners. Thus did Keble attain a success which we believe has never  been equalled for its precocious ability. In 1815 he was ordained deacon, the following year priest, and soon after left the university, and never again-permanently resided there.

He became his father's curate; and lived with him in that capacity nearly twenty years. He turned aside from the numerous paths of ambition which were open to him, and gave himself to parochial work as the employment of his life. In 1835 Keble's father died. He was now offered and accepted the vicarage of Hursley, and married. His parish was obscure, thirty miles from Oxford. There was not, it is said, a single cultivated family in his charge, so that his labors were altogether among the humbler and poorer classes, but under his indefatigable ministrations it became one of the model parishes of England. It is, however, as the poet of the "Christian Year" and the " Lyra Innocentium" that Keble will be most widely and permanently known. The former was published in 1827. It is probable that most of the poem was written at Fairford. Its success was certainly most remarkable. More than one hundred editions have been sold. Of course Keble might have realized a fortune from the sale of this extraordinary book; but in this, as in everything else, he showed his disinterestedness. When, in 1835, Keble came to Hursley, he found a church not at all to his mind. It is described as a plain and anything but beautiful building of flint and rubble. He at once determined to have a new one built, and, in order to care out his project, he employed the profits of the many editions of The Christian Year; and when the building was finished, his friends, in token of their regard for him, filled all the windows with stained glass. On Friday, the 6th of April, 1866, he was buried in the church-yard of Hursley, where he had officiated a minister for nearly thirty years. It was on the day before Good Friday, viz. on the 29th of March, that he died. On the eve of a great Christian observance, he, the singer of Christian observances, passed away to his rest.

The character of Keble's poetry may be surmised from his life and opinions; it is gentle, sweet, devotional, and highly cultivated; it translates religious sentiment out of the ancient and exclusively Hebrew dialect into the language of modern feeling. A deep tone of home affection runs through all his poems. The highest culture of which man is capable, and the most refined thought in him, had not weakened, but only made natural affection more pure and. intense. Never, perhaps, except in the case of George Herbert, has a character of such rare and saintly beauty concurred with a poetic gift and power of poetic expression of the highest order. John Keble is noted also as the leader of the original band of Oxford scholars and divines who began the so-called "Puseyite" movement in the English  Church. He contributed to the famous Tracts for the Times (1834-1836), and it is to Keble's influence over Newman that the latter ascribes his conversion to Romanism, dating it from July 14,1833. when Keble preached his sermon on National Apostasy. He was also one of the editors of the Bibliotheca Patrum Ecclesice Catholicae (begun in 1838). His works are, On Translation from the Dead Languages (an Oxford Prize Essay, 1812; Oxf. 1812): — The Christian Year: thoughts in verse for the Sundays and holy-days throughout the year (1827, 2 vols.; 36th ed. 1852, 8vo): — The Child's Christian Year (4th edit. 1841, 18mo):Primitive Tradition recognised in Holy Scripture; a Sermon (on 2Ti 1:14; 2 Timothy 4 th ed., with a Postscript and Catena Patrum [No. 3 of the Tracts of the Times], 1839, 18mo; originally published [in 1837] as No. 78 of the [Oxford] Tracts for the Times): — The Psalter, or Psalm s of David, in English Verse (1839, sm. 8vo; 3d edit. 1840, 18mo): — Selections from Richard Hooker (1839, 18mo; 2d edit. 1848, 18mo): — an edition of Hooker's Works: Praelectiones Academicae Oxonii Habitae (1832-41, 2 vols. 8vo; 1844-1846, 2 vols. 8vo):- Lyra Innocentium: Thoughts on Verse, on Children, their Ways and their Privileges (1846. sm. 8vo, Anon.): — Sermons Academical and Occasional (1847, 8vo; 2d edit. 1848, 8vo): — A very few plain Thoughts on the proposed Addition of Dissenters to the University of Oxford (written from his position as High- Church polemic, 1854). See Coleridge, Memoirs of the Rev. J. Keble (1869, 2 vols. 8vo); Sharp, Memoir (in Studies in Poetry and Philosophy); Allibone, Dict. of Authors, s.v.; Church Review, Oct. 1866, art. i; Amer. Ch. Review, April, 1870, art. i. (E. de P.)

## Keckermann, Bartholomeus[[@Headword:Keckermann, Bartholomeus]]

             a reformed German theologian, was born at Dantzic in 1571, and educated it Wittenberg, Leipsic, and Heidelberg. In the last place he became professor of the Hebrew language about 1592. In 1602 he accepted the rectorate of the' gymnasium at Dantzic, where he died August 25, 609. Keckermann wrote many theological and philosophical works, the most important of which are Systema Theologiao (Berlin, 1615, 4to), and Rhetorica Ecclesiasticce (Hanau, 1600,1613, 8vo). These are circulated very extensively, and prove him to have been a writer of great originality and ability. He argued in behalf of a separation of philosophy and theology, to prevent any further mischief to Christianity such as scholasticism had caused, and in his Systema Ethices (ibid. 1610, 8vo) he pleads for the separation of ethics, as a philosophical science, from theology; the latter,  he argues, must confine itself to the inner religious life, the former to the "bonum civile" (Opp. ii, 233 sq.). In view of these, his own teachings, it is unjust to classify this writer, as some have done, among the originators of Protestant scholasticism. Of value, also, are Keckermann's speculations on the Trinity (comp. Baur, Dreieinigkeitslehre, 3:308 sq.). His works have been published entire (Opera Onnia) at Geneva in 1614. See Herzog, Real-Encyklopddie, 7:463.

## Kedar[[@Headword:Kedar]]

             (Heb. Kedar', קֵדָר, dark-skinned; Sept. Κηδάρ), the second son of Ishmael, and founder of the tribe that bore his name (Gen 25:13). B.C. post 2061. The name is used in Scripture as that of the Bedouins generally, whose characteristic traits are ascribed to them (Son 1:5; Isa 21:16; Isa 42:11; Isa 60:7; Jer 2:10; Jer 49:28; Eze 27:21); more fully, "sons of Kedar" (בֶּנֵי קֵדָר, Isa 21:17); in Psa 120:5, Kedar and Mesech are put for barbarous tribes Rabbinical writers expressly identify them with the Arabians (Pseudojon. on Genesis 25, and the Targum on Psalms 120; comp. the Jewish expression " tongue of Kedar" for the Arabic language), and the Arabs acknowledge the paternity (Pococke, Spec. 46). The Kedarenes (as they were called in later times) do not appear to have lived in. the immediate neighborhood of Judcea (Jer 2:10; comp. Psa 120:5). Jerome (Onomast. s.v. Μαδιάν) places them in the Saracenic desert, on the east of the Red Sea, which identifies them with the Cedrei of Pliny (v, 12) as neighbors of the Nabatheans (comp. Isa 40:7). Stephen of Byzantium reckons them (Κεδρανῖται) as inhabitants of Arabia Felix; but Theodoret (on Psalms 109) assigns them a locality near Babylon (see Reland, Palcest. p. 86 sq.).

Ptolemy calls them Darrce (Geog. 6:7), evidently a corruption of the ancient Hebrew; and Forster supposes that it is the same people Arrian refers to as the Kanraitce, which he thinks should be read Kadraitce (Geogr. of Arabia, i, 247). A very ancient Arab tradition states that Kedar settled in the Hejaz, the country round Mecca and Medina, and that his descendants have ever since ruled there (Abulfedae Hist. Anteislamica, ed. Fleischer, p. 192). From Kedar sprung, the distinguished tribe of Koreish, to which Mohammed belonged (Caussin, Essai,i, 175 sq.). Of the history of the head of the tribe little is known, but his posterity are described as being rich in flocks of sheep and goats, in which they traded with the Syrians (Eze 27:21; Jeremiah 49:49), as dwelling in tents of  black hair (Son 1:5), though some of them occupied cities and villages ( ערים and חצרים; Isa 43:11) in the midst of the wilderness of Arabia, apparently in a mountainous and rocky district, and as being skilful in the use of the bow (Isa 21:17); particulars which eminently agree with all descriptions of the manners and mode of life of the nomade Arabs bordering Palestine on the east, from the Red Sea to Asia Minor (Wellsted, Travels in Arabia, ii, 231 sq.; Wallin, in the Journ. of R. Geog. Soc. vols. xx and xxiv). SEE ARABIA.

## Kedde, Johann[[@Headword:Kedde, Johann]]

             a German Jesuit, who died March 27, 1657, is the author of, Ecclesia Antigua Romano-Catholica: — Examen Reformace Religionis: — Hortulus: S. Scripture: — Pallium Reformatae Religionis: — Eortulus Passionis Christi: — Gloria Verme Ecclesiae. See Alegambe, Bibliotheca  Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kedemah[[@Headword:Kedemah]]

             (Heb. Ked'mah, קֵדְמָה, eastward; Sept. Κεδμά, but in Chronicles v. r. Κεδάμ), the last named of the sons of Ishmael, and probably head of an Arab tribe called by the same title (Gen 25:15; 1Ch 1:31) B.C. post 2061.

## Kedemoth[[@Headword:Kedemoth]]

             (Heb. Kedemoth', קְדֵמוֹת, beginnings; Sept. Κεδμώθ, Κεδημώθ, but in Chronicles Καδμώθ v. r. Καμηδώθ), a city in the tribe of Reuben, assigned with its suburbs (" villages"), to the Levites of the family of Merari (Jos 13:18; Jos 21:37; 1Ch 6:79; in all which passages it is mentioned between Jahazah and Mephaath), with a desert (מַדְבָּר, open pasture-grounds) of the same name adjacent, whence Moses despatched the messengers requesting of Sihon a peaceable passage through his dominions; which the Israelites were now entering, having crossed the' river Arnon (Deu 2:26). These indications fix its locality not far northeast of Dibon-gad, possibly at the ruined village ed Duleitat (Robinson, Researches, 3, Append. p. 170), east of Medeba (Van de Velde, Map).

## Kedesh[[@Headword:Kedesh]]

             (Heb. id., קֶדֶשׁ, sanctuary; Sept. Κέδες, but Κάδες in Jos 21:32; Κάδης in Jdg 4:6, v. r. 9: Κεδεέ v. r. in 1Ch 6:72), the name of three towns in Palestine.

1. A city in the extreme southern part of the territory originally assigned to Judah (Jos 15:23, where it is mentioned between Adadah and Hazor), and doubtless included in the portion afterwards set off to Simeon (Jos 19:1-9). As the associated places seem to indicate a position  towards the Dead Sea, we may conjecture that it was the same as KADESH-BARNEA (the names being the same in Heb.), which lay there, and is not mentioned in either of the foregoing lists, although it certainly was included within the district indicated.

2. A Levitical city of the tribe of Issachar (1Ch 6:72), otherwise called KISION (Jos 19:20; "Kishon," 21:28).

3. A "fenced city" of Naphtali (Jos 19:37, where it is mentioned between Hazor and Edrei), hence also called KEDESH-NAPHTALI (i.e. Kadesh of Naphtali, Jdg 4:6); appointed as one of the cities of refuge (Jos 19:7, where it is located on Mt. Naphtali), being a Levitical city assigned to the Geshonites (Jos 21:32; 1Ch 6:76). It was one of the original Canaanitish royal cities, whose chieftains were slain by Joshua (Jos 12:22). and was reckoned as a Galilsean town (Jos 19:7; Jos 21:32; 1Ch 6:76). It was the residence of Barak (Jdg 4:6), and there he and Deborah assembled the tribes of Zebulon and Naphtali before the conflict (Jdg 4:9-10). Near it was the tree of Zaananim, where was pitched the tent of the Kenites Heber and Jael, in which Sisera met his death (Jdg 4:11). It was probably as its name implies, a "holy place" of great antiquity, which would explain its selection as one of the cities of refuge; and its being chosen by the prophetess as the spot at which to meet the warriors of the tribes before the commencement of the struggle " for Jehovah among the mighty." It was one of the places depopulated by Tiglath-pileser (2Ki 15:29). Josephus calls it Kedesa (ἡ Κέδεσα, Ant. 5:1, 18, and 24) or Cydisa (Ant. 9, 11, 1), and places it under the name of Cedasa (Κεδάσα), on the border between Galilee and Tyre (Ant. 13:5, 6), to the latter of which it adhered in' the final struggle (War, 3, 18, 1).

It was here that Jonathan the Maccabee gained the victory over the princes of Demetrius (Κάδης, 1Ma 11:63; 1Ma 11:73). It is probably the same with the Cydis (Κύδις ἡ Νεφθαλί) mentioned as the birthplace of Tobit (i, 1). Eusebius (Ononzast. s.v. Κεδές) mentions it by the name of Cydossos (Κυδοσσός, Jerome Cidissus), as lying in the neighborhood .of Paneas, about 20 Roman miles from Tyre. It is also probably the same with the strongly-fortified place in this district called Cydyssi by Josephus (Κυδυσσοί, War, 4:2, 3). Kedesh was situated near the "plain" of Zaanaim, on. the route taken by Barak (who was a native 'of the place) in the pursuit of Sisera, and hence must have been beyond Mt. Tabor, in the direction from the Kishon (Jdg 4:6; Jdg 4:9-11). The indications correspond very well to the position of the modern village of  Kedes, discovered by Dr. Robinson on the hills west of the lake el-Huleh (Researches, 3:355; Biblibtheca Sacra, 1843, p. 11). and fully described by Rev. E. Smith (Bibl. Sac. 1849, p. 374, 375) as being a small place romantically situated on a hill in a rich and beautiful plain,- abundantly supplied with water, and containing extensive ruins apparently of Roman origin (see also Robinson's Researches, new edit., 3:366-369; Van de Velde, Narrative, ii, 417). From the 12th century (Benj. of Tudela, in Bohl's Early Travels, p. 89) it has been reputed to possess the graves of Deborah, Barak, Ahinoam, Jael, and Heber (Schwarz, Palest. p. 183; comp. p. 91). Porter, in 1858, saw close by the site the black tents of nomads pitched under the terebinths (Handbook for Palest. p. 443), like those of Heber the Kenite (Jdg 4:11.).

"In the Greek (Κυδίως) and Syriac (Kedesh de Naphtali) texts 'of Tob 1:2 though not in the Vilgate or A.V. — Kedesh is introduced as the birthplace of Tobias. The text is exceedingly corrupt, but some little support is lent to this reading by the Vulgate, which, although omitting Kedesh, mentions Safed-post viam quae ducit ad .Occidentem, in sinistro habens civitatem Saphet.

"The name Kedesh exists much farther north than the possessions of Naphtali would appear to have extended, attached to a lake of considerable size on the Orontes, a few miles south of Hums, the ancient Emessa (Thomson, in Ritter, Damascus, p. 1002 sq.). The lake was well known under that name to the Arabic geographers (see, besides the authorities quoted by Robinson [iii, 594, new ed.], Abulfeda in Schultenis's Index Geogr., 'Fluvius Orontes,' and 'Kudsum'), aid they connect it in part with Alexander the Great. But this and the origin of the name are alike uncertain. At the lower end of the lake is an island which, as already remarked, is possibly the site of Ketesh, the capture of which by Sethos I is preserved in the records of that Egyptian king" (Smith).

## Kedesh Of Issachar[[@Headword:Kedesh Of Issachar]]

             (or Kishion) has of late been with great probability identified with Tell Abu Kudeis, lying two miles south-east of Lejjuin, and described in the Memoirs accompanying the Ordnance Survey (2:69) as "An artificial mound, with traces of ruins, scattered pottery, and glass; and on the north are springs."

## Kedesh Of Naphtali[[@Headword:Kedesh Of Naphtali]]

             is now represented by Kades, four and a quarter miles north-west of the lake of Huleh; its extensive ruins are, copiously described in the Memoirs (1:226 sq.) accompanying the Ordnance Survey.

## Kedron[[@Headword:Kedron]]

             SEE KRIDRON.

## Keel[[@Headword:Keel]]

             (τρόπις, as being that which turns the vessel), the longitudinal projection on the bottom of a ship (Wis 5:10).

## Keeler, Sylvanus[[@Headword:Keeler, Sylvanus]]

             was the earliest native Methodist itinerant in Canada. He first appears in the Minutes of 1795 on the Bay of Quinte Circuit. "He proved," says the Canadian chronicler of the Church, " a good and faithful minister of Christ." He labored about twelve years in the itinerant work, and then retired into the local ranks, compelled by the growing necessities of his family to resort to other means of support. He did not, however, abandon his Sabbath labors, but continued to preach all his days. After his family grew up and were able to provide for themselves, he extended his efforts to greater distances from home, carrying the Gospel into the distant settlements of immigrants beyond the Rideau. He died in the faith. Keeler had no advantages of early education; he had, however, endowments, natural and of divine bestowment. His person was commanding, and his voice clear, melodious, and strong. His spirit and manners were the most bland and engaging, and his zeal and fervor knew no bounds and suffered no abatement Stevens, Hist. M. E. Church, 3:192; 4:274.. (J. L. S.)

## Keeling, Isaac[[@Headword:Keeling, Isaac]]

             an English Wesleyan minister of note, was born in the latter half of the last century, and entered the ministry in 1811, but it was not until after many years of hard labor that he rose to any prominence. In 1845 he was elected president of the Conference; shortly after his health began to fail,, and he was obliged to take a supernumerary elation. He died in 1869. "Mr. Keeling was sagacious, discriminating, cautious, profound, and intensely original. His sermons were models of pure diction, exact thought, luminous arrangement, careful definition, and varied instructiveness. He was a man of retiring habits and cold exterior, but he had a warm heart, and a keen relish of the pleasures of friendship."

## Keene, Edmund, D.D.[[@Headword:Keene, Edmund, D.D.]]

             an English prelate, and a native of Lynn, Norfolk, was born in 1713. He became master of Peter House in 1748, bishop of Chester in 1752, and was thence transferred to Ely in 1770. He died in 1781. He published five Occasional Sermons (1748,1753, 1755,1757,1767).

## Keene, Samuel, D.D[[@Headword:Keene, Samuel, D.D]]

             a Protestant Episcopal clergyman, was born in Baltimore County, Maryland, May 11, 1734. He graduated from the college in Philadelphia in June 1759; was ordained deacon by the bishop of Rochester in the palace at Fulham, England, September 21, 1760; and presbyter eight days after. He became incumbent of St. Ann's parish, Maryland, March 30, 1762; of St. Luke's parish, Queen Anne County, July 27, 1767; and in 1779 he was rector of Chester parish, which he served for two years, and then took charge of St. John's parish, Queen Anne and Caroline counties, probably in connection with St. Luke's, where he remained until 1792, living on his own estate. In 1803 he appears to have resigned St. Luke's, although still residing there, and in 1805 he became rector of St. Michael's Church, Talbot County, where he remained until his death, May 8,1810, but after 1807 ceased to be its rector. He was one of the committee of examiners appointed in 1783, one of the superintending committee of 1788 and 1789, and one of the standing committee from 1788 to 1795. See Sprague, Annals of the Amer. Pulpit, 5:311.

## Keeper[[@Headword:Keeper]]

             in its widest sense, corresponds to the Heb. שׁוֹמֵר, shomer', Gr. τηρῶν; in a special sense to נוֹטֵרor נוֹצֵר, a watchman, as often rendered; רוֹעֵה, is a shepherd; while שִׂר, φῦλαξ, is a guard over prisoners. These words are of frequent occurrence, besides others in certain peculiar senses or combinations, the meaning being clear from the connection.

## Kehana[[@Headword:Kehana]]

             a species of divination by arrows, practiced by the ancient Arabians. Seven blunt arrows, called Azlam, each having a particular mark, were placed in a  bag, and one was then drawn out and the oracle read by the diviner. It was also a custom used by the Assyrians.

## Kehelathah[[@Headword:Kehelathah]]

             or, rather, KEHE'LAH (Heb. Kehelah', קְהֵלִה, assembly, only with הparagogic, קְהֵלָתָה, Kehela'thah; Septuag. Μακελλάθ, Vulg. Ceelatha), the twenty-third station of the Israelites in the desert, between Rissah and Mt. Shapher (Num 33:22-23); perhaps at the mouth of wady el- Hasana, west of Jebel Achmer. SEE EXODE.

## Kehrein, Joseph[[@Headword:Kehrein, Joseph]]

             a Roman Catholic theologian of Germany, was born October 20, 1808, at Heidesheim, near Mayence. He studied at Giessen, was in 1835 teacher at the gymnasium in Darmstadt, in 1837 at Mayence, in 1855 director of the seminary at Montabaux, and died March 25, 1876. He published, Geschichte der katholischen Kanzelberedsamkeit (Ratisbon, 1843,2 volumes): — Zur Geschichte der deutschen Bibelubersetzung vor Luther (Stuttgart, 1851): — Katholische Kirchenlieder, Hymnen, Psalmen (1859- 65, 3 volumes): — Lateinische Sequenzen des Mittelalters aus Handschriften (1873): — Dab deutsche katholische Lied in seiner Entwickelung (1874). (B.P.)

## Keil, Johann Carl Friedrich, Ph.D., D.D[[@Headword:Keil, Johann Carl Friedrich, Ph.D., D.D]]

             a Lutheran theologian, was born at Oelnitz, Saxony, February 26, 1807. He studied at Dorpat, 1827-30; at Berlin, 183133; became privat-docent at Dorpat in 1833; professor extraordinary in 1838; ordinary professor in 1839; and from 1859 was professor emeritus, residing at Leipzig, aild engaged in literary work until his death, in 1889. His principal works are, Der Tempel Salomo's (1839): — Commentaries on nearly all of the Old Testament, and on Matthew, Mark, Luke, John, Peter, and Jude.

## Keil, Karl August Gottlieb[[@Headword:Keil, Karl August Gottlieb]]

             an eminent German theologian, was born at Grossenhain, near Dresden, Saxony, April 23,1754, and was educated at Leipzig University. Three years after graduation he obtained a privilege as tutor at his alma mater, and at once opened a course of lectures on exegesis and hermeneutics. In 1785 he was appointed professor extraordinary of philosophy, in 1788 professor extraordinary of theology, and in 1793 was finally promoted to the full or ordinary professorship. He died at Leipzig April 22,1818. His works are Systematisches Verzeichniss derjenigen theologischen Schriften d. Kenntniss allgemein nothig und nitzlich ist (Stendel, 1783, 1792, 8vo): -De exemplo Christi recte imitando Dissert. (Lpz. 1792, 4to): — De Doctoribus veteris Ecclesias culpa corruptae per Platonicas sententias theologice liberandis (Lpzg. 1793, 1816, 4to), consisting of twenty-two dissertations, which were to be followed by others. They were afterwards printed in his Opuscula Acad., of which they form the second part. It is a very valuable work: -Ueber d.'historische Erklarungsart d. heiligen Schrift u. deren Nothwendigkeit (Lpz. 1798, 8vo; Latin by Hempel): — Lehrbuch der Elermeneutik d. N.T. nach Grundsatzen d. grammatisch-historischen Interpretation (Leipzig, 1810, 8vo; Latin translation by C. A. G. Emmerling, Lpz. 1811, 8vo), a very useful and important contribution' to the department of hermeneutics, which he made his specialty, and in which he has justly become very celebrated. After his death his occasional writings were collected by J. D. Goldhorn, and published under the title of  Opuscula academica ad N.T. interpretationem grammatico-historicam et theologice Christiance origines pertinentia (Lpzg. 1821, 2 vols. 8vo). Besides treatises on topics of hermeneutical interest, this volume contains several exegetical essays, and an elaborate dissertation, De Platonicce philosophies ad theolog.(Christ. apud vet. eccles. scriptores ratione. " Keil,' says Prof. W. L. Alexander (in Kitto, Bibl. Cyclop. vol. ii, s.v.), "is a perspicuous writer, and his works, though cold and formal, are full of good sense and solid learning." In connection with H. G. Tzschirner, Keil also published a theological journal under the title Analectenf. d. Studium d. exegetischen u. systematischen Theologie (Leipzig, 1812-18, 4 vols. 8vo). See Hoefer, Nouv. Biog. Gener. 20:503; Herzog, Real-Encyklop. 7:504.

## Keilah[[@Headword:Keilah]]

             (Heb. Keilah', קְעַילָה[in 1Sa 23:5, קְעַלָה], prob. citadel; Septuag. Κεϊλά or Κείλᾶ, v. r. in Chronicles and Nehemiah Κεειλά), a city in the plain of Judah (Jos 15:44), bordering on the southern portion of the highlands (see Keil's Comment. ad loc.). It appears to have been founded by Naham the. Garmite, brother of Hodiah, one of the wives of Mered (1Ch 4:19). " The Philistines had fallen upon the town at the beginning of the harvest (Josephus, Ant. 6:13, 1), plundered the corn from its threshing-floor, and driven off the cattle (1Sa 23:1). The prey was recovered by David (1Sa 23:2-5), who remained in the city till the completion of the ingathering. It was then a fortified place, with walls, gates, and bars (1Sa 23:7, and Josephus). During this time the massacre of Nob was perpetrated, and Keilah became the repository of the sacred ephod, which Abiathar the priest, the sole survivor, had carried off with him (1Sa 23:6). But it was not destined long to enjoy the presence of these brave and hallowed inmates, nor indeed was it worthy of such good fortune, for the inhabitants soon plotted David's betrayal to Saul, then on his road to besiege the place. Of this intention David was warned by divine intimation. He therefore left (1Sa 23:7-13). It will be observed that the word Baali is used by David to denote the inhabitants of Keilah in this passage (1Sa 23:11-12; A.V. ‘men'), possibly pointing to the existence of Canaanites in the place" (Smith). SEE BAAL.

Keilah was so considerable a city in the time of Nehemiah as to have two praefects, who are mentioned as assisting in the reconstruction of the walls of Jerusalem (Neh 3:17-18), and existed in the days of Eusebius and Jerome, who place it eight (the former, s.v. Κηλά, less correctly, seventeen) Roman miles from  Eleutheropolis, on the road to Hebron (see Reland, Palcest. p. 488, 698). Josephus calls it Cilla (Κίλλα, Ant. 6:13,1). The prophet Habakkuk is said to have been buried here (Sozomen, Hist. 7:29; Nicephorus, Hist. 12:48); but SEE HUKKOK.

The above notices all point to a locality at a fork of wady el-Faranj, a little N. of Idhna (Jedna), " where on a projection of the right-hand mountain stands a ruined tower" (Robinson, Researches, ii, 427), which Van de Velde learned at Hebron was still called Kilah (Memoir, p. 328). This is confirmed by Tobler (Dritte Wanderung, p. 150 sq.), although he remarks (p. 467) that Van de Velde, on the first edition of his Map, had placed it too far south (S.E. of Idhna). A writer in Fairbairn's Dictionary (s.v.) argues in favor of the locality of Khuweilifeh SEE RIMMON, but this is utterly out of the required region, being in the Simeonitish portion of the tribe. SEE JUDAH

## Keilah (2)[[@Headword:Keilah (2)]]

             The modern representative of this, Khurbet Kila, lies seven miles east of Beit-jibrin, and eight and a quarter north-west of Hebron, and is a ruined village with two wells to the north, and a large terebinth to the south. It is only cursorily mentioned in the Memoirs accompanying the Ordnance Survey (3:314). In. the neighborhood west of it the English engineers "found a sacred place dedicated to Neby Naaman, the name now attached to a sacred tree near the ruin called Khurbet Shermeh," which Lieut. Conder explains as a travesty of the native Nephsa Neemana, or "Monument of the Faithful," and equivalent to Barath Satia, which Sozomen says (Hist. Ecc 7:29) was the name of a place in his day ten stadia from Keilah, where the tomb of Micah was still found (Quar. Statement of "'Pal. Explor. Fund," July 1877, page 142).

## Keim, Carl Theodor[[@Headword:Keim, Carl Theodor]]

             one of the most prominent theologians of Germany, was born at Stuttgart, December 17, 1825. He studied at Maulbronn and Titbingen, where Baiur exercised a great influence on him. For some time pastor at Esslingein, he was called, in 1860, as professor of New-Test. exegesis to Zurich, and in 1873 to Giessen, where he died, November 17, 1878. Keim published, Die Reformation der Reichstadt Ulm (Stuttgart, 1851): — Schwabische Reformationsgeschichte bis zum augsburger Reichstag (1855): — Ambrosius Blarer, der schwabische Reformator (1860): —  Reformationsblatter der Reichsstadt Esslingen (eod.). When he went to Zurich he turned his studies to the beginnings of Christianity, and in this department won a lasting reputation by the following works: — Die geschichtliche Wurde Jesu Christi (Zurich, 1860): — Der geschichtliche Christus (1865; 3d ed. 1866): — Die Geschichte Jesut von Nazara (1867- 72, 3 volumes; Engl. transl. Jesus of Nazareth, Lond. 1873-82, 6 volumes), a life of Jesus from a rationalistic standpoint, though very learned and instructive. A popular form of this life of Jesus he published under the title, Die Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft (Zurich, 1874; 2d ed. 1875). At Giessen he published Celsus wahres Wort (1873), and five years later his last work, Aus dem Urchristenthum. After his death, H. Zeigler, his literary executor, published from MS. Rom und das Christenthum (Berlin, 1881), a work of sterling value. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v., and the sketch by Ziegler, prefixed to Rom und das Christenthum. (B.P.)

## Keimann, Christian[[@Headword:Keimann, Christian]]

             a Lutheran hymn-writer of Germany, was born February 27, 1607, in Bohemia. He studied at Wittenberg, was in 1643 con-rector at Zittau, and in 1639 rector. He died January 13, 1662. Of his many hymns some have been translated into English, as: Meinen Jesum lass ich nicht ("Jesus will I never leave," in the Moravian Hymn-book, No. 392): — Freuet euch ihr Christen alle. (“O rejoice, ye Christians, loudly," in Chorale Book for England, No. 33). See Koch, Gesch. d. deutschen Kirchenliedes, 3:369 sq.; Kammel, Chr. Keinmann. Ein Beitrag zur Geschichte des Zittauer Gymnasiums (Zittau, 1856). (B.P.)

## Keir, John, D.D[[@Headword:Keir, John, D.D]]

             a Presbyterian minister, was born at Bucklyvie, Stirlingshire, Scotland, Feb. 2, 1770, educated at the University of Glasgow, studied theology under Rev. A. Bruce, professor of theology in the General Associate Synod, and was licensed at Glasgow in 1807. In 1808 he was appointed missionary to Nova Scotia, B. P., whither he immediately proceeded. In the spring of 1809 he preached at Halifax and Merigomiah, and later took charge of the societies at Princetown and St. Peter's, Prince Edward Island. and in June, 1810, was ordained and installed as pastor, which position he held for nearly fifty years.. In addition to his pastoral duties he filled the position of professor of theology in the Presbyterian Church of Nova Scotia, to which he was appointed in 1843. He died Sept. 22, 1858. "Mr. Keir, as a lecturer, left upon the minds of the students a deep impression of the duties and responsibilities of the sacred office." — Wilson's Presb. Hist. Almanac, 1859-60 p. 234.

## Keith, Alexander, D.D[[@Headword:Keith, Alexander, D.D]]

             a Presbyterian minister of the Free Church of Scotland, was born in Keith Hall, Aberdeenshire, in 1791. He received his education at Marischal College, Aberdeen. From 1816 to 1843 he was a clergyman of the Established Church of Scotland, at St. Cyrus, Kincardineshire, and subsequently a minister of the Free Church, but for many years, on account of failing health, he was unable to attend to parochial duties. The first edition of Evidences of the Truth of the Christian Religion, Derived from the Literal Fulfilment of Prophecy, a work which became a text-book in the colleges of England and Scotland, was published in 1823 (last ed. by his son, with photographic illustrations). Several other works on similar  subjects, among which was Christianity Demonstrated, were published between 1831 and 1861. As one of the deputation of the Scottish Church to Palestine, he visited many of the scenes of Scripture prophecy, and an account of this mission was published under the title of A Narrative of the Mission to the Jews. Dr. Keith died at Buxton, February 8, 1880. See N.Y. Observer, February 18, 1880. (W.P.S.)

## Keith, George[[@Headword:Keith, George]]

             the noted leader of a faction of the Quakers, was born of Presbyterian parentage, in Aberdeen, Scotland, in 1638. He was a man of superior intellect, who had enjoyed the advantages of a splendid training , not only in the schools of the national Church of Scotland, but also at the University of Aberdeen. In the year 1664 he came as a minister from the south of Scotland to his friends in Aberdeen, and, adopting the views of the Quakers, was involved in confiscations and imprisonment, together with  others of that persecuted people. He wrote and published several treatises in vindication and explanation of the principles of that respectable body of Christians, and in 1675 was engaged with the celebrated Robert Barclay in a dispute with the students of the University of Aberdeen in defence of the Quaker doctrines. He also, about this time, with William Penn, George Whiting, and Stephen Crisp, engaged in a discussion with the Baptists in London. About the year 1682 he removed to England, and took charge of a school at Edmonton, established by the Society of Friends. He was soon persecuted, however, for preaching and teaching without a license, and, refusing to take the oath, was committed to jail. In 1684 he removed to London, but was imprisoned five months in Newgate for nonconformity.

After his liberation he emigrated to New Jersey, and was there appointed surveyor general, and employed in determining the boundary-line between East and West Jersey. In 1689 he removed to Philadelphia, where he took charge of a Friends' school, with a liberal salary, but resigned his position at the end of the school year, and travelled in New England, visiting meetings and holding disputations with the religious professors. He is noted for his .defence at this time of the Quaker tenets against Increase and Cotton Mather. On his return to Philadelphia he became involved in a controversy with his own denomination, on various points of discipline and doctrine. He charged them with doing away, by allegory, with the narrative of the real sufferings of Christ, and consequently the doctrine of a real atonement. He also suspected them of being infected with the spirit of Deism.. Penn, being at this time in London, addressed a letter to Turner, a justice in Philadelphia, in which he defends "honest Geo. Keith and his Platonic studies," but afterwards, becoming acquainted with the merits of the dispute, decided against Keith. Keith returned to London, where he soon came in collision with Penn himself. Penn having spoken from the text," The blood of Jesus Christ his Son cleanseth us from all sin," his exposition being strictly orthodox on their principles, namely, that "the blood is the life, and the life is the light within them," Keith took up the subject, and showed that " sin was cleansed by the blood of the true Christ actually shed on Calvary." Penn is reported to have started from his seat, and, as he himself afterwards stated in the annual meeting, being "so transported by the power of God that he was carried out of himself, and did not know whether he was sitting, or standing, or on his knees," he thundered forth this anathema: "I pronounce thee an apostate, over the head of thee." The great body followed Penn, and Keith was condemned by an. edict of the annual meeting. He was not slow, however, in his own  defence, but denounced the society as Deists, and entered into an able and labored argument to prove it (see Keith's Deism of William Penn, and Mosheim, vol. 5:cent. 17:ch. 4:sect. ii, part ii), and formed a society of his own, known as Christian Quakers, Baptist Quakers, or Keithians (q.v.). Still dissatisfied, he finally entered the Church of England, and became a regular priest. In the years 1702,1703,1704, he performed an important and successful mission on the American continent, under the care of the Episcopal Societyfor propagating the Gospel in Foreign Parts.

He was especially successful in Pennsylvania and New Jersey. Seven hundred Quakers were through his instrumentality converted from Quakerism and baptized (see Humphry's History of the Quakers, Lond. A.D. 1730; Christian Observer, April, 1816). Returning to England, in 1706 he was appointed rector of Edburton, in Sussex, and there died about 1715. Bishop Burnet, who was educated with Keith at the University of Aberdeen, in his History of his Own Times (1700, ii, 144), says that Keith " was esteemed the most learned man that ever was in that sect; he was well versed both ii the Oriental tongues, in philosophy and mathematics." Keith wrote a great many theological tracts, principally directed against the Quakers, for a list of which see Watts, Bibl. Brit. The most important of all is The Standard of the Quakers examined (Lond. 1702, 8vo), which is a refutation of Barclay's Apology. See Janney, History of the Friends (Philad. 1867, 4 vols. 12mo), 3:71 sq. (E. de P.)

## Keith, Isaac Stockton, D.D.[[@Headword:Keith, Isaac Stockton, D.D.]]

             a Congregational minister, was born at Newton, Pa., Jan. 20, 1755, graduated at Princeton College in 1775, entered the ministry in 1778, and was ordained pastor of the Presbyterian church in Alexandria in 1780. In 1788 he went to Charleston, S. C., as colleague pastor of the Congregational church, in which position he labored until his death, Dec. 14, 1813. A memoir of his life and a few sermons were published in a volume in 1816. Sprague, Annals, ii, 166.

## Keith, Reuel, D.D[[@Headword:Keith, Reuel, D.D]]

             a Protestant Episcopal minister in America, was born at Pittsford, Vt., in 1792, and passed A.B. in Middlebury College in 1814. After teaching for some time, he became an assistant at St. John's, Georgetown, D. C., and, in 1820, professor of humanity and history in Williamsburgh, Va. A theological seminary having been established soon after in Alexandria, he  became professor of pulpit eloquence and pastoral theology there, and in 1827 was made D.D. by his alma mater. For upwards of twenty years he continued to discharge his duties, when his mind became unstrung in regard to his salvation, and the cloud was removed by death Sept. 3,1842. He published a Translation (from the German) of Hengstenberg's Christology of the Old Testament (Alexandria, D. C., 1836, 3 vols. 8vo). See Sprague, Annals, 5:625.

## Keith, Robert[[@Headword:Keith, Robert]]

             primus bishop in the Scotch Episcopal Church, was born at Uras, Kincardineshire, in 1681. He studied at the University of Aberdeen, and in 1713 became pastor of a congregation in Edinburgh. In 1727 he was ordained bishop of Caithness, Orkney, and the Isles, and in 1733 became bishop of Fife. He died in 1757. His principal works are, History of the Affairs of Church and State in Scotland from the beginning of the Reformation to the Retreat of Queen Mary into England, anno 1568 (Edinb. 1734, fol.):-Historical Catalogue of the Scottish Bishops down to the Year 1688, etc. (Edinb. 1755, 4to; new ed. 1824, 8vo). -Chambers and Thomson's Biog. Dict. of Eminent Scotsmen, 3:305; Hook, Eccles. Biog. 6:397.

## Keith, William[[@Headword:Keith, William]]

             a Methodist Episcopal minister, was born in Easton, Mass., Sept. 15, 1776, entered the itinerancy in 1798, withdrew from the connection in 1801, but returned in 1803, and in 1806 re-entered the itinerancy. In 1809 he was stationed in New York, where he died, Sept. 7, 1810. He was a man of fine abilities, of comprehensive mind, and. logical power. His piety was 'deep and sincere, and his preaching talents often eloquent and always useful.- Minutes of Conferences, i, 193.

## Keithians[[@Headword:Keithians]]

             a party which separated from the Quakers in Pennsylvania in the year 1691. They were headed by the famous George Keith (q.v.), from whom they derived their name. Those who persisted in their separation, after their leader deserted them, practiced baptism, and received the Lord's Supper. This' party were also called Quaker Baptists, because they retained the language, dress, and manner of the Quakers.

## Kelah[[@Headword:Kelah]]

             SEE KARENS (Spirit Worship).

## Kelaiah[[@Headword:Kelaiah]]

             (Heb. Kelayah', קֵלָיָה, perh. despised by Jehovah; Sept. Κωλία v. r. Κωλαα), one of the Levites who divorced his Gentile wife after the captivity, otherwise called KELITA (Ezr 10:23).

## Kelam[[@Headword:Kelam]]

             (the science of the Word), a term used by the Mohammedans to describe their scholastic divinity. The writings on the Kelam are very numerous, and very diverse in their teachings.

## Keleb[[@Headword:Keleb]]

             SEE DOG.

## Keleusma[[@Headword:Keleusma]]

             (κέλευσμα, call). SEE CALL.

## Keli[[@Headword:Keli]]

             SEE TALMUD.

## Kelita[[@Headword:Kelita]]

             [some Keli'ta] (Hebrew Kelita', קְלַיטָא, dwarf; Sept. Κωλίτας, Καλλίτας, Καλιτάν), one of the Levites who assisted Ezra in expounding the law to the people (Neh 8:7), and joined' the sacred covenant (Neh 10:10); he was also one of those who had divorced their heathen wives (Ezr 10:23, where it is stated that his name was likewise KELAIAH). B.C. 459-410.

## Kell, John[[@Headword:Kell, John]]

             a Reformed Presbyterian minister, a native of South Carolina, was educated in the University of Glasgow, Scotland, and, with a view to enter the ministry, he pursued a theological course of study under the direction of the late Rev. John McMiller, then professor of theology in the Reformed Church of Scotland. On his return to this country he was ordained and installed pastor at Beech Woods, Ohio, which he left a few years later, to become pastor- at Princeton, Indiana, a charge held by him for more than 20 years. He died Nov. 6, 1842. "Mr. Kell was ardent in temperament, and by constitution and habit generous. He was never neutral in the cause which he believed to be right, and, while zealous, he was liberal. Strict in  regard to himself, towards others he was indulgent."-Wilson, Presb. Hist. Almanac, 1863, p. 387.

## Kellach[[@Headword:Kellach]]

             SEE CELLACH.

## Kellach (1)[[@Headword:Kellach (1)]]

             a Scotch prelate, was bishop of St. Andrews before the year 892 or 893, and held a provincial council under king Constantine III in 906. See Keith, Scottish Bishops, page 6.

## Kellach (2)[[@Headword:Kellach (2)]]

             a Scoutch prelate, was chosen bishop of St. Andrews about 971, and confirmed by the pope. He ruled this see twenty-five years, and died in 996. See Keith, Scottish Bishops, page 6.

## Keller (Cellartus), Jacob[[@Headword:Keller (Cellartus), Jacob]]

             a German Jesuit, was born at Sackingen, in Swabia, in 1568, and entered the Jesuitical order when only twenty years old. He gained an unenviable notoriety by his controversies with Protestants; most prominent among them is his public dispute with Jacob Heilbrunner. The Jesuits claim that Keller silenced the Protestant, but evangelical writers all deny the truth of this assertion. Be this as it may, Keller himself became a great favorite in his order, and was honored with a professorship of theology at Regensburg, and later with the rectorate at Munich. He was in great favor also with the duke of Bavaria. Klose (in Herzog, Read-Encyklop. 7:508)  accuses Keller of having contributed, both by pen aid by word of mouth, towards the feeling of hatred which divided Protestants and Romanists just before the. Thirty Years' War. Keller died Feb. 23,1631.

## Keller, Andreas[[@Headword:Keller, Andreas]]

             a Swiss theologian, was born at Schaffhausen in 1756. For a time preacher of the Waldensian congregation at Neuhengstrett, Wurtemberg, he was called to Illnau, in the Zurich canton, and died in 1834. He is the author of Kurzer Abriss der Geschichte der Wurtemberger Waldenser (Tubingen, 1796). (B.P.)

## Keller, Benjamin, D.D[[@Headword:Keller, Benjamin, D.D]]

             a prominent minister of the Lutheran Church, was born in Lancaster, Pa., March 4,1794. Under the faithful ministry of Rev. Dr. H. E. Muhlenberg, he made a public profession of religion, and from that time felt an earnest desire to devote himself to the work of preaching the Gospel. His classical course he pursued under the direction of Rev. Dr. D. F. Schaeffer, of Frederick, Md.; his theological studies with his pastor, Dr. Muhlenberg. In 1814, before he had reached his 21st year, he was commissioned by the Synod of Pennsylvania to preach. His first charge was Carlisle, Pa. He subsequently labored in Germantown, Pa., Gettysburg, and Philadelphia, and in each charge he was pre-eminent as a pastor. For a season he was most successfully engaged as general agent of the Parent Education Society, and at a later period his services were secured by the Synod of Pennsylvania in its efforts to endow a German professorship in the institution at Gettysburg. By his untiring devotion to the work, his perseverance and tact, the object was readily attained. For some years he was also engaged in the work of the Lutheran Publication Society, in a general agency and superintendence of its interests. He died July 2,1864, after a service of fifty years in the Gospel ministry. (M. L. S.)

## Keller, Emanuel[[@Headword:Keller, Emanuel]]

             a Lutheran minister, was born at Harrisburg, Pa., Sept. 30, 1801. Blessed with pious and faithful parents, his thoughts and desires were early turned to the Christian ministry. His classical studies were pursued at Dickinson College, Carlisle, and the study of divinity under the instruction of his pastor, Rev. Dr. Geo. Lochman. In 1826 he was inducted into the sacred office. He labored in the ministry successively at Manchester, Md., and Mechanicsburg, Pa.; at the latter place he died, April 11, 1837. In his death the Church mourned for one of her most useful and devoted ministers. Through his direct and personal instrumentality a large number of individuals were introduced into the ministry. (M. L. S.)

## Keller, Ezra, D.D.[[@Headword:Keller, Ezra, D.D.]]

             an eminent minister of the Lutheran Church, was born in Middletown Valley, Md., June 12,1812. Influenced by an unquenchable desire to preach  the Gospel, the most formidable obstacles could not deter him from his purpose. While at Pennsylvania College (he graduated in 1835) he began the study of theology, and then entered the seminary at Gettysburg. After his licensure to preach he devoted himself for a season to the arduous work of an itinerant missionary for the Western States. In this work he was very successful, especially as he preached in German as well as English. Subsequently he was engaged in the pastoral work, first at Taneytown, Md., and then at Hagerstown. His ministry at both places was very efficient. In 1844 he accepted the presidency of Wittenberg College, Springfield, Ohio, a literary and theological school called into existence to meet the wants of the Lutheran Church in the West, a position for which he was regarded as admirably fitted. . At the time of his death few men in the Church gave greater promise of extensive and permanent influence. Ezra Keller died Dec. 29, 1848. He received the degree of D.D. from Jefferson College in 1845. (M. L. S.)

## Keller, Frederick Augustus Muhlenberg[[@Headword:Keller, Frederick Augustus Muhlenberg]]

             the son of Benjamin Keller, was born in Carlisle, Pa., April 19,1819; he graduated at Pennsylvania College in 1838, and studied theology at the seminary in Gettysburg. For a brief season he engaged in the work of teaching at Waynesborough, Pa., but was licensed to preach in 1842; and having received a unanimous call to Trinity Church, Reading, Pa., he immediately entered upon the duties assigned him as an assistant to Rev. Dr. Miller. On the death of Dr. Miller in 1850, St. James's Church was organized, of which he became pastor. This congregation, with others in the vicinity, he continued to serve with a fidelity and a diligence that never faltered, till his death, March 18,1864. (M. L. S.)

## Keller, Georg Heinrich[[@Headword:Keller, Georg Heinrich]]

             a Lutheran theologian of Germany, was born in 1624. He studied at Tubingen, was in 1653 deacon, in 1659 superintendent, in 1670 doctor and professor of theology at Tubingen, and died October 1, 1702. He wrote, De Remissione Peccatorum in Veteri Testamento contra Joh. Coccejum:  — De Reformatione Ecclesia: — De Convenientia et Disconvenientia Abarbanelis inter Mosen et Jeremiam ad Deu 18:15-18 : — De Messia Jehovah ad Psa 2:7. See Fischlin, Memoria Theologorum Virtembergensium; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kellerman, Georg[[@Headword:Kellerman, Georg]]

             a celebrated Roman Catholic, was born Oct. 11, 1776, near Munster (Germany), and was educated at the University of Munster and in the Roman Catholic seminary of that place. He was ordained priest Aug. 2,1801, but did not hold any priestly office until 1811, filling up to this time the position of private tutor, in the family of the celebrated count of Stolberg, and to Kellerman, no doubt, is due the strong Roman Catholic tendencies of the Stolberg family. In 1826 Kellerman assumed, besides his priestly duties, those of the professorship of New-Testament exegesis in the Roman Catholic theological school at Munster, which in 1836 he exchanged for those of pastoral theology. December 13, 1846 he was elected bishop of Munster, but he died shortly after, March 29, 1847. He published Predigten (Munster, 1830, 3 vols 8vo; 1831, and 1833): -Gesch. d. A. und N. Test. (an abridgment of the large work of Overberg, and extensively used as a text-book in Roman Catholic schools); and edited several works of 'others.-Wetzer und Welte, Kirchen-Lex. 12:641.

## Kelley, Chas. H.[[@Headword:Kelley, Chas. H.]]

             a Methodist Episcopal minister, was born in Logan Co., Ky., 1821; emigrated to Indiana in 1829; was converted in 1836; entered the Indiana Asbury University in 1845, but his health soon failed, and he left; entered the Indiana Conference in 1846; was transferred to the Missouri Conference in 1849, and appointed to St. Joseph station; in 1850 was stationed at St. Louis; in 1851 at Independence; and in 1852 at Lagrange Mission. While on this work he was arrested, on Feb. 13, 1853, by a band of ruffians, on a pretended suspicion of his identity with Chas. F. Kelley, who had recently escaped from the state-prison at Fort Madison. Thither he was forced on a stormy winter night, and though the state officers instantly set him at liberty, the outrages and exposure of the eighteen hours he was in the hands of the mob threw his feeble system into sickness, .and he died shortly after, Sept. 17,1853. He was a good man, an able and faithful preacher, and much lamented by his brethren.-Minutes of Conf. 5:481.' (G. L. T.)

## Kelley, Samuel[[@Headword:Kelley, Samuel]]

             a veteran Methodist Episcopal minister, was born at Salem, N.H., February 1, 1802. He joined the Church in 1820, and in 1822 entered the New England Conference, in which and in its later subdivisions he labored faithfully, for the last thirteen years as chaplain to the Sailor's Home in Quincy, Massachusetts, until his death, September 6, 1883. See Minutes of Annual Conferences, 1884, page 85.

## Kells[[@Headword:Kells]]

             (originally Kenlis) is the name of an ancient Irish town in which a very important synod was held A.D. 1152. It was convoked by Papyrio (Paparo ?), cardinal priest, and the pope's (Eugenius III) legate, for the formal reception of the Irish Church into the see of Rome. The Church of Ireland, which had been founded. A.D. 432, remained until the close of the 9th century, and even later, almost entirely isolated from the rest of Christendom. Through these long years, bishop Usher says (iv, 325), "All the affairs of the bishops and Church of Ireland were done at home... the people and the kings made their bishops." All this while the Irish Church, in her isolation and poverty, grew from infancy to maturity, following the plain scriptural teachings of her unlettered founder, without perhaps knowing anything of the refinements and innovations which were arising on the Continent. The irruption of the Danes in.A.D. 787 had brought the Irish, and with them the Church, into more general communication with continental Europe; and, when, towards the close of the 9th century, many of the colonists in Ireland embraced Christianity, their clergy applied to the. English, whom they claimed as their kindred, for .ordination, and in A.D. 1085, Lanfranc, archbishop of Canterbury, ordained for them Donatus as the bishop of Dublin. On his con, secration Donatus made the following declaration: " I Donatus, bishop of the see of Dublin, in Ireland, do promise canonical obedience to you, O Lanfranc, archbishop of the holy Church of Canterbury, and to your successors'? (Illust. Men of Ireland, i, 235).

This was the first promise of fealty on the part of any church in Ireland, and it was made by a foreigner (no native had ever made such a pledge), and gave rise to two Church organizations, the old one founded by St. Patrick, and the new Dano-Irish Church started by this action of the archbishop of Canterbury. The Synod of Kells was called to bring about a union of the two branches, or, at least, to establish on a permanent basis the claims of Romanism. We cannot tell who composed this celebrated synod at Kells, for from this time forward all the records were in the keeping of the new organization; those of the old were either accidentally or intentionally lost. It: is not, however, very probable that the old Irish government of nearly seven hundred years' standing would at once dissolve itself and merge into the new one, whose purposes they had so long resisted. Besides, nearly twenty years afterwards, in A.D. 1170, we find the old Synod of Armagh still in existence, deploring and protesting, against the slaughterings and devastations of the English under Henry II, whom the  popes had then sent over to Ireland to bring their Church "to canonical conformity." Papyrio clearly recognised it as his task to establish a hierarchy where none had ever existed before, and for this purpose he attempted to suppress most of the former Irish bishops, and to create four great archiepiscopal sees-those of Armagh Cashel, Dublin, and Tuam-by instituting a system of tithes, claiming Peter's pence, and requiring conformity in all Church matters " to the one catholic and Roman office." He brought also with him the palliums or investitures from the pope for the four newly-created archiepiscopal sees; the reception of these was regarded as so many pledges of fealty and obedience to the popes of Rome. The public presentation and reception of these badges had long been an object of great solicitude on the part both of Rome aid of several of the prominent bishops in England and Ireland; for, in their estimation, until this was done, there seemed to have been something wanting in regard to a full and coinplete union. All of these measures, as we have seen, were, however, inaugurated and carried forward by the Dano-Irish and a small Romanizing party in Ireland. The native clergy, with few exceptions, would have actively opposed them had they not looked upon. the Danes as mere colonists. To, their sorrow, the Irish learned, when too late, that the Roman hierarchy had been successfully established in Ireland by the action of the Synod of Kells. See Malit, History of the Irish Church, p. 6. SEE IRELAND. (D. D.)

## Kelly, John[[@Headword:Kelly, John]]

             a minister of the Reformed Presbyterian Church, was born at Rocky Creek, Chester District, S. C., in 1772, and was educated abroad (at Glasgow College, Scotland), as was the custom and necessity in his' day.. His theological studies he pursued under the direction of the Rev. Dr. McMillan, of Stirling, Scotland. He returned to ;South Carolina' in 1808, and in June, 1809, was licensed to preach. Two years later he was ordained and appointed missionary in the Western States. and Territories, and settled finally at Beech Woods, Butler Co., Ohio. He was released from active service in 1837, but continued preaching up to the time of his death, Nov. 6,1842. "His life was one of most untiring activity, and under his faithful ministry many a spot in the wilderness was seen to bud and blossom as the rose." -Sprague, Annals, ix (Ref. Presb.), p. 63.

## Kelly, Thomas[[@Headword:Kelly, Thomas]]

             was born in Queens County, Ireland, about 1769, and was the son of Judge Kelly, of Kellyville. He graduated at the Dublin University with the highest honors, with a view of studying law. He entered at the Temple, London, and while there enjoyed the friendship of his celebrated countryman, Edmund Burke, but before the completion of his legal studies, his mind having been strongly exercised on the subject of religion, he entered upon a course of theological reading, and in 1793 was ordained a clergyman of the Established Church. Kelly became one of the most popular preachers in Dublin, and crowds flocked to his church Sunday after Sunday to listen to his fervent appeals; incurring, however, the displeasure of his superiors in the Church, he was induced at length to leave the Establishment, though he never dissented from its doctrines. 'He continued to labor in Dublin for more than sixty years, and it was a common remark concerning him that he never seemed to waste an hour. He was possessed of abundant means, a rare thing among clergymen, and devoted a large portion of it to the building of churches. He was a man of varied learning, versed in the Oriental languages, and an excellent Biblical critic. He was also skilled in music, and composed a volume of airs for his hymns which were remarkable for -their simplicity and sweetness. In October, 1854, while preaching to his own congregation, he was seized with a slight stroke of paralysis, which gradually lessened his strength, till he died May 14, 1855. Mr. Kelly was the author of Andrew Dunn, a controversial work against Romanism, and of a pamphlet entitled Thoughts on Imputed Righteousness, but as a writer he is best known as the author of Hymns on various Passages of Scripture (the last edition, published in Dublin, 1853, contains seven hundred and sixty-five hymns).

## Kelpies[[@Headword:Kelpies]]

             in Scotch mythology a name for departed spirits, who are said to return to this world in the shape of river-horses. They correspond to the Nik of Norwegian mythology. See Thorpe, Northern Mythology, ii, 22.

## Kelsey, James[[@Headword:Kelsey, James]]

             a Methodist Episcopal minister, born at Tyringham. Mass., Oct. 1, 1782, was converted in 1796, entered the Philadelphia Conference in 1806, and labored with great success. He died in 1840 (?). James Kelsey was a good  man, and through a long service was intent on the work of saving the souls of men. -Minutes of Conferences, 3:146..

## Kelso, George W.[[@Headword:Kelso, George W.]]

             a Methodist Episcopal minister, was born in Louisa County, Va., in 1815, and emigrated while young to Tennessee. He was educated at the Nashville University, joined the Tennessee Conference in 1835, was transferred to the Virginia Conference in 1842, and died Aug. 10,1843. Kelso was a faithful and very successful minister, not brilliant, but sound and equable, and very trustworthy in all things.-Minutes of Conferences, 3:460.

## Kelts[[@Headword:Kelts]]

             SEE CELTIC RELIGION.

## Kemgisel [[@Headword:Kemgisel ]]

             SEE CENGILLE.

## Kemous[[@Headword:Kemous]]

             in African mythology, is the only religious festival celebrated by the Abyssinian negroes in the country of Darbanja, to their god Mussa Guzza, by sacrificing a cow.

## Kemp (or Kempe), John[[@Headword:Kemp (or Kempe), John]]

             a distinguished Anglican prelate and statesman, was born at Olanteigh, in the parish of Wye, County-Kent. He went to school at Canterbury; became a fellow of Merton College, Oxford, and graduated in laws; but confined his practice to canon law; and in 1418 was employed as a military man, to hold musters at Caen, and to inspect troops. The first dignity to which he was called was the archdeaconry of Durham; it does not appear when he was appointed, but he was in possession of it in 1419. In January of the same year Kemp was elected to the see of Rochester. The following year Henry V made him keeper of his privy seal; and within two years he was, nominated chancellor of the duchy of Normnandy. He was translated to the see of Chichester, February 28, 1421; was again translated, and sat as bishop of London, November 17 of the same year. On his appointment as a member of the council, which took place immediately after the accession of Henry VI, Kemp resigned the great seal of Normandy. He was sent, in May 1423, with a letter from the council, int the king's name, to the duke of Bedford, regent of France; and was also commissioned to thank the regent, in the name of the king, for his diligence and service in the government of France and Normandy. In February 1424, he was sent to the marches of Scotland, to treat for the release of the king of Scots. About a month before his translation to the see of York, which occurred in 1426, Kemp was appointed to succeed Beaufort as lord high chancellor of England,  which office he retained six years, and then retired on the plea of ill-health. He resumed this office, however, in 1450. In 1433 he was chosen to represent the Church of England at the Council of Basle; he was also in the year following at the head of an embassy to France, and again in 1439. In the latter year Kemp was created cardinal-priest, with the title of St. Balbina. He established a college at Wye as early as 1431. He enjoyed many important positions up to 1452, when he was appointed archbishop of Canterbury, July 21. Kemp attended to his duties faithfully tothe last. He died suddenly, February 24, 1454. See Hook, Lives of the Archbishops of Canterbury, 5:188 sq.

## Kemp, James, D.D[[@Headword:Kemp, James, D.D]]

             a bishop of the Protestant Episcopal Church, was born in Aberdeenshire, Scotland, in 1764, of Presbyterian parentage; graduated at Aberdeen University -(Marischal College) in 1786, and the year following came to this country. At first he engaged in teaching, but, finally deciding to join the Episcopal Church, he prepared for the ministry; was ordained -by bishop White Dec. 26,1789, and the year following became rector of Great Choptank parish, Maryland, where he remained for more than twenty years. In 1802 he received from Columbia College the degree of D.D. Two years later he was elected suffragan bishop with bishop Claggett, of Maryland, with the understanding that he was to succeed the latter in case he was the survivor. He was consecrated for this position at New Brunswick, New Jersey, Sept. 1, 1814. The jurisdiction of bishop Kemp was exercised especially over the parishes on the Eastern Shore; in 1816, however, on bishop Claggett's decease, the whole diocese came under his charge, and by his prudence and moderation he commended himself to both clergy and laity. In 1816 he accepted the provostship of the University of Maryland. and held it until the time of his death, Oct. 28, 1827. (J. H. W.)

## Kemp, Thomas William[[@Headword:Kemp, Thomas William]]

             a minister of mush promise in the Lutheran Church, was born in Frederick Co.. Md., Dec. 2, 1833. Under the influence of faithful Christian nurture his religious principles were successfully developed, and the foundation of his character laid. His childhood and youth were' characterized by an exemption from everything vicious, by unusual sprightliness, and an eager desire for study. For four years he was a pupil of St. Mary's (Catholic) College, Baltimore. He subsequently entered Pennsylvania College, and  graduated in 1853. He commenced his theological studies under the direction of Drs. Morris, Seiss, and Webster, at the time pastors in Baltimore, and completed them at the seminary in Gettysburg. He was licensed to preach in 1855. For a brief period he was associated with Dr. Stork in the pastoral work in Philadelphia. He subsequently took charge of a Mission Church in Chicago, Illinois, but the climate proving unfavorable to his health, he was obliged to retire from the field. He visited foreign lands, but returned from his pilgrimage to die amid the scenes of his childhood and' the embrace of loved ones at home. He passed peacefully away Sept. 15,1861. (M. L. S.)

## Kemp, Van Der, John Theodore[[@Headword:Kemp, Van Der, John Theodore]]

             a Dutch missionary, was born at Rotterdam in 1748, and studied Oriental languages and theology at the University of Leyden, but after graduation he entered the army in a regiment of dragoons, in which he soon attained the grade of lieutenant. He left the army, however, and turned to the study of medicine at Edinburgh, and in 1791 commenced practicing at Dort; but, in the end, he turned again to theology. The loss of his wife and daughter, who were drowned together, so affected him that he devoted himself exclusively to the service of his divine Master. About this time he wrote a work on St. Paul's theodicy (published. in 1798), and later he went as a missionary to the Hottentots. Arriving at the Cape of Good Hope, he obtained leave from a Kaffire king to settle in his states, but was subsequently driven away by the jealousy of the Dutch settlers. Retained at the Cape by governor Janssens until 1806, he was then permitted by the English governor Baird to settle at Bethelsdorp. The official report of his mission, which he drew up in 1809, does not show him to have been particularly successful in his attempts to civilize the natives. He died at the Cape Dec. 7,1811. See Hoefer, Nouv. Biog. Generale, 27:539. (J. N. P.)

## Kempe, Stephan[[@Headword:Kempe, Stephan]]

             one of the leaders in the German Reformation of the 16th century, the founder of Protestantism in the city of Hamburg, his native place, was born towards the close of the 15th century. He was educated at Rostock, and became a Franciscan monk in 1523; but, while on business for his order at Hamburg, he became acquainted with. the reformer Joachim Sliiter, and soon was himself one of the most enthusiastic preachers of the new religion. To Kempe belongs the glory, indeed, of the evangelization of  Hamburg. One of his ablest assistants in the glorious work was Ziegenhagen (q.v.). In 1528 they had so far gained the upper hand that the Roman Catholics were obliged. to leave the city altogether in their hands. In Luneburg, also, Kempe aided the good cause of the Lutherans; in fact, wherever, in the immediate neighborhood of the Hanse cities, his assistance was needed to further the reformatory movement, it had not to be asked for twice. ,He died at Hamburg October 23, 1540. He wrote a narrative of the Reformation in Hamburg which was published by Mayer in Das Evangelische Hamburg (Hamburg, 1693, 12mo).

## Kemper, Jackson, D.D., LL.D[[@Headword:Kemper, Jackson, D.D., LL.D]]

             first missionary bishop of the Protestant Episcopal Church in the United States. was born at Pleasant Valle, in Dutchess County, New York, Dec. 24,1789. When about twelve years of age he was sent to the Episcopal Academy at Cheshire, Conn., and remained there two years; after that he was put under the charge of Rev. Dr. Barry, a graduate of Trinity College, Dublin, at that time one of the most distinguished classical teachers in the country; entered Columbia College in 1805, and graduated in 1809. He began the study of theology under the care of bishop Moore and the clergy of Trinity parish, there being no theological seminaries in those days. As soon as he had reached the canonical age of twenty-one years, he was ordained deacon at the hands of bishop White, in St. Peter's Church, Philadelphia, on the second Sunday in Lent, 1811. He was immediately called to the assistantship under bishop White, and held this position till June of 1831, when he accepted the rectorship of St. Paul's Church, Norwalk, Conn. In 1835 he was elected the first missionary bishop of the American Church. His jurisdiction comprised "the North-west." Out of it have been formed the dioceses of Missouri, Indiana, Wisconsin, Minnesota, Iowa, Kansas, and Nebraska. Early in the winter of this year bishop Kemper reached St. Louis,. where he took up his residence until he removed to Wisconsin in 1844. Meanwhile (about 1838) he had been elected to the bishopric of Maryland, but this honor he declined, preferring the more burdensome but not less honorable position of missionary bishop. In 1847, Wisconsin having been organized' into a diocese, the Primary Convention elected bishop Kemper diocesan. This was also declined; but in 1854, being again unanimously elected, he accepted, only upon condition that his acceptance should allow him to remain missionary bishop still. At the General Convention of 1859 he resigned his office as missionary bishop, and from that time until his death, May 24, 1870, his labors were  confined to the diocese of Wisconsin. He was active in the establishment of a theological seminary within the bounds of his diocese, and when, in 1843, it was founded at Nashotah, Wisconsin, the bishop took up his residence on a farm adjoining.

## Kemper, Johann[[@Headword:Kemper, Johann]]

             a convert from Judaism, and professor of Hebrew and archaeology at Upqala, where he died in 1714, translated the New Test. into Hebrew,. with annotations. Under the title, מקל משה, he wrote an apology of Christianity, based upon the famous cabalistic storehouse, the Zohar. A specimen was published under the title. Phosphorus Orthodoxae Fidei ex Pervetusto Libro Sohar Deprompta, by A. Norrel (Amsterdam, 1720). See Jocher. Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. s.v. "Krakowia;"' Delitzsch, Wissenschaft, Kunst, Judenthum, page 304 sq. (B.P.)

## Kempis, John a[[@Headword:Kempis, John a]]

             a German monk, brother of Thomas a Kempis (q.v.), was born at; Kempen, near Cologne, in 1365. About 1380 he came to Deventer, and was admitted by Gerard Groot among the Brethren of the Common Life. He became successively one of the first members of the Canons Regular of Windesheim in 1386; prior of the Convent of Mariabrunn, near Amhelm, in 1392; and of the new Convent of Mount St.Agnoes near Zwoll, in 1399. Here he remained nine years, during which he caused the buildings, etc., of the convent to be finished. He subsequently directed four other establishments of his order, and died at Bethany, near Arnheim, Nov. 4,11.32. It was John a Kempis who drew up the rules of the chapter of Windesheim, the central establishment of his order. Gerson pronounced his eulogy in the Council of Constance. See Buschius, Chronicon Windesenense; Rosweide, Vlta Joh. a Kempis (Appendix ad Thomae a Kempis Chronicon Montis S. Agnetis) Mooren, Nachrichten uber Thom. a Kempis, p. 134.-Hoefer, Nouv. Biog. Gener. 27:542. (J. N. P.)

## Kempis, Thomas A[[@Headword:Kempis, Thomas A]]

             (so called from his native place, Kempen, a village in the diocese of Cologne; his family name was Haimerken [Latinized Malleolus, Little Hammer]), one of the most celebrated mystics and forerunners of the Reformation of the 16th century, was born about 1380. Thomas's parents were poor, and could ill afford the aspiring youth any superior advantages of education, but, trained by a pious mother, he had early inclined to the priesthood, and, aware of the advantages afforded young persons by the monastic brotherhood known as the Brethren of the Common Life (q.v.), he quitted his parental roof at the age of thirteen to seek further educational advantages than he had enjoyed at his home, under the instruction of the celebrated John Boehme, then at the head of a school at Deventer, superintended by the " Brethren of the Common Life." While here at school he was brought to the notice of Florentius, one of the principal disciples of Gerhard Groot and the superintendent of the brotherhood, whose protection Thomas was enjoying. Florentius, not slow  to discover in Thomas abilities of a high order, embraced every opportunity to draw the pious youth closer to his side, and in 1396 finally offered him a home at his own house, the head-quarters of the brethren, to study and watch more closely the character and inclinations of the youthful stranger. Surrounded by pious comrades, among whom we meet Arnold of Schoonhoven (q.v.), with whom he shared a' little chamber and bed, Thomas was soon inclined to a life of asceticism. "Examples," says Thomas a Kempis himself, " are more instructive than words" (Vall. litior. 24:1, p. 95). Possessed of a boding mind, and animated by a piety so fervent as to presume always the best of others, such was the effect produced upon him by the brethren's whole manner of life, that the seven years he spent in the zealous exercise of piety and the prosecution of his studies at the school and brother-house of Deventer were to him seven years spent in an actual paradise.

About 1400 he petitioned father Florentius for a recommendation to admit him into the convent of Mount St. Agnes, near Zwoll, of which his brother John h Kempis (q.v.) was then prior, and with a hearty welcome he entered this monastery as a novice among the regular canons. "Strangely as the mind of Thomas was bent upon his vocation, and although both nature and previous education had perfectly adapted him for it, he did not plunge into it without consideration. Deliberate even in his youthful zeal, he spent five years of novitiate, assumed the monastic dress in the sixth, and did not until the year following take the vow, which he then, however, kept with inviolable fidelity" (Ullmann, ut infra, ii, 124). It was not until about 1413 that he was ordained to the priesthood. Before this ordination he had buried himself, like all worthy disciples of the brotherhood, in the copying of MSS. and in the performance of religious exercises. Now that he was a priest, his chief occupation became the delivery of religious discourses and the duties of the confessional. He continued, however, copying religious MSS. Thomas a Kempis, indeed, applied himself with vigor to this labor, to which he brought a quick eye and a skilful hand. He copied out the whole Bible, a missal, and a multitude of other works, which the monastery of St. Agnes preserved; but, in performing this office, he also practiced the advice of one of the ancients, who, in writing out books, did not only seek by the labor of his hands to gain food for his body, but also to refresh his soul with heavenly nourishment. He was humble, meek, ready to give consolation; fervent in his exhortations and prayers; spiritual, contemplative, and his efforts in this direction finally resulted in the composition of an original treatise, which to this hour remains one of the most perfect compositions in religious literature, by  many considered the most beautiful uninspired production-the Imitation of Christ (see below). In 1425 Thomas was appointed subprior, an office which intrusted to his care the spiritual progress of the brethren and the instruction of novices. A difficulty having occurred between the pope on the one side, and the chapter and nobility of Utrecht on the other, about the election of Rudolph of Diephold as archbishop, the diocese was put under interdict, and the canons left Mount St. Agnes in 1429 to retire to Lunekerke, in Friesland, but returned in 1432, when Thomas became procurator of the convent. But, as the duties of this office appeared to abstract him too much from meditation and his more profitable labors as an author, he was, about 1449, reponed in the subpriorate, and continued in this office until his death, July 26, 1471. "From the nature of the case, we have little to say of Thomas's cloisteral life. Without any considerable disturbance, it flowed on like a limpid brook, reflecting on its calm surface the unclouded heavens. Quiet industry, lonely contemplation, and secret prayer filled up the day, and every day was like another." Among his contemporaries Thomas was eminently distinguished for sanctity and ascetic learning.

Works. — The reputation of a Kempis, however, rests not upon his ascetic character, but rather on the productions of his pen — his sermons, ascetical treatises, pious biographies, letters, and hymns-and from these only one need be selected to claim for him the mastery as a religious writer-his De Imitatione Christi — standing, as no one doubts, and as even its effects have demonstrated it to do, in point of excellence far above all the rest, the purest and most finished production of Thomas;" a work which, next to the sacred Scriptures only, has had the largest number of readers of which sacred literature, ancient or modern, can furnish an example. In its pages, says Milman (Latin Christianity, 6:482), " are gathered and concentred all that is elevating, passionate, profoundly pious in all the older mystics. No book, after the holy Scripture, has been so often reprinted; none translated into so many languages, ancient and modern," extending even to Greek and Hebrew, or so often retranslated. Sixty distinct versions are enumerated in French alone, and a single collection, formed at Cologne within the present century, comprised, although confessedly incomplete, no fewer than 500 distinct editions. Indeed, it may be somewhat of a surprise to some to learn that this book has had an important influence on the mind of John Wesley and on the origin of Methodism. Wesley published a translation of it, entitled The Christian's Pattern. It was one of the earliest volumes issued  by the Methodist Book Concern, and is still on their catalogue. "It should be," says one of the most distinguished American Methodists, " in the hands of every Methodist."

Strange, indeed, it seems that the authorship of a work so popular and so widely noted, and of comparatively recent origin, should ever have been a subject of doubt and long controversy. Shortly after the decease of' Thomas h Kempis a violent dispute arose between the Canons Regular of St. Augustine and the Benedictines, the former claiming De Inmitatione Christi as the work of Thomas a Kempis, the latter asserting it to have been the production of the celebrated John Gerson (q.v.), chancellor of the University of Paris, who died in 1429. These two persons were generally cited as its authors until the beginning of the 17th century, when the Spanish Jesuit Manriquez discovered a MS. which credited it to John Gersen, or Gesen, abbe of Verceil in the early part of the 13th century. Since that time (1604) three competitors have divided the voices of the learned-not alone individuals, but public bodies, universities, religious orders, the Congregation of the Index, the Parliament of Paris, and even the French Academy; and the assertors of these respective claims have carried into the controversy no trifling amount of polemical acrimony. So much has been written on the theme, especially by French and Netherland antiquaries, that its pamphlets and books would make up quite a little library. Among the French writers the tendency of opinion has been to give the merit of this celebrated production to John Gerson. "Kempis," argued Iessieurs Barbier and Leroy, "was an excellent copyist; his copy of the Bible-the labor of fifteen years was thought a masterpiece of calligraphic art; and so he was merely employed in transcribing the work of Gerson," basing their inference mainly on the name and date of an ancient MS. of the De Initatione preserved in the library at Valenciennes. German writers, on the other hand, have always been decidedly in favor of assigning the work to Thomas a Kempis, and since the discovery by bishop Malon of a MS. in the library at Brussels, bearing the name of Thomas a Kempis as author, the Belgians have joined the Germans. The proofs in favor of Thomas a Kempis are thuis stated by M. Ernest Gregoire (in Hoefer, Nouv. Biog. Genesis 27:545 sq.).

A. The direct Testimony of his Contemporaries.

1. John Buschius, canon regular of the monastery of Windesheim (1420- 79), positively declares in his Chronicle of that convent that Thomas wrote  the Imitation.' As he: knew him intimately, and had often occasion to see him, his testimony is important. They were of the same congregation, and Buschius was in the principal convent, where was held the general chapter, in which Thomas, as subprior, took part. Moreover, he resided there for fifty-one years, only one league and a half from Mount St. Agnes, where Thomas lived at the same time. It was said by some that the passage referring to Thomas was afterwards added in the chronicle; but a well- authenticated deed, drawn up in 1760, testifies that the MS. of the chronicle written by Buschius's own hand contains the passage written in the same hand, with the same ink, and in full, without erasure, insertion, or parenthesis. The same has been proved concerning a MS. copy of the Chronicle of Windesheim, written in 1477, and another written in 1478, which was sold at Cologne in 1823.

2. Hermann ofRyd,who wrote in 1454 a description of the convents belonging to the Canons Regular of Windesheim, states as positively as Buschius that Thomas, with whom he was personally acquainted, wrote the Imitation.

3. Gaspard Pforzheim, at the end of his German translation of the first three books of the Imitation, written in 1448, declares that it' was the work of Kempis.

4. The author of an anonymous biography of Kempis, written before the year 1488, counts: the Imitation among the works of Thomas. His testimony is the more valuable, as he had expressly gone to Mount St. Agnes to learn all the particulars concerning Kempis from those who had lived with him.

5. Albert of Hardenberg,. a disciple of the celebrated Wessel, who was himself a disciple of Thomas, wrote the following decisive passages: "The reputation of the excellent brother Thomas a Kempis attracted many people to him. About that time he was writing the book of the Imitation of Christ, commencing Qui sequitur me. Wessel used to say that this book first rendered him zealously. pious, and decided him to become better acquainted, and even familiar, with master Thomas, so that he actually embraced monastic life in the same convent of St. Agnes;" again: "The monks of Mount St. Agnes have shown me several writings of the very pious Thomas i Kempis, of whom they have preserved, among others, the truly estimable work of the Imitation of Jesus Christ, to which Wessel owed his taste for theology. The reading of this work had decided him,  while yet quite young, to go to Zwoll to study belleslettres, and to enjoy the friendship of the pious Thomas a Kempis, who was then canon of St. Agnes. Wessel had the highest regard for him, and preferred dwelling there rather than anywhere else."

6. John Mauburne, a canon regular, who was a novice of Mount St. Agnes under Renier, which latter had lived there six years with Thomas a Kempis, quotes, in his Rosetum spiritlalium exercitiorum, printed in 1491, three passages of the Imitation, naming Kempis as its author. In his Catalogue des homnes illustres de la congregation de Windesem (Windesheim) he names three books of the Imitation, separately, as the work of Thomas.

These various testimonies are all derived from learned and trustworthy men, all of whom with the exception of one, were personally acquainted with Thomas a Kempis, or with persons who lived with him. They are, moreover, given with a simplicity which shows that they did not consider the question as one at all likely to give rise to controversy. They appear so, conclusive that it is hardly necessary to mention other writers of the 15th century who testified-to the same effect. Trithemius (De Script. Eccles. c. 707) informs us that in his. day Kempis was universally considered. as the author of the Imitation; and though after 1441 some MSS. and subsequently some editions bore' the name of John Gerson, every time the question as to the authorship arose in the 15th century it was decided in favor of Kempis. Thus Peter Schott, canon regular of Strasburg, in the preface to his edition of the works of John Gerson in 1488, says:" Some treatises are attributed to John Gerson, though well known to have been written by other parties; such, for instance, is the work De Contemptu Mundi, which is proved to have been written by a canon regular called Thomas a Kempis." The publisher of the French translation of the Imitation (Paris, 1493) expressly states that Thomas a Kempis was the author. The publisher of the Nuremberg edition, 1494, does the same. Finally, Francis of Tholen, successor of Thomas as subprior of Mount St. Agnes, gives the MS. copies of the Imitation in Thomas's own handwriting as a proof against Gerson.

B. Indirect Proofs from the various MSS. and Editions. — The oldest MS. of the Imitation we now possess is that known as Kirchheim's (in the Bourgogne Library, Brussels, as No. 15,137); it contains only the first three books. At the bottom of the first page is a note saying, "Be it remarked that this treatise is the work of a pious and learned man, master  Thomas of Mount St. Agnes, and canon regular of Utrecht, called Thomas a Kempis. It was copied from the author's autograph in the diocese of Utrecht in the year 1425, in the central house of the province." Another MS. of the same period was discovered in 1852 [by. bishop Muller, of Munster], in the gymnasium of Gadesdonk, near Goch: it contains the first four books of the Imitation: the first he copied in 1425, and the last in 1427. It does not give the name of the author, but a very significant fact is that it belonged originally to the Canons Regular of .Bethlehem, near Dottingheim, in the neighborhood of Mount St. Agnes. Among the other MSS. we notice, in the first place, that belonging to the Jesuits of Anvers, which played an important part in the controversy respecting the authorship. It is now in the Bourgogne Library, Brussels, as No. 5855- 5861.

It is all in Thomas's own handwriting, and, besides the first four books of the- Imitation, it contains some other treatises of Kempis. It closes with these words: "Finitus et completus Anno Domini' 1441 per manus fratris Thomae Kempensis in Monte S. Agnetis prope Zwollas." :Some have considered this as a proof that he only copied it, for he used the same formula concerning the. copies of the missal aild Bible which he wrote in 1417 and 1438; but it has been ascertained that he used it also in all copies of his own original works. The Bourgogne Library, Brussels, preserves as No. 4585-4587 a MS. of Thomas ia Kempis containing a collection of his essays, and which ends as follows: "Anno 1446 finitus et scriptus per manus fratris Thomae Campensis," without otherwise naming Thomas as. the author. This formula, therefore, proves nothing either for or against the claims of Kempis. But it is worthy of notice that the authorship of the ascetic treatises contained in the Anvers MS. after the four books of the Imitation has always been unanimously ascribed to Kempis, and he would certainly not have put at the head of them the work of another which he had merely copied, or he would be open to the charge of deception. There are other MSS., dated 1441,1442,144.5, 1447, and 1451, as also seven between 1463 and 1488, which name Kempis as the author of the Imitation. Among the many MSS. of the 15th century which bear no precise date, but testify to this authorship, we shall mention only that of Dalhem, copied by a priest who said a mass for Kempis two months after the latter's death, and that of the canons of St. Martin of Louvain, which they received in 1570 from the last remaining members of the congregation of Mount St. Agnes., It is in Kempis's own handwriting, and contains the first draft of the fourth book of the Imitation the first he prepared in composing the work. Among the many editions of the  Imitation published in the 15th century, twenty-three at least consider Kempis as the author; and among these we find the oldest of all, published by Zainer (Augsb. 1468-1472).

C. Proofs drawn from the Doctrines held and the Expressions used in the Imitation. — The principles advanced in the Imitation are in perfect accordance with those held by the founders of the congregation of the Brethren of the Common Life, Gerhard Groot, Florentius Radewins, and John van Heusden. It may even be considered only as a commentary or exposition of their doctrines. In judging it thus, criticism, however, does not detract from. the value of this masterpiece of the second half of the fourteenth century. Buschius said of its author, "Verus his novissimis temporibus hujus nostrae terrae apostolus, primus hujus. nostrae reformationis et totius modernae devotionis origo." The word devotio came to be used to designate the kind of piety Groot sought to develop among his disciples, and the latter took the name of devoti. Now, in the Imitation we find some ten passages where the expression devotus is used to designate a particular class of persons, who applied themselves zealously and ceaselessly to the practice of religious exercises, and to which the. author himself belonged. Some eleven other passages, and a whole chapter even, show, moreover, that the book was written for a religious community of which the author was also a member, a fact quite incompatible with the opinion which considers Gerson as the author. We can quote here only three of the most conclusive passages:." Saepe sentimus, ut meliores et puriores in initio conversionis nos fuisse inveniamus, quam post multos annos professionis" (lib. i, ch. 11). '"O quantus fervor omnium religiosorum in principiis suae sancte institutionis!... temporis et negligentiae status nostri, quod tam cito declinamus a pristino fervore" (lib. i, ch. 18). "Suscepi, suscepi de manu tua crucem; portabo et portabo: earn usque ad mortem, sicut imposuisti mihi. Vere vita boni monachi crux est; sed dux paradisi. Eia fratres, pergamus simul; Jesus erit nobiscum. Propter Jesum suscepimus hanc crucem; propter Jesum perseveremus in cruce" (lib. iii,.ch. 56).

Another and strong proof in favor of Kempis is the fact that the principles advanced in those of his treatises the authorship of which has not been contested are precisely the same as are advocated in the Imitation. More than twenty chapters in these various treatises have almost the identical headings of some of the Imitation. Some have accounted for this on the ground of his familiarity with De Imitatione by copying; but this theory falls to the ground when we consider that in all his other treatises,  more than forty in number, he nowhere refers to or quotes the Imitation, which. he would not have failed to do if it were the production of some .other writer. Next to the general resemblance of these productions with regard to their tenor and tone, we must notice their similarity of style. The Imitation consists wholly of a series of separate maxims, pious reflections, advice, axioms, without any special connection of the several parts. 'A number of MS. copies bore the title Liber sententiarum de Imitatione Christi, or Admonitiones ad spiritualia trahentes. But this is exactly Thomas a Kempis's style. The writer's own description of his manner of writing is evidently that of the author of the Imitation: "Vario.etiam sermonum genere, nunc loquens, nunc disputans, nunc orans, nunc colloquens,.nulc in propriapersona, nunc in peregrina, placido stylo textum praesentem circum flexi" (Prolog. Solilouiti Anirma).

Some object to Kempis on the ground that he was a mere copyist, who spent his life peaceably in a convent, and could not have known so intimately and accurately the yearnings, the sublime outbursts of the human heart which fill every page of the Imitation. We must remark, however, that the Canons Regular were not mere copyists, as the word is understood in our time, but rather intelligent publishers of the works they copied, and often men of great learning. They compared and corrected the works which came out of their hands by the aid of the best authorities, and, according to Thomas, their principal occupations were orare, meditare, studere, scribere. Thomas, as we have seen, was especially intrusted with the instruction of the novices, and, it seems, preached on all special occasions, drawing large crowds by his eloquence. He who seriously studies his own heart, moreover, does not need to go abroad in the world to become thoroughly acquainted with human nature, with its varied struggles, emotions, and yearnings. "I have,". says Kempis himself, "everywhere sought rest, and found it only in .solitude and among books" (De Imitat. Christi, i, 22, 6; 23, 1 sq.; 3:54, 1-8). "The Imitation," says a writer in the Revue Chretienne (Feb. 1861) " is a great and good book.. One breathes in it the most perfect love of God. The author, whoever he may be, has sounded the depths of this abyss of love, and the abyss attracts instead of frightening him. In this faith resting on God one feels a passionate casting aside of the 'things of this world, and a fervent yearning for the realities of a future life." Another great reason for assigning the work directly to German ground, and therefore also to Kempis, are the many Germanisms occurring in the Imitation. We shall mention only five, but these are sufficient to show that the writer was thoroughly conversant with German idioms:  Cadere super, in the sense of caring for a thing; jacere in, for to depend on; gravitas, for difficulty; leviter, for easily; and, finally, scire exterius, for to know by heart. This last is a literal translation of the German idiom (unintelligible in any other), and should have been memoriter scire. Some have, on the other hand, pointed to several Gallicisms in the Imitation, but the University of Paris was at that time the .centre of theological knowledge; and it is no wonder if some French idioms became current expressions in the schools, while this could not be the case with German. SEE GERSON.

The other works of Thomas a Kempis, which are all of an ascetic character with the exception of two, have been collected in several editions, none of which, however; is quite complete. Among the most important editions are those of Ketelaer, published at Utrecht a few years after Kempis's death; of Paris (1493. 1520, 1521, 1523, 1549), Nuremberg (1494),Venice (1535, 1568, 1576), Antwerp (1574). That published at the same place in 1600 by the Jesuit Sommalius is considered the best, though it is not complete; it was reprinted at Antwerp (in 1607 and 1615), at Douay (1635), Cologne (1660, 1728, 1754), etc. A German translation of Kempis's complete works was published by Silbert (Vienna, 1834, 4 vols. 8vo). One of the latest editions was prepared by Krans, Opera Omnia (Treves,.1868, 16mo), but the most remarkable modern edition is a Heptaglot, printed at Sulzbach (1837), containing, besides the original, later versions in Italian, Spanish, French, German, English, and Greek. As for the De Imitatione, it has continued in print to the present time in nearly all the languages of the civilized world.

Doctrines. — Supposing, then, that Thomas a Kempis, of whose life 'and principal work we have just treated, actually flourished in the 14th century, it remains to be seen in how far his doctrinal views entitle him to prominence in the Christian Church, and to a place among the forerunners of the great Reformation. " It is true .that with him (Kempis), in common with all eminent men, a few governing thoughts constitute the kernel of his intellectual being... but then... what we find in him is practical wisdom . .. sustained by a determinate general tendency of life and spirit." It must be confessed, also, that Thomas's whole theory of Christian .life and faith, in so far as we see it developed in his writings, cannot be properly called original, for "he draws continually from the great traditionary stream." "But," says Ullmann (ii, 132),' "even though the material be not to any great extent original, it yet acquires through the individuality of Thomas,  compacting it into a beautiful unity, a new soul, something peculiarly lovely, amiable, and fresh, a tone of truth, a cheerfulness, and gentle warmth of heart, by virtue of which it produces quite a peculiar effect."

For a decided inclination to asceticism we always look in characters of the age to which Thomas a Kempis belonged; we do not, therefore, make room here for a delineation of this part of his character, but will treat hastily only his peculiar views on fellowship with God. " Where," asks he, "can man find that which is truly good, and which enduringly satisfies? Not in the multitude of things which distract, but in the One which collects and unites. For the one does not proceed out of the many, but the many out of the one. That one is the one thing needful, the chief good, and nothing better and higher either exists or can even be conceived. ... Compared with him the creature is nothing. and only be-: comes anything when in fellowship with him. Whatever is not God is nothing, and should be counted as nothing" (De Imit. Christi, 3:32, 1). Here we find Thomas agreeing in words with Eckart of the Brethren of the Free Spirit. Both say God is all and man nothing. But with what difference. of meaning! Eckart understands the proposition metaphysically; Thomas understands it morally. "According to Eckart, man only requires to bear in mind his true and eternal nature in order to be himself God; according to Thomas, God, as himself the most perfect person, in the exercise of free grace, and from fulness of the blessings that reside in him, is pleased to impart personality to men in order that, although,. morally considered, they are themselves nothing, they may through him, and in voluntary fellowship with him, attain to true existence and eternal life. To enter into fellowship with God, the chief good and fountain of blessedness, and to become one with him, is the basis of all true contentment. But how can two such parties, God and man, the Creator and the creature, be brought together ?

God is in heaven and man on earth; God is perfect, and man sensual, vain, and sinful. There must, therefore, be mediation-some way in which God comes to man, and man to God, and both unite. This union of man with God depends upon a twofold condition, one negative and the other positive. The negative is that man shall wholly renounce what can give him no true peace. He must forsake the world, which offers to him such hardship and distress, and whose very pleasures turn into pains; he must detach himself from the creatures, for nothing defiles and entangles the heart so much as impure love of them; and only when a man has advanced so far as no longer to seek consolation from any creature does he enjoy God, and find  consolation in him; he must, in fine, deny himself, and wholly renounce be dead to selfishness and self-love, for whoever loves himself will find, wherever he seeks, only his own little, mean, sinful self, without being able to find God. This last is the hardest of all tasks, and can only be attained by deep and earnest self-acquaintance. But whosoever strictly exercises self- examination will infallibly come to recognise himself in his meanness, littleness, and nonentity, and will be led to the most perfect humility, entire contrition, and ardent longing after God. For only when man has become little and nothing in his own eyes can God become great to him; only when he has emptied himself of all created things can God replenish him with his grace.... Having condensed his whole doctrine into the short rule, 'Part with all, and then find all,' he immediately subjoins, 'Lord, this is not the work of a day, nor a game for children. These few words include all perfection.' Here, accordingly, an efficacy must intervene which is superior to human strength. This efficacy is divine love imparting itself to man, and becoming the mediatrix between God and him, between heaven and earth. Love brings together the holy God who dwells in heaven and the sinful creature upon earth, uniting that which is most humble with that which is most exalted. It is the truth that makes man free, but the highest truth is love. Divine love, imparting and manifesting itself to man, is grace. God sheds forth his love into the heart of man, who thereby acquires liberty, peace, and ability for all good things; and, made partaker of this love, man reckons as worthless all that is less than God, loving God only, and loving himself no more, or, if at all, only for God's sake… He who has true and perfect love does not seek himself in anything, but only desires that God may be glorified. He cares not to have joy in himself, but refers all to God, from whom, as their source, all blessings flow, and in whom, as their final end, all saints find a blissful repose'" (Ullmann, ii, 140 sq.).

Naturally enough, Thomas a Kempis shares the notion of his day of almost the whole mediaeval period in reckoning monachism the highest stage of the Christian life, and the monk the perfect Christian. But this is due, first of all, to the high ideal which Thomas had of monachism, and of which he was himself no mean example. Asceticism, therefore, characterizes all he writes. Indeed, even a taint of the Pelagianism of the medieval theology fastens also upon him, and is especially manifest in those of his writings which are devoted to the delineation and recommendation of the monastic life, where the notion of merit plays a not unimportant part, and the centre of Thomas's whole religious system constitutes, not justification by faith,  but reconciliation by love. It is even true that "Thomas was a strict Catholic, and directly impugned nothing which had received the sanction of the Church," and that "he practiced with great zeal the whole divine worship as it then obtained, and which, as such, appeared to him just what it ought to be. He insists with particular urgency upon what is so characteristically Romish, prayers for the dead offered through the medium of the mass, especially the adoration of the saints, among whom he chiefly worships the patron saints of his own monastery, and, most of all, the service of Mary, to whom he ascribes so important a share, in the divine government of the world as to say of her, ' How could a world which is so full of sin endure unless Mary, with the saints in heaven, were daily praying for it ?' (De Discip. Claustr. cap. xiv ;: comp. Sermon. ad Novit. 3:4, p.,$4; and see also Trithemius, )e Script. eccl. c. 707, p. 164; Specul. Exemplar. Dist. 10:§ 7).

He no less acknowledges the existing hierarchy and ecclesiastical constitution in their whole extent, together with the priesthood in its function of mediating between God and man;" but, if he does not attack, neither does he defend or establish any, while, in many respects, he may be said, by his negative position, to have not only actually destroyed the influence of the Church, but really to have paved the way for reform. However true it be that " Thomas is not intentionally a reformer... he nevertheless is a reformer, for he desired the selfsame objects as Luther;" for the former, like the latter, everywhere insists upon the Christian principles of spirituality and freedom which formed the very basis of the Lutheran Reformation. In the 12th century mysticism was the defender of the Church, but not so the practical mysticism of the 15th century, as exhibited by the Brethren of the Common Life, and especially by Thomas. By this time the tables had turned completely. The position once occupied by scholasticism was now assumed, in a measure, by mysticism, and it became, though perhaps only covertly and unintentionally, the opponent of the Church; it founded or gave life to the institutions which sent forth the most influential precursors-the very leaders of the great German reform-and in many other respects "directly or indirectly exercised a positive influence upon the Reformation." For did not the Brethren of the Common Life labor in many new ways to prepare the way for the great reforms of the 16th century? Who but they afforded religious instruction to the people in their mother tongue, and sought their improvement by every means-educated the young, and circulated the Bible? "And, inasmuch as a Kempis also belongs to that side, inasmuch as he is manifestly antischolastical, gives prominence to the religious and  moral import of the dogma, and applies it almost exclusively to the use of the mystical and ascetical life, we must, from a regard for his edifying character, ascribe to him a real, although an indirect influence on the dissolution of the creed" (Ullmann, ii, 158).

See Brewer, Thomas a Kempis Biographia; Ullmann, Reformers before the Reformation, ii, 114 sq.; Bahring, Thomas a Kempis nach seinem ausseren u. imneren Leben dargestellt (Berlin, 1854, 8vo); Mooren, Nachrichten ii. Thomas a Kenmpis (Crefeld, 1855, 12mo); Rosweyde, Vindicice Kempenses; J. Fronteau, Kempis Vindicatus!; Heser, Dioptra Kempensis; Th. Carre, Thomne a Kempis a seipso restitutus; Eus. Amort, Plena Informatio de statu. controversice quae de auctore libelli de Imitatione Christi agitatur, etc.; Delprat, Verhandeling over het Brooderschap van G. Groot (Leyden, 1856); Scholz, Dissertatio qua Thomae a Kempis sententia de re Christiana exponitur, etc. (Groning. 1839); Malou, Recherches historiques et critiques sur le veritable auteur du livre de l'Imitation de Jesus Christ (Louvain, 1849)-the most recent and best account of the details of the discussion on the authorship of the Imitation; Herzog, Real-Encyklopadie; Schrockh, Kirchengesch. 34:302; Erhard, Gesch. des Wiederaufbliihens, i, 263; Gieseler, Kirchengesch. ii, 4, p. 347; Hodgson (William), Reformers before the Reformation (Philada. 1867, 12mo), chap. x; Kuhn, in the Rev. Chret. Aug. 1857; Contemp. Rev. Sept. 1866; Meth. Quart. Rev. Oct. 1856, p. 642; Am. Presb. Review, Jan. 1863, p. 164; Jahrb. deutsch. Theol. 10:1. (J. H. W.)

## Kemuel[[@Headword:Kemuel]]

             [some Kem'uel] (Heb. Kemuel', קְמוּאֵל, perhaps helper of God, otherwise assembly of God; Sept. Καμουήλ), the name of three men.

1. The third son of Abraham's brother Nahor, and father of six sons (Gen 22:21), all unknown except the last, Bethuel, who was the father of Laban and Rebekah (Gen 24:15). B.C. cir. 2090. As the name of. Aram, the first-born, is also the Hebrew name of Syria, some commentators have most strangely conceived that the Syrians were descended from him; but Syria was already peopled ere he was born, Laban (Gen 28:5,) and Jacob (Deu 26:5) being both called " Syrians," although neither of them was descended from Kemuel's son Aram. The misconception originated with the Septuagint, which in this  case renders אֲבַי אֲרִם," father of Aram," by πατέρα Σύρων, "father of the Syrians." SEE ARAM.

2. Son of Shiphtan and phylarch of Ephraim, appointed commissioner on behalf of that tribe to partition the land of Canaan (Num 34:24). B.C. 1618.

3. A Levite, father of Hashabiah, which latter was one of the royal officers under David and Solomon (1Ch 27:17). B.C. 1014.

## Ken, Thomas, D.D.[[@Headword:Ken, Thomas, D.D.]]

             bishop of Bath and Wells, a distinguished nonjuror divine, was born at Berkhamstead, Hertfordshire, in July, 1637. He was educated at Winchester School and New College, Oxford. About 1666 he entered the Church, and became chaplain to bishop Morley, Who in 1669 secured for him a prebend in Westminster. In 1674 he visited Rome, and on his return in 1679 was made D.D. About the same time he was appointed to the household of the princess of Orange; but the strictness of his moral and religious principles having displeased prince William, he soon left Holland, and accompanied lord Dartmouth in his expedition against the pirates of Tangier. On the recommendation of the latter, he was, on their return in 1684, appointed chaplain to Charles II, and knew how to maintain the dignity of his office unspotted in the midst of that monarch's licentious court. It is said that once, as the king was on a visit to Winchester, Ken refused to receive the favorite, Eleonora Gwynn, into his house; the king, however, praised highly the dignity of the prelate's character instead, of resenting this refusal, and only remarked, "Mistress Gwynn will find other lodgings." In the very same year (1684) Ken was promoted to the bishopric of Bath and Wells. During the reign of James II, when the Church of England seemed threatened with inroads from the papacy, bishop Ken stood forth one of the most zealous guardians of the national Church, stoutly opposing any attempts to introduce popery into Great Britain. He did not, indeed, take an active part in the famous popish controversy which agitated the reign of king James II so briskly, but he was far from being unmindful of the danger, and while others worked by their pen, he as actively labored in the pulpit, and boldly took every occasion to refute the errors of Romanism; nor did he hesitate, when the danger of the hour seemed to require it, to set before the royal court its injurious and unmanly politics in ecclesiastical affairs. Some have asserted that bishop Ken was at  one time won over to the .papal side, either at this time or later in life, but against this assertion speaks his decided stand in 1688, when he protested energetically against the Edict of Tolerance, and his refusal, when the Declaration of Indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, to comply with the demand of his king. Bishop Ken was one of the seven bishops who signed a petition to the king protesting against the tact, and who were imprisoned in the Tower for their insubordination. After the Revolution, however, he proved his steadfastness to his' royal master by his refusal to take the oath of obedience to William of Orange, and thereby lost his bishopric. Even his political adversaries, however, could not but respect such conduct, and queen Mary, whose chaplain he had been, provided for him by pension. He retired to Longleate, in Wiltshire, and there died, March 19, 1711. 'Ken was an eminently pious man, and possessed great learning and talents. While in the bishopric he published an Exposition of the Church Catechism (Lond. 1686, 8vo), and Prayers for the Use of Bath and Wells (Lond. 1686, 12mo, and often). Later he composed a Manual of Prayers (Lond. 1712, 12mo) — Exposition of the Creed (Lond. 1852, 12mo), etc. He also wrote much poetry, which remains popular to this day. His works were first published at London in 1721, in 4 vols. 8vo; also Prose Works (London, 1838,' 8vo). See W.L. Bowles, Life of Thomas Ken (Lond. 1830-31, 2 vols. 8vo); Life of Thomas Ken, by a Layman (Lond. 1851, 8vo); Hawkins, Life of Ken (1713); Duyckinck, Life of Bishop Thomas Ken (N.Y. 1859); Burnet, Own Times; Gentleman's Magazine, vol. 84; Stoughton, Eccles. Hist. of the Engl. Church of the Restoration (Lond. 1870,2 vols. 8vo), ii, 87, 97, 141 sq., 278, 469; Darling, Cyclopaedia Bibliographica, ii, 1713; Allibone, Dict. of English and American Authors, ii, s.v.; Strickland (Agnes), Lives of the Seven Bishops (Lond. 1866, 12mo), p. 234 sq. (J. H. W.)

## Kenan[[@Headword:Kenan]]

             (1Ch 1:2). SEE CAINAN.

## Kenath[[@Headword:Kenath]]

             (Heb. Kenath', קְנָת, possession; Sept. Κανάθ), a city of Gilead, captured, with its environs, from the Canaanites by Nobah (apparently an associate or relative of Jair), and afterwards called by his name (Num 33:42; compare Jdg 8:11); although in the parallel passage (1Ch 2:23) the capture seems not to be distinguished from' the exploits of Jair himself, a circumstance that may aid to explain the apparent discrepancy in the number of villages ascribed to the latter. SEE JAIR. Eusebius and Jerome (Onomast. s.v.) call it Kanatha (Καναθά), and reckon it as a part of Arabia (Trachonitis). -It is probably the Canatha (Κάναθα) mentioned by Ptolemy (v, 15, and 23) as a city of the Decapolis (v, 16), and also by Josephus (War, i, 19, 2) as being situated in Coele-Syria. In the time of the latter it was inhabited by Arabians, who defeated the troops led against them by Herod the Great. In the Peutinger Tables it is placed on the road leading from Damascus to Bostra, twenty miles from the latter (Reland, Pal. p. 421). It became the seat of a bishopric in the 5th century (id. p. 682). All these notices indicate some locality in the Hauran (Auranitis) (Reland, Palest. p. 681), where Burckhardt found, two miles northeast of Suweidah, the ruins of a place called Kunawat (Trav. in Syria, p. 83-6), doubtless the same mentioned by Rev. E. Smith (Robinson's Researches, 3 Append. p. 157) in the Jebel Hauran (see also Schwarz, Palest. p. 223). This situation, it is true, is rather distant north-easterly for Kenath, which lay not far beyond Jogbehah (Jdg 8:11), and within the territory of Manasseh (Num 33:39-42), but the boundaries of the tribe in this direction seem to have been quite indefinite. SEE MANASSEH, EAST.

The suggestion that Kenawat was Kenath seems, however, to have been first made by Gesenius in his notes to Burckhardt (A.D. 1823, p, 505). Another Kenawat is marked on Van de Velde's map about ten miles farther to the west. The former place was visited by Porter (Damascus, ii, '87-115), who describes it as "beautifully situated in the midst of oak forests, on the western declivities of the mountains of Bashan, twenty miles north of Bozrah. The ruins, which cover a space a mile long and half a mile wide, are among the finest and most interesting east of the Jordan. They consist of temples, palaces, theatres, towers, and a hippodrome of the Roman age; one or two churches of early Christian times, and a great number of massive private houses, with stone roofs and stone doors, which were probably built by the ancient Rephaim. The city walls are in some places nearly perfect, In front of one of the most beautiful of the temples is a colossal head of Ashteroth, a deity which seems to have been worshipped here before the time of Abraham, as one of the chief cities of Bashan was then called Ashterotli-Karnaim (Gen 14:5). Kunaw't is now occupied by a few families of Druses, who find a home in the old houses" (Handbook for Palest. p. 512 sq.; comp. Ritter, Pal. and Syr. ii, 931-939; Buckingham, Travels among the Arab Tribes, p. 240).

## Kenaz[[@Headword:Kenaz]]

             (Heb. Kenaz', קְנִז, hunter; Sept. Κενέζ, but in 1 Chronicles i, 36 v. r. Κεζεζ), the name of three or four men.

1. The last named of the sons of Eliphaz, Esau's firstborn; he became the chieftain of one of the petty Edomitish tribes of Arabia Petrsea (Gen 36:11; Gen 36:15; 1Ch 1:36). B.C. post 1905. "The descendants of Esau did not settle within the limits of Edom. The Ituraeans migrated northward to the borders of Damascus; Amalek settled in the desert between Egypt and Palestine; Teman went westward into Arabia. We are justified, therefore, in inferring that Kenaz also may have led his family and followers to a distance from Mount Seir. Forster maintains (Geography of Arabia, ii, 43) that the tribe of Kenaz, or Al-Kenaz with the Arabic article prefixed, are identical with the Lcekeni or Lceeni of Ptolemy, a tribe dwelling near the shores of the Persian Gulf (Geog. 6:7), and these he would further identify with the AEnezes (properly Anezeh), the largest, and most powerful tribe of Bedawin in Arabia. It is possible that the Hebrew Koph may have been changed into the Arabic Ain; in other respects the names are identical. The Inezes cover the desert from the Euphrates to Syria, and from Aleppo on the north to the mountains of Nejd on the south.. It is said that they can bring into the field 10,000 horsemen and 90,000 camel-riders, and they are lords of a district some 40,000 square miles in area (Burckhardt, Notes on the Bedouins and Wahabys, 1 sq.; Porter, Handbook for Syria and Palest. p. 536 sq.)" (Kitto). SEE KENIZZITE.

2. Successor of Pinon, and predecessor of Teman among the later Edomitish emirs (" dukes"), who appear to have been contemporary with the Horite kings (Gen 36:42; 1Ch 1:53). B.C. considerably ante 1658. SEE ESAU.

3. The younger brother of Caleb and father of Othniel (afterwards judge), who married Caleb's daughter (Jos 15:17; Jdg 1:13); he had also another son, Seraiah (1Ch 4:13). B.C. post 1698. On account of this double relationship Caleb is sometimes called a KENEZITE (Num 33:12; Jos 14:6; Jos 14:14), whence some have maintained that he was the son rather than brother of Kenaz.

4. Son of Elah, and grandson of Caleb, the son of Jephunneh (1Ch 4:15, where the margin understands "even Kenaz," וּקְנִז, as a proper name Uknaz), B.C. post 1618.

## Kendal, Samuel[[@Headword:Kendal, Samuel]]

             a Congregational minister, was born at Sherburne, Mass., July 11, 1753, of humble parentage. Young Kendal labored hard to secure for himself the advantages of a thorough education, with a view to entering the ministry. When about ready to go to college the Revolution broke out, and he entered the army. He finally went to Cambridge University when 25 years old, and graduated in 1782; studied theology under the shadow of the same institution, and settled over the Congregational Church at Weston, Mass., as an ordained pastor, Nov. 5, 1783. In 1806 Yale College conferred the degree of D.D. on Mr. Kendal. He died Feb. 15, 1814. He published many of his Sermons (from 1793-1813). Dr. Kendal "stood high among the clergy of his day, and was ... an acceptable preacher." Of his religious opinions, Dr. James Kendal says (in Sprague, Annals, 8:180), "he was classed with those who are denominated 'liberal' and was probably an Arian, though I think he was little disposed either to converse or to preach on controversial subjects."

## Kendall, George (1), D.D.[[@Headword:Kendall, George (1), D.D.]]

             an English Calvinistic divine, who flourished about the middle of the 17th century, was prebend of Exeter and rector of Blisland; Cornwall, at the Restoration, when, on account of nonconformity, he was ejected. He died in 1663. He is noted as the author of an able treatise on the Calvinistic faith, entitled Vindication of the Doctrine of Predestination (Lond. 1653, fol.). Another noted work is his reply to John Goodwin, Defence of the Doctrine of the Perseverance of the Saints (1654, fol.). See. Aliibone, Dict. of Amer. and Engl. Authors, ii, s.v.

## Kendall, George (2)[[@Headword:Kendall, George (2)]]

             a Methodist minister, was born about the year 1815, was converted at the age of 16, and joined the Methodist Episcopal Church. In 1845 he joined the Southern Church. He was licensed to preach about 1858, and upon the reorganization of the Methodist Episcopal Church in Georgia after the war, he was among the first to return to the Northern Church. He was ordained deacon by bishop Clark at Murfreesborough, Tenn., and continued to labor  as a missionary among his people until the organization of this Conference, when he was received on trial and appointed to Clayton Circuit. In 1868 he was appointed to Clark Chapel, Atlanta, and in 1869 and 1870 to White Water Circuit. He died there April 12,1871. His dying words, "The gates are open and I must go," give assurance that he passed away as one of the fathers, after a useful and happy life, to the rest that remaineth to the people of God.-Minutes of Conferences, 1871, p. 278.

## Kendall, James, D.D[[@Headword:Kendall, James, D.D]]

             a Congregational minister, was born at Sterling, Massachusetts, November 3, 1769. He graduated from Harvard College in 1796, passed two years as assistant teacher in Phillips Academy, Andover, at the same time pursuing his theological studies under the direction of Reverend Dr. Tappen, professor of divinity at Harvard College; was licensed by the Andover Association in 1795; in the same year was chosen tutor of Greek in the college, and removed to Cambridge. He commenced preaching at Plymouth, as a candidate, in 1799, and was ordained there in January, 1800. He was the sole pastor of the Church for thirty-eight years, preaching frequently in other pulpits, and died March 17, 1859. Dr. Kendall published a great many single sermons. In his theological views he is believed to have been an Arian. See Sprague, Annals of the Amer. Pulpit, 8:427.

## Kendall, John[[@Headword:Kendall, John]]

             a prominent Quaker, was born in Colchester. England, in 1726; entered the ministry when 21 years old, and in 1750 accompanied Daniel Stanton on a religious visit through the northern parts of England. He was active in the work for over sixty years, and encouraged many "to the exercise both of civil and religious duties." He died Jan. 27, 1815.-Janney, Hist. of the Friends, 4:44 sq.

## Kendrick, Bennett[[@Headword:Kendrick, Bennett]]

             an early Methodist Episcopal minister, was a native of Mecklenburg Co., Va.; entered the itinerancy in 1789; was stationed at Wilmington in 1802; at Charleston in 1803-4; at Columbia in 1805; presiding elder on Camden District in 1807, and died April 5 of that year. The date of his birth is not given, but he died young. He was a man of much gravity, piety, and intelligence, and was a studious and skilful preacher of the Word. His ministry was very useful, and his early death was a loss to his Conference and the Church.-Min. of Conferences, i, 156. (G. L. T.)

## Kendrick, Clark[[@Headword:Kendrick, Clark]]

             a Baptist minister, was born in Hanover, N. H., Oct. 6, 1775. After teaching school for a time, he finally turned his attention to preaching, and became pastor of the Baptist Church at Poultney, Vt., where he was ordained, May 20, 1802. He had in 1810 been appointed a delegate to the Vermont Association, of which he remained a member all his life. He also made several missionary tours, aside from his regular pastoral duties. Mr. Kendrick had early interested him. self in the subject of foreign missions, and when, in 1813i the Baptist General Convention for the Promotion of Missions was established, he immediately advocated an auxiliary in his own state, and it-was formed. He was elected first vice-president, and in 1817 became its corresponding secretary, which office he held until his death. In  1819 he received the honorary degree of M.A. from the Middlebury College. He was chiefly instrumental in forming the Baptist Education Society of the State of Vermont, of which he was chosen president, and afterwards appointed agent. In this connection he co-operated with the Baptists of Central and Western New York for the benefit of Madison University, Hamilton. He died Feb. 29, 1824. Mr. Kendrick published a pamphlet entitled Plain Dealing with the Pedo-Baptists, etc., and some occasional Sermons.-Sprague, Annals, 6:379.

## Kendrick, Nathaniel, D.D[[@Headword:Kendrick, Nathaniel, D.D]]

             a Baptist minister of note, was born in Hanover, N. H., April 22, 1777. His early education was limited, and he was at first engaged in agricultural pursuits. Having joined the Baptist Church in 1798, he felt called to preach, and, after studying with that view, was licensed in the spring of 1803. He supplied for about a year the Baptist society in Bellingham, Mass. was ordained pastor of the church at Lansingburgh, N.Y., in Aug., 1805; and from thence removed in 1810 to Middlebury, Vt. In 1817 he became pastor of the churches of Eaton, N. Y., and in 1822 he was elected professor of theology and moral philosophy in Madison University, N.Y., with which institution he remained connected until his death, Sept. 11. 1848. In 1823 he was made D.D. by Brown University, and in 1825 one of the overseers of Hamilton College. Dr. Kendrick published two or three occasional Sermons. See Sprague, Annals, 6:482; Appleton, American Cyclopedia, 10:185.

## Kenezite[[@Headword:Kenezite]]

             (Num 32:12; Jos 14:6; Jos 14:14). SEE KENIZZITE.

## Kengillus[[@Headword:Kengillus]]

             SEE CENGILLE.

## Kenite[[@Headword:Kenite]]

             [some Ke'nite] (קֵינַי, Keyni', prob. from קוּן, to work in iron, Gen 15:19; Num 24:21; Jdg 1:16; Jdg 4:11; Jdg 4:17; Jdg 5:24; 1Sa 15:6; 1Sa 30:29; written also קֵנַי, Keni', 1Sa 27:10; and plural,

קַינַים, Kinim', 1Ch 2:55; Sept. Κεναῖοι, Gen 15:19; Κεναῖος, Num 24:21; Jdg 4:11; Jdg 4:17; Κιναῖοι, 1Ch 2:55; Κιναῖος, Jdg 1:16; Jdg 5:24; 1Sa 15:6; Κενί v. r. Κενεζί, 1Sa 27:10; 1Sa 30:29; Vulg. Cincei, Gen 15:19; 1Ch 2:55; Cinceus, Num 24:21; Jdg 1:16; Jdg 4:11; Jdg 4:17; Jdg 5:24; 1Sa 15:6; Ceni, 1Sa 27:10; 1Sa 30:29; Auth. Vers. "Kenites," Gen 15:19; Num 24:21; Jdg 4:11; 1Sa 15:6; 1Sa 27:10; 1Sa 30:29; 1Ch 2:55; " Kenite," Jdg 1:16; Jdg 4:17; Jdg 5:24; sometimes written קִיַן, Ka'yin, Num 24:22, Septuag. νοσσιὰ πανουργίας,Vulg. Cin, Auth. Vers. "Kenite; Jdg 4:11, last clause, Sept. Κενᾶ, Vulg. Cincei, Auth.Vers. "Kenites"), a collective name for a tribe of people who originally inhabited the rocky and desert region lying between Southern Palestine and the mountains of Sinai adjoining and even partly intermingling with-the Amalekites (Num 24:21; 1Sa 15:6). In the time of Abraham they possessed a part of that country which the Lord promised to him (Gen 15:19), and which extended from Egypt to the Euphrates (Gen 15:18). At the Exodus the Kenites pastured their flocks round Sinai and Horeb. Jethro, Moses's father-in-law, was a Kenite (Jdg 1:16); and it was when Moses kept his flocks on the heights of Horeb that the Lord appeared to him in the burning bush (Exo 3:1-2). Now Jethro is said to have beci "priest of Midian" (Exo 3:1), and a "Midianite" (Num 10:29); hence we conclude that the Midianites and Kenites were identical. It seems, however, that there were two distinct tribes of Midianites, one descended from Abraham's son by Keturah (Gen 25:2), and the other an elder Arabian tribe. SEE MIDIANITE.

If this be so, then the Kenites were the older tribe. They were nomads, and roamed over the country on the northern border of the Sinai peninsula, and along the eastern shores of the Gulf of Akabah. This region agrees well with the prophetic description of Balaam: "And he looked on. the Kenites, and said, Strong is thy dwelling place, and thou puttest thy nest (קֵן, ken, alluding to their name) in a rock" (Num 24:21). The wild and rocky mountains along the west side of the valley of Arabah, and on both shores of the Gulf of Akabah, were the home of the Kenites. The connection of Moses with the Kenites, and the friendship shown by that tribe to the Israelites in their journey through the wilderness, had an important influence upon their after history. Moses invited Jethro to accompany him to Palestine; he declined (Num 10:29-32), but a portion of the tribe afterwards joined the Israelites, and had assigned to them a region on the southern border of Judah, such as fitted a nomad people (Jdg 1:16). There they had the Israelites on the one side, and the Amalekites on the other, occupying a position similar to that of the. Tartar tribes in Persia at the present day. One family of them, separating themselves from their brethren in the south, migrated away to Northern Palestine, and pitched their tents beneath the oak-trees on the  upland grassy plains of Kedesh-Naphtali (Jdg 4:11, where we should translate: "And Heber the Kenite had severed himself from Kain of the children of Hobab, the father-in-law of Moses, and pitched," etc.). It was here that Jael, the wife of Heber, their chief, slew Sisera, who had sought refuge in her tent (Jdg 4:17-21). It would appear from the narrative that while the Kenites preserved their old friendly intercourse with the Israelites, they were also at peace with the enemies of Israel -with the Canaanites in the north and the Amalekites in the south. When Saul marched against the Amalekites, he warned the Kenites to separate themselves from them, for, he said, "Ye showed kindness to all the children of Israel when they came up out of Egypt" (1Sa 15:6).

The Kenites still retained their possessions in the south of Judah during the time of David, who made a similar exemption in their case in his feigned attack (1Sa 27:10; compare 30:20), but we hear no more of them in Scripture history. If it be necessary to look for a literal "fulfilment" of the sentence of Balaam (Num 24:22), we shall best find it in the accounts of the latter days of Jerusalem under Jehoiakim, when the Kenite Rechabites were so far "wasted" by the invading army of Assyria as to be driven to take refuge within the walls of the city, a step to which we may be sure nothing short of actual extremity could have forced these Children of the Desert. Whether "Asshur carried them away captive" with the' other inhabitants we are not told, but it is at least probable.

Josephus gives the name Κενετίδες (Ant. 5:5, 4); but in his notice of Saul's expedition (6, 7, 3) he has τὸ τῶν Σικιμιτῶν ἔθνος -the form in which he elsewhere gives that of the Shechemites. In the Targums, instead of Kenites we find Shalmai (שלמאי), and the Talmudists generally represent them as an Arabian tribe (Lightfoot, Opera, ii, 429; Reland, Palcest. p. 140). The same name is introduced in the Samarit.Vers. before "the Kenite" in Gen 15:19 only. Procopius describes the Kenites as holding the country about Petra and Cades (Kadesh), and bordering on the Amalekites (ad Genesis 15; see Reland, p. 81). The name has long since disappeared, but probably the old Kenites are represented by some of the nomad tribes that still pasture their flocks on the southern frontier of Palestine. The name of Ba-Kain (abbreviated from Bene el-Kain) is mentioned by Ewald (Geschichte,i, 337, note) as borne in comparatively modern days by one of the tribes of the desert; but little or no inference can be drawn from such similarity in names. The most remarkable development of this people, exemplifying most completely their characteristics-their  Bedouin hatred of the restraints of civilization, their fierce determination, their attachment to Israel, together with a peculiar semi-monastic austerity not observable in their earlier proceedings-is to be found in the sect of the Rechabites, instituted by Rechab, or Jonadab his son, who come prominently forward on more than one occasion in the later history. SEE RECHABITE.

The founder of this sub-family appears to have been a certain Hammath (Auth.Vers. "Hemath'), and a singular testimony is furnished to the connection which existed between this tribe of Midianitish wanderers and the nation of Israel, by the fact that their name and descent are actually included in the genealogies of the great house of Judah (1Ch 2:55). It appears that, whatever was the general condition of the Midianites, the tribe of the Kenites possessed a knowledge of the true God in the time of Jethro, SEE HOBAB; and that those families which Settled in Palestine did not afterwards lose that knowledge, but increased it, is clear from the passages which have been cited. See Hengstenberg, Bileam, p. 192 sq.; Schwarz, Palestine, p. 218; Ewald, Gesch. der V. Israel, i, 337; ii, 31; Ritter, Erdkunde, 15:135-138; also the monographs of A. Murray, Comm. de Kinceis (Hamb. 1718); A. G. Kerzig, Bibl. hist. Abhandl. v. d. Kenitern (Chemnitz, 1798). SEE MIDIANITE.

## Kenizzite[[@Headword:Kenizzite]]

             (Heb. קְנַזַּיKenizzi', patronymic from KENAZ), the appellation of two races or families.

1. (Sept. Κενεζαῖοι,Vulg. Cenezcei, Auth.Vers. "Kenizzites.") Dr. Wells suggests that they were the descendants of Kenaz (Geogr. i, 169). Mr. Forster adopts this view (Geography of Arabia, ii, 43), but it is clearly at variance with the scope of the Mosaic narrative. The words of the covenant made with Abraham were: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, and the Kenizzites," etc., plainly implying that these tribes then occupied the land, whereas Kenaz, the grandson of Esau, was not born for a century and a half after the Kenizzites were thus noticed. Forster's idea that the promise to Abraham was prophetical cannot be entertained. Nothing further is known' of their origin, which was probably kindred with that of the other tribes enumerated in the same connection. As the name signifies hunter, it may possibly be a general designation of some nomade tribe. The sacred writer gives no information as to what part of the country they inhabited, but, as they are not mentioned among the tribes of Canaan  who were actually dispossessed by the Israelites (Exo 3:8; Jos 3:10; Jdg 3:5), we may infer that the Kenizzites dwelt beyond the borders of those tribes. The whole country from Egypt to the Euphrates was promised to Abraham (Gen 15:18); the country divided by lot among the twelve tribes extended only from Dan to Beersheba, and consequently by far the larger portion of the " land of promise" did not then become " the land of possession," and, indeed, never was occupied by the Israelites, though the conquests of David probably extended over it. Bochart supposes that the Kenizzites had become extinct between the times of Abraham and Joshua. It is more probable that they inhabited some part of the. Arabian desert on the confines of Syria to which the expeditions of Joshua did not reach (see Bochart, Opera, i, 307). This is the view of the Talmudists, as may be seen in the quotation from their writings given by Lightfoot. (Opera, ii, 429).

2. (Sept. Κενεζαῖος, but διακεχωρισμένος in Numbers; Vulg. Cenezeus, Auth. Vers. “Kenezite.") An epithet applied to Caleb, the son of Jephunneh (Num 32:12; Jos 14:6; Jos 14:14); probably designating 'his twofold relationship with KENAZ, 2 (see further in Ritter's Erdkunde, 15:138). " Ewald maintains that Caleb really belonged to the tribe of the Kenizzites, and was an adopted Israelite (Isr. Gesch. i, 298). Prof. Stanley (Lectures on Jewsish Church, 1, 26t) holds the same view, and regards Caleb as of Idumean origin, and descended from Kenaz, Esau's grandson. But a careful study of sacred history proves that the Edomites and Israelites had many names in common; and the patronymic Kenizzite is derived from an ancestor called Kenaz, whose name is mentioned in Judges i, 13, and who was perhaps Caleb's grandfather." SEE CALEB.

## Kennaday, John, D.D[[@Headword:Kennaday, John, D.D]]

             a noted minister of the Methodist Episcopal Church, was born in the city of New York Nov. 3, 1800. In early life he was a printer, devoting even then, however, his leisure, as far as practicable, to literary pursuits. He was converted, under the ministry of the Rev. Dr. Heman Bangs, in the John Street Methodist Episcopal Church; was licensed to exhort the year. following; joined the New York Conference in 1823; was stationed on Kingston Circuit in 1823; 1825, Bloomingburgh Circuit; 1826, transferred to Philadelphia Conference, and appointed that and the following year at Patterson, N. J.; 1828-29, Newark, N. J.; 1830-31, Wilmington, Del.;' 1832, Morristown, N. J.; in 1833, retransferred to New York Conference,  and stationed in Brooklyn; 1835-36, preacher in charge of New York East Circuit, embracing all the churches east of Broadway; 1837-38, Newburgh, N. Y.; 1839, retransferred to Philadelphia Conference, and that and the following year stationed at Union Church, Philadelphia; 1841-42, Trinity Church, Philadelphia; 1843-44, second time to Wilmington, Del.; at the close of his pastoral term the Church was divided peacefully, and a new Church organized, called St. Paul's, and for the two following years Dr. Kennaday was its pastor; 1847-48 again pastor of Union Church, Philadelphia; 1849, Nazareth Church, in that city; 1850, transferred to New York East Conference, and that and the following year was pastor of Pacific Street Church, Brooklyn; 1852-53, returned to Washington Street Church; 1854-55, First Church, New Haven, Conn.; 1856-57, second time to Pacific Street Church, Brooklyn; 1858-59, third time to Washington- .Street Church, Brooklyn; 1860-61, reappointed to First Church, New- Haven, Conn.; 1862, Hartford, Conn.; and in 1863 he was appointed presiding elder of Long Island District, which office he was administering at the time of his decease. The noticeable fact of this record is the number of times Dr. Kennaday was returned as pastor to churches that he had previously served. Of the forty years of his ministerial life, twenty-two years, or more than half, were spent in five churches. No fact better attests his long-continued popularity and his power of winning the affections of the people. "As a Christian pastor," says bishop Janes, "Dr. Kennaday was eminent in his gifts, in his attainments, and in his devotion to his sacred calling, and in the seals God gave to his ministry. In the pulpit he was clear; in the statement of his subject, abundant and most felicitous in his illustrations, and pathetic and impressive in his applications. His oratory was of a high order. ... Out of the pulpit, the ease and elegance of his manners, the vivacity and sprightliness of his conversational powers, the tenderness of his sympathy, and the kindness of his conduct towards the afflicted and needy... made him a greatly beloved pastor." He died Nov. 13,1863. -Conference Minutes, 1864, p. 89. (J. H.W.)

## Kennard, Joseph H., D.D[[@Headword:Kennard, Joseph H., D.D]]

             a distinguished Baptist minister, was born of Quaker parentage near Haddonfield, N.J., April 24, 1798. While residing in Wilmington, Delaware, he became a Christian, and united with the Baptist Church in that city, where he was licensed to preach, September 5, 1818. In 1819 he was agent for foreign missions in Delaware and New Jersey. He became pastor in Burlington, N.J., November 14, 1819, and in January 1822, of the Second Hopewell (N.J.) Church, where he remained until called to the Blockley Church, in what was then the suburbs of Philadelphia, October 1, 1823. His labors in this field were abundant and successful. He acted also as a missionary in all the section of country around his home. In January, 1832, he became pastor of what is now the Fourth Baptist Church in Philadelphia, and six years thereafter of the Tenth Baptist Church, where his labors were attended with remarkable success. He died there, June 24, 1866. With all the great benevolent societies of his own denomination he was in hearty sympathy, and with a truly Christian spirit he labored with his brethren of other denominations for the promotion of the cause of God and humanity. See J. Spencer Kennard's Memoir (Am. Bapt. Publ. Soc., Phila.). (J.C.S.)

## Kennedy, B. J.[[@Headword:Kennedy, B. J.]]

             a Methodist Episcopal minister, was born in Bolton, Vt.; Aug. 16,1808; was converted in 1842; served the Church faithfully as a local preacher until 1860, when he joined the Erie Annual Conference, and filled with great success the pulpits at Bainbridge, Mayfield, Bedford, Twinsburgh. and Hudson successively. He died at Hudson, Ohio, Nov. 30,1869. The chief elements of Kennedy's power with the people were purity of life,  cheerfulness, broad Christian sympathies for fallen humanity, and strong convictions of the saving efficacy of Jesus and his Gospel. He sustained a high position among the brethren of his Conference.-Christian Advocate (N. Y.), 1870.

## Kennedy, Benjamin Hall, D.D[[@Headword:Kennedy, Benjamin Hall, D.D]]

             a clergyman of the Church of England, was born at Summer Hill, near Birmingham, November 6, 1804. He graduated with honors from St. John's College, Cambridge, in 1827; was fellow of: his: college and classical lecturer, 1828-36; assistant master at Harrow, 1830-36; head master of Shrewsbury School, 1836-66; prebendary of Gaia Major in.Lichfield Cathedral, 1843-67; select preacher to the University, 1860; rector of West Felton, 1865-67; became regius professor of Greek in the University of Cambridge, and canon of Ely in 1867, where he continued until his death, April 8, 1889. He was elected a member of the University Council in 1870, and lady Margaret preacher for 1873. He was elected honorary fellow of St. John's College in 1880. He was also a member of the New Testament Revision Committee. His works are largely school-books, or translations, but he also published, Between Whiles (1877): — Occasional Sermons (eod.): — and Ely lectures on The Revised Translation of the New Testament (1882).

## Kennedy, James[[@Headword:Kennedy, James]]

             a Scotch prelate, grandson, by his mother, of Robert III of Scotland, was born in 1405 (?). I After studying at home, he was sent to the Continent to finish his education, entered the Church, and as early as in 1437 became bishop of Dunkeld, and in 1440. exchanged for the more important see of St. Andrew. He next made a journey to Florence, to lay before pope Eugenius IV the plan of the reforms he intended introducing in the administration of his diocese. On his return (1444) he was made lord chancellor, and as such took an active part in the affairs of Scotland. Pained at witnessing the discords which marked the first years of the reign of James II, he again applied to the pope for advice; but the latter's intervention, which he thought would restore peace, did not have this result. During the minority of James III he sat in the council of the regency, and, according to Buchanan, used his influence there for the public good... He died at St. Andrew, May 10, 1466. Kennedy founded and endowed the college of San Salvador, which afterwards became the University of St. Andrew. He is reputed to have written a work entitled Monita Politica, and also a history of his times, both of which are probably lost. ' See Mackenzie, Lives; Crawford; Lives of Statesmen; Buchanan, History of Scotland; Chambers, Illustrious Scotsmen; Hoefer, Nouv. Biog. Generale, 27, 560. (J. N. P.)

## Kennedy, John[[@Headword:Kennedy, John]]

             an English divine, who flourished about the middle of the 18th century (he died about 1770), rector of Bradley, Derbyshire, is noted for his works on Scripture chronology, of which the following are best known: Complete System of Astronomical Chronology unfolding the Scriptures (London, 1762, 4to): this work Kennedy dedicated to the king, and the dedication was composed by Dr. Samuel Johnson : — Explanation and Proof of ditto (1774, 8vo), addressed to James Ferguson.-Allibone, Dictionary of English and American Authors, vol. ii, s.v.

## Kennedy, Samuel, M.D[[@Headword:Kennedy, Samuel, M.D]]

             a Presbyterian minister, was born in Scotland in 1720, and educated in the University of Edinburgh. On coming to America he was received by the Presbytery of New Brunswick, and licensed by them in 1750. The following year he was ordained, and installed over the congregations of Basking Ridge, New Jersey, where he was principal of a classical school which acquired considerable celebrity. In 1760 he rendered his name conspicuous in behalf of an Episcopal clergyman by his connection with the ludicrous proclamation, " Eighteen Presb. Minis. for a groat." He was not only a minister and a teacher, but a physician, and practiced medicine with no small reputation in his own congregation. He died August 31, 1787. Sprague, Annals, 3:175.

## Kennedy, William Megee[[@Headword:Kennedy, William Megee]]

             an early Methodist minister, was born in 1783, in that part of North Carolina which was ceded to Tennessee in 1790. He lived some years in South Carolina, and afterwards settled in Bullock County, Ga. In 1803 he was brought into the Church under the ministry of Hope Hull; joined the South Carolina Conference in 1805, and filled its most important appointments for more than thirty years, half of the time as presiding elder. In 1839 he was struck with apoplexy, and was consequently returned as superannuate, but he still continued to labor until his death in 1840. He was lamented as one of the noblest men of Southern Methodism. Kennedy had a peculiarly well-balanced mind. His counsel was prudent and sagacious; he formed his opinions deliberately. and such was his discretion that, in the various responsible relations he sustained to the Church, it. is questionable whether ,a single instance of rashness could be justly charged upon him. His piety unaffected, his intercourse with the people affectionate, his preaching faithful, earnest, and successful, he was a very popular preacher. He was successively at Charleston (in 1809, 1810, 1820, 1821, 1834, and 1835), Camden (1818), Wilmington, No C. (1819),Augusta, Ga. (1826- 27), Columbia, S. C. (1828-29,1836-37). See Summers, Sketches, p. 131; Stevens, history of the M. E. Church, 4:205. (J. L. S.)

## Kennedy,William Sloane[[@Headword:Kennedy,William Sloane]]

             a Presbyterian minister (N. S.), was born in Muncy, Pa., June 3,1822; graduated at Western Reserve College in 1846; was licensed by the Cleveland Presbytery in 1848, and soon after installed pastor of the  Congregational Church in Bucksville, Ohio. Here he labored earnestly for four years. In 1852 he accepted a call to Sandusky, Ohio, where he ministered with great success until his removal to Cincinnati in 1859. His work-there seemed to promise well, his congregations increased, and his influence was strong; but in the spring of 1860 his health began to fail, and for fourteen months he struggled against disease, preaching even the Sabbath before his death. He died July 30 1861. He was a thorough scholar, a profound theologian, and an instructive an impressive preacher. He wrote Messianic Prophecies:-a History of the Plan of Union: — Life of Christ; and Sacred Analogies.-Wilson Presb. Hist. Almanac, 1862.

## Kennere, Saint[[@Headword:Kennere, Saint]]

             SEE CAINNER.

## Kennerly, Philip[[@Headword:Kennerly, Philip]]

             a Methodist Episcopal minister, was born in Augusta Co., Va., Oct. 18,1769; converted in 1786; entered the Baltimore Conference in 1804; and in 1806, on account of ulcerated throat, located and settled in Logan Co., Ky. In June, 1821, he re-entered the itinerancy in the Kentucky Conference, but died on the 5th of the ensuing October. "But his work was done, his temporalities well adjusted, his slaves emancipated, and his sun went down without a cloud." During his long location his labors were "very extensive and useful." " He was a good preacher, full of faith and of the spirit of Christ."-Minutes of Conferences, i, 399.

## Kennet, Basil[[@Headword:Kennet, Basil]]

             an English divine of note, younger brother of the following, was born Oct. 21, 1674, at Postling, in Kent; entered Corpus Christi College, Oxford, in 1690; took the master's degree in 1696, and the year following entered the ministry. In 1706 he was, by the interest of his brother, appointed chaplain to the English factory at Leghorn, where he no sooner arrived than he met with great opposition from the papists, and was in danger of the Inquisition. This establishment of a Church of England chaplain was a new thing; and the Italians were so jealous of the Northern heresy that, to give as little offence as possible, he performed the duties of his office with the utmost privacy and caution. But, notwithstanding this, great offence was taken at it, and complaints were immediately sent to Florence and Rome, when both the pope and the court of Inquisition declared their resolution to expel heresy and the public teacher of it from the confines of the holy see, and secret orders were given to apprehend and hurry him away to Pisa, and thence to some other religious prison, to bury him alive, or otherwise  dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English envoy at Florence, interposed his offices at that court, where he could obtain no other answer but that " he might send for the English preacher, and keep him in his own family as his domestic chaplain; otherwise, if he presumed to continue at Leghorn, he must take the consequences of it, for, in those matters of religion, the court of Inquisition was superior to all civil powers." When the earl of Sunderland, then secretary of state, was informed of this state of affairs, he sent a menacing letter by her majesty's command, and the chaplain was permitted to continue to officiate in safety (Life of Bishop Kennet, p. 53 sq.). In 1713 Kennet's failing health obliged him to quit Leghorn, and he returned to Oxford, to be elected only the year following president of his college. He died, however, shortly after, either towards the close of 1714 or the opening of 1715. He wrote in the theological department an Exposition of the Apostles' Creed:-Paraphrase on the Psalms. in verse (1706, 8vo); .and published shortly before his death a volume of Sermons on several Occasions (Lond. 1715, 8vo). He also furnished English translations of,

1. Puffendorf's Law of Nature and Nations:

2. Placette's Christian Casuist

3. Godean's Pastoral Instructions: —

4. Pascal's Thoughts on Religion, to which he prefixed an account of the manner in which those thoughts were delivered by the author:

5. Balzac's Aristippus, with an account of his life and writings:

6. The Marriage of Thames and Isis, from a Latin poem of Mr. Camden. Dr. Basil Kennet is said to have been a very amiable man, of exemplary integrity, generosity, and modesty. See Allibone, Dict. Engl. and Amer. Authors, s.v.; Genesis Dictionary; Hook, Eccles. Biog. 6:433. (J. H. W.)

## Kennet, White, D.D.[[@Headword:Kennet, White, D.D.]]

             an eminent English prelate and writer, was born at Dover Aug. 10, 1660. He studied at St. Edmund Hall, Oxford, and while there attracted attention by publishing in 1680 a pamphlet against the Whig party, entitled Letter from a Student at Oxford to a Friend in the Country, in Vindication of his Majesty, the Church of England, and the University.  Through the influence of sir William Glynne he was appointed vicar of Ambrosden, Oxfordshire, in 1684, and obtained a prebend in the church of Peterborough, but returned to Oxford, where he became vice-principal of Edmund Hall, the college to which Hearne belonged. He was decidedly opposed to the concessions in 1688, and was of the number in the Oxford diocese who refused to read the declaration for liberty of conscience. He subsequently (1700) resigned Ambrosden, and settled in London as minister of St. Botolph's, Aldgate, where. he became a very popular preacher. He was made successively archdeacon of Huntingdon in 1701. and in 1707 dean of Peterborough, and finally, in 1718, bishop of Peterborough. He died Dec. 19, 1728.

Bishop Kennet was a man, as his biographer says, "of incredible diligence and application, not only in his youth, but to the very last, the whole disposal of himself being to perpetual industry and service, his chiefest recreation being variety of employment." His published works are, according to his biographer's statement, fifty- seven in number, including several single sermons and small tracts; but perhaps not a less striking proof of the indefatigable industry ascribed to him is to be seen in his manuscript collections, mostly in his own hand, now in the Lansdowne department of the British Museum Library of Manuscripts, where from No. 935 to 1042 are all his, and most of them containing matter not incorporated in any of his printed works. The principal among the latter are: Parochial Antiquities attempted in the History of Ambrosden, Burcester, etc. (Oxford, 1695, 4to; 1818, 4to):- Ecclesiast. Synods, etc., of the Church of England vindicated from the Misrepresentations, etc. (Loud. 1701, 8vo): — An occasional Letter on the Subject f English Convocations (Lond. 1701, 8vo), and a number of occasional letters and sermons:-Monitions and Advices delivered to the Clergy of the Diocese of Peterborough, etc. (London, 1720, 4to):-On Lay Impropriations (see below):-Complete History of England (Lond. 1719, 3 vols. fol.), etc. Bishop Kennet, in 1713, had. made a large collection of books, maps, etc., with intent to write An History of the Propagation of Christianity in the English American Colonies, but, for some reason unknown to us, the plan was never executed. It is to be regretted that the bishop failed to carry out the project; to judge from vol. iii of the History of England which he prepared, the contribution would have been valuable to American Church history. In 1850, S. F. Wood and Ed. Baddeley published from bishop Kennet's MSS. his Lay Impropriations (Lond. 12mo). See William Newton, Life. of the Right Rev. Dr. White Kennet (London, 1730, 8vo); Wood, Athence Oxonienses, vol. ii; Chalmers,  Genesis o. Biog. Dictionary; Hoefer, — Nouv. Biog. Generale, 37, 563; English Cyclopcedia; Allibone, Diet. of Engl. and Amer. Authors, s.v.

## Kenney, Pardon T.[[@Headword:Kenney, Pardon T.]]

             a Methodist Episcopal minister, was born in New Bedford, Mass., Sept. 5, 1810. He embraced religion at the tender age of seven, but gradually became indifferent to its personal enjoyment until his nineteenth year, when he was restored to the divine favor. He was licensed to preach in 1830; entered Wilbraham Academy, and in 1832 Middletown University. In 1833 he joined the New England Conference, was appointed to Thompson Circuit; 1834, Hebron; 1835, East Windsor; 1836, Mystic; 1837, North Norwich; 1838-39, Chicopee Falls; 1840-41, Willimantic; 1842, located; 1844, readmitted and sent to Manchester; 1845-46, Mystic Bridge; 1847, Westerly Mission; 1848, Falmouth; 1849, East Harwich; 1850-51, Provincetown Centre; 1852-55, Sandwich District; 1856-57, North Manchester; 1858-59, Stafford Springs; 1860-61, Allen Street, New Bedford; 1862-65, Sandwich District; 1866 -68, New London District. In 1869 he removed to Nebraska City, Neb., and started a school, with the prospect of its becoming a Conference Seminary, but died shortly after, Nov. 11, 1869. As a preacher, he was eminently practical, lucid, fervent, and spiritual, and his labors were attended with success. As a presiding elder, his executive ability gave general satisfaction. Minutes of Conferences, 1871, p. 72.

## Kenney, Wesley, D.D[[@Headword:Kenney, Wesley, D.D]]

             a Methodist Episcopal minister, was born in Washington County, Pennsylvania, May 8, 1808. He was converted in his nineteenth year, licensed to preach in 1831, and in 1832 entered the Pittsburgh Conference. His fields of labor were: Connellsville Circuit; Washington, Pa.; Liberty Street, Pittsburgh; Wheeling, Virginia; agent for Allegheny College; Smithfield Street, Pittsburgh; Beaver Street, Allegheny City; Wheeling; presiding elder of Barnesville District, Ohio; secretary of the Wesleyan Sabbath Union, Washington, Pennsylvania; and Chaplain Street, Wheeling. In 1852 he was transferred to the Newark Conference, wherein he served Central Church and Clinton Street, Newark; in 1855 was transferred to the  Philadelphia Conference, wherein he served Trinity Church and Wharton Street, Philadelphia; Asbury, Wilmington, Delaware; Fifth Street, Philadelphia; St. Stephen's, Germantown; idle one year, 1866; Easton, Maryland, 1867-69; Odessa, Delaware, 1870-72; presiding elder of Dover District, Wilmington Conference, from 1873 till his death in Smyrna, Del., June 24, 1875. Dr. Kenney was well educated, though not a college graduate. He excelled as a preacher, a model in pathos, clearness, instructiveness, and spirituality. See Minutes of Annual Conferences, 1876, page 29.

## Kennicott, Benjamin, D.D.[[@Headword:Kennicott, Benjamin, D.D.]]

             one of the most eminent Biblical scholars, was born of humble parents at Totness, in Devonshire, England, Apr. 4,1718. At quite a youthful age he succeeded his father as master 'of a charity school in his native place, and here continued until 1744, when, having previously given proof of possessing superior talents, he was, through the kindness of several gentlemen in the neighborhood who interested themselves in his behalf, and opened a subscription to defray his educational expenses, enabled to go to the University of Oxford. He entered at Wadham College, and applied himself to the study of divinity and Hebrew with great diligence, and while yet an undergraduate published Two Dissertations: 1. On the Tree of Life in Paradise, with some Observations on the Fall of Man 1:2. On the Oblations of Cain and Abel (Oxf. 8vo), which came to a' second edition in 1747,' and procured him, free of expense, the distinguished honor of a  bachelor's degree, even before the statute time. Shortly afterwards he was elected fellow of Exeter College, and in 1750 took his degree of M.A. By the-publication of several sermons at this time he acquired additional fame, but his great name is due to his elaborate researches for the improvement of the text of the Hebrew Bible, for which he laid the foundation in 1753.

It was in this year that he inaugurated his great undertaking by giving to the public the first volume of his dissertations, entitled The State of the Printed Hebrew Text of the O.T. considered (Oxford, 1753-1759, 2 vols. 8vo). In this work he evinces the necessity of the undertaking upon which he had set his heart by refuting the popular notion of the "absolute integrity" of the Hebrew text. In the first volume he institutes a comparison of 1 Chronicles xi with 2 Samuel 5, 23 followed by observations on seventy Hebrew MSS., and maintains that numerous mistakes and interpolations disfigure the sacred Scriptures of the O.T.; in the second volume he vindicates the Samaritan Pentateuch, proves the corruption of the printed copies of the Chaldee paraphrase (the accordance of which with the text of the O.T. was boasted of as evincing the purity of the latter)' gives an account of 'the Hebrew MSS. supposed at his day to have been extant, and closes with the proposition to institute a collation of existing Hebrew MSS. for the purpose of securing a correct edition of the O.T. Scriptures in the original; extending a very hearty invitation for assistance to the Jews also. This undertaking, as we' might naturally expect, met with much opposition both in England and on the Continent. It was feared by many that such a collation might overturn the received reading of various important passages, and introduce uncertainty into the whole system of Biblical interpretation.

The plan was, however, warmly patronized by the majority 'of the English clergy; and when, in 1760, he issued his proposals for collecting all the Hebrew MSS. prior to the invention of the art of printing that could be found in Great Britain or in foreign countries, the utility of the proposed collation was very generally admitted, and a subscription to defray the expense of it, amounting to nearly ten thousand pounds, was quickly made. Various persons were employed, both at home and abroad; among foreign literati the principal was professor Bruns, of the University of Helmstadt, who not only collated Hebrew MSS. in Germany, but went; for that purpose into Switzerland and Italy. In consequence of these efforts, more than six hundred Hebrew: MSS., and sixteen MSS. of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent, many of which were wholly collated, and others consulted in important passages. To this collation of MSS. was also added  a collation of the most noted printed editions of the Bible, including those edited by the Rabbins, whose annotations, as well as the Talmud itself, were frequently consulted by the learned Kenicott. The collation continued from 1760 to 1769, during which period an account of the progress making was annually published. At length, after sixteen years of. unmitigated industry, appeared the first, and four years later the .second volume of Kennicott's edition of the Hebrew Bible — etus Testamentum Hebraicum cune variis Lectionibus (Oxonii, 1776,1780, 2 vols. fol.). Though the number of various readings was found to be very great; yet they were neither so numerous nor by any means so important as those that are contained in Griesbach's edition of the New Testament. But this is easily accounted for from the revision of the Hebrew text by the Masorites in the 7th and 8th centuries, and from the scrupulous fidelity with which the Jews have transcribed the same text from that time. "The text of Kennicott's edition;" says Marsh (Divinity Lectures, pt. ii)," was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott's direction, were all collated.

But as variations in the points v were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the corresponding readings of the text. In the Pentateuch the variations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with references to the Samaritan printed text. To this collation of manuscripts was added a collation of the most distinguished editions of the Hebrew Bible, in the same manner as Wetstein has noticed the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered that as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of Jewish writers are likewise subjects of critical inquiry." To the second volume Kennicott added a Dissertatio Generalis, in which an account is given of the manuscripts and other authorities collated for the work, and also a history of the Hebrew text from the time of the Babylonian captivity. This dissertation, which the best Biblical scholars regard as able and valuable, was reprinted at Brunswick, Germany, in 1783, under the superintendence of professor Bruns. The faults attaching to this great work of Dr. Kennicott are thus summarized by Dr. Davidson  (Biblical Crit. 2d edit.. p. 154 sq.): "He (i.e. Kennicott) neglected the Masorah (q.v.) as if it were wholly worthless. In 'specifying his sources, he is not always consistent or uniform- in his method. Some MSS. are only partially examined. Neither was he very accurate in extracting various readings from his copies. Where several letters are wanting in MSS. there is no remark indicating whether the defect should be remedied, and how. The MSS. corrected by a different hand are rejected without reason. Old synagogue MSS. are neglected, though they would have contributed to the value of the various readings.

Van der Hooght's text is not accurately given, since the marginal keris, the vowel points,' and the accents, have been left out. The Samaritan text should have been given in Samaritan letters, that readers might see the origin of many of the various readings. The edition wants extracts from ancient versions, which is a serious defect. His principles or rules for judging Hebrew MSS., and determining the age, quality, or value, are defective. In applying his copious materials he often errs. He proceeds too much on the assumption that the Masoretic text is corrupt where it differs from the Samaritan Pentateuch and ancient versions, and therefore sets about reforming it where it is authentic and genuine. Yet," Dr. Davidson continues, "there can be no doubt that Kennicott was a most laborious editor. To him belongs the great merit of bringing together a large mass of critical materials. The task of furnishing such an apparatus, drawn from so many sources, scattered through the libraries of many lands, was almost Herculean, and the learned author is entitled to all the praise for its accomplishment." An important Supplement to Kelnicott's Hebrew Bible was published by De Rossi, under the title of Varic Lectiones Veteris Testamenti (Parma, 1784-88,4 vols. 4to, with an Appendix in 1798). The works of Kennicott and De Rossi are, however, too bulky and expensive for general use. An edition of the Hebrew Bible, containing the most important of the various readings in Kennicott's and De Rossi's volumes, was published by Doderlein and Meissner, Leipz. 1793; but the text is incorrectly printed, and the paper is exceedingly bad. A far more correct and elegant edition of the Hebrew Bible, which also contains the most important of Kennicott's and De Rossi's various readings, is that of Jahn (Vienna, 1806,4 vols. 8vo). Dr. Kennicott, during the progress of this work, resided at. Oxford, where he was librarian of the Radcliffe Library after 1767, and canon of Christ Church. He died there Sept. 18, 1783. Kennicott's' other works are, The Duty of Thanksgiving for Peace, etc.  (Lond. 1749, 8vo): — A Word to the Hutchinsonians, etc. (London, 1756, 8vo):-Christian Fortitude: a Sermon on Rom 8:35; Rom 8:37 (Oxford, 1757, 8vo): — Answer to a Letter from the Rev. T. Rutherford, D.D., F.R.S. (London, 1762, 8vo):-A Sermon preached before the University of Oxford at St. Mary's Church, May 19, 1765 (Oxf. 1765, 8vo): — Observations on 1Sa 6:19 (Oxford, 1768, 8vo): — Ten Annual Accounts of the Collation of Hebrew MSS. of the O.Test., 1760-1769 (Oxf. 1770, 8vo).:-Critici Sacri, or Short Introd. to Hebrew Criticism (Lond. 1774, 8vo): — Vetus Testamentum Hebraicum, etc. (Oxonii, 1776-80, 2 vols. fol.): -Dissertatio generalis in Vetus Testamentum Hebraicum, etc. (Oxonii, 1780, fol.): — Epistola ad celeberrimum professorem Joannem Davidem Michaelis, de censura primi tomi Bibliorum Hebraicorum nuper editi, in Bibliotheca ejus Orientali, parte xi (Oxonii, 1777, 8vo): — Editionis Veteris Testamenti Hebraici cum variis lectionibus brevis defensio, contra Ephemeridum Goettingensium criminationes (Oxon. 1782, 8vo): — The Sabbath, a Sermon (Oxf. 1781, 8vo): — Remarks on select Passages in the 0. T., to which are added eight Sermons (Oxford, 1787, 8vo), of which more than one hundred pages are occupied with a translation of thirty-two psalms and critical notes on the entire book. " It is worthy of the author's reputation." See Dr. Paulus, Memorabilia, No. i, p. 191-198; Gentl. Magazine, 1768; North Amer. Review, 10:8 sq.; Walch, Neueste Religionsgesch. i, 319-410; 5:401-536; Eichhorn, Einleitung indas A. T. vol. ii; Darling, Cyclopedia Bibliograph. ii, 1721; English Cyclopaedia; Kitto, Bibl. Cyclopedia, vol. ii, s.v.

## Kennon, Robert Lewis[[@Headword:Kennon, Robert Lewis]]

             a Methodist Episcopal minister, born in Granville County, N. C., in 1789, was converted in 1801, entered the South Carolina Conference in 1809, and in 1813 was ordained elder, and located on account of ill health; then studied medicine and practiced for several years, preaching as his health permitted. In 1819 he removed from Georgia to Tuscaloosa, Ala., and continued his profession until 1824, when he re-entered the ministry in the Mississippi Conference, and was four years presiding elder on the Black Warrior District. In 1829-30 he was stationed at Tuscaloosa, in 1831-2 on Tuscaloosa District, in 1834 on the Choctaw Mission, in 1835-6 in Mobile, and in. 1837 in Tuscaloosa. He died during the session of the Conference at Columbus, Miss., Jan. 9,1838. Mr. Kennon was one of the most able and influential ministers of his time in the Southern States. His home culture in childhood was excellent, and he had a very good academical education.  While studying medicine he further pursued his literary studies at the South Carolina College. Kennon numbered among his friends the foremost men of the county in all professions, and was the father and model of the Conference. He died honored and beloved by a wide circle of brethren and citizens. Minutes of Conferences, ii, 573; Sketches of eminent Itinerant Ministers (Nashville, 1858),' p. 113. (G. L. T.)

## Kenosis[[@Headword:Kenosis]]

             (κένωσις), a Greek term signifying the act of emptying or self-divestiture, employed by modern German divines to express the voluntary humiliation of Christ in his incarnate state. It is borrowed from, the expression of Paul, " But made himself of no reputation (ἑαυτὸν ἐκένωσε, emptied himself)," etc. (Php 2:7). The same self-abasement is indicated in other passages of Scripture; e.g. the Son laid aside the glory which he had with the Father before the world was (Joh 17:5), and became poor (2Co 8:9). This term touches the essential difficulty in the doctrine of the incarnation. That difficulty seems to consist in the supposition that the Logos in his absolute infinitude of being and attributes united himself in one personality with an individual created man. On the other hand, it has been alleged as an objection to the kenosis theory that "to assume any self-limitation on the part of God is inconsistent with the unchangeableness of the divine Being." But God's immutability is that perfection by virtue of which his will and nature remain in constant harmony. Every change must, as a matter of course, be rejected that would bring God's will or nature in conflict with each other. But any act on the part of God, affecting his existence internally or externally, that is in harmony with the divine will and being, is consistent with the divine immutability. To deny such acts on the part of God is to deny the living God Himself. A God without a motion internally or externally would be, according to the Scriptures, a nullity, a dead God, an idol. "The very idea," says Ebrard, "of God as the living one implies the possibility of a self- limitation or change of self, of course of such a change by which God continues as God, and out of which he has at all times the power of asserting his infinitude. In the divine Being this is possible through the Trinity.

As the triune God, there is in his being the possibility for him to distinguish himself from himself also in time, i.e. to receive within himself the difference between existence within time and out of time." That the Son of God can become a man without thereby destroying his true divinity even the fathers of the Church taught. Tertullian says: "God can change himself  into everything and yet remain (in substance) what he is." Hilary says: "The form of God and the form of a servant can indeed not unqualifiedly become a unity; they rather exclude one another as such. But how does their union become a possibility? Answer: Only by giving up the one, the other can be assumed. But he that has emptied himself, and taken upon himself the form of a servant, is therefore not a different person. To give up a form does not imply the destruction of its substance. Exactly in order to prevent this destruction the act of self-emptying goes only far enough to constitute the form of a servant."' Ebrard makes the fitting comparison: " If a crown prince, in order to set others free, should go for the time being into voluntary servitude, he would be, to all intents and purposes, a servant, and, as he has not forfeited his claims to the crown, also a prince, so that he could with propriety be called both servant and a prince: in the same manner Jesus was the true and eternal God, and at the same time a true and real man; and it can be said with propriety of him, the Son of God is man, and the man Jesus Christ is God." To this is added by the author of Die biblische Glaubenslehre (published by the "Calwer Verein"): "The same is the case with man, who, notwithstanding the various changes of his circumstances here, and the great changes which he shall undergo in the resurrection, is still the same person. We meet even in God with a change of conditions. He rested before and after he had created the world; does not this imply a self-limitation on the part of God? And what self- limitations does not God impose upon himself with regard to human liberty! The omnipresence of God is no infinite diffusion, but has its definite starting-point; and if God is not as near to the wicked as he is to the pious, this is likewise an act of self-limitation on God's part over against the ungodly. Again, the personality of God, what else is it than a self-comprehension of the infinite ? Yet in all these self-limitations God remains God. Should, then, the Son not be able to remain in substance what he is, if, out of compassion for fallen humanity, he becomes a man, and, in order to become a mal, lays aside his divine glory?"

This leads us, then, to the main question, What have we to understand by the divine glory which the Son laid aside during his sojourn on earth ? To this question the Christologians who adopt the kenosis return different answers. We are met here again by the old difficulty to unite the divine and the human in one self-consciousness. The question is this, Whether the self- consciousness of the Godman is the divine self-consciousness of the eternal Son, or the self-consciousness of the assumed human nature? Gess (Gesch.  d. Dogmatik) takes the latter view, and says that, in order to do justice to the true humanity of Jesus Christ, it is necessary to consistently carry out the self-emptying act of the Logos, so that the Son of God in the act of the incarnation laid aside the divine attributes of omnipotence and omniscience, together with his divine self-consciousness, and regained the latter gradually in the way of a really human development, in such a manner as not to affect the true and real divinity of Christ. Whether a temporary laying aside of the divine self-consciousness is consistent with the immutability of the divine Being we need not discuss here. The argumentation of Gess is very acute, and may appear to the metaphysician the most consistent and satisfactory analysis of the personal union of the divine and the human in the person of Christ; but exegetically it seems to us untenable, nor is it fit for the practical edification of the Christian people, and a theology that cannot be preached intelligibly from the pulpit is justly to be suspected . We conclude with Liebner and other Christologians that by the glory which the Son of God laid aside during his sojourn. on earth we must not understand his divine self-consciousness, not the fulness of the Deity, as far as it can manifest itself in a human nature. On the contrary, it is said of this very glory, "The Word became flesh and dwelt among us, and we saw his glory, a glory as of the only begotten of the Father, full of grace and truth.... And of his fulness we all have received grace for grace." This divine fulness the Son did not give up at his incarnation, but it followed him as his peculiar property from heaven, from out of the Father's bosom, to legitimate him as the Logos, as the only begotten of the Father, yet so that he turned it into a divine-human glory, acquired in. a human manner. Only the form of God, the divine form of existence, consequently the transcendent divine majesty and sovereign power over all things, united with uninterrupted glory, he exchanged, at his incarnation and during the time of his sojourn on earth, for his human form of existence, for the form of the servant. Into this his antemundane glory, however, he re-entered (Joh 17:5) on his going home to his Father (Joh 6:62), also in the capacity of the exalted Son of man (Php 2:9).

But in every stage of his divine-human development the Son's oneness of being and of will With the Father remained, and by this very fact he was in his human teaching and conduct the express image of the invisible God, the personal revealer of him who had sent him, the Son of God in the form of human existence. According to this view, the immanent relation of the Father, Son, and Holy Ghost did not suffer any change by the laying aside of the divine form of existence on the part of the Son, nor during the time of his  existence in human form. Only according to this view also have the words of the incarnate Son of God their full force: "Believe me that I am in the Father, and the Father in me; if not, believe me for the very works' sake. The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works" (Joh 14:10-11). If it be objected that the really human development of Jesus is inconsistent with or excluded by the continuance of the eternal self-consciousness of the Logos in the incarnation, we answer that this inference does not necessarily follow. There is nothing self-contradictory in the assumption that the incarnate Logos had in his one Ego a consciousness of his twofold nature. Even if we cannot explain how the Logos was conscious of himself as the eternal Son of God, and yet had this. self-consciousness only in a human form, yet the. consciousness of his twofold nature was necessary for the mediatorial office of the incarnate Logos; he was to know himself according to his absolute divinity and his human' development; and if we suppose that of his divine self-consciousness only so much as was necessary for his. mediatorial office passed over into his human self-consciousness, this double self-consciousness is in perfect agreement with his purely human life and with his mediatorial office. As to the divine attributes or powers that are connected with the divine self-consciousness, there is nothing. self- contradictory in the supposition that the divine Ego of the Logos acted in concert with the powers of human nature, with human self-consciousness, and human volition, if we adopt the above-mentioned relative self limitation of the divine knowledge and will as necessary for the mediatorial office. But even if by this view of the personal oneness of the divine and the human in Christ the metaphysical difficulty should not be fully removed, we would prefer confessing the unfathomable depth of this mystery to any philosophical solution of the problem which we could not fully reconcile with the plain teachings of the Word of God.

One of the latest and most striking presentations of this self-abnegation on the part of our Lord is that found in Henry Ward Beecher's Life of Jesus (i, 50), which we here transcribe, omitting its monothelitism and anthropopathy: "The divine Spirit came into the world in the person of Jesus, not bearing the attributes of Deity in their full disclosure and power. He came into the world to subject his spirit to that whole discipline and experience through which every man must pass. He veiled his royalty; he folded back, as it were, within himself those ineffable powers which belonged to him as a free spirit in heaven. He went into captivity to  himself, wrapping in weakness and forgetfulness his divine energies while he was a babe. 'Being found in fashion as a man,' he was subject to that gradual unfolding of his buried powers which belongs to infancy and childhood. 'And the child grew and waxed strong in spirit.' He was subject to the restrictions which hold and hinder common men. He was to come back to himself little by little. Who shall say that God cannot put himself into finite conditions? Though a free spirit God cannot grow, yet as fettered in the flesh he may. Breaking out at times with amazing power in single directions, yet at other times feeling the mist of humanity resting upon his brows, he declares, 'Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' This is just the experience which we should expect in a being whose problem of life was, not the disclosure of the full power and glory of God's natural attributes, but the manifestation of the love of God, and of the extremities of self-renunciation to which the divine heart would submit, in the rearing up of his family of children from animalism and passion. The incessant looking for the signs of divine power and of infinite attributes in the earthly life of Jesus, whose mission it was to bring the divine Spirit within the conditions of feeble humanity, is as if one should search a dethroned king in exile, for his crown and his sceptre. We are not to ;look for a glorified, an enthroned Jesus, but for God manifest in the flesh; and in this view the very limitations and seeming discrepancies in a divine life become congruous parts of the whole sublime problem."

Most theologians, however, will see in this progressive development of Jesus rather the growth of the human faculties as shone upon by the inward sun of divine life; and in the alternate lights and shades of the Redeemer's career, not so much the vicissitudes imposed upon the enshrined Deity by the earthly abode, as the :mutual play of the divine and the human natures, now one and now the other specially manifesting itself. Indeed, the theory of a somewhat double consciousness, if we may so express it, or at least an occasional (and in early life a prolonged) withdrawal of the divine cognitions from the human intellect, and thus of the full divine energies from the human will, seems to be required in order to meet the varying aspects under which the .compound life of Jesus presents itself in the Gospels. Certainly the union of the divine Spirit with a mere 'human body is a heathen theophany, not a Christian incarnation. Indeed, the "flesh" which the Saviour assumed, in its Scripture sense, has reference to human nature as such, its mental and spiritual faculties not less than its physical.  The problem, therefore, still is to adjust the God to the man. This, of course, can only be done by conceiving of the infinite as assuming finite relations, and this, in short, is the meaning of Kenosis. SEE HUMILIATION.

This topic became a subject of controversy in the first part of the 17th century between the theologians of Giessen and those of Tubingen; the former (Menzer and Feuerbourn) contending that Christ during his state of 'earthly humiliation actually divested himself (κένωσις proper) of omnipotence, omniscience, etc.; while the latter (Luke Osiander, Theodore Thummius, and Melchior Nicolai) maintained that he still continued to possess these divine attributes, but merely concealed them '(κρύψις) from men (see Thummius, De ταπεινωσιγραφίᾷ sacra, Tubing. 1623; Nicolai, De κενώσει Christi, ib. 1622). For details of the controversy, see Herzog, Real Encykl. 7:511 sq.; 14:786. On the doctrine itself, see Dorner, Doct. of the Person of Christ, I, ii, 29; Schrbckh, Kirchengesch. 4:670 sq.; comp. Bib. Repos. July, 1867, p. 413; Amer. Presb. Rev. July, 1861, p. 551; Meth. Quar. Rev. Jan. 1861, p. 148; April, 1870, p. 291. The treatise of Bodemeyer, Die Lehre von der Kenosis (Getting. 1860), is of a very vague and general character. SEE CHRISTOLOGY, vol. ii, p. 281, 282.

## Kenresi[[@Headword:Kenresi]]

             in Thibetan mythology, is the mighty arranger of chaos. Not born of men, but created by the supreme god, he adopted as an ape the name Prasrinpo, took the goddess Kadroma as female ape, by the name of Prasrinmo, and populated Thibet, from whence the whole earth became inhabited. We find him in a second incarnation, under the name of Guia-thritz-thengo, in Thibet, where he was teacher of the people, lawgiver, and king. He taught them agriculture, civilized them, and left the kingdom, which he had reigned over for ninety-one years, to his sons, of whom there were twenty- two, who together ruled one thousand one hundred and two years.

## Kenrick, Francis Patrick, D.D.[[@Headword:Kenrick, Francis Patrick, D.D.]]

             an American Roman Catholic prelate of great note, was born in Dublin, Ireland, Dec. 3, 1797, received a classical education -in his native city, and in 1815 was sent to Rome to study divinity and philosophy. There he spent two years at the House of the Lazarists, and four years in the College 'of the Propaganda. He was ordained in 1821, and immediately thereafter came to the United States to assume the charge of an ecclesiastical seminary just starting at Bardstown, Ky. He soon distinguished himself 'as a polemic writer by his Letters of Omicron to Omega, written in defence of the Roman Catholic doctrine of the Eucharist, in reply to attacks by Dr. Blackburn, president of Danville College, Ky., under the signature of " Omega.". On June 6th, 1830, at Bardstown, he was consecrated bishop of Arath in partibus infidelium, and made coadjutor to the right reverend bishop Connell, of Philadelphia, whom he succeeded in 1842. During his episcopate there occurred the anti-Catholic riots, and by his firmness and promptness of effort his people were prevented from retaliatory acts. In 1851 bishop Kenrick was transferred to the archiepiscopal see of Baltimore. In 1852, as "apostolic delegate," he presided over the first  plenary council of the United States held at Baltimore, and in 1859 the pope conferred upon him and his successors the "primacy of honor," which gives them precedence over all Roman Catholic prelates in this country.

He died at-Baltimore July 8, 1863. Archbishop Kenrick was regarded as one of the most learned men and theologians of his creed in this country. He" is 'equally distinguished as a controversialist and a Biblical critic. His style is vigorous and decided. In 1837 he published a series of letters On the Primacy of the Holy See and the Authority of General Councils, in reply to bishop Hopkins, of Vermont, subsequently enlarged and reprinted under the title of The Primacy of the Apostolic See Vindicated (4th ed., Balt. 1855); also, Vindication of the Catholic Church (12mo, Baltimore, 1855), in reply to Dr. Hopkins's End of Controversy Controverted. The works, however, which constitute his chief claim to theological eminence are his Latin treatises, on dogmatic theology, Theologia Dogmatica (4 vols. 8vo, Phil. 1839, 1840) and Theologia loralis (3 vols. 8vo, Phil. 1841-3), which form a complete course of divinity, and are used as text-books in nearly all the Romish seminaries of the United States. An enlarged edition of these works has been published both in Belgium and in this country. This contains many valuable additions, among them a catalogue of the fathers and ecclesiastical writers, with an accurate description of their genuine works. At the time of his death he was engaged in revising the English translation of the Scriptures, of which the whole of the N.T. and nearly all of the O.T. have been published. "It is illustrated by copious notes, and will probably supersede the Douay version in general use." His other works of a sectarian and controversial character are Catholic Doctrine on Justification Explained and Vindicated (12mo, Phil. 1841):-Treatise on Baptism (12mo, New York, 1843). Kenrick was distinguished both for his sagacity and moderation in counsel, " and for his indefatigable efforts ii extending the power and influence of his Church." While in Philadelphia "he founded the theological seminary of St. Charles Borromeo, and introduced into his diocese the Sisters of the Good Shepherd, who devote themselves to the care of Magdalen asylums."' " During the period of our civil war he was unswerving in his loyalty to the Union, and never failed to inculcate obedience to the laws" in the face of the opt position of many of his people.-Allibone's Dict. of Authors, s.v.; Appleton's New Anmer. Cyclop. 10:136; Annual for 1863, p. 561.

## Kent, Asa[[@Headword:Kent, Asa]]

             a Methodist Episcopal minister, was born in West Brookfield, Mass., May 9,1780. In 1801 he was licensed as an exhorter, and appointed to Weathersfield Circuit, Vermont; in 1802 he joined on trial the New York Conference, and was appointed to Whitingham Circuit. The following year he became a member of the old New England Conference, and during the thirty-six years succeeding filled appointments at Barnard, Vt.; Athens, Vt.; Lunenburg, Vt.; Ashburnham; Mass.; Salisbury, Mass.; Salem, N. H.; Lynn, Mass.; Bristol, R.I.; New London, Conn.; Nantucket, R. I.; Middleborough, Rochester, Mass.; Chestnut Street, Providence, R.I.; Elm Street, New Bedford, Mass.; Newport, R. I.; Charlestown, Andover Mass.; and Edgartown, Martha's Vineyard. During this period, ill health, brought on by the strain of indefatigable labors upon a naturally delicate constitution, compelled him several times to take supernumerary and superannuated relations. In 1814-17 he was presiding elder of the' New London district. He was a delegate to the General Conference in New York in 1812, and also in Baltimore in 1816. From the date of his last appointment in 1839 to the day of his death, Sept. 1, 1860, he was always laboring when his health would permit. He wrote much for Zion's Herald- and the Christian Advocate and Journal. His productions were characterized by a clear, concise, unornamental style, freshness of thought, and deep spirituality. Not ostentatious in the expression of his religious convictions and experiences, he claimed personal knowledge of the doctrine of entire sanctification. " Uniformly cheerful, full of buoyant hopes in Christ, he always was remarkably sedate."-Meth. Minutes for 1861; New York Christian Advocate.

## Kent, James[[@Headword:Kent, James]]

             a distinguished English composer of Church music, was born at Winchester in 1700, and at an early age employed as chorister in the cathedral of that city. His talents secured him admittance to the Chapel Royal, London, where he enjoyed the tuition of the celebrated Dr. Croft. After completing his education, he was chosen organist of Finden, in Northamptonshire, and subsequently was appointed organist of Trinity College, Cambridge. In 1737 he was elected to fill the same situation in the cathedral of his native place, which he accepted and held until 1774. He died in 1776. Mr. Kent greatly assisted Dr. Boyce in the preparation of his magnificent work, the collection of Cathedral Music, and his services are duly acknowledged by  that learned editor. Mr. Kent published a volume of Twelve Anthems (London, 1773, 4to), among which are, Hear my Prayer, When the Son of Man, My Song shall be of Mercy, and others which are favorites with the congregations of English cathedrals. After his decease, a Morning and Evening Service, and Eight Anthems, composed by him for the Winchester choir, were collected and printed by Mr. Corfe, of Salisbury; but the probability is that the author never intended them for publication, as they are not equal to his other published productions. " Mr. Kent was remarkably mild in his disposition, amiable in his manners, exemplary in his conduct, and conscientiously diligent in the discharge of his duties. His performance on the organ was solemn and impressive, and he was by competent judges considered one of the best musicians of the age in which he lived" (Harmizonicon). (J. H.W.)

## Kentigern, St.[[@Headword:Kentigern, St.]]

             a Scottish prelate who flourished toward the close of the 6th century, was actively engaged in the interests of the Christian Church among the natives of Scotland. He is said to have made many converts while bishop of Glasgow. Bishop Kentigern died about A.D. 600.

## Kephar[[@Headword:Kephar]]

             (כפר, village), a frequent prefix to the Heb. name of hamlets or small places in Palestine, as in, that here fi)llowing, and many others mentioned by Reland (Palcest. p. 684 sq.) and Schwarz (Palest. p. 118,119, 160, 170,177, 187,188, 190, 200, 201, 204, 235). SEE CAPHAR.

## Kephar-Chananiah[[@Headword:Kephar-Chananiah]]

             (כפר חנניא, ie. village of Ilananiah), a place named in the Talmud, and now called Kefr Anan, 5 miles S.W. of Safed, containing the ruins of a synagogue (Schwarz, Palest. p. 187; compare Robinson, Later Bib. Res. p. 78, note).

## Kephir[[@Headword:Kephir]]

             SEE LION.

## Kepler, Johann[[@Headword:Kepler, Johann]]

             the celebrated astronomer, deserves a place here not so much on account of his services to the science of astronomy as for the relation he sustained to, and the treatment he received from the Christian Church of the 16th century. He was born near the imperial city of Weil, in Wurtemberg, Dec. 27, 1571, and in his childhood was weak and sickly. He was sent to school in 1577, but the straitened circumstances of his father caused great interruption to his education. He was soon taken from school, and employed in menial services at his father's tavern. In his twelfth year, however, he was again placed at the same school, but in the following year was seized with a violent illness, so that his life was for some time despaired of. In 1586 he was admitted to the monastic school of Maulbronn, where his expenses were paid by the duke of Wurtemberg. The three years of Kepler's life, following his admission to this school were marked by a return of several of the disorders which had well-nigh proved fatal to him in his childhood. To add to his misfortunes, his father left home in consequence of disagreements with his mother, and soon after died abroad. After the departure of his father his mother quarrelled with her relations, "having been treated," says Hantsch, Kepler's earliest biographer, (in his edition of E]pistole ad J. Keplerum, etc. [Leipz. 1718]), "with a degree of barbarity by-her husband and brother-in-law that was hardly exceeded even by her own perverseness." As a natural consequence, the family affairs were in the greatest confusion. Notwithstanding these complications, young Kepler took his degree of master at the University of Tibingen in August, 1591, holding the second place in the examination. While at the university he had paid particular attention to the study of theology, arid no doubt intended to enter the ministry; but, annoyed by the strife which the controversy on the Formula of Concord occasioned, and opposed to the doctrine of ubiquity, at that time made an article in the confession of Wirtemberg's state religion, he failed to secure a position as minister. He now turned to' mathematical studies. His attention was first directed to astronomy by the offer of the astronomical lectureship at Gratz, the chief town of Styria. At that time he knew very little of the subject, but, having accepted the lectureship, he was forced to qualify himself for the position. While engaged in these investigations, he came by degrees to understand the superior mathematical convenience of the system of Copernicus to that of Ptolemy. His general views of astronomy, however, were somewhat mystical, as may be seen in his Prodromus. He supposed  the sun, stars, and planets were typical of the Trinity, and that God distributed the planets in space in accordance with regular polyhedrons, etc.

In 1595 Kepler completed his Mysterium Cosmographicum, in which he details the many hypotheses he had successively formed, examined, and rejected concerning the number, distance, and periodic times of the planets, and endeavors to demonstrate the correctness of the Copernican system, which at that time was still discredited and rejected as un-Biblical by both Romanists and Protestants. To avoid persecution, Kepler took the precaution to secure the opinion of eminent theologians of both churches before publication, and for this purpose submitted the MS. to the faculty of Tubingen University. Of course they quickly condemned the sacrilegious effort and daring of the young astronomer (see below), but not so thought duke Louis of Wurtemberg, who not only approved of the work, but furnished the means (in 1596) to defray the expense of printing it. It'must be borne in mind that in the 16th century astronomical truth was equally unknown to the clergy and the laity, and that the motion of the earth and the stability of the sun were doctrines apparently inconsistent with holy Scripture. Besides, in those days the truths of religion were guarded by a sternness of discipline and a severity of punishment which have disappeared in more enlightened times. In order to form a correct judgment respecting the causes which led to the opposition to Kepler by the 'Church, and the subsequent trial and condemnation of Galileo (q.v.), we must turn to that period when they first submitted their opinions to the public. The philosophy of Aristotle was then prevalent throughout Europe. It was taught in all its universities by professors lay and clerical, and every attempt to refute their doctrines exposed its author to the opposition of the learning and scholarship of that day. One of the principal dogmas of the Aristotelian philosophy was the immutability of the heavens. The brilliant discoveries of Kepler and Galileo struck a blow at the ancient philosophy, and consequently exposed them to the hostility of the Peripatetic philosophers. Now when we reflect that the minds of all thinking men were then completely moulded by that philosophy, and that these, again, governed the reflections of those immediately beneath them, and from them the results of Aristoteliamnsm, mingling up, as they did, especially with the religious opinions of the day, thus reached the whole of the popular intellect, we will find it no matter of surprise that the zeal of these innovators met with the most determined opposition. "The Aristotelian professors, the temporizing  Jesuits, the political churchmen, and that timid but respectful body who at all times dread innovation, whether it be in legislation or in science, entered into an alliance against the philocophical tyrants who threatened them with the penalties of knowledge."

" He who is allowed to take the start of his species," says Sir David Brewster, "and to penetrate the veil which conceals from common minds the mysteries of nature, must not expect that the world will be patiently dragged at the chariot-wheels of his philosophy. Mind has its inertia as well as matter, and its progress to truth can only be insured by the gradual and patient removal of the difficulties which embarrass it." Those Protestants, therefore, who are so ready to 'censure the Church of Rome for its action with regard to these great men should remember that it was but carrying out the spirit of the age, and a measure which the spirit of the people demanded. Surely Protestantism has but little to boast of in this matter. More than half a century later we find that the great and good Sir Matthew Hale condemned to death two women for witchcraft on the ground, first, that Scripture had affirmed the reality of witchcraft; and, secondly, that the wisdom of all nations had provided laws against persons accused of the crime. Sir Thomas Browne, the celebrated author of the Religio Medici, was called as a witness at the trial, and swore "that he was clearly of opinion that the persons were bewitched," Not only so, but Henry More and Cudworth strongly expressed their belief in the reality of witchcraft; and, more than all, Joseph Glauride, probably the most celebrated theological thinker of his time, wrote a special defence of the superstition, without doubt the ablest book ever written on that subject. As late as 1692 nineteen persons were executed and one pressed to death in Massachusetts on the same plea for witchcraft. SEE SALEM. " To deny the possibility, nay, actual existence of witchcraft and sorcery," says Sir William Blackstone (Commentary on the Laws of England, bk. iv. ch. 4:sec. 6), "is at once flatly to contradict the revealed Word of God in various passages both of the Old and New Testaments." SEE WITCHCRAFT.

In 1597 Kepler married Barbara Muller von Muhleckh. She was already a widow for the second time, although two years younger than Kepler himself. In the year following his marriage, on account of the troubled state of the province, arising out of the two great religious parties into which the German empire was then divided, he was induced to withdraw into Hungary. The Jesuits, anxious to secure for the Romish Church the learning and renown of Kepler, earnestly worked in his behalf, and secured  permission for his return to Gratz. Very independent in character, Kepler was not the man to eat the bread of his opponents, and upon his frank refusal to join the Romanists he was visited with still fiercer opposition. In 1600 he paid a visit to Tycho Brahe, and, by recommendation of the latter, was appointed assistant imperial mathematician by emperor Rudolph II. Upon the death of Tycho in 1601, Kepler succeeded him as principal mathematician to the emperor, and took up his residence at Prague. The special task intrusted to Kepler at this time was the reduction of Tycho's observations relative to the planet Mars, and to this circumstance is mainly owing his grand discovery of the law of elliptic orbits, and that of the equable description of geras. These continued studies, his searchings after harmony, led him at last to the discovery of the three remarkable truths called Kepler's Laws. (For an account of these, and the steps that led tolheir discovery, see the English Cyclopaedia, s.v. where also will be found a list of Kepler's works.) In 1624 he went to Vienna, the emperor finding it impossible to make good his promises to assist Kepler; to secure the necessary means to aid him in the completion of the Rudolphine Tables; it was not, however, till 1627 that these tables the first that were calculated on the supposition that the planets move in elliptic orbits made their appearance; and it will be sufficient to say of them in this place, that, had Kepler done nothing in the course of his whole life but construct these, he would have well earned the title of a most useful and indefatigable calculator. He died at Ratisbon, Nov. 15, 1630, and his body was interred in St. Peter's churchyard of that city. "Ardent, restless, burning to distinguish himself by his discoveries, he attempted everything; and, having once obtained a glimpse, no labor was too hard for him in following or verifying it. All his attempts had not the same success, and, in fact, that was impossible. Those which have failed seem to us only fanciful; those which have been more fortunate appear sublime. When in search of that which really existed, he has sometimes found it; when he devoted himself to the pursuit of a chimera, he could not but fail; but even there he unfolded the same qualities, and that obstinate 'perseverance that must triumph over all difficulties but those which are insurmountable." See Breitschwerdt, Johann Kepler's Leben u. Wirken (Stuttg. 1831); Brewster, Lives of the Martyrs of Science (Lond. 1841); Bailly, Histoire de l'astronomie moderne, ii, 4 sq.; Bayle, Hist. Diet. s.v.; Aschbach, Kirchen- Lexik . v.; Brockhaus, Converst. Lex. s.v.; English Cyclop. s.v.; Menzel, Gesch. der Deutschen, 5:104 sq., 327 sq., 471; 6:10 sq.

## Kepler, Samuel[[@Headword:Kepler, Samuel]]

             a veteran minister of the Methodist Episcopal Church South, was born at Baltimore, Maryland, November 15, 1804. He was converted when a boy, early established a mission-school near his native city, studied at Dickinson College, entered the Baltimore Conference in 1827, from 1863 to 1865 preached for an independent Methodist Church at Williamsport, Pennsylvania, in 1867 joined the Baltimore Conference of the Methodist  Episcopal Church South, in 1871 became supernumerary and died at Baltimore, August 1, 1884. See Minutes of Am. Conferences of the M.E. Church South, 1884, page 145.

## Kerach[[@Headword:Kerach]]

             SEE CRYSTAL.

## Keralay, De[[@Headword:Keralay, De]]

             a French Roman Catholic missionary, who flourished in the early part of the 18th century, joined the Congregation of Foreign Missions, and. in 1720 took charge of the mission at Mergui. In 1722. he was consecrated bishop of Rosalia, and became coadjutor to M. de Cire, apostolic vicar of Siam, whom he succeeded in 1727. The court, which had at first appeared favorably inclined towards the Christians, soon began, at the instigation of the bonzes, to persecute them violently. The missionaries were forbidden publishing any books in the Siamese language, or teaching their doctrines to the people. Inscriptions insulting to the Christian faith were placed on the front or inside of the churches. Keralay himself also was repeatedly summoned before the authorities, to answer for his infringements of their regulations, but he displayed throughout great firmness and patience. The death of the king and the civil war which followed gave the Christians some respite, but after a short time persecutions began anew, and it was during these that Keralay -died at Juthia, Nov.: 27, 1737. See Lettres edifiantes; Henrion, Hist. des Missions; Pallegoix, Description du royaume Thai (Paris, 1854, 12mo); Hoefer, Nouv. Biog. Gnerale, 27:595. (J. N. P.)

## Keramians[[@Headword:Keramians]]

             a Mohammedan sect, deriving their name from their founder, Mohammed ben-Keram, who maintained that God is possessed of a bodily form.

## Kerari[[@Headword:Kerari]]

             a Hindu sect who worshipped Devi in her terrific forms, and were wont to offer up human sacrifices. The only votaries belonging to this sect still remaining in India are those who inflict upon themselves bodily tortures, and pierce their flesh with hooks.

## Kerazin[[@Headword:Kerazin]]

             SEE CHORAZIN.

## Kerbela[[@Headword:Kerbela]]

             among the Mohammedans, is a place held by the Shiites (q.v.) as peculiarly sacred, because it is the seat of the tomb of Hossein (q.v.), the son of Ali. It is situated in Asiatic Turkey, twenty-eight miles north-west of the ruins of Babylon. It is a favorite place of pilgrimage to the Persian Mohammedans, who carry away small portions of the sacred soil, put it in little bags, which they place before them during their devotions to bow  their heads upon, and thus worship on. holy ground. The pilgrims resorting annually to Kerbela are estimated at eighty thousand, and they bring with them from Persia eight thousand corpses annually to be interred in the sacred spot.

## Kerchief[[@Headword:Kerchief]]

             (only in the plur. מַסְּפָּחוֹת, mispachoth', so called from being spread out; Sept. ἐπιβόλαια v.r. περιβόλαια, Symmachus ὑπαυχένια, Vulg. cervicalia), an article of apparel or ornament that occurs only in Eze 13:18; Eze 13:21, where it is spoken of as something applied to the head by the idolatrous women of Israel, but the meaning of which it is difficult to discover. Some of the ancient versions (e.g. Symmachus, the Vulgate, etc.) understand pillows or cushions for the head, as in the parallel member (so Rosenmiuller, Gesenius, etc.); others (e.g. the Sept., Syriac, etc.) think that mantles or coverings for the head are intended. Hitzig understands the talith or long cloth worn by Jewish worshippers. SEE FRINGE. The  derivation of the Hebrew word, and the fact that the article might be torn (Eze 13:21), shows: that it was long, loose, and flexible, like the shawl with which Oriental women envelop themselves (Rth 3:15; Isa 3:22); and the statement that they were adapted to be placed "upon the head of every stature" (כָּלאּקוֹמָה עֵל רוֹשׁ, i.e. persons of whatever height), confirms this view. Kimchi says it was a rich upper garment. It was probably a long and elegant veil or head-dress, perhaps denoting by its shape or ornament the character of those who wore them. SEE VEIL. The false prophetesses alluded to practiced divinations, and pretended to deliver oracles which contradicted the divine prophecies. (See Havernick, Comment. ad loc.). Schroeder (De vest. mul. Hebr. p. 266, 269) well interprets " veils such as those with which in the East women cover the entire head, especially the face" (comp. Rth 3:15; Isa 3:22). The Eastern women bind on their other ornaments with a rich embroidered handkerchief, which is described by some travellers as completing the headdress, and falling without order upon the hair behind. SEE HEAD- DRESS. This, if of costly and splendid material, would be a not unapt decoration for the meretricious purpose in question. SEE HANDKERCHIEF.

## Kerckhove, John Polyander Van Den[[@Headword:Kerckhove, John Polyander Van Den]]

             a Dutch Protestant theologian, born at Metz March 26,1568, was educated at Embden, where his father was pastor of the French Church, and afterwards went to study Hebrew and philosophy at Bremen, and theology at Heidelberg, under Du Jon and Crellius, and at Geneva under Theodore  de Beza and Antony Lafaye. In 1591 he became pastor of the French Church at Leyden, and soon after at Dort. In 1611 he succeeded Arminius as professor of theology in the University of Leyden. He took part in the Synod of Dort, and was one of the theologians commissioned to draw up the canon of that synod; he was also member of a committee for revising the Bible. 'Kerckhove died Feb. 4,1646. He wrote Accord despassages de lEcriture qui semblent etre contraires les uns aux autres (Dort, 1599, 12mo):-Theses logice atque ethicce (1602): — Responsio ad interpolata A. Cocheletii, doctoris Sorbonnistce (1610); Cochelet answered in his Ccemeterium Calvini: — Miscellanece Tractationes theologicce, in quibus agitur de prcedestinatione et Coena Domini (Leyden, 1629, 8vo):-Prima Concertatio anti-sociniana (Amsterd. 1640, 8vo): — De essentiali Christi Existentia Concertatio, contra Johannern Crelliumm (Leyden, 1643,12m6); etc. He also published Thomas Cartwright's Commentarii in Proverbia Salomonis, and was one of the publishers of the Synopsis purioris Theologice (Leyden, 1625, 8vo). SeeFoppens, Bibliotheca Belgica Boxhorn, Theatrum Hollandice, p. 361; Paquot,Mmoires, vol. v.; Joh. Fabricius, Histor. Bibliothecarum, 4:92.-Hoefer, Nouv. Biog. Generale, 27:604. (J. N. P.)

## Keren-Happuch[[@Headword:Keren-Happuch]]

             (Heb. Ke'ren-hap-Puk', הִפּוּךְ קֶרֶן, horn of the face-paint, i.e. cosmetic- box; Sept. Α᾿μαλθείας [v. r. Α᾿μαλθαίας, Α᾿μαλθίας, Μαλθέας], κέρας, i.e. horn of plenty; Vulg. correctly Cornu stibii, i.e. of antimony), a name given to Job's third daughter (Job xlii, 14), after the Oriental ideas of elegance (see Kitto's Daily Bib. Il. ad loc.). B.C. cir. 2220. SEE PAINT.

## Kerfoot, John Barrett, D.D., LL.D[[@Headword:Kerfoot, John Barrett, D.D., LL.D]]

             a Protestant Episcopal bishop, was-born in Dublin, Ireland, March 1, 1816, and educated at Flushing Institute and St. Paul's; College, New York, where he graduated in 1834. He took deacon's orders in 1837, and priest's in 1840;. became president of St. James's College, Maryland, in 1842, and continued in that relation till 1864, when he became president of Trinity College. He was consecrated bishop of Pittsburgh, Pennsylvania, January 25, 1866, and remained in that office until his death, July 10, 1881.

## Keri And Kethib[[@Headword:Keri And Kethib]]

             (קרי וכתיב, plural וכתיבן קריין), so frequently found in the margins and footnotes of the Hebrew Bibles, exhibit the most ancient various readings, and constitute the most important portion of the critico- exegetical apparatus bequeathed to us by the Jews of olden times. On this subject we substantially adopt Ginsburg's article in Kitto's Cyclopcedia, s.v. SEE MASORAH.

I. Signification, Classification, and Mode of Indication of the Keri and Kethib.-The word קְרַי, keri', may be either the imperative or the participle passive of the Chaldee verb קְרָא, to call out, to read, and hence may  signify "Read," or "It is read," i.e. the word in question is to be substituted for that in the text. כְּתַיב, kethib', is the participle passive of the Chaldee verb כְּתִב, to write, and signifies "It is written," i.e. the word in question is in the text. Those who prefer taking the word קְרַיas participle, do so on the ground that it is more consonant with its companion כְּתַיב, which is the participle passive. The two terms thus correspond substantially to the modern ones margin (Keri) and text (Kethib). We may add that the Rabbins also call the Keri מַקְרָא, mikra', scripture, and the Kethib מָסוֹרָה, masorah', tradition; but, according to our ideas, these terms should be reversed.

The different readings exhibited in the Keri and Kethib may be divided into three general classes:

a. Words to be read differently from what they are written, arising from the omission, insertion, exchanging, or transposition of a single letter (כְּתַיב וּקְרַי קְרַי וּכְתַיב);

b. Words to be read, but that are not written in the text (וְלֹא כְתַיבקְרַי); and,

c. Words written in the text, but that are not to be read (וְלֹא קְרַיבְּתַיב).

a. The first general class (variations) comprises the bulk of the various readings, and consists of

1. Corrections of errors arising from mistaking homonyms, e.g. לא, the negative particle, for the similarly sounding לו, the pronoun, of which we have fifteen instances (comp. Exo 21:8; Lev 11:21; Lev 25:30; 1Sa 2:3; 2Sa 16:18; 2Ki 8:10; Ezr 4:2; Job 13:15; Job 41:4; Psa 100:3; Psa 139:16; Pro 19:7; Pro 26:2; Isa 9:2; Isa 63:9), and two instances in which the reverse is the case (1Sa 2:16; 1Sa 20:2). Besides noticing them in their respective places, the Masorah also enumerates them all on Lev 11:15. The Talmud (Sopherim, vi) gives three additional ones, viz., 1Ch 11:21; Job 6:21; Isa 49:5. על for אל, of which we have four instances (1Sa 10:24; 1Ki 1:33; Job 7:1; Isa 65:7; Eze 9:5).

2. Errors arising from mistaking the letters which resemble each other, e.g. ב for כ (comp. Pro 21:29); ג for ז (Eze 25:7); ד for (ִ1Sa 4:13); ד for ר, of which the Masorah on Pro 19:19, and Jeremiah 21:40, gives four instances (2Sa 13:37; 2Ki 16:6; Jeremiah 21:40; Pro 19:19); ה for ת (Jer 28:1; Jer 32:1); ה for ם (2Sa 23:13); ח for ה, of which the Masorah on Pro 20:21 gives four instances (2Sa 13:37; Pro 20:21; Son 1:17; Dan 9:24); טfor ש(1Sa 14:32); י for ו in innumerable instances; כ for ב in eleven cases (Jos 4:18; Jos 6:5; Jos 6:15; 1Sa 11:6; 1Sa 11:9; 2Sa 5:24; 2Ki 3:24; Ezr 8:14; Neh 3:20; Est 3:4; Job 21:13; ם for ה (Isa 30:32); צ for ע (2Ki 20:4); ר for ד twice (Jer 2:20; Ezr 8:14); ת for ח (Ecc 12:6); ת for ה (2Ki 24:14; 2Ki 25:17; Jer 52:21).

3. Errors arising from exchanging letters which be. long to the same organs of speech, e.g. בfor מof which the Keri exhibits one instance (Jos 22:7), and vice-versa, of which the Great Masorah, under letter ב, gives six instances (Jos 3:16; Jos 24:15; 2Ki 5:12; 2Ki 12:10; 2Ki 23:33; Dan 11:18); ח for א (2Ki 17:21); ע for א (1Sa 20:24; 1Ki 1:33; Job 7:1; Isa 65:7; Eze 9:5); מfor פ(Isa 65:4).

4. Errors arising from the transposition of letters, which the Masorah designates מוקדם ומאוחר, and of which it gives sixty-two cases, as, for instance, the textual reading, or Kethib, is האהל, the tent, and the marginal reading, or Keri, transposing the letters לand ה, has האלה, these (comp. Jos 6:13; Jos 20:8; Jos 21:27; Jdg 16:26; 1Sa 14:27; 1Sa 19:18; 1Sa 19:22-23 [twice]; 1Sa 27:8; 2Sa 3:25; 2Sa 14:30; 2Sa 17:16; 2Sa 18:8; 2Sa 20:14; 2Sa 24:16; 1Ki 7:45; 2Ki 11:2; 2Ki 14:6; 1Ch 1:46; 1Ch 3:24; 1Ch 27:29; 2Ch 17:8; 2Ch 29:8; Ezr 2:46; Ezr 4:4; Ezr 8:17; Neh 4:7; Neh 12:14; Est 1:5; Est 1:16; Job 26:12; Psa 73:2; Psa 139:6; Psa 145:6; Pro 1:27; Pro 13:20; Pro 19:16; Pro 23:5; Pro 23:26; Pro 31:27; Ecc 9:4; Isa 37:30; Jer 2:25; Jer 8:6; Jer 9:7; Jer 15:4; Jer 17:23; Jer 24:9; Jer 29:18; Jer 29:23; Jer 32:23; Jer 42:20; Jer 1:15; Eze 36:14; Eze 40:15; Eze 42:16; Eze 43:15-16; Dan 4:9; Dan 5:7; Dan 5:16 [twice], 29).

5. Errors arising from the small letter יbeing dropped before the pronominal ו from plural nouns, and making them to be singular, of which there are a hundred and thirteen instances [it is very strange that the Masorah Magna only enumerates fifty-six of these instances] (Gen 33:4; Exo 27:11; Exo 28:28; Exo 32:19; Exo 39:4; Exo 39:33; Lev 9:22; Lev 16:21; Num 12:3; Deu 2:33; Deu 7:9; Deu 8:2; Deu 27:10; Deu 33:9; Jos 3:4; Jos 8:11; Jos 16:3; Rth 3:14; 1Sa 2:9-10 [twice]; 3:18; 8:3; 10:21; 22:13; 23:5; 26:7 [twice], 11, 16; 29:5 [twice]; 30:6; 2Sa 1:11; 2Sa 2:23; 2Sa 3:12; 2Sa 12:9; 2Sa 12:20; 2Sa 13:34; 2Sa 16:8; 2Sa 18:7; 2Sa 18:18; 2Sa 19:19; 2Sa 20:8; 2Sa 23:9; 2Sa 23:11; 2Sa 24:14; 2Sa 24:22; 1Ki 5:17; 1Ki 10:5; 1Ki 18:42; 2Ki 4:34; 2Ki 5:9; 2Ki 11:18; Ezr 4:7; Job 9:13; Job 14:5; Job 15:15; Job 20:11; Job 21:20; Job 24:1; Job 26:14; Job 31:20; Job 37:12; Job 38:41; Job 39:26; Job 39:30; Job 40:17; Psa 10:5; Psa 24:6; Psa 58:8; Psa 106:45; Psa 147:19; Psa 148:2; Pro 6:13 [twice]; Pro 22:24; Pro 26:24; Isa 52:5; Isa 56:10; Jer 15:8; Jer 17:10-11; Jer 22:4; Jer 32:4; Jer 52:33; Lam 3:22; Lam 3:32; Lam 3:39; Eze 3:20; Eze 17:21; Eze 18:23-24; Eze 31:5; Eze 33:13; Eze 33:16; Eze 37:16 [twice], Eze 37:19; Eze 40:6; Eze 40:22 [twice], Eze 40:26; Eze 43:11 [thrice], Eze 43:26; Eze 44:5; Eze 47:11; Dan 11:10; Amo 9:6; Oba 1:11; Hab 3:14); as well as from the insertion of י before the pronominal ו and before the pronominal in singular nouns, and making them plural; the Keri exhibits seven instances of the former.(1Ki 16:26; Psa 105:18; Psa 105:28; Pro 16:27; Pro 21:29; Ecclesiastes 4:17; Dan 9:12) and eight of the latter in the word דבוֹ (Jdg 13:17; 1Ki 8:26; 1Ki 22:13; Psa 119:147; Psa 119:161; Jer 15:16 [twice]; Ezr 10:12).

6. Errors of a grammatical nature, arising from dropping the article ה where it ought to be, of which the Keri exhibits fourteen instances (1Sa 14:32; 2Sa 23:9; 1Ki 4:7; 1Ki 7:20; 1Ki 15:18; 2Ki 11:20; 2Ki 15:25; Isa 32:15; Jer 10:13; Jer 17:19; Jer 40:3; Jer 52:32; Lam 1:18; Eze 18:20), or from the insertion of it where it ought not to be, of which there are ten instances (1Sa 26:12; 1Ki 21:8; 2Ki 7:12-13; 2Ki 15:25; Ecc 6:10; Ecc 10:3; Ecc 10:20; Isa 29:11; Jer 38:11); or from the dropping of the ה after נער, or writing הוא, instead of היא, when used as feminine.

7. Errors arising from the wrong division of words, e.g. the first word having a letter which belongs to the second, exhibited by the Keri in three instances, and stated in the Masorah on 2Sa 5:2' (2Sa 5:2; Job 38:12; Lam 4:16), or the second word having a  letter which belongs to the first, of which there are two instances (1Sa 21:12; Ezr 4:12); or one word being divided into two separate words, of which the Masorah on 2 Chronicles 34 mentions eight instances (Jdg 16:25; 1Sa 9:1; 1Sa 24:8; 1Ki 18:5; 2Ch 34:6; Isa 9:6; Lam 1:6; Lam 4:3), or two separate words being written as one, exhibited by the Ker. in fifteen instances (Gen 30:11; Exo 4:2; Deu 33:2; 1Ch 9:4; 1Ch 27:12, Nehemiah 2:23; Job 38:1; Job 40:6; Psa 10:10; Psa 55:16; Psa 123:4; Isa 3:15; Jer 6:29; Jer 18:3; Eze 8:6).

8. Exegetical Keris or marginal readings which substitute euphemisms for the cacophonous terms used in the text, in accordance with the injunction of the ancient sages, that " all the verses wherein indecent expressions occur are to be replaced by decent words (e.g. ישגלנה by ישכבנה[of which the Keri exhibits four instances, viz. Deu 28:30; Isa 13:16; Jer 3:2; Zec 14:2]; עפולים by טחורים [of which the Keri exhibits six instances, viz. Deu 28:27; 1Sa 5:6; 1Sa 5:9; 1Sa 6:4-5; 1Sa 6:17; omitting, however, 1Sa 5:12]; חריונים by דביונים [of which the Keri exhibits one instance, viz. 2Ki 6:25]; חוריהםby צואתם[of which the Keri exhibits two instances, 2Ki 18:27; Isa 36:12]; מימי שיניהם by מימי רגליהם [of which the Keri exhibits two instances, 2Ki 18:27; Isa 36:12]; למחראותby למוצאות[of which there is one instance, 2Ki 10:27, comp. Megilla, 25 b])." The manner in which this general class of various readings is indicated is as follows: The variations specified under 1 and 2, not affecting the vowel points, are simply indicated by a small circle or asterisk placed over the word in the text (כתיב), which directs to the marginal reading (קרי), where the emendation is given, as, for instance, the Kethib in Exo 21:8 is לֹא, in 1Sa 20:24 עֶל, and in Pro 21:29 יַָֹבין, and the marginal gloss remarks לו ק יבין ק אל ק, the ק being an abbreviation for קרי. In the variations specified under 3 and 4, where the different letters of the Kethib and the Keri require different vowel points, the abnormal textual reading, or the Kethib, has not only the small circle or asterisk, but also takes the vowel points which belong to the normal marginal reading, or the Keri, e.g. the' appropriate pointing of the textual reading, or the Kethib, in 2Ki 17:21, is וִיֶּדֶא, but it is pointed וִיִּדִּאֹ, because these vowel signs belong  to the marginal reading, or the Keri, וידח, which it is intended should accompany the vowel points in the text. The same is the case with the textual reading in 2Sa 14:30, which, according to the marginal reading, exhibits a transposition of letters, and which can hardly be pronounced with its textual points וְהִוצַּיתיֹּה, because these vowel signs belong to the Keri, והציתוה.

Finally, in the variations specified under 5, 6, 7, and 8, which involve an addition or diminution of letters, and which have therefore either more or fewer letters than are required by the vowel points of the Keri, a vowel sign is sometimes given without any letter at all, or two vowel signs have.to be attached to one letter, and sometimes a letter has to be without any vowel sign; the variation itself being either indicated in the margin by the exhibition of the entire word which constitutes the differerent reading, or by the simple remark that such and such a letter is wanting or is redundant. For instance, in Lam 5:7, which, according to the Masorah, exhibits two of the twelve instances where the ו conjunctive has been dropped from the beginning of words (comp. also 2Ki 4:7; Job 2:7; Pro 23:24; Pro 27:24; Isa 55:13; Lam 2:2; Lam 4:16; Lam 5:3; Lam 5:5; Dan 2:43), the textual reading, or Kethib, is ִאֲנַחַנוּ אֵינָם and the marginal reading, or Keri, is ואנחנו ואינם, the vowel sign of the conjunction from the margin being inserted in the text under the little circle, which, consequently, has no letter at all; in Jer 42:6, again, where the textual reading is אנו, and the marginal reading אנחנו, yet the Kethib, which has only three letters, takes the vowel signs of the Keri, which has five letters, and is pointed אֲנִוּ, with. two different vowel points attached to the one ו; whilst in 2Ki 7:15, where the reverse is the case, the marginal reading having fewer letters, and hence fewer vowels than the textual reading, which takes the vowel signs of the former, the Kethib is pointed בְּהֹחָפְזָם; and the ה has no vowel sign at all. There is a peculiarity connected with the marginal indication of those words the variations of which consist in the diminution or addition of a single letter. When a letter is dropped from a word in the text, the whole word is given in the marginal reading with the letter ii' question, and the remark "Read so;" as, for instance, 1Sa 14:32; Pro 23:24, where the ה, according to the Masorah, is dropped from השלל, and ו from ויולד, as indicated by שּׁלָל and יֹוֹלֵג; the marginal glosses are ק ויולד ק השלל; but when the reverse is the  case, if a letter has crept into a word, the whole word is not given in the marginal gloss, but it is simply remarked that such and such a letter is redundant (יתיר), or is not to be read (לא קרי), as, for instance, in Ecc 10:20; Neh 9:17, where the ה, according to the Masorah, has crept in before כנפים, and ו before חסד, the marginal gloss simply remarks יתיר ו יתיר ה. Upon this point, however, the greatest inconsistency is manifested in the Masoretic glosses; compare, for instance, the Kethib עיניו and רגלי in Ecc 4:8, both of which, according to the Keri, have a redundant י, and are singular nouns, vet the Masoretic note upon the former is ק עינו, exhibiting the whole word, whilst on the latter it simply remarks יתיר י.

b. The second class (insertions directed), which comprises entire words that have been omitted from' the text, exhibits ten such instances which occur in the Hebrew Bible, as follows: Jdg 20:13; Rth 3:5; Rth 3:17; 2Sa 8:3; 2Sa 16:23; 2Sa 18:20; 2Ki 19:31; 2Ki 19:37; Jer 31:38; Jeremiah 1, 29. Besides being noted in the marginal glosses on the respective passages, these omissions are also given in the Masorah ,on Deuteronomy 1 and Rth 3:16. They are also enumerated in the Talmud (Tract Sopherim, 6:8, and in Nedarim, 37 b). In Nedarim, however, the passage which refers to this subject is as follows: "The insertion of words in the text (ולא כתיבן קריין) is exhibited in פרת [2Sa 8:3]; איש [ibid. 2Sa 16:23]; באים [Jer 31:38]; לה [ [Jer 50:29]; את [Rth 2:11]; אלי [Rth 3:5; Rth 3:17] ;" thus :omitting four instances, viz. Jdg 20:13; 2Sa 18:20; 2Ki 19:31; 2Ki 19:37, and adding one, viz., Rth 2:11, which is neither given by the Masorah nor in Sopherim.

This class of variations is indicated by a small circle or asterisk placed in the text with the vowel signs of the word which is wanting, referring to the margin, where the word in question is given. Thus, for instance, in Jdg 20:13, where, according to the Keri, the word בְנֵי is omitted, the Kethib is ֵבַנְיָמַן וְלַֹא אָבוּ, upon which the marginal gloss remarks כתיב בני קרי ולא

c. Of the third class (omissions suggested), exhibiting entire words which have crept into the text, there are eightinstances, as follows: Rth 3:12; 2Sa 13:33; 2Sa 15:21; 2Ki 5:18; Jer 38:16; Jer 39:12; Jer 51:3; Eze 48:16. These variations are not only noted in the marginal glosses on the respective passages, but are also given in the Masorah on Rth 3:12. The passage in Nedarim, 27 b, which speaks of this class of variations, remarking, "Words which are found in the text, but are not read (כתיבן ולא קריין), are exhibited in נא [2Ki 5:18]; ואת [Jer 32:11]; ידר [ִJer 51:3]; חמש[Eze 48:16]; אם [Rth 3:12]," omits 2Sa 13:33; 2Sa 15:21; and Jer 38:16; Jer 39:12; and adds Jer 32:11, which dces not exist in the Masorah; whilst Sopherim, 6:9, which remarks אמנון כאשר במקום גואל ידר ִחמש, referring to 2Sa 13:33; Jer 39:12; 2Sa 15:21; Rth 3:12; Jer 51:3; Eze 48:16; omits 2Ki 5:18, and Jer 38:16.

This class of variations is not uniformly indicated in the different editions of the Bible. Generally the word in question has no vowel signs, but an asterisk or small circle is put over it, referring to the margin, where it is simply remarked כתיב ולא קרי, written [in the text], but not [to'be] read; in one or two instances, however, the word itself is repeated in the margin, as in 2Ki 5:18, where we have it נא כתיב ולא קרי, [the word] נא [is] written [in the text], but [is] not [to be] read.

II. Number and Position of the Keri and Kethib.-A great difference of opinion prevails about the number and position of these various readings. The Talmud, as we have shown above, and the early commentators, mention variations which do not exist in the Keris and Kethibs of the Masorah. This, however, is beyond the aim of the present article, which is to investigate the Keri and Kethib as exhibited in the Masorah and in the editions of the Hebrew Bible. From a careful perusal and collation of the Masorah, as printed in the Rabbinic Bibles, we find the following to be the number of the Keris and Kethibs in each book, according to the order of the Hebrew Bible:

Genesis24Habakkuk2Exodus12Zephaniah1Leviticus5Haggai1Numbers11Zechariah7Deuteronomy24Malachi1Joshua38Psalms74Judges22Proverbs70

1 Samuel73Job542 Samuel99Song of Songs51 Kings49Ruth132 Kings80Lamentations28Isaiah5Ecclesiastes11Jeremiah148Esther14Ezekiel143Daniel129Hosea6Ezra33Joel1Nehemiah28Amos31 Chronicles41Obadiah12 Chronicles39Micah4Nahum4Total........... 1353The disparity between Abrabanel's calculations about the number, of Keris and Kethibs, leading him to the conclusion that the Pentateuch has 65, Jeremiah 81, and 1 and 2 Samuel 138' (Introduction to Jeremiah), and the numbers which we have stated as existing in these books, is easily accounted for when it is remembered that this erudite commentator died fifteen years before the laborious Jacob b.-Chajim collated and published the Masorahs on the Hebrew Scriptures, and therefore had no opportunity of consulting them carefully. But we find it far morea difficult to account for the serious difference in the calculations of later writers and'our results, as may be seen from the table on the following page.

For the collation of Bomberg's Bible, the Plantin Bible, and the Antwerp Bible, we are indebted to the tables exhibited in Cappellus's Critica Sacra, p. 70, and Walton's Prolegomena (ed. Cantabrigiae, 1828, i, 473); and though we have been able by our arrangement to correct their blunder in representing Elias Levita as separating the Five Megilloth from the Hagiographa, and giving the number of Keris to be 329 exclusive of the Megilloth, yet we were, obliged to describe the Megilloth apart from the Hagiographa. to which they belong according to the Jewish order of the Canon. Elias Levita's own words on the numbers are as follows: "I counted the Keris and Kethibs several times, and found that they were in all 848.; of these, 65 are in the Pentateuch, 454 in the Prophets, and 329 in the Hagiographa. It is surprising that there should only be 65 in the Pentateuch, 22 of which refer to the single word נערה, which “interpretations,” יתיר; “Deficiencies,” חסיר is נעיil the Kethib, and  נערה in the Keri; that the book of Joshua, which in quantity is about a tenth part of the Pentateuch, should have 32; and that the books of Samuel, which are merely about a fourth the size of the Pentateuch, 'should contain 133" (Massoreth HaMassoreth, ed. Sulzbach, 1771, p. 8 sq.). It will be seen from this extract that Elias Levita not only gives six Keris less in Joshua than we have given, but also differs from Abrabanel in the number of Keris to be found in the books of Samuel.

Bloomberg 1523-24Plantin Bible 1566Antwerp Royal Bible 1572Elias LevitaOur ResultsPentateuchVariations Interpolations Deficiencies73 1

7474 1 2 7769 1 1 716576Earlier ProphetsVariations Interpolations Deficiencies337 11 2 350239 25 5 269277 18 5 300361Later ProphetsVariations Interpolation s Deficiencies348 2

350250 25 1 276347 11

358454377Five MegilothVariations Interpolations Deficiencies51 11 6243 14 5748 8 5671HagiographaVariations Interpolations Deficiencies362 60 1 423187 34 1 222242 20 1 263329468Total125990110488481353N.B. - In this table, what are denoted by “Variations” are designated by the Marosites as קרי;

III. Origin and Date of the Keri and Kethib.-The Talmud traces the source of these variations to Moses himself, for we are distinctly told in Nedarim, 37 b, that "the pronunciation of certain words according to the  scribes (מקרא סופרים), the emendations of the scribes (עטור סופרים), the not reading of words which are in the text (כתיב ולא קרי), and the reading of words which are not in the text (קרי ולא כתיב), etc., are a law of Moses from Sinai." Jacob b.-Chajim defends this view in his elaborate Introduction to the Rabbinic Bible. Elias Levita, who also expresses this Talmudic declaration, explains it as follows: " The Keri and Kethib of the Pentateuch only are a law of Moses from Mount Sinai, and the members of the Great Synagogue, Haggai, Zechariah, Malachi, Daniel, Hananiah, Mishael, Azariah, Ezra, Nehemiah, Mordecai, and Zerubbabel, and other wise men from the craftsmen and artisans (מהחרש והמסגר) to the number of a hundred and twenty, wrote down the Keri and the Kethib according to the tradition which they possessed that our teacher Moses (peace be with him!) read words differently from what they were written in the text; this being one of those mysteries which they knew, for Moses transmitted this mystery to Joshua, Joshua to the elders, the elders to the prophets, etc., and these were put down in the margin as his readings, Ezra acting as a scribe. In the same manner they proceeded in the Prophets and Hagiographa with every word respecting which they had a tradition orally transmitted from the prophets and the sages that it was read differently from what it was in the text. But they required no tradition for the postexilian books, as the authors themselves were present with them; hence, whenever they met with a word which did not seem to harmonize with the context and the sense, the author stated to them- the reason why he used such anomalous expressions, and they wrote down the word in.the margin as it should be read" (Massoreth Ila-Massoreth, fol. 8 b, sq.). Mendelssohn, in his valuable introduction to his translation of the Pentateuch, and most of the ancient Jewish writers, propounded the same view.

It is in accordance with this recondite sense ascribed to the origin of. the Keri and Kethib that Rashi remarks on Gen 8:16, "The Keri is הוצב, the Kethib היצא, because he was first to tell them to go out; but if they should refuse to go, he was to make them go." Kimchi, however, is of the opposite opinion. So far from believing that these variations proceeded from the sacred writers themselves, who designed to convey thereby various mysteries, he maintains that the Keri and Kethib originated after the Babylonian captivity, when the sacred books were collected by the members of the Great Synagogue. These editors of the long-lost and mutilated inspired writings "found different readings in the volumes, and adopted th'ose which the majority of copies had, because these, according  to their opinion, exhibited the true readings. In some places they wrote down one word in the text without putting the vowel signs to it, or noted it in the margin without inserting it in the text, whilst in other places they inserted one reading in the margin and another in the text" (Introduction to his Commentary on Joshua). Ephodi (flourished 1391-1403), who maintains the same view, remarks that Ezra and his followers "made the Keri and Kethib on every passage in which they found some obliterations and confusion, as they were not sure what the precise reading was." Abrabanel, who will neither admit that the Keris and Kethibs proceeded from the sacred writers themselves, nor that they took their rise from the imperfect state of the codices, propounds a new theory. According to him, Ezra and his followers, who undertook the editing of the Scriptures, found the sacred books entire and perfect; but in perusing them these editors discovered that they contained irregular expressions, and loose and ungrammatical phrases, arising from the carelessness and ignorance of the inspired writers. "

Ezra had therefore to explain these words in harmony with the connection, and this is the origin of the Keri which is found in the margin of the Bible, as this holy scribe feared to touch 'the words which were spoken or written by the Holy Ghost. These remarks he made on his own account to explain those anomalous letters and expressions, and he put them in the margin to indicate that the gloss is his own. Now, if you examine the numerous Keris and Kethibs in Jeremiah, and look into their connection, you will find them all to be of this nature, viz., that they are to be traced to Jeremiah's careless and blundering writing. .... From this you may learn that the books which have most Keris and Kethibs show that their authors did not know how to speak correctly or to write properly" (Introduction to his Commentary on Jeremiah). Though Abrabanel's hypothesis has more truth in it than the other theories, yet it is only by a combination of the three views that the origin of the Keri and Kethib can be traced and explained. For there can be no doubt that some of the variations, as the Talmud, Rashi, etc., declare, have been transmitted by tradition from time immemorial, and have their origin in some recondite meaning or mysteries attached to the passages in question; that some, again, as Kimchi, Ephodi, etc., rightly maintain, are due to' the blunders and corruptions which have crept into the text in the course of time, and which the spiritual guides of the nation tried to rectify by a comparison of codices, as is also admitted by the. Talmud (comp. Jerusalem Megillah, 4:2; Sopherim, 6:4); and that others, again, as Abrabanel remarks, are owing to the carelessness of style, ignorance of idioms and provincialisms,  which the editors and successive interpreters of the Hebrew canon discovered in the different books, or, more properly speaking, which were at variance with the grammatical rules and exegetical laws developed in aftertime by the Masorites. Such, however, was their reverence for the ancient text, that these Masorites who made the new additions to it left the text itself untouched in the very places where they believed it necessary to follow another explanation or reading, but simply inserted the emendation in the margin. Hence the distinction between the ancient text as it was written, or Kethib (כתיב), and the more „modern emended reading, or Keri (קרי); and hence, also, the fact that the Keri is not inserted in the synagogal scrolls, though it is followed in the public reading of the Scriptures.

IV. Importance of the Keri and Kethib, especially as relating to the English Version of the Hebrew Scriptures.-Some idea of the importance of the Keri and Kethibmay be gathered from the following analysis of the seventy-six variations which occur in the Pentateuch. Of the seventy-six Keris, twenty-one give נערה instead of נער (Gen 24:14; Gen 24:16; Gen 24:28; Gen 24:55; Gen 24:57; Gen 34:3 [twice], Gen 34:12; Deu 22:15 [twice], Deu 22:16; Deu 22:20-21; Deu 22:23-26 [twice], Deu 22:27-29), which was evidently epicene in earlier periods (comp. Gesenius, G-qamm. sec. 23, sec. 32, 6; Ewald, Lehrbuch, sec. 175, b); fifteen have the plural termination אָּיו affixed to nouns instead of the singular וin the text (Gen 33:4; Exo 27:11; Exo 28:28; Exo 32:19; Exo 39:4; Exo 39:33; Lev 9:22; Lev 16:21; Num 12:3; Deu 2:33; Deu 5:10; Deu 7:9; Deu 8:2; Deu 27:10; Deu 33:9), which some think is no real variation, since in earlier periods the termination וwas both singular and plural, just as בגדי stands for both בַּגְדַּי. and בְּגָדֵי; seventeen give more current and uniform forms of words (Gen 8:17; Gen 10:19; Gen 14:8; Gen 24:33 with Gen 50:26; Gen 25:23 with 35:11; 27:3 with Gen 27:5; Gen 27:7; Gen 27:29 with the same word in the next clause; Gen 36:6; Gen 36:14 with Gen 24:18; Gen 39:20; Gen 39:22; Gen 43:28 with Gen 27:29; Exo 16:2; Exo 16:7 with Num 16:11; Num 14:36 with Num 15:24; Num 21:32 with Num 32:39; Num 32:7 with Num 30:6; Deu 32:13 with Amo 4:13); five substitute the termination third person singular, וfor ה(Gen 49:11 [twice]; Exo 22:26; Exo 32:17; Num 10:36), which is a less common pronominal suffix (comp. Gesenius, Gramm. sec. 91; Ewald, Lehrbuch, sec. 247, a); two make two words of one (Gen 30:11; Exo 4:2); two have שליוinstead  of שלו(Exo 16:13; Num 11:32); three give plural verbs instead of singular (Lev 21:5; Num 34:4; Deu 31:7), which are no doubt an improvement, since Num 34:4 is evidently a mistake, as may be seen from a comparison of this verse with Num 34:5; three substitute the relative pronoun כֹוfor the negative particle לא(Exo 21:8; Lev 11:21; Lev 25:30), which is very important; two substitute euphemisms for cacophonous expressions (Deu 28:27; Deu 28:30); and two are purely traditional, viz., Num 1:16; Num 26:9. The Pentateuch, however, can hardly be regarded as giving an adequate idea of the importance of the Keri and Kethib, inasmuch as the Jews, regarding the law as more sacred than any other inspired book, guarded it against being corrupted with greater vigilance than the rest of the canon. Hence the comparatively few and unimportant Keris when contrasted with those occurring in the other volumes. Still, the Pentateuch contains a few specimens of almost all the different Keris.

As to the question how far our English versions have been influenced by the Keri and Kethib, this will best be answered by a comparison of the translations with the more striking variations which occur in the Prophets and Hagiographa. In Jos 5:1, the textual reading is "till we were passed over" עברנו), the Keri has עברם, " until they passed over;" and though the Sept., Vulg., Chaldee, Luther, the Zurich Bible, Coverdale, the Bishops' Bible, the Geneva Version, etc., adopt the Keri, the A. V., following Kimchi, adheres to the Kethib; whilst in Jos 6:7, where the textual reading is "and they said (ויאמרו) unto the people," and the marginal emendation is "and he said" (ויאמר), and where the Vulg., Chaldee, Luther, the Zurich Bible, Coverdale, the Bishops' Bible, and the Geneva Version again adopt the Keri, as in the former instance, the A. V. abandons the textual reading and espouses the emendation. In Jos 15:47, where the Keri is "the bordering sea (הגבול הים) and its territory," and the Kethib has "and the great sea (הים הגדל) and the territory," which is again followed by the ancient versions and the translations of the Reformers, the A. V., without taking any notice of the textual reading in the margin, as in Jos 8:16, adopts the emendation, whereas in Jos 15:53 the A. V. follows the textual reading (ינום) Janum, noticing, however, the emendation (ינום) Janus'in the margin. All the ten emendations of the second class, which propose the insertion of  entire words into the text (ולא כתיב קרי), are adopted in the A. V. without the slightest indication by the usual italics that they are not in the text. Of the eight omissions of entire words-in the third class (כתוב ולא קרי) nothing decisive can be said, inasmuch as six of them. refer to simple particles, and they might either be recognised by the translators or not without its being discernible in the version. The only two instances, however, where there can be no mistake (Jer 41:3; Ezekiel xlviii, 16), clearly show that the A. V. follows the marginal gloss, and accordingly rejects the words which are in the text. Had the limits of this article allowed it, we could have shown still more unquestionably that, though the A. V. generally adopts the marginal emendations, yet in many instances it proceeds most arbitrarily, and adheres to the textual reading; and that, with very few exceptions, it never indicates, by italics or in the margin, the difference between, the textual and the marginal readings.

Inattention to the Keri and Kethib has given rise to the most fanciful and absurd expositions, of which the following may serve both as a specimen and a warning. In looking at the text of the Hebrew Bible, it will be seen that there is a final Mem (ם) in the middle of the word לםרבה, Isa 9:6. We have already alluded to the fact that it exhibits one of the fifteen instances where the Kethib, or the textual reading, is one word, and the Keri, or the emended reading, proposes two words (see above, sec. 1). Accordingly, לםרבהstands for לָם רִבֵּה= לָהֶם, i.e. "to them the dominion shall be great," corresponding to the common abbreviation בָּם for בָּהֶם. The question is not whether לםmay be considered as an abbreviation of להם, seeing there are no other examples of it; suffice it to say that Jewish scribes and critics of ancient times took it as such, just as they regarded אראלם (Isa 33:7) as a contraction of להם אראה= לם(comp. the Syriac, Chaldee, Aquila, Symmachus, Theodotion, Vulgate, Elias Levita, etc.); and that the Sept. read it as two words (i.e. לה רבה). Subsequent scribes, however, found it either to be more in accordance with the primitive reading, or with their exegetical rules, as well as with the usage of the prophet himself (comp. Isa 33:23), to read it as one word; but their extreme reverence for the text prevented them from making this alteration without indicating that some codices have two words. Hence, though they joined the two words together as one, they yet left the final Mem to exhibit the variation. An example of the reverse occurs in  Neh 2:13, where המפרוצים has been divided into two words, המ פרוצים, and where the same anxiety faithfully to exhibit the ancient reading has made the editors of the Hebrew canon retain the medial Mem at the end of the word. It was to be expected that those Jews who regard both readings as emanating from the Holy Spirit, and as designed to convey some 'recondite meaning, would find some mysteries in this final Mem in the middle of לםרבה. '

Hence we find in the Talmud (Sanhedrin, 94) the following remark upon it: "Why is it that all the Mems in the middle of a word are open [i.e. מ] and this one is closed [i.e. ם] ? The Holy One (blessed be he!) wanted to make Hezekiah the Messiah, and Sennacherib Gog and Magog; whereupon Justice pleaded before the presence of the Holy One (blessed be he !),'Lord of the World, ' What! David the king of Israel, who sang so many hymns and praises before thee, wilt thou not make him the Messiah; but Hezekiah, for whom thou. hast performed all those miracles, and who has not uttered one song before thee, wilt thou make him the Messiah?' Therefore has the Mem been closed." Aben-Ezra again tells us that the scribes (not he himself, as Gill erroneously states) see in it an allusion to the recession of the shadow on the dial in Hezekiah's time; whilst Kimehi will have it that it refers to the "stopping up of the breaches in the walls of Jerusalem, which are broken down during the captivity, and that this will take place in the days of salvation, when the kingdom which had been shut ip till the coming of the Messiah will be opened." But that Christian expositors should excel these mystical interpretations is surpassing strange. What are we to say to Galatinus, who submits that this Mem, being the cipher of 600, intimates that six hundred years after this prophecy the birth of Christ was to take place? or to the opinion which he quotes, that the name שרה מרים Miaria Dominna, or even the perpetual virginity of Mary is thereby indicated (lib. 7:c. xiii)?. or to Calvin, who thinks that it denotes the close and secret way whereby the Messiah should come to reign and set up his kingdom? or to the opinion which he mentions that it indicates the exclusion of the Jews from the Messiah's kingdom for their unbelief? or to the conjecture of Gill, that "it may denote that the government of Christ, which would be for a time straitened, and kept in narrow bounds and limits, should hereafter be throughout the world, to the four corners of it, so as to be firm and stable, perfect and complete, which the figure of this letter, being shut and four- square, may be an emblem of?"  It should be added that there are some words which are always read differently (קרי) from what they are written in the text (כתיב), and which, from the frequency of their occurrence, have only the vowel signs of the proposed Keri, without the latter being exhibited in the marginal gloss. These are,

a. The name יהוה, which has always the vowel signs of אֲדֹנָי, and is pronounced with these vowels, i.e. יְהוֹה, except when it precedes this name itself, in which case it has the vowel signs of אֵֹּלהַים, i.e. יְהוַה.

b. The name Jerusalem, when, as in the earlier books of Scripture, it is written with a Yod before the Mens, has never its own points, i.e. יְרוּשָׁלֵם or אָּם, but has the vowel signs of יְרוּשָׁלִיַם and is read so; c. The word הוּא, which was epicene in earlier periods, is always pointed הַואin the Pentateuch, when it is used as feminine, to make it conformable to the later feminine form היא; and,

c. The name יששכר is always furnished with the vowels belonging to the Keri, יַשָּׂכָר with one Shin.

It remains only for us to say under this head that the judicious critic will often find good reason for differing from the opinion that seems to be implied in these Masoretic notes, and will in such cases, of course, prefer the Kethib to the Keri. SEE CRITICISM, BIBLICAL.

V. Literature.-One of the earliest attempts freely to discourse upon the origin and value of the Keri and Kethib is that of D. Kimchi, in the Introduction to his Commentary on Joshua; Abrabanel, too, has a lengthy disquisition on this subject, in the Introduction to his Commentary on Jeremiah. He was followed by the laborious Jacob ben-Chajim, who fully discusses the Keri and Kethib in his celebrated Introduction to' the Rabbinic Bible, translated by Ginsburg in the Journal of Sacred Literature for July, 1863; and by the erudite and bold Elias Levita, who gives a very lucid account of the Keri and Kethib in his Massoreth Ha-Massoreth, ed. Sulzbach, 1771, p. 8 a, sq.; 21 a, sq. Of Christian' writers are to be mentioned the masterly treatises by Cappellus, Critica Sacra, lib. 3:cap. 9:sq.; Buxtorf, Tiberias, cap. xiii; Buxtorf the younger, Anticritica (Basileae, 1653), cap. 4:p. 448-509; Hilleri De Arcano Kethib et Keri (Tub. 1692); Walton, Biblia Polyglotta, Proleg. (Cantab. 1828), i, 412 sq.;  Wolf, Bibliotheca Hebrcea, ii, 507-533; Frankel, Vorstudien-zu der Septuaginta (Leipzig, 1841), p. 219 sq.; Sticht, De Keri et Kethibh (Altouia, 1760; and against him Dreschler, Sententic Stichii, etc. Lips. 1763); Tragard, כתיב וקרי(Gryph. 1775);W.olffradt, De Keri et Ch'ihibh (Rost. 1739). SEE VARIOUS READINGS.

## Keri, Francis Borgia[[@Headword:Keri, Francis Borgia]]

             a learned Hungarian Jesuit, born in the beginning of the 18th century, in the county of Zemplin, Hungary, entered the Jesuitical order when yet very young, and became an instructor of philosophy and mathematics at Tyrnau. He died at Buda in 1769. Keri distinguished himself greatly as a historian, especially by his Imperatores Offomani a capta Constantinopoli (Tyrnau, 1749, 9 pts. folio). He wrote also Imperatores Orientis compendio exhibiti, e compluribus Graecis prcecipue scriptoribus, a Constantino Magno -ad Constantinum ultimum (Tyrnau, 1744, folio). See Hoefer, Nouv. Biog. Gener. 27:612; Horangi, Nova Memoria Hungarorum, ii, 332.

## Keri, Janos[[@Headword:Keri, Janos]]

             a noted Hungarian prelate, born in the first half of the 17th century; entered as a mere youth, in 1656, the order of St. Paul, became afterwards director of the establishment, and held successively the bishoprics of Sirmium, Csanad, andWaitzen. He died in 1685. Bishop Keri wrote Ferocia 1Iartis Tureici (Pos. 1672, 8vo): — Philosophia scholastica (Presb. 1673, 3 vols. fol.), etc.-Hoefer, Nouv. Biog. Genesis 27:612; Czwittinger, Hungaria Literata, p. 203.

## Kerioth[[@Headword:Kerioth]]

             (Heb. Keriyoth', קְרַיּוֹת, cities; Sept. in Jeremiah Καριώθ, in Gen 27:41 v. r. Α᾿κκαριώθ and Α᾿κκαρών, elsewhere πόλεις; Vulg. Carioth; Auth. Vers." Kirioth" in Amos ii, 2), the name of two places.

1. A town in the south of Judah (hence probably included within Simeon), mentioned between Hadattah and Hezron (Jos 15:25). From the absence of the copulative after it, Reland (Palcest. p. 700,708) suggested that the name ought to be joined with the succeeding, i. q. cities of Hezron, i.e. Hazor itself, as in several ancient versions (but see Keil, ad loc.); and Maurer (Comment. ad loc.) has defended this construction, which the enumeration in Jos 15:32 :requires, i.e. Kerioth-Hezron =Hazor-Amam. SEE  JUDAH, TRIBE OF. It seems to be the place alluded to in the name of Judas Iscariot (Ι᾿σκαριώτης, i.e . אַישׁ קְרַרַיּוֹה, native of Kerioth). Dr. Robinson conjectures (Bibl. Researches, ii, 472) that the site is to be found in the ruined foundations of a small village discovered by him on the slope of a ridge about ten miles south of Hebron, and still called by the equivalent Arabic name el-Kuryetein (comp. De Saulcy's Dead Sea, i, 431; Van de Velde, Narrative, ii, 82). With this agree the plural form of the word, the associated epithets, and the frontier position, suggesting that the place was a fortification of contiguous hamlets for nomades rather than an individual city. SEE CITY; SEE HAZOR.

2. A strong city of the land of Moab, mentioned in connection with Beth- gamul and Bozrah (Jer 48:24), in the prophetic denunciations of its overthrow by the Babylonian invaders on their way to Palestine (Jer 48:41; Amo 2:2). But for the mention of Kiriathaim in the same connection (from which, however, it is somewhat difficult to distinguish it), we should be inclined (seeRitter's Erdk. 15:583) to locate it at Kureyat on Jebel Attarus, east of the Dead Sea. SEE KIRJATH- HUZOTH. Porter confidently identifies it with the present Kureiyeh, six miles east of Busrah, in the plain at the foot of the mountain range of Bashan, where are very extensive remains of former edifices (Damascus, ii, 191 sq.). But the associate names (in the first passage of Jeremiah) appear to indicate a locality south-west of Bozrah, and it is doubtful whether the Mishor (q.v.) of Moab extended so far as this. SEE BOZRAH. The Kerioth (cities) in question may therefore be "the ancient cities t! the north of Amman and south-west of Busrah, still bearing the names of Kiriath and Kiriatin, where the edifices are of such gigantic proportions and primitive forms as to induce a strong conviction that they were the work of the early Emim" (Graham, in the Jour. of Sac. Lit. April, 185.8, p. 240).

## Kerioth Of Simeon[[@Headword:Kerioth Of Simeon]]

             Its probable representative Khurbet el-Kureitein, lies twelve miles south of Hebron, and is thus described in the Memoirs accompanying the Ordnance Survey (3:409):

"Traces of a large ruin and caves; apparently a large town.

"Guerin says that the ruins cover an extent of at least 180 metres in circumference. The direction of many streets can still be distinguished. The houses, whose remains are strewn everywhere over the ground, appear to, have been constructed of materials regularly cut; most of them had caves or cellars below them, cut in the rock. He also observed at the western end of the site the ruins of a Christian church, forming a rectangle, lying east and west. Heaps of well-cut stones marked its outline. It was 30 paces long by 17 broad, and was preceded by a square atrium 37 paces on each side."

## Kerithuth[[@Headword:Kerithuth]]

             SEE TALMUD.

## Kerkaessandi[[@Headword:Kerkaessandi]]

             in Hindu mythology, was the first Buddha, who appeared at the time when men reached; the age of forty thousand years, to take their sins upon him. He does not now reign; the present regent is the fourth, and is called Shagkiamuni.

## Kerkaroth[[@Headword:Kerkaroth]]

             SEE CAMEL.

## Kerkassandi[[@Headword:Kerkassandi]]

             in Hindu mythology, is the name of the first Buddha who appeared (when men were yet attaining to the desirable age of 40,000 years) to take upon himself the sins of the world, to redeem them, and to secure them the continued enjoyment of the high age mentioned.-Vollmer, Mythol. Worterb. s.v. .

## Kern, Friedrich Heinrich[[@Headword:Kern, Friedrich Heinrich]]

             a Lutheran theologian of Germany, was born April 20, 1750, and died at Tubingen, February 3, 1842, doctor and professor of theology. He wrote, Observationes ad Librum Jobi (Tuibingen, 1826): — Commentationis de Virtute Christiana (part i, 1828): — Der Brief Jakobi untersucht und erkldart (1838). See Zuchold, Bibl. Theol. 1:666; Winer, Handbuch der theol. Lit. 1:16, 206, 485. (B.P.)

## Kern, Gottlob Christian[[@Headword:Kern, Gottlob Christian]]

             a Lutheran hymn writer of Germany, was born January 13, 1792. He studied at Tubingen, was in 1820 deacon at Besighein, Wurtemberg, in 1824 professor at the theological seminary in. Schunthal, and died August 5,1835. Of his many hymns, one has been translated into English: Wie konnt' ich sein vergessen ("Oh, how could I forget Him!" by Winkworth, Lyra Germanica, 2:142). Kern's sermons were published by W. Hoffmuann and L. Volter, Stuttgart, 1837. See Zuchold, Bibl. Theol. 1:666; Koch, Gesch. d. deutschen Kirchenliedes, 7:210 sq. (B.P.)

## Kern, Johann[[@Headword:Kern, Johann]]

             a Lutheran theologian of Germany, was born July 30, 1756. He studied at Tubingen and Gittingen, was in 1781 professor at the gymnasium in Ulm, and after 1790 preacher there besides. He died January 17, 1801, leaving, Allgemeine Chronologie fur die Zeiten. nach Christi Geburt (Leipsic, 1779): — Der Katholicismus und der Protestantismus in ihren gegenseitigen Verhaltnissen (Ulm, 1792): — Die Lehre von Gott (1796): — Die Lehre von der Freiheit und Unsterblichkeit dermenschlichen Seele (1797). See Doring, Die gelehrten. Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:405, 412. (B.P.)

## Kernel[[@Headword:Kernel]]

             (only in the plur. חִרְצִנַּים, chartsannim', so called from their sharp taste; Sept. στέμφυλαι, Vulg. uvapassa) is 'understood by the Talmudists (so the A.V.) to mean the grape-stones (Mishna, Nasir. 6:2) as opposed to the skin (" husk"), i.e. the entire substance of the grape from the centre to the surface (Num 6:4). The ancient versions, however, refer it to the sour or unripe grapes themselves, and this signification is favored by the use of kindred words in the connate languages. (See further in Gesenius, Thesaur. Ileb. p. 527.) SEE GRAPE.

Kero, a monk of St. Gall, who lived in the 8th century, is considered as the old German commentator of the rule of the Benedictines. His work appeared in the first volume of Schilter's Thesaurus antiquitatum Teutonic., in the second volume of Goldast's Scriptores rerum Aleman., and in the first volume of Hattemer's Denkmale d. Mittelalters. He is also considered as the author of the translation of the Lord's Prayer and the Apostles' Creed into old High-German, and is said to have written the Glossarium Keronis (to be found also in Hattemer's.Denkmale), and a number of hymns, etc. -Pierer, Universal Lex. 8:s.v.

## Kernunos[[@Headword:Kernunos]]

             in Gallic mythology, was a god, represented with horns and deer-ears, on a bas-relief found at Notre Dame, Paris, in 1702.

## Kerokherdere, John Gerard[[@Headword:Kerokherdere, John Gerard]]

             a Dutch theologian and philologian, was born near Maestricht about 1678, and was educated at Louvain, where he afterwards became a professor. He died March 16,1738. His theological works of note are, Systenma Apocalypticum (Louvain, 1708, 12mo):-Prodromus Danielicus, sive novi conatus historici critici in celeberrimas dificultates historic Vet. Test. monarchiarum Asice, etc., ac prcecipue Daniel. prophet. (Louv. 1711, 12mo): — De Monarchia Ronce pagance secundum concordiam inter prophetas Danielem et Joannemn; consequens historia a monarchice conditoribus usque ad urbis et imperii ruinam; accessit series historice Apocalypticce (Louv. 1727, 12mo): — De Situ Paradisi terrestris (Louv. 1731,12mo).-Hoefer, Nouv. Biog. Generale, 27:603.

## Keros[[@Headword:Keros]]

             (Heb' Keyros', קֵידֹס, curved, Neh 7:47; Sept. Κειπάς v. r. Κιράς; or קֵרס, Keros', Ezr 2:44; Sept. Κηραός v. r. Κορές, Κάδης ; Vulg. Ceros), a man whose descendants (or a place whose former inhabit-. ants) returned as Nethinim from Babylon with Zerubbabel (Ezr 2:44; Neh 7:47). B.C. ante 536.

## Kerr, George (1), D.D., LL.D.[[@Headword:Kerr, George (1), D.D., LL.D.]]

             a Presbyterian minister, particularly eminent as a Christian educator, was born in Antrim County, Ireland, Dec. 18,1814, and came to this country  with his parents in 1823. Early attached to the Church, he decided to enter the ministry, for which he sought thorough preparation, first by a full classical course at Williams College, Mass., and later at the Union Theological Seminary of New York City. He was licensed and ordained in 1844, and began his ministerial labors as pastor of the Reformed (Protestant Dutch) Church in Conesville, Schoharie Co., N.Y. In 1846 'he received an urgent call to the principalship of Franklin (N. Y.)Academy, an institution then hardly deserving a higher place than the district school. . Kerr, accepting the position, soon made this academy one of the best in the state. For a short period he filled a chair in the New York State Agricultural College, and then became principal of Watertown Academy, N. Y., and in 1865 removed to Cooperstown, where he did active and valuable service for the large seminary then located there. In 1867 he decided to return to Franklin and to resume his position in that school, but, while preparing for the removal, died, March 27. "Dr. Kerr was a man of work; his characteristics were prominent and clearly defined; all through life he was intellectually on the alert; everywhere, on all worthy subjects, analytical, independent, discriminating. He was a thorough scholar, especially in Greek literature, and a marvel of enthusiasm and power as a teacher" (Wilson, Presb. His. Almaniac, 1868, p. 215). He aimed not only to educate the mind, but had particular regard for the education of the heart of all his students. (J. H.W.)

## Kerr, George (2)[[@Headword:Kerr, George (2)]]

             a Methodist minister, was born in Ireland in 1819. His parents, who emigrated to Canada in 1822, intended him for the mercantile profession; but, converted when seventeen years old, and shortly after impressed with the conviction that he was called to preach, he came over to the States, and settled at .Winstead, Conn., was made a local preacher, and in 1844 .joined the New York Conference.' In 1866. he was superalnuated, and made Hudson, N.Y., his residence. He died while on a visit to his friends in Ireland, Sept. 8, 1869. He was much esteemed, not only by members of his own Church, but by ministers and members of other evangelical churches of the city.-Smith, Annals of Deceased Preachers of N. Y. and N. Y. E. Conj: p. 119.

## Kerr, Henry M.[[@Headword:Kerr, Henry M.]]

             a Presbyterian minister, was born in York District, S. C., Dec. 30,1782. In very early life his mother had consecrated him, as Hannah did her Samuel, to the Lord, and had often expressed her desire to him that he should be a minister of the Gospel of the blessed Jesus. His parents being in moderate circumstances, and he the oldest of eleven children, he was compelled to labor for their maintenance; hence his education was much neglected in his earlier years. He went first to an academy in Roman County, N. C.; then he repaired to Iredell County, and enjoyed the advantages of instruction under the celebrated James Hall, D.D. Here he completed a very extensive course of scientific study, and was readily received as a candidate for the ministry by Concord Presbytery in 1811. He pursued his theological course part of the term with the Rev. Dr. Kilpatrick, and part of it with James M'Kee, D.D. In 1814 he was licensed by Concord Presbytery. At that time he was residing in Salisbury, N. C. He remained there, teaching and preaching, uiitil the spring of 1816, when he removed to Lincoln County, and he was ordained in November of that year pastor of Olney, Long Creek, and New Hope churches. In 1819 he removed to Rutherfordtown to take charge of the village academy. He preached at the same time in the old church of Little Britain, and, after three years, removed into the bounds of this church. Here he spent fourteen years, and his labors were again blessed in a remarkable degree. In 1833 he removed to Jonesboro', East Tennessee; but, not finding his ministerial associations pleasant, he travelled further west, and settled in Hardeman County, West Tennessee, in 1835. Here he performed much missionary labor in all the surrounding counties, and organized many churches. The infirmities of age made it necessary for him to abandon, in part, his evangelistic labors, and he devoted the last years of his life to Bethel and Aiwwell churches, in M'Nairy County. In the fall of 1860 he settled near Watervalley, in the Presbytery of North Mississippi, where he finished his long and useful career January 28,1865. Trained under the old system, he made no effort at rhetorical display. His discourses were pre-eminently scriptural. He used " the sword of the Spirit, which is the Word of God," and it was sharp in the heart of the King's enemies. " His style was perspicuous and energetic, and he was often truly eloquent. The providence of God cast his lot chiefly in destitute portions of the land, and his labors were evangelistic. He organized more churches, it is believed, than any other member of the Presbytery. For many years he was stated clerk of the Presbytery of Western Tennessee District, and his  acquaintance with the form of government and discipline was so perfect that his word was taken as the solution of all doubts and difficulties."- Wilson, Presb. Historical Almanac, 1868, p. 338.

## Kerr, James[[@Headword:Kerr, James]]

             a Presbyterian minister, a native of Scotland, was born in 1805, and was educated in the University of Glasgow, where he took his A.B. in 1832. In his twenty-fifth year he emigrated to the United States, and shortly after entered the Western Theological Seminary,; was licensed to preach by the Presbytery of Baltimore April 27, 1836, and was ordained an evangelist by the Presbytery of Winchester at Martinsburg, Va., April 22,1837. He labored first as a missionary in Hampshire County, Va., for two years, and was successful in his ministry, planting the standard of the Cross in many portions of that hitherto forsaken country. He was next invited by the Church of Cadiz, Ohio; began his ministerial work in this congregation Dec. 2, 1838, and was regularly installed June, 1839. He died April 19, 1855. Kerr was the author of Mode of Baptism, and a small work on Psalmody. "He was a good presbyter, and made an excellent presiding officer of an ecclesiastical court, to which both the members of the Presbytery and Synod can testify. His decisions were .uniformly correct, and his thorough acquaintance with the government and polity of our Church gave him a superior influence in all her judicial meetings upon which he was called to attend. He was remarkably conscientious in every sphere of life, whether as a citizen, a Christian, or a minister. So decided was he against reading sermons, or even taking the smallest abstract into the pulpit, that he invariably voted against the licensure and ordination of any young man that did commit this ‘great mistake,' as he sometimes termed it. As a preacher he was clear and logical, plain and interesting, in his statements of the great truths of the Gospel. His pulpit productions thoroughly partook of his own character, and came forth as the result of close application and much study; and on no occasion would he agree to preach, if it could at all be avoided, without special preparation."-Wilson, Presb. Historical Almanac, 1867, p. 160.

## Kerr, John[[@Headword:Kerr, John]]

             a Baptist minister of Scottish descent, was born in Caswell County, N. C., Aug. 14, 1782, converted in 1800, baptized in 1801, and at once licensed to preach. "Determined to avail himself of every means in his power to  render his ministry efficient and useful, the young evangelist travelled to South Carolina to see the excellent Marshall and listen to his preaching, and thence to Georgia to form the acquaintance of the distinguished and venerable Mercer. Returning from the South, he visited Virginia, and became personally known to the lamented Semple and other valuable ministers of the state. Wherever he went his preaching produced a thrilling effect. His youthful appearance, the ardor and gracefulness of his manner, and the beauty of his diction, attracted universal attention. There are not a few who still remember his visit to Eastern Virginia with lively emotion after the lapse of almost half a century." In 1811 he embarked on the stormy sea of politics, consenting to become a candidate for Congress, and he was twice elected thereto. He was a member of that body during the War of 1812, and served his country at that critical period with a fervent and enlightened patriotism. At the close of his Congressional career he returned to Halifax, and served the churches at Arbor and at Mary Creek. In March, 1825, he removed to the city of Richmond, and became the pastor of the First Baptist Church. Here his fine pulpit talents were brought into active and successful operation. Crowds hung with delight on his ministry. In less than a year more than five hundred members were added to the Church, two hundred and seventeen of whom were white. This successful work continued until dissension was sown among his parishioners by the preaching of Alexander Campbell, whose efforts finally drew from Kerr's church nearly half of its members (in 1831). By the close of 1832 he had grown weary of the contentions to which the division had given rise, and resigned his charge. He died Sept. 29, 1842. He was naturally of a frank, generous, and disinterested disposition. Incapable of artifice himself, he was not always guarded against it in others. His temperament, peculiarly ardent, sometimes perverted his judgment. His manners were uniformly bland, gentle, and conciliating. In social intercourse he was highly gifted, never failing to impart an interest and a charm to conversation. He was dignified without ostentation, and cheerful without levity. "As a Christian, he imbibed in a high degree the spirit of his Master. His piety was not the dwarfish and stunted growth of sectarianism- morose, censorious, and persecuting, but the product of enlarged and liberal views-cheerful, candid, and conciliatory. Though he was firm to his convictions as a Baptist, he was remarkably free from bigotry, and was a lover of good men of every communion. As a preacher he possessed commanding talents. A fine person, a sonorous voice, and a graceful manner at once prepossessed his hearers in his favor. His apprehension was  quick, his perception clear, and his imagination remarkably vivid. He is ranked among the most popular preachers of his day in Virginia, and for more than thirty years he rarely ii ever failed to be appointed at associations and other important meetings to preach on occasions of the greatest interest."-Sprague, Annals, 6:446 sq.

## Kerr, Joseph R[[@Headword:Kerr, Joseph R]]

             son of the preceding, and also a minister of the Associate Reformed Presbyterian Church, was born in St. Clair township, Alleghany Co., Pa., Jan. 18,1807, and was educated at the Western University of Pennsylvania, where he graduated in 1826 with the highest honors of his class. In the fall of 1827 he entered the theological seminary at Pittsburg, founded then only a' short time, over which his father presided, and was licensed Sept. 2, 1829. Only two and a half months later his father died, and young Kerr was called to fill his place in the pastorate, and, accepting the proffered place, was ordained July 29, 1830. "Thus called by Providence to fill the pulpit of such a man as his father, he succeeded, from the very first, in giving entire satisfaction to his people, and soon became one of the most, if he- was not, altogether the most, popular of the preachers in the city, but it was at the expense of such exhausting toil as contributed slowly but surely to undermine a constitution at best but delicate. From being a student of divinity, and without any experience, he entered at once on the pastoral oversight of a large congregation, and all the duties connected with the office of the Christian ministry. In his preparation for the pulpit he was a close, unwearying student. He was ambitious of excellence in whatever he attempted connected with his office, and became a workman that needeth not to be ashamed" (Sprague, Annals [Associate Ref. Presb. Church], 9:162. His health, however, failed him, and in 1832 he was obliged to take an assistant, Moses Kerr (q.v.), a younger brother. His health, notwithstanding this timely precaution, continued to fail, and he died June 14,1843. Kerr published an address, Responsibility of Literary Men (1836), and a sermon on Duelling (1838). (J. H.W.)

## Kerr, Joseph, D.D.[[@Headword:Kerr, Joseph, D.D.]]

             a prominent minister of the Associate Reformed Church, was born in Antrim County, Ireland, in 1778; educated at the University of Glasgow, and, with a view of entering the ministry, pursued theological studies under the direction of the Associate Presbytery of Derry. He came to this country in 1801, and was licensed by the Second Presbytery of Pennsylvania shortly after. His appointment lay over a vast area of country west of the Alleghanies, a work for which he seemed to have been endowed by nature. In 1804 he was called to Mifflin and St. Clair as regular pastor, and, accepting, was installed October 17. When the Presbytery decided to establish a theological school at Pittsburg, they looked to him for its head, and felt constrained to urge his removal to that place, and appointed him professor of theology, a post which he successfully filled until he died, Nov. 15, 1829. " The death of Dr. Kerr shed a gloom not only over the large circle of his friends and acquaintances, and the families of his pastoral charge, but over the entire Synod of the West, as it seemed at once to dash the brightening prospects of the infant theological seminary intrusted to his supervision .... With an athletic physical constitution, of more than ordinarily prepossessing appearance, he was endowed with intellectual powers of the first order, highly cultivated, and possessed of all the essential elements of a natural orator. With undoubted yet unostentatious piety, mild, kind, affable, affectionate, benevolent, liberal, and hospitable almost to a fault, he at once won the friendship and affections of his acquaintances, and the confidence of the congregations to whom he ministered, and, without assuming it, or even being apparently conscious of it, he occupied from the commencement of his ministry the position of a master spirit, which was accordedto him without envy and without opposition by his co-presbyters."-(Wilson, Presb. Historical Almanac, 1863, p. 372 sq.

## Kerr, Moses[[@Headword:Kerr, Moses]]

             a minister of the Associate Reformed Presbyterian Church, third son of Dr. Joseph Kerr (q.v.), was born in St.Clair, Pa., June 30, 1811. Naturally of a serious and thoughtful cast of mind, and manifesting in very early life decided piety, his education was directed from the first with a view to qualifying him for the sacred ministry. Signs of failing health, however, induced him to devote himself to mercantile life, but it soon proved as unfavorable to his health as his application to study, and he engaged in farm-work. His health becoming restored, he entered the Western University of Pennsylvania, and graduated in 1828. In the fall of the same year he began the study of theology in the seminary then under the care of  his father; was licensed to preach on the 28th of April, 1831, and shortly after was called as pastor to Alleghany. But when the Presbytery met to ordain and install him, he returned the call on account of a hemorrhage of the lungs. The Presbytery, however, proceeded with his ordination to the office of the ministry. This was on the 9th of October, 1832. Shortly after he sailed for Europe, and on his return, with every appearance of restored and established health, resumed preaching, and finally accepted a call by the large and influential congregation of Robinson's Run, in the vicinity of Pittsburg, September 2,1834. But a little more than six months later he was again attacked with hemorrhage of the lungs, and demitted his pastoral charge. During a vacancy he discharged for a time the duties of professor of languages in the Western University of Pennsylvania; afterwards of Biblical literature and criticism in the theological seminary, Alleghany. But his tastes and talents were for the pulpit, and he again accepted a call as a preacher, this time from the Third Church, Pittsburg, 18th of October, 1837. With that congregation he closed his life on the 26th of January, 1840. Moses Kerr "was a student from the love of study, and a careful reader of the best writings not only in theology, but in literature generally. With a becoming appreciation of the demands of his profession, he aimed to store his mind not only with the matter of text-books of theology and the works of past ages, but the fresh discussions of living divines, and at the same time keep up with the general advance of literature and science in the world. As a preacher he had capabilities which, with ordinary health and an ordinary length of life, must have rendered him eminent in his profession."-Sprague, Annals, 9:166.

## Kerr, Richar-Hall, D.D[[@Headword:Kerr, Richar-Hall, D.D]]

             an English clergyman, was born in Dublin, Ireland, Feb. 3,1769. He graduated from Trinity College in 1788, was ordained. and appointed domestic chaplain to the bishop of Sonor and Man in 1789, and in the  following year went out of India, where he was appointed principal of the Portuguese College at Mankeim, Bombay. In 1793 he became one of the East India Company's chaplains; in 1796 the superintendent of the Military Male Orphan Asylum at Egmone, Madras; and in the same year junior chaplain of Fort St. George, which office he held in addition to the presidency of the orphanage. In 1804 he was appointed senior chaplain of Madras, in which position he labored earnestly till his death, April 15, 1808. Dr. Kerr was an accomplished scholar, an impressive preacher, and very zealous in all his duties. See The (Lond.) Christian Observer, February 1812, pages 80, 150.

## Kersey, Jesse[[@Headword:Kersey, Jesse]]

             a minister of the Society of Friends, was born at York, Pa., in 1768. In his early youth his heart was given to God. In his seventeenth year he experienced a call to the Gospel ministry, but still re, mained an apprentice to the trade of a potter about four years, and afterwards taught school. In 1804 he embarked for England on a Gospel mission. In 1805 he returned to America, and in' 1814 went on a religious mission to the Southern States, afterwards returning to his home, and continuing to labor and preach. He died near Kennet, Pa., in 1845. As a minister, Mr. Kersey's affability of manners, his grave and dignified deportment, the soundness of his principles, the beauty and simplicity of his style of address, heightened in their effect by the depth of his devotional feelings, gave an interest and a  charm which gained him many admirers. See Janney, Hist. of the Friends, 4:116. (J. L. S.)

## Keryktik[[@Headword:Keryktik]]

             (from κηρύσσω, to preach), i.e. the art of preaching, is a modern name for Homiletics, first introduced by Stier (Keryktik, 1830,1846). SEE HOMILETICS.

## Keseph[[@Headword:Keseph]]

             SEE SILVER.

## Keshattrya[[@Headword:Keshattrya]]

             the military caste of the Hindus, sprung from the arm of Brahma, whose office it is to protect their fellows from internal violence and outward assault. Their duties are to defend the people, give alms, and read the Vedas; and at any age up to twenty-two and twenty-four they must be invested with the mark of the caste. It no longer exists, however, as a distinct caste or division of society.

## Keshub Chunder Sen[[@Headword:Keshub Chunder Sen]]

             SEE SEN.

## Keshub Chunder Sen (2)[[@Headword:Keshub Chunder Sen (2)]]

             SEE SEN.

## Kesitah[[@Headword:Kesitah]]

             (קְשַׂיטָה, A.V. "piece of money," "piece of silver"). The meaning and derivation of this word, which only occurs thrice in the 0. T., has been a subject of much controversy. The places where it is found Gen 33:19, recording Jacob's purchase of a piece of ground at Shechem; Jos 24:32, a verbal repetition from Genesis; and Job 42:11, where the presents made to Job are specified, and it is joined with rings of gold indicate either the name of a coin or of some article used in barter. The principal explanations of the word are:

1. That of the Sept. and all ancient versions, which render it " a lamb," either the animal itself or a coin bearing its impress (Hottinger, Diss. de Numm. Orient.), a view which has been revived in modern times by the Danish bishop Munter in a treatise published at Copenhagen, 1824, and more recently still by Mr. James Yates, Proc. of Numism. Society, 1837, 1838, p. 141. The entire want of any etymological ground for this interpretation has led Bochart (Hierozoic. i, 1. 2, c. 3) to imagine that there had been a confusion in the text of the Sept. between ἑςατὸν μνῶν and ἑκατὸν ἀμνῶνς, and that this error has passed into all the ancient versions, which may'be supported by the singular fact that in Gen 31:7; Gen 31:41,we find עֲשֶׂרֶת מֹנַים (A.V."" ten times," מנה however, more usually standing for a particular weight) translated by the Sept. δέκα ἀμνῶν, which it is difficult to account for on any supposition save that of a mistake of the copyist for μνῶν. SEE SHEEP.

2. Others, adopting the rendering "lamb," have imagined a reference to a weight formed in the shape of that animal, such as we know to have been  in use among the Egyptians and Assyrians, imitating bulls, antelopes, geese, etc. (see Wilkinson's Anc. Egypt. ii, 10; Layard; Nineveh and Babylon, p. 600-602; Lepsius, Denkmale, 3:plate 39, No. 3).

3. Faber, in the German edition of Harmzer's Obs. ii, 15-19, quoted by'Gesenius (Thesaur. p. 1241), connects it with the Syriac kesta, Heb. קֶסֶת, "a vessel," an etymology accepted by Grotefend (see below), and considers it to have been either a measure or a silver vessel used in barter (comp. AElian, V. H. i, 22).

4. The most probable view, however, is that supported by Gesenius, Rosenmulller, Jahn, Kalisch, and the majority of the soundest interpreters, that it was, in Grotefend's words (Numism. Chronicles ii, 248), "merely a silver weight of undetermined size, just as the most ancient shekel was nothing more than a piece of rough silver without any image or device." The lost root was perhaps akin to the Arabic kasat, "he divided equally." Bochart, however (ut sup.), is disposed to alter the punctuation of the Shin, and to connect the word with קשֶׁט"truth," adding " potuit קid est vera dici moneta quaecunque habuit justum pondus, ant etiam moneta sincera et ἀκίβδηλος."

According to Rabbi Akiba, quoted by Bochart, a certain coin bore this name in comparatively modern times, so that he would render the word by דנקי, δάνακες: Kitto, s.v. See Kitto, Daily Bible Illustrations, ad loc. Job. SEE MONEY.

## Kesler, Andreas[[@Headword:Kesler, Andreas]]

             a German theologian, born July 17, 1595, was educated at the University of Jena, and afterwards became adjunct professor in the philosophical faculty of Wittenberg. In 1623 he was called to fill a professorship in Coburg; in 1625 he became pastor and superintendent at Eisfeld; in 1633 director of the gymnasium at Schweinfurt, whence in 1635 he was recalled to Coburg to fill a high ecclesiastical position. He died May 15, 1643. His writings consist, besides sermons, of polemical works against the Roman Catholic Church, for a list of which see Hagelhan, Leichenrede. See also Henning Witte, Menmoric Theologorum (Decas 5), p. 557 sq.-Herzog, Real-Encyklop. 7:518.

## Kessen, Andrew, LL.D[[@Headword:Kessen, Andrew, LL.D]]

             a Wesleyan preacher, the on of a minister of the Established Church of Scotland, was born in Glasgow in 1814. He was educated at the university of that city, from which he received his degree, early united with the Methodists, began to exhort at the age of fifteen, was received by the British Wesleyan Conference in 1840, and devoted all his attainments to the missionary cause. For fifteen years he was principal of the Government Normal Training Institution in Colombo, Ceylon, for native Christian schoolmasters. He was eminently fitted for such work by his scholarly attainments, his gift of teaching, and his interest in the work. On his return to England he devoted several years to the training of missionary students. His pastoral labors were unwearied; his unassuming kindness made him the true friend of the poor, and his genial disposition won the love of all. His life was pure and upright, and his piety was beautiful in its unaffected meekness, its implicit trustfulness, and its ardent catholicity. He resided in London during the latter part of his life. Kessen died while on a visit to Jersey, July 19, 1879. See Minutes of the British Conference, 1879, page 40.

## Kessler (Ahenarius), Johann Jacob[[@Headword:Kessler (Ahenarius), Johann Jacob]]

             was born at St. Gall in 1502, and studied theology at Basle. In 1522 he went to Wittenberg to hear Luther, and on his way fell in with him at Jena, yet without knowing him. In 1523 he returned to St. Gall, but his inclination to the reform doctrines would not conscientiously permit him to. enter the priesthood, and he became a saddler. At the request of his compatriots, he finally, in 1524, began Sunday evening meetings for the Study of Scripture, which, on account of the general interest, were in 1525 transferred to the Church of St.Lawrence. He was somewhat opposed at first by a few narrow-minded theologians, and at their request even discontinued his meetings for a time; but the public, determined to hear the preaching of Kessler, induced him finally to enter the ministry, and he became, in 1535, evangelical pastor of the Church of St. Lawrence, and dean of St. Gall in 1573. He died March 15,1574. Kessler wrote Sabbatha, St. Gallische' Reformationschronik. See J. J. Bernet, J. Kessler (St. Gall, 1826); Herzog, Real-Encyklop. 7: 518; Pierer, Universal Lex. s.v.

## Kessler, Christian Rudolph[[@Headword:Kessler, Christian Rudolph]]

             a German Reformed minister, born February 20,1823, in the Canton of Graubuenden, Switzerland, was educated in the best schools of his native land, and afterwards spent some time at the University of Leipsic; came to America with his 'parents in 1841; studied theology at Mercersburg, Pa.; was licensed and ordained in the spring of 1843, and took charge of congregations in Pendleton County, Va. In 1844 he became associated with Dr. Bibighaus as assistant pastor in the Salem congregation, Philadelphia. His health failing, in 1848 he removed to Allentown, Pa., to establish a female seminary. In this enterprise he was remarkably successful. He died March 4,1855, leaving the institution he had founded in a flourishing condition.

## Kessler, John S., D.D[[@Headword:Kessler, John S., D.D]]

             a learned and pious minister of the German Reformed Church, was born in Switzerland, August 19, 1799. "After graduating at the canton school of Chur, he pursued and completed his theological studies at the University of Basle in 1821, and soon after, at the early age of twenty-two he was  ordained to the gospel ministry at Devos, in the canton Glaris." In this field he labored up to 1840, when he emigrated to America, and became pastor of several congregations in the vicinity of Woodstock, Virginia. In 1845 he received a call to become assistant pastor to the Reverend J.C. Bucher, in Reading, Pennsylvania. He removed to Baltimore in 1847, and took charge of a German congregation lately organized. In this charge he spent seven years of earnest labor, when he was called to assist his son in carrying forward an institution established in Allentown, Pennsylvania, to train young men for the profession of teaching. In connection with his duties in the seminary, he also had charge of several country churches. Here he ended his long and useful life, December 22, 1864. Dr. Kessler was a man of superior talents, finished education, amiable disposition, and great humility. He contributed largely to the Kirchenzeitung, and also to Dr. Schaff's Kirchenfreund, and is the author of an unfinished work, Biblical Dictionary. He also aided in getting up a German hymn-book for the use of the Reformed Church. See Harbaugh, Fathers of the Germ. Ref. Church, 4:167-174. (D.Y.H.)

## Kestner, Christian August[[@Headword:Kestner, Christian August]]

             a Protestant theologian of Germany, was born in 1794, and died at Jena, October 27, 1821, professor of theology. He is the author of, Ueber den naturhistorischen Kampf unter den beiden ersten Antoninen, etc. (Jena, 1818): — Die Agape unter Domitian's Regierung (1819): — De Eusebii Auctoritate et Fide (1815). See Winer, Handbuch der theol. Lit. 1:573, 575, 892. (B.P.)

## Kethem[[@Headword:Kethem]]

             SEE GOLD.

## Kethib[[@Headword:Kethib]]

             SEE KERI.

## Kethubah[[@Headword:Kethubah]]

             (כְּתוּבָה, written, i.e., the Jewish marriage contract). SEE MARRIAGE.

## Kethubim[[@Headword:Kethubim]]

             SEE HAGIOGRAPH.

## Kethuboth[[@Headword:Kethuboth]]

             SEE TALMUD.

## Ketsach[[@Headword:Ketsach]]

             SEE FITCHES.

## Ketsiyah[[@Headword:Ketsiyah]]

             SEE CASSIA.

## Kett(e)ler, Wilhelm[[@Headword:Kett(e)ler, Wilhelm]]

             bishop of Muster from 1553 to 1557, though a layman, was promoted to the prelatical dignity by special request of the duke of Cleve. He was one of the most enlightened minds of this period in the Roman Catholic Church, and himself inclining to the Reformation, in concert with the duke of Cleve, persuaded Cassander (q.v.) to use his influence and his pen to prevent further schism in the Church, and to bring back those who had left the Romanists. At Rome he was disliked for his mildness towards the Reformers, and finally quitted the bishopric.

## Kett, Henry, B.D[[@Headword:Kett, Henry, B.D]]

             a learned English divine, was born at Norwich in 1761; studied at Trinity College, Oxford, of which he became fellow, and afterwards obtained the living of Charlton, Gloucestershire. He was drowned, while bathing, in. 825. His principal works are: History, the Interpreter of Prophecy (London, 4th ed, with additional notes, 1801, 2 vols. .8vo): — Sermons preached, 1790, at the Lectures founded by the late Rev. John Brompton, M.A. (London, 2d ed. 1792, 8vo): — Elements of general Knowledge (Lond. 8th edit. 1815, 2 vols. 8vo).-Allibone, Dict. Engl. and Amer. Authors, s.v.

## Ketteler, Wilhielm Emanuel, Baron Von[[@Headword:Ketteler, Wilhielm Emanuel, Baron Von]]

             an eminent German ecclesiastic, was born in Munster, Westphalia, December 25, 1811, of a noble race, renowned in German annals in the Church and in the field. From 1824 to 1828 he went to the Jesuit College at Brieg, thence to the universities of Gottingen, Berlin, Heidelberg, and Munich. At Heidelberg he had as fellow-student von Bismarck, afterwards prince-chancellor of the German empire. In 1833 the young baron entered the army, and from 1834 to 1838 he occupied important civic positions in his native town. In the latter year he returned to Munich to study theology;  in 1844 he was ordained priest, and was pastor at Beckum, Westphalia, two years, Hopsten, three years, and provost of the Church of St. Hedwige, Berlin. In 1848 he received into the Roman Church the distinguished authoress, Ida, countess of Hahn-Hahn. In 1850 he was appointed to the bishopric of Mayence, where his labors were incessant and fruitful. He reopened the Episcopal Seminary, which had been closed for a quarter of a century, May 1, 1851, and furnished it with a fine staff of professors. After twenty-five years it was closed by order of the German government. Monsignor von Ketteler opened the smaller Seminary of Mayence, August 11, 1864, and May 3, 1869, the one at Dreiburg, both of which disappeared under the new German code. He conducted numerous conferences and retreats, revived the ecclesiastical spirit, introduced severe examinations, and reinvigorated the body ecclesiastic of his diocese.

In 1850 bishop von Ketteler recalled to Mayence the order of Capuchins; in 1858 he reinstalled the Jesuits in his diocese; in 1854 he established at Mayence a congregation of Franciscan Sisters, whose duty it was to care for the indigent sick; in 1856 he founded an asylum for unemployed domestics; in 1854 the countess of Hahn-Hahn established at his suggestion a convent of Sisters of the Good Shepherd, wherein the pious foundress remained till her death. Two years after he introduced the Sisters of the Perpetual Adoration. In the same year lie founded the orphanage of St. Mary at Neustadt for poor and unprotected girls, and placed it under the direction of the congregation of Finthen (a village near Mayence), a charitable association of religious women, devoted to the free instruction of the poor, which he himself had founded in 1851. For poor orphans he instituted the hospital of St. Joseph at Kleinzimmern, also a school of the Christian-Brothers at Mayence. In the last-named year he laid the foundation of the Catholic Working-men's Circle, which has many thousand members in Germany, and, as a companion to it, the Catholic Casino, established at the Hotel Frankfort, Mayence. Baron von Ketteler was at once a patriotic German and a devoted son of the Church. He was equally effective in the national assembly, on the platform, and in the pulpit. He was a man of gigantic frame, princely bearing, tempered by Christian sweetness, a model for his priests, and beloved by his people. When on his fifth visit to Rome, in 1877, to assist in the fiftieth anniversary of the episcopate of Pius IX, he caught the typhoid fever, of which he died, July 13 of the same year. Von Ketteler's literary works were mostly of a polemical character, mainly on questions of present interest, bearing the  stamp of his intrepid character, practical mind, and vast knowledge of men and books. See (N.Y.) Cath. Almanac, 1878, page 81.

## Kettell, George F., D.D[[@Headword:Kettell, George F., D.D]]

             a Methodist Episcopal divine, was born in Boston, May 18, 1817. He received an exhorter's license in 1840, in 1841 was licensed to preach, and soon took charge of the Church in Haddam, Connecticut. In 1847 he was received into the New York Conference, and became pastor successively at Haddam, Madison, and Windsor, Conn. In 1847 he was appointed pastor of Vesey Street Church, New York city. Afterwards he had charge of churches in Poughkeepsie, Rhinebeck, Philadelphia, and Brooklyn. He died in the last-named place, March 19, 1883. Dr. Kettell was a most efficient preacher and pastor. He brought the principles of divine revelation to bear upon questions of practical ethics with a subtle power that amounted to genius. Some of these sermons are said to have been attended with remarkable power. See Minutes of Annual Conferences, 1884, page 92.

## Kettenbach, Heinrich Von[[@Headword:Kettenbach, Heinrich Von]]

             an eminent German writer of the period of the Reformation, was probably of French extraction. Little is known of his life. He became a Franciscan,  and in 1521 went to Ulm in the place of one of the brethren expelled by the general of the order for holding evangelical opinions. Kettenbach, however, soon followed the example of his predecessor: he preached against the papacy and the monks, and, having thus aroused the enmity of the Dominicans, was in turn obliged to leave Ulm the same year. He then went to Wittenberg, where he openly joined the Reformation, took part in all the movements in favor of emancipation from Rome, and was probably killed in the peasants' war. Kettenbach was a very popular preacher, and made many converts from Romanism, which he attacked in Vergleichung des Allerheiligsten Herrn u.Vaters Papst gegen d. seltsamen u.fremden Gast in d. Christenheit, genannt Jesus, etc. (M Wittenb. 1523) :Practica; Neue Apologie u. Verantworfung Martini Luthers wider d. Papisten Mordgeschrei (1523). It is generally supposed that Kettenbach wrote largely, but that his works have been lost. His influence among the Reformers must have been great, or he would not have been among the persons cited by Eck to appear with Luther before the Reichstag at Augsburg. See Pierer, Univ. Lex. s.v.; Veesenmeyer, Beitrdge z. Gesch. d. Literatur u. Rej: p. 79 sq.; Keim, in Herzog, Real-Encyklopadie, s.v.

## Kettle[[@Headword:Kettle]]

             (דּוּד, dud, so called from boiling),'a large pot for cooking purposes (1Sa 2:14; elsewhere rendered "pot," Psa 81:6; Job 41:20; "caldron," 2Ch 35:13). The same term in the original also signifies " basket" (2Ki 10:7; Jer 24:2; probably Psa 86:6). From the passage in 1Sa 2:13-14, it is evident that the kettle was employed for the purpose of preparing the peace-offerings, as it is said (1Sa 2:14), "All that the flesh-hook brought up the priest took for himself." In the various processes of cookery represented on the monuments of Egypt, we frequently see large bronze pots placed over a fire in a similar manner. SEE FLESH-POT.

## Kettlewell, John, B.D[[@Headword:Kettlewell, John, B.D]]

             an eminent English divine (nonjuror), was born at Northallerton, Yorkshire, March 10, 1653; studied at St. Edmund's Hall, Oxford, and in 1675 became fellow of Lincoln College. Still but a youth, he distinguished himself by the publication of his celebrated work,. Measures of Christian Obedience. He was generally noticed, and in 1682 lord Digby presented young Kettlewell with the vicarage of Coleshill, Warwickshire, but he was  deprived of it soon after the Revolution on account of his refusal to take the oath of obedience to William and Mary. He removed to London. and died there April 12,1695. His principal works have been collected and published under the style, Works printed from Copies revised and improved by the Author a little befbre his Death (Lond. 1719, 2 vols. fol.) -The Duty of Moral Rectitude (Tracts of Angl. Fathers, 4:219).-Darling, Cyclopaedia Bibliographica, ii, 1725; Macaulay, Hist. of England, vol. iv (1856); Nelson, Life of Kettlewell (Lond. 1718).

## Kettner, Friedrich Ernst[[@Headword:Kettner, Friedrich Ernst]]

             a German theologian, was born at Leipzig Jan. 21, 1671, and educated at the university of that place. He was licensed in 1697, and became shortly after superintendent in Quedlinburg, and first court preacher. He died July 21,1722. His writings are mainly confined to local Church History.- Allgemeines Hist. Lex. 3:22.

## Keturah[[@Headword:Keturah]]

             (Heb. Keturah', קְטוּרָה, girdled, otherwise incense; Sept. Χεττούρα), " the second wife, or, as she is called in 1Ch 1:32, the concubine of Abraham; by her he had six sons, whom he lived to see grow to man's estate, and whom. he established 'in the east country,' that they might not interfere with Isaac (Gen 25:1-6). B.C. cir., 1997 et post. As Abraham was 100 years old when Isaac was born, who was given to him by the special bounty of Providence when 'he was as good as dead' (Heb 11:12); as he was 140 years old when Sarah died; and as he himself died at the age of 175 years, it has seemed improbable that these six sons should have been born to Abraham by one woman .after he was 140 years old, and that he should have seen them all grow up to adult age, and have sent them forth to form independent settlements in that last and feeble period of his life. It has therefore been suggested that, as Keturah is called Abraham's ' concubine' in Chronicles, and as she and Hagar are probably indicated as his 'concubines' in Gen 25:6, Keturah had in fact been taken by Abraham as his secondary or concubine wife before the death of Sarah, although the historian relates the incident after that event, that his leading narrative might not be interrupted. According to the standard of morality then acknowledged, Abraham might quite as properly have taken Keturah before as after Sarah's death" (Kitto); although, it is true, this would hardly have been in keeping with his usual regard for  Sarah's feelings, and would have been likely to introduce into the family another scene of discord such as he had seen with Hagar. In opposition to these and similar arguments, however, which are maintained by Prof. Bush (Note on Gen 25:1), Dr. Turner justly urges (Companion to Genesis, p. 293 sq.) the evident order of the narrative, the occasion offered by the death of Sarah, which preceded Abraham's demise thirty-six years, and the emphatic manner in which Keturah is introduced as a full wife, with lawful heirs, although of less esteem than Sarah. As to the objection drawn from the impotence of Abraham in consequence of advanced age, it is readily removed by the implied renewal of his vigor at the promise of an heir by Sarah (compare Heb 11:11); and,. if sound, it would prove too much, for it would require the birth of all the six sons by Keturah to be dated before that of Isaac. SEE ABRAHAM.

On the Arabian. affinities of Keturah, see the Journal Asiatigue, Aug. 1838, p. 197 sq. "Her sons were 'Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah' (Gen 25:2); besides the sons and grandsons of Jokshan, and the sons of Midian. They evidently crossed the desert to the Persian Gulf, and occupied the whole intermediate country, where traces of their names are frequent, while Midian extended south into the peninsula of Arabia Proper. In searching the works of Arab writers for any information respecting these tribes, we must be contented to find them named as Abrahamic, or even Ishmaelitish, for under the latter appellation almost all the former are confounded by their descendants. Keturah herself is by them mentioned very rarely and vaguely, and evidently only in quoting from a rabbinical writer. (In the Kdmus the name is said to be that of the Turks, and that of a young girl [or slave] of Abraham; and, it is added, her descendants are the Turks!) M. Caussin de Perceval (Essai. i, 179) has endeavored to identify her with the name of a tribe of the Amalekites (the 1st Amalek) called Katura., but his arguments are not of any weight. They rest on a weak etymology, and are contradicted by the statements of Arab authors, as well as by the fact that the early tribes of Arabia (of which is Katfira) have not, with the single exception of Amalek. been identified with any historical names; while the exception of Amalek is that of an apparently aboriginal people whose name is recorded in the Bible; and there are reasons for supposing that these early tribes were aboriginal" (Smith). SEE ARABIA.

## Keuchenius, Petrus[[@Headword:Keuchenius, Petrus]]

             a learned Dutch theologian, was born at Bois-le-Duc August 22, 1654, and studied at Leyden, and Utrecht. He was successively minister at Alem, Tiel, and Armheim. He died March 27,1689. He wrote Annotata in omnes N.T. libros, the second and only complete edition of which, superintended by Alberti, appeared at Leyden in 1755. " The author's aim in these annotations is to throw light on the N. Test. by determining the sense in which words and phrases were used at the time it was written, and among those with whom its writers were familiar. For this purpose he compares the language of the N. Test. with that of the Septuagint, and calls in aid from the Chaldee and Syriac versions. His notes are characterized by sound learning and. great good sense. Alberti commends in strong terms his erudition, his candor, solidity, and impartiality."-Kitto's Biblical Cyclopaedia, ii, 729.

## Keux, John Le[[@Headword:Keux, John Le]]

             an eminent English architectural engraver, was born in London in 1783, and studied with Basire. His works embrace nearly all the choice publications in England, illustrative of Gothic architecture, that appeared in his time, as Brittoz's Architectural Antiquities, Cathedrals, etc.; Gothic Specimens and Gothic Examples; the plates of the first volumes of Neale's Churches. He died in 1846.

## Kewley, John. D.D.[[@Headword:Kewley, John. D.D.]]

             a Roman Catholic priest, was by birth an Englishman, and of Roman Catholic parentage. He was educated at St. Omar's, and was in early life a Jesuit. He afterwards renounced the doctrines and communion of the Church of Rome, joined " Lady Huntingdon's persuasion," preached somewhat among that body and the Methodists, and, coming to the United States, was admitted to holy orders in the Protestant Episcopal Church by bishop Claggett (about 1804); in 1809 became rector of an Episcopal Church in Middletown, Conn., and in 1813 of the parish of St. George's, New York, where he continued till he sailed for Europe in 1816. He afterwards became reconciled to the Church of Rome, and returned to his original ecclesiastical connection, in which he continued till his death. Kewley was a man of great meekness and gentleness, always untiring in the discharge of his holy functions, and fervent and effective in his preaching. He published a Sermon delivered at the opening of the Convention of the Protestant Episcopal Church in Maryland in 1806; also a sermon entitled Messiah the Physician of Souls, preached at Middletown and Cheshire in 1811. See Sprague, Annals of the American Pulpit, 5:545. (J. L. S.)

## Key[[@Headword:Key]]

             is a common heraldic bearing in the insignia of sees and religious houses, particularly such as are under the patronage of St. Peter. Two keys in salire are frequent, and keys are sometimes interlaced or linked together at the  bows, i.e. rings. Keys indorsed are placed side by side, the wards away from each other.

## Key (2)[[@Headword:Key (2)]]

             (מִפְתֵח, maphte'ach, an opener, Jdg 3:25; Isa 22:22; "opening," 1Ch 9:27; κλείς; from its use in shutting, Mat 16:19; Luk 11:52; Rev 1:18; Rev 3:7; Rev 9:1; Rev 20:1), an instrument frequently mentioned in Scripture, as well in a literal as in a figurative sense. The keys of the ancients were very different from ours, because their doors and trunks were generally closed with bands or bolts, which the key served only to loosen or fasten. Chardin says that a lock in the East is like a little harrow, which enters half way into a wooden staple, and that the key is a wooden handle, with points at the end of it, which are pushed into the staple, and so raise this little harrow. SEE LOCK.

Indeed, early Oriental locks probably consisted merely of a wooden slide, drawn into its place by a string, and fastened there by teeth or catches; the key being a bit of wood, crooked like a sickle, which lifted up the slide and extracted it from its catches, after which it was drawn back by the string. But it is not difficult to open a lock of this kind even without a key, viz. with the finger dipped in paste or other adhesive substance. The passage Son 5:4-5 is thus probably explained (Harmer, Obs. 3:31; vol. i, 394, ed. Clarke; Rauwolff, ap. Ray, Trav. ii, 17). Ancient Egyptian keys are often found figured on the monuments. They were made of bronze or iron, and consisted of a straight shank, about five inches in length, with three or more projecting teeth; others had a nearer resemblance to the wards of modern keys, with a short shank about an inch long; and some resembled a common ring, with the wards at its back. The earliest mention of a key is in Jdg 3:23-25, where Ehud having gone " through the porch and shut the doors of the parlor upon him, and locked them," it is stated that Eglon's " servants took a key and opened them'" Among the Assyrian monuments are extant traces of strong gates, consisting of a single leaf, which was fastened by a huge modern lock, like those still used in the East, of which the key is as much as a man can conveniently carry (Isa 22:22), and also by a bar which moved into a square hole in the wall. SEE DOOR.

 The term key is frequently used in Scripture as the symbol of government, power, and authority. Even in modern times, in transferring the government of a city, the keys of the gates are delivered as an emblem of authority. In some parts of the East, for a man to march along with a large key upon his shoulder at once proclaims him to be a person of consequence. The size and weight of these oftentimes require them to be thus carried (Thomson, Land and Book, i, 493). So of Christ it is said, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (Isa 22:22; Rev 3:7). He also has the " keys of hell and of death" (Rev 1:18; comp. 9:1; 20:1). Our Saviour said to Peter, as the representative of the apostles generally, upon whom collectively the same prerogative was on another occasion conferred, " And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and Whatsoever thou shalt loose on earth shall be loosed in heaven" (Mat 16:19; Mat 18:18)-that is, the power of preaching the Gospel officially, of administering the sacraments as a steward of the mysteries of God, and as a faithful servant, whom the Lord hath set over his household. This general authority is shared in common by all ministers and officers in the Church. The grant doubtless likewise included the authority to establish rules and constitutional orders in the Church, to which Christ himself gave no special ecclesiastical form, but left it to be organized by the apostles after his own resurrection. This power, too, in a subordinate degree, is delegated to the Church of later times; for it is noteworthy .that even the apostles have not definitely prescribed any specific form of Church polity, and this is therefore, in a great measure, left to the discretion of each body of Christians. Indeed, the settlement of the cardinal doctrines of Christianity, as a basis of Church- membership and ecclesiastical discipline, appears to be the only explicit element of the authority conferred in these passages by Christ to his apostles-and this exclusively belonged to them, inasmuch as their office was not transmissible; so that the canon of Scripture, as well as the essential points of Church constitution, have been completed by them for all time. SEE SUCCESSION.

As to Peter himself, it is a gratuitous assumption on the part of Romanists that the authority was conferred upon him personally above his fellow-disciples, since in the other passage the general "ye" is used in place of the individual " thou." It is true, however, that as Peter was here addressed as the foreman, so to speak, of the apostolical college, he was eventually honored as the instrument of the  introduction of the first Gentile as well as Christian members into the Church (see Acts 2; Acts 10), a fact to which Peter himself alludes in a very unassuming way (Act 15:7). The association of this authority with the power of absolution is another unauthorized gloss of the Roman Catholic Church; for the passage in which this is conferred (Joh 20:23, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained") stands in a very different connection, and is evidently to be interpreted of the exclusively apostolical right to pronounce upon the religious state of those to whom, by the imposition of hands, they imparted the peculiar miraculous gifts of the primitive age (see Act 8:14-17; Act 19:6). In accordance with the above analogies, the "key of knowledge" is the means of attaining to true knowledge in respect to the kingdom of God (Luk 11:25; comp. Mat 23:13; Luk 24:32). It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key. SEE BIND. The Rabbins say that God has reserved to himself four keys-the kev of rain, the key of the grave, the key of fruitfulness, and the key of barrenness. SEE KEYS, POWER OF THE.

## Keyes, Josiah[[@Headword:Keyes, Josiah]]

             a Methodist Episcopal minister, was born at Canajoharie, N. Y., Dec. 3, 1799; converted at the age of twelve; entered the Genesee Conference in 1820; in 1831-34 was presiding elder on Black River District, and in 1835 on Cayuga District, where he died April 22,1836. Mr. Keyes possessed a grasping intellect and great application. Without regular instruction, he acquired " a respectable knowledge of Latin, Greek, and Hebrew, and as a general scholar, a theologian, and a preacher, he stood eminent among the Methodist ministry of the day. He was a very useful man, a sincere Christian, and many souls were converted through his labors."-Minutes of Conferences, ii, 412; Geo. Peck,D.D., Early Methodism (N. Y. 1860, 12mo), p. 473. (G. L. T.)

## Keys, John[[@Headword:Keys, John]]

             a Presbyterian minister of English descent, was born at Wilton, N. H., in 1778. He graduated at Dartmouth College, Hanover, N.H., in 1803, and afterwards taught school for several years. He studied 'theology at Morristown, N. J., under James Richards, D.D.; was licensed in 1805, and in 1807 ordained by the New York Presbytery at Orangedale, N. J., and in  1808 installed pastor of the Church at Sand Lake, near Albany, N.Y. In 1814 he accepted a call from the Congregational Church of Wolcott, Conn.; in 1824 removed to Tallmadge, Ohio, as pastor of a Congregational Church, and afterwards preached successively at Dover, Newburg, Ohio; at Peoria, Ill.; at St. Louis, Mo.; and at Cedar Rapids and Elkader, Iowa. At last he returned to Dover, Ohio, where he died January 27,1867. Mr.Keys was an industrious student. As a preacher he took the greatest delight in his work; as a Christian he had great faith in the power of special prayer. See Wilson, Presb. Historical Almanac, 1868, p. 216.. (J. L. S.).

## Keys, Power Of The[[@Headword:Keys, Power Of The]]

             a term which in a general sense denotes the extent of ecclesiastical power, or, in a narrower sense, the right to authorize or prohibit absolution; and it is upon the interpretation in the one sense or the other that the Protestant and Romish churches differ from each other. We base this article, in the main, upon that in Herzog, Real-Encyklop. 13:579 sq.

I. New-Testament Doctrine.-The expression - בֵּיתאּדָּוַד מִפְתֵּח, or " key of the house of David" (Isa 22:22), denotes the power which was given to the king's officer over the royal household. In literal symbolism, κλείς Δανυ‹δ (Rev 3:7) denotes the authority which Christ as King exercises over his realm with special regard to his right of admission or dismission. When Jesus (Mat 16:19) solemnly intrusted to Peter, as a representative of the apostles, the keys of the heavenly kingdom, he invested him by that act simply with his apostolical station, which involves the founding of the Christian Church by the preaching of the forgiveness of sin (Luk 24:47) and the establishment of the Gospel doctrine (Mat 20:19). In this sense the commission (Joh 20:23) to the other eleven apostles must likewise be interpreted, for we have no reason to believe that the apostles ever exercised the authority, as Jesus did, of relieving the sinner of his guilt; and yet. even if proofs could be adduced to show that the apostles did exercise such authority, all evidence that such authority was transferred to the Church after the apostolic age is surely wanting. Besides, it is proper to make a distinction between the power of the keys claimed for Peter as an expression of apostolical authority, and the power " to bind and to loose" which Jesus (Mat 16:19) also conferred not only upon his other apostles, but upon the whole Church (Mat 18:18). Both expressions, to. bind and to loose, which in New-Testament usage do not require a personal, but an impersonal object,  mean, according to Rabinnical language, to permit and to forbid, to confirm and to revoke (see Lightfoot, ad loc. Matthew, and comp. the art. SEE BIND ); and in the N.T. passages quoted they can refer only to the sphere of Christian social life. Against the opinion of the later Church, that Paul (1Co 5:3-5) made use of the apostolic authority to forgive and to retain sins, Ritschl (Al,-Kathol. Kirche, 2d edit., p. 337 sq.) argues that in this passage only a disciplinary regulation is referred to; that Paul conceded to the Church the right of discipline, and only exercised authority when lie supposed himself to act in harmony with the wish ot the Church; and that, if the apostle (2Co 2:6-10) held a contrary doctrine, he would be subject to the charge of simulation. The apostolical writings, moreover, do not allude to any other agency in the Church for the remission of sins than that spoken of by Paul himself, 2Co 5:18 sq., namely, reconciliation by Christ and the prayers of believers (1Jn 5:16; Jam 5:16).

II. Doctrine of the Patristic Period.-The misconception of the meaning of the power to bind and to loose was early manifested in the Church. The Jewish-Christian Clementine Homilies, it is true, still evince a knowledge of the original signification of the words to bind and to loose, inasmuch as they still supply-in the N.T. sense -simply an impersonal object; but, withal, they have so far enlarged upon the meaning of the expression as to find comprehended in the power to which it alludes all privileges of the episcopal office as a continuation of the apostolical office (iii, 72). Quite the opposite was held in the Gentile-Christian Church of the 2d century. It interpreted the power " to bind and to loose" as authority to retain and to forgive sin, and supplied the two verbs with personal objects; yet regarded- in the spirit of the apostolic Church-as the authorities vested with the power to bind and to loose, the society (Church), and not the bishop.

In so far as from a heathen-Christian stand-point the power of the "keys" was identified with the power " to bind and to loose," the former was held to express in one conception both the latter acts, viz. excommunication and readmittance to the Church; but as the keys of Peter were taken also to comprehend all rights of Church government, and especially of ecclesiastical jurisdiction, we need not wonder that among the Church fathers of the patristic period all these different views were somewhat mixed (comp. Tertullian, De Putdic. 21; Cyprian, le unit. eccles. cap. 4). It was in the period of scholasticism that a really strict distinction was aimed  at, and yet to this day Roman Catholics have failed to recognise generally this discrimination.

The whole Church was at first regarded as bearers of the keys, i.e. of the power to bind and to loose, evidently because Christ works and has his abode there. (For this reason, also, the martyrs were accorded the position of " precipua ecclesire membra," in whom Christ is active for his own glorification. Comp. Eusebius, 5:2, 5; Tertullian, De Pudic. ; Idem, Apolog. 39).

The first decided change of view is found among the Montanists. Tertullian (in his De Pudicitia) limits the promise of Mat 16:18 sq. simply to the person of Peter as the apostolical founder of the Church; the power to forgive sin he regards as the right of the Church in so far as she is identical with the Holy Ghost. The bearer of this right he holds to be the spiritual man (spiritualis homo), but that the latter, in the interests of the Church, abstains from exercising this prerogative. His opponent, the Roman bishop, however, interpreted it in favor of all the bishops (bishopric umerus episcoporum, chap. xxi). This thought Cyprian enlarged upon with a free use of the Montanistic thesis, holding that the episcopate is the inheritor (heir) of the apostolic power, the seat and the organ of the Holy Ghost, and therefore possessed of power to bind or to loose of its own accord. Of course, from such a stand-point, Cyprian was forced to reject as presumption the claim of the martyrs to the power of the keys; he only conceded to them the right of intercession for the fallen. To prove the ideal unity of the Church, Cyprian advances the argument that the power of the keys was first intrusted by Christ to Peter, and only afterwards to the other apostles (De unit. eccles. cap. iv). In the writings of Optatus Milevitanus this thought takes the form that Christ intrusted the keys to Peter, and that Peter himself surrendered them to the other apostles.

The power of the keys in this sense evidently denotes the episcopal power in all its extent, i.e. the ecclesiastical government. With Cyprian, to bind and to loose already means to retain or forgive sins forever, yet he only uses these expressions when speaking of the forgiveness of sins by baptism (e.g. Epist. 73, c. 7). Later, however, they are used in a narrower sense, and refer to great sins committed after baptism; in short, they denote the right of exercising penance-discipline, a power in principle conceded to the bishop, but which actually he was permitted to exercise only in union with all his clergy. Not all sins committed after baptism were subject to the power of the keys, only the greater ones, as Augustine has it, "committed against the  Decalogue" (Serm. 351. i, "De pcenit." c. 4). This declaration, however, is to be taken with the exception of all inward sins, i.e. trespasses against the ninth and tenth commandments; moreover, in the older practice, only the different species of idolatry, murder, and unchastity were punished by ecclesiastical courts. It is incorrect to argue, as has been done on the part of Protestants, that only the public sins-those which caused trouble to the Church, were taken account of by the Church. As to the sins alluded to above, whether committed in secret or publicly, it was supposed that they did injury to the gifts of regeneration, and entangled the soul in the meshes of spiritual death; they were therefore called peccata (delicta or crimina) mortalia, also copfitalia; the others were regarded as simply daily experiences of the remains of weakness cleaving to the believer, of which it seems almost impossible to be rid in this life. For the former only the power of the keys and the exercise of penance were regarded as in force; the latter, on the other hand, were supposed to be atoned for by the daily penance of a believing heart, by the fifth request in the Lord's Prayer, by oblation and the eucharist, etc. They were called neccata venialia.

Actually the power of the keys was exercised by the whole clerical body, under the presidency of the bishop. In formal inquisitorial proceedings, the fact of the commission of a mortal sin was determined either by the voluntary confession of the perpetrator or by indictment and hearing of witnesses, followed, in case of established guilt, by the declaration of excommunication; but the excommunicated retained the privilege of praying for admission to the exercise of penance in the Church. This last, in early days, was in all cases public, especially after the time of Augustine, at least in cases of public crime; but after the beginning of the 4th century it was regulated by steps corresponding to catechumenical grades. Upon the expiration of the term of penance, the length of which, in the early Church, was discretionary with the bishop, but in later times was determined by ecclesiastical laws, the excommunicated was again received into Church membership. This act, which was consummated by imposition of hands, prayer, and the kiss of peace by the bishop, with the assistance of the clergy before the altar (ante apsidem), in presence of the membership of the Church, was called reconciliation, or the bestowal of peace (pacem dare). Penitent souls, however, in danger of immediate death, could be reconciled even before the expiration of their period of penance, in presence of the bishop, by any presbyter, or, if such a one was not accessible, even by a deacon (Cyprian, Epist. 18:1; Conc. Eliberit. can. 32); a practice which we  find even as late as the Middle Ages, and which clearly proves that in the early Church reconciliation was more an act of jurisdiction than of order.

In the earliest days of the Church, the exercise of its prerogative of the power "to loose," in reconciliation, coincided completely with absolution, except that to this term there was not given the meaning which it received in the Middle Ages. Above all, it must not be forgotten that the Church fathers did not place the atoning power in the reconciling activity of the Church, but in the activity of the penitent himself; from the Church the penitent received only instruction how to heal the wound he had created by sin: hence they frequently designated penance as the medicine, and the clerus imposing it as the physician; he (the penitent) was to repair himself from his crime by his good works, and merit the divine forgiveness. Thus must be understood Cyprian's frequent demand of "justa poenitentia," which consists in the congruity of the guilt with the penance offered as reparation. That God alone absolved from sin was the accepted axiom of the early Church. Yet the Church hesitated not to consider itself one of the means of grace, competent to assist in the work of salvation, acting upon the theory laid down by Cyprian: "Extra ecclesiam nulla salus." So long as the mortally sinning one saw himself inwardly and outwardly separated from the Church, the absolute way to salvation, divine forgiveness, seemed to him inaccessible; there was no need of judgment by the courts, he was already judged. If the Church again admitted him to membership among the purified, he was not necessarily among the number of the saved, but he had at least the prospect of salvation; he now belonged to the number of those over whom the Lord on the final day would sit in judgment, from whom he would select his own. Upon this point Cyprian (Ep. Leviticus , 15, 24) and Pacian (Epist. (dl Sqympron. in fine) are very clear. As the absolving judgment of the Church thus becomes rather uncertain, depending upon approval or rejection in the final judgment, there was need of further elucidation. Reconciliation was therefore joined with prayer by a petition that God would forgive the penitent his sins, accept as sufficient his repentance, which of course could only afford a limited satisfaction for the committed offence, and restore to him the lost spiritual gifts. For this reason the act was accompanied by the imposition of hands; compare Augustine, De Baptisn. 3:c. 16, who says of this ceremony that it is " oratio super hominem," i.e. the symbolic pledge that the answer of prayer should benefit the penitent, and that with it was bestowed the gift of the Holy Ghost. In this sense Cvprian speaks of a "remissio facta per sacerdotes apud  Dominum grata"-for he knows only a forgiving activity of God; and with him all absolving action of the Church confines itself to the restitution of external communion, and the prayerful intercession of the Church viz. of the priests, martyrs, and believers. However greatly Pacian and Ambrosius may differ in their defence against the Novatians on the right of the priest to absolve from sin, they never claimed for the priest more than the power of intercession-a privilege which they believed he held in common with the congregation.

It is in the Augustinian period that we first discover an endeavor to define the place of the priest in the exercise of the power of the keys. The older fathers, Cvprian and Ambrose, had limited the effect of mortal sins by holding that they inflicted a mortal wound upon the fallen-calling to mind the man who, on his way from Jerusalem to Jericho, fell among murderers; and so ecclesiastical penance was regarded simply as a remedy for the afflicted. In the Augustinian period, however, sin was held to be a death- inflicting agent, implying that the fallen was dead, and had to be restored to life. But, as the Church did not possess this power, a change of heart was supposed to precede the exercise of the power of the keys-in short, that a divine influence visited the heart before any human agency could be effectually applied. Augustine, in several passages of his writings (e.g. Tract. 22 in Er. Joh.; Tract. 49, No. 24) finds the process exemplified in the resurrection of Lazarus: the sinner, like Lazarus, is dead, and, so to speak, rests spellbound in the grave; Mercy awakens him, and restores him to life by wounding him inwardly, and, amid great pain, brings him to a consciousness of his offences; upon Mercy's call he arises, like Lazarus, from the grave, and comes to light, bowed down by his guilt, and, with an acknowledgment to the bishop, seeks the means of salvation in the practice of penance; he is at last freed by the activity of the priests, as Lazarus was freed by the disciples. This picture we find, from this time forward, in most representations of the penance process, down to the Middle Ages; and especially did the Victorinians form their conception of absolution upon it. If in this picture the act of loosing can only designate the united action of the Church on the fallen, viz. the imposition of penance, intercession, the removal of excommunication, and the admission to the means of grace, it would seem that in other places Augustine holds that the forgiveness of sin is to be mediated by the Church; yet even here he does not speak of the Church as a professed institution of mercy, but rather the community of saints, or of the predestined, by whom the Spirit of God performs its work.

Thus he says (Serm. 99, cap. 9): "The Spirit forgives, not the Church; this Spirit is God. God dwells in his temple, i.e. in his saintly believers, in his 'Church, and he forgives sin by this agency, because it is the living temple." But even this forgiveness is. considered only as the fruit of prayers pleasing to God, and therefore answered by him. While, therefore, Augustine traces forgiveness in reconciliation mainly to the prayerful intercession of the faithful, Leo the Great argues that the priests alone are specific intercessors for the fallen, and that without their intercession forgiveness cannot be secured (" ut indulgentia nisi supplicationibus sacerdotum nequeat obtineri"). He bases this exclusive intercession prerogative of the priests upon the fact that the Saviour, according to his promise (Matthew 28:29), which Leo refers simply to the clerus, always assists the action of his priests, and that he makes them the channel of his spiritual gifts (Ep. 82, al. 108; ad Theod. cap. 2). It is thus that the Catholic notion of the clerical priesthood, which, independent of the laity, communicates God's mercy, and regards this mediatorship as essential, has taken definite shape; and what has been added in later times is simply a more complete or perfect development of the idea as it originated with Leo. But even he does not make the assertion that the priest, instead of being a mediator by prayer for forgiveness, has himself the authority, by virtue of his office, to absolve from sin.

We do not possess an absolution-formula of the first ages of the Church, but we have every reason to suppose, upon the premises stated, that it could only have been deprecative. Augustine even denounced the expression " I forgive thy sins," of the Donatists, as heretical (Serm. 99, c. 7-9). If, in our last allusion to the reconciliation of the sinner by means of prayerful intercession, the priest alone seemed to be entitled to be deprecator, we find a very different view was entertained by other Church fathers. In accordance with Lev 14:2, Jerome says that the priests cannot make the leper clean, nor the reverse; they can simply distinguish between the clean and the unclean (Comm. in Matthew lib. iii). Not understanding, therefore, Mat 16:19 to concede to the bishops and the elders any other power, it follows that he concedes to the ecclesiastical office simply the authority of distinction, i.e. the judicial power of pronouncing those as loosed who by the mercy of God had been inwardly loosed, and those as bound who have not yet been loosed by God's mercy- a judicial decision whose validity is essentially confined to the forum of the Church, and does not extend to the forum of God. Just so says Gregory the  Great (Horn. 26, in Ev. No. 6), "It must be determined what guilt has preceded and what penitence has followed guilt in order that the shepherd may loose those whom the Lord in his mercy visits with a sense of re- :entance. Only when the judgment of the inner judge is obeyed can the action of the officer to loose be a correct and real one." Adding, as he does, like Augustine, the narrative of the resurrection of Lazarus, it is evident that Gregory did not consider the bishop's action in mortal sins as anything more than constituting a recognition of the inner condition of the sinner; those into whose heart God has breathed the spirit of life the ecclesiastical judge is to pronounce as loosed, those yet spiritually dead as bound.

As in the early Church great penitence was conceded only once, so reconciliation by the Church was not repeated a second time. In the writings of Sozomen (lib. 7:16) we first find a witness for the principle of admitting also backsliders to penance and reconciliation. This change of practice was a necessary consequence of the enactment of penitential laws which extended the muse of the term mortal sin also to such offences as had formerly been considered simply venial.

III. Doctrine of the Middle Ages and the Roman Catholic Church.-The ancient Church classified her members into three sections-the faithful, the catechumens, and the penitent. The power of the keys was exercised upon the last, and in a certain sense also upon the second class; these two only were in any need of reconciliation or absolution by the Church. There is not the slightest evidence or reason to believe that the faithful were obliged to make confession of sins to the priest, even before communion. On the other hand, we find, after the beginning of the Middle Ages, a tendency among the newly-converted Germanic nations to enlarge the practice of penance into a general institution in the Church, and to make the power of the keys, which concerned the penitent alone, a general court of appeal and of mercy for all the faithful. This was done first by subjecting also mental sins to the power of the Rkes, while in the earlier Church such a thing had never been dreamed of. The origin of this innovation has been demonstrated with full evidence by Wasserschleben (BPussordnung d. abendlindischen Kirche, p. 108 sq.). Monachism was the exercise of penance for all life. In the monastery it was early considered an act of asceticism to disclose to the brethren the most secret manifestations of sin. In the old British and Irish Church education was directed especially to the order and interests of practical Church life; morals and discipline were  generally regulated by monastic rule, which thus penetrated society at large, and more or less influenced all civil legislation.

As early as the penance-canons of Vinniaus, who flourished towards the end of the 5th century, the order is given that mental sins, even though prevented from execution, should be atoned for by abstinence from meat and wine for the period of twelve months. The Anglo-Saxon Poezitentiale, which bears the name of Theodore of Canterbury, prescribes for lusts of fornication twenty to forty days' abstinence. The rules of penance of the Irish monk Columban (died A. 1). 615) imported these regulations to the Continent, and ordered that all sinful lusts of the mind should be atoned for by penance with bread and water from forty dlays to six months (compare Wasserschleben, Bussordnug, p. 108,109, 185,353). In the 5th century the semi Pelagian John Cassian, of Marseilles, established eight principal or radical sins (vitia principalia), from which spring the actual sins, namely, intemperance, licentiousness, avariciousness, anger, sadness, bitterness, vanity, pride (Coll. S.S. Pattrum V, " de octo principalibus vitiis"). In the instructions of Columban (Biblioth. Patr. mraxim. 12:23) they are mentioned uInder the name of " crimina capitalia," by which the early Church designated simply those actual mortal sins that were subject to public penitence, and under this name they were introduced into several Anglo-Saxon and Frankish penance-regulations. The Synod of Chalons, in the year 813, directs the priest, in canon 32, to pay special regard to the principal sins of the confessors, a commendation which Alcuin already made in his De divinis oficiis, cap. 13. From these eight radical sins the seven death-sins of scholasticism were developed. In these regulations of penance we find also already penance redemptions, so important to the history of absolution, which originated simply by a transfer of the old Germanic composition system to ecclesiastical life.

The extension of the power to bind and to loose over all Christians was a necessary consequence of such influences as those just alluded to. In the instructions for penance of the abbot Othman, of St. Gall (died A.D. 761), we have the principle laid down that without confession there is no forgiveness of sin. In Columban's book of confession (can. 30). on the borders of the 6th and 7th centuries, it is ordered that before every communion there should be confession, especially of mental excitements. According to Regino of Prum (died 915) (De discipl. eccles. ii, 2), every person ought to confess at least once a year. The first provincial synod which makes confession a general obligation is that of Aenham, A.D. 1109  (canon 20, in two very varying recensions). Innocent III is really the originator of the general penance law, SEE PENANCE, and thus likewise of the regular periodical exercise of the power of the keys over all Christians. Iis regulation had no doubt the intention of staying, by ecclesiastical shackles on the conscience, a spreading heresy, as seems evinced by the similarity of canon 29 of the fourth Lateran synod with the twelfth canon of the celebrated Synod of Toulouse in 1229.

Notwithstanding the opposition which manifested itself in the Frankish realm against the penitential books and those of its rules not corresponding to the regulations of the older canons, its principles took effectual hold. and caused a decided revolution in the practice of penance and reconciliation. Even though, after the 4th century, by the side of the public penance, private penance for secret offences had been practiced, reconciliation had remained public; now a distinction was made between public and private penance; the latter was inflicted on voluntary confession, the former for offences publicly proved against the perpetrator; and for great crimes, such as murder, public penance was followed by public reconciliation, which was gradually called absolution. But as, moreover, the extension end enlargement of the practice of penance and confession greatly increased the confessional business, the imposition of public penance, and the grant of a corresponding reconciliation, remained the prerogative of the bishop, while private confession and private absolution fell to the presbyter, who, however, exercised the right to forgive sin merely as the bishop's delegate. In the early Church reconciliation was granted only upon the expiration of penance; the penance regulations of Gildas, owever, permitted private reconciliation upon completion of half of the penitential Iperiod; the rules of Theodore of Canterbury granted it at the expiration of a year, or even after six months. Boniface ordered in his statutes that it should be granted immediately after confession (Gieseler, Ch. Hist. ii, I, § 19, note b). All these changes became prevalent in the Carlovingian Age.

Public reconciliation of the penitents was practiced in the Romish Church as early as the 5th century on Green-Thursday (Epist. Innocentii 1, ad Docentiuin, c. 7); in the Milanese and Spanish on Char-Friday (Morin. lib. 9:cap. 29). After the penitents on Ash Wednesday had received ashes upon their head, and had been solemnly expelled from the Church, they were, according to the Pontrficle Romanuem, again solemnly led, on Green- Thursday, to the cathedral, where they were relieved of their  excommunication and blessed by the bishop after the mercy-seat had been implored and the person sprinkled with holy water and incense. Public reconciliation and public penance naturally, in the course of the Middle Ages, gradually gave place to private confession and private absolution. Since the Reformation it has become obsolete, and the formulas for the same find a resting-place in the Episcopal ritual (comp. Daniel, Codex liturgicus, i, 279-288).

Upon the theological importance of absolution, and the relation which the priest in the administering of it sustains to it, the same opposite opinions which we found in the patristic period were entertained in the first half of the Middle Ages. According to the view of which Jerome and Gregory the Great must be especially designated as representatives, the priest is judge in obro ecclesice, and may by his judgment simply determine and certify for the Church the manifestation of divine mercy in the penitent's heart. Thus. in the Homilies of Eligius of Noyon, which, in all probability, belong to the Carlovingian period, we read that the priests, who are in Christ's stead, must by their office, in a visible manner (externally or ecclesiastically), absolve those whom Christ, by an invisible (inwardly effected) absolution, declares worthy of his reconciliation (atonement).

Thus says Haymo of Halberstadt (died 853), in a sermon (Homn. in Octav. Pasch.), after alluding to the practices of the O.T. priests towards lepers: " Those whom he recognises by repentance and worthy improvement as inwardly loosed, the shepherd of souls may absolve by his declaration." According to this view, divine forgiveness not only precedes priestly absolution, but also confession; it is the portion of the sinner from the moment when he repents in his heart and turns to God. Absolution of the Church in this instance is simply the confirmation of what God has already done. A proof that this was the stand-point in the 12th century is furnished in Gratian's treatment of the Decretals (cans. 33:qu. iii). He there proposes the question whether anybody can give satisfaction to God bv simple repentance without confession (and consequently, also, without absolution). He first adduces the reasons and authorities that must compel an affirmative answer to this question, then those that would answer it in the negative; at the close he leaves it to the reader to decide for himself in favor of the one or the other, as both opinions have the favor and disapproval of wise and pious men. Peter the Lombard, Gratian's contemporary, says (Sent. lib. 4:dist. 17) that the sense of forgiveness is felt before the confession of the lips, indeed, from the moment when the holy desire fills the heart. The priest has  therefore the power to bind and to loose only in the sense that he declares men bound or loosed, just as the disciples declared Lazarus free from his bonds only after Christ had restored him to life.

The declaration of the priest has therefore simply the effect of releasing before the Church the person already loosed by God. According to cardinal Robert Pulleyn (died 1115), the death-sinner enjoys divine forgiveness as soon as he repents; absolution is a sacrament, i.e. the symbol of a sacred cause, for it externally represents forgiveness already secured in the heart by repentance, not as if the priest actually forgave, but by the external symbol, for the sake of greater consolation, he makes the penitent doubly sure of forgiveness, although it has already become manifest (Sentent. lib. 7:1). If, at the same time, the anxiety still remaining in the heart is lessened or relieved, this is the effect of absolution, not depending so much upon the activity of the priest as upon God, from whom it springs. By the exercise of divine forgiveness the sinner is simply relieved of the ultimate consequences of his guilt, i.e. eternal damnation; yet earlier or more immediate punishment can only be prevented by his future efforts to atone for the act. Hence the priest imposes a certain measure of satisfaction, a compliance with which can alone free the transgressor from punishment corresponding to the greatness of his guilt; if the satisfaction is too moderate, the penitent must not fancy himself absolved before God; he will have to atone to the fulness of the measure either in this world or in purgatory. The direct bestowal of complete absolution before God we evidently do not find here conceded to be the prerogative of the Church; her judgment is competent only to free the sinner after compliance with her imposition of punishment; on divine punishments she has no judgment.

Nearest in view to Robert Pullevn comes Peter of Poictiers, chancellor of the University of Paris (he died about 1204), who (in his five Libri Sententiarum) lays down the doctrine that forgiveness of sin precedes confession, and that it is secured by repentance. He earnestly contends that the priest cannot relieve the confessing one of his guilt or of eternal punishment; both he asserts to be the prerogative of God alone. The priest has simply the authority to indicate or to declare that God has forgiven the penitent his sin. God, however, relieves of eternal punishment only on condition of definite satisfactions, which the priest has to determine as to measure, and to impose according to the greatness of the crime; and on this account the priest must possess not simply the power to loose, but also the power of discretion (clavis discretionis), which is not granted to  everybody. The penitent is therefore advised in all cases to go, if possible, beyond the measure of satisfaction imposed by the priest, lest in purgatory the offender may be obliged to make satisfaction for his neglect here. It is quite characteristic that this scholastic regards confession as a sacrament of the O.T., for the whole process of penance he bases upon the personal activity of the penitent (Sent. 3:cap. 13 and 16).

Alongside of this view, according to which the possessor of the power of the keys officiates essentially as judge infbro ecclesice, another is entertained, which finds its strongest exponent in Leo the Great, according to whom the priest is intercessor and mediator for the penitent before God. This particular view, in its successive developments, has exerted the greatest influence in expanding the priestly power of the keys. This position is assigned to the priest in all late penitential books. Its nature is clearly defined by Alcuin, who, from the analogy of Leviticus (v, 12), in which the sinner is advised to seek the priest with his sacrifice, draws the conclusion that Christian penitents also must bring their sacrifice of confession to God by way of the priest, in order that it may be pleasing to and secure the forgiveness of the Lord (Adfjratr. inprovinc. Gothorum, ep. 96). For this very reason he calls (in his De offciis divinis) the priest " sequester ac medius inter Deum et peccatorem horninern ordinatus, pro peccatis intercessor." This sacerdotal intercession received a higher import in the 11th or 12th century by the De vera et falsa pcenitentia, a work attributed, though incorrectly, to Augustine. It develops the following doctrines:

1. That the priest in confession stands in God's stead-his forgiveness is God's forgiveness; for does not Christ say, " Whom ye hold to be loosed and bound, but on whom ye practice the work of justice or of mercy?" (cap. xxv).

2. Gregory the Great had already laid down the dogma that by penance (but not by absolution), sin, which in itself was irremissible, became remissible, i.e. became an expiable guilt by the personal activity of the penitent. This thought was modified in the work just alluded to, so that in confession, it- is true, the sinner is not cleared before God, but the committed offence is changed from a mortal to a venial sin (cap. xxv).

3. Such sins no longer incur eternal, but simply temporal punishment, and may be atoned for, either in this world by works of confession, or after death in purgatory, where the pain to bq endured for them shall far exceed  any torments which the martyrs ever suffered in this life. This thought was taken up by the Victorinians, and from it was developed a complete system. Hugo of St. Victor regarded the priest as the visible medium which man, spellbound by his senses, needs in his approaches to God, and which God uses to pour upon the human heart his mercies; yea, in virtue of this position he does not hesitate to refer the passage in Exo 21:28 to the priests, and to call them gods (comp. lib. ii, De sacr. pt. 14: cap. 1). And why should he not ? Had not pope John VIII, in the year 878 (Epist. 66), already assumed for himself the power, in virtue of his authority from Peter, to bind and to loose, to absolve from all sins, those who had fallen in battle for the Church ? and had not bishop Jordanus, of Limoges, in 1031, at the council held in that city, developed the principle that Christ had intrusted to his Church such a power, that she may loose after death those whom in life she had bound? (Mansi, 19:539; Gieseler, Ch. Hist. ii, 1, § 35, note K). Hugo's principles quickly spread among his contemporaries. Cardinal Pulleyn says that confession made to the priest means virtually '(quasi) confession to God; and Alexander III declares that what the priest learns in confession he does not learn as judge, but as God (" ut Deus," cap. 2, ap. Greg. De offic.judicis ordin. i, 31). Now if we behold in the priest an intermediate being between God and man, surrounded by a splendor before which the layman's eye is blinded, it is no more than reasonable to expect that his acts must gain in importance, and his position approach nearer and nearer to the office of God's representative. Hugo beholds the sinner bound by a twofold bondage-by an internal and external, by hardness and by incurred damnation; the former God loosens by contrition, the latter by the assistance of the priest, as the instrument by which he works. Here also the resurrection of Lazarus serves both as example and as proof (lib. ii, pt. 14: cap. 8).

His pupil, Richard of St.Victor, goes a step further in his tract De potestate ligandi et solvendi. Loosing from guilt, the effects of which are manifest in imprisonment (impotency) and servitude (sin service), God alone performs, either directly, or indirectly by men, who need not necessarily be priests; it is done even before confession, by contrition. The loosing from eternal punishment God performs by the priest, to whom, for this purpose, the power of the keys has been intrusted; he changes it (i.e. the punishment) into a transitory one, to be absolved either upon earth or in purgatory. The loosing from transitory punishment is effected by the priest himself by changing it into an exercise of penance, which is done by the imposition of a corresponding satisfaction.  If hitherto we find independently, side by side, two opinions, namely, that the administrator of the power of the keys either judges inforo ecclesice or as an interceding mediator, we need not wonder that the advance of doctrinal development soon effected a dialectical union of the two. Richard of St. Victor evidently aimed at such a fusion; the great scholastics of the 13th century accomplished it; and Thomas Aquinas is to be especially regarded as the author of the doctrine defined by the Council of Trent. Alexander of Hales, in his Summa Theologice (pt. 4:qu. 20, membr. 3:art. 2), opens with the sentence, "The power to bind and to loose really belongs only to God; the priest can simply co-operate." But wherein shall this co- operation consist? Never would the priest take the liberty to absolve any one did he not suppose him to be loosed by God. Alexander is the first writer who meets the alternative as to whether the priest is to be regarded as deprecator or as judge. He holds him to be both in one person; the former he is before God, the latter before the penitent. But the power to loose he can exercise only after God has loosed. He is .to the sinner simply an interpreter of what God has already accomplished in him, or is doing in reply to priestly intercession.

Alexander of Hales then proceeds to the question whether the priest can remit eternal punishment. He replies (membr. ii, art. 2), that as eternal punishment is infinite, and cannot be severed from the offence, the priest does not possess any power to remit it; only God, whose powers have no bounds, can do this. On the other hand, the power of the keys can extend to temporal (or finite) punishments, inasmuch as the priest is God's instituted arbitrator. He explains this in detail thus: God's mercy forgives so that it does not affect his justice. His justice would require a measure of punishment exceeding our powers of endurance; therefore he has instituted, in his mercy, the priest as arbitrator, and given him authority to levy the divine punishment, and also, in virtue of Christ's sufferings, to remit a portion of it, for which God's justice need not be exercised. To the question whether the keys have authority also over purgatory, he replies, only per accidens, inasmuch as the priest may change the purgatorial punishment into a temporal one, i.e. into an exercise of penance. Just so reason Bonaventura (lib. 4, dist. 18, art. ii) and Albert the Great (Comment. lib. 4, dist. 18, art. xiii), the former often in the very words of Alexander.

Upon this basis Thomas Aquinas completed the doctrine of the Romish Church on the power of the keys. As Thomas generally distinguishes in ecclesiastical" power" between potestas ordinis and potestas jurisdictionis  (Suppl. part 3, Sumnuce, qu. 20, a. 1, resp.), so there exists also a twofold "key," namely, clavis ordinis and clavis jurisdictionis (qu. 19, art. 3). The keys of the Church themselves are the power to remove the obstacle interposed by sin, and thus make admission to heaven possible (qu. 17, art. 1). The clavis ordinensis, so called because the priest receives it at ordination, directly opens heaven to the person by the forgiveness of sins (sacramental absolution), while the clavis jurisdictionis only indirectly causes this result, namely, by the intercession of the Church through excommunication and absolution in the ecclesiastical forum. It is therefore not in a strict sense a clavis coeli, but simply qucedam dispositio ad ipsam (qu. 19, art. 3). To the acts of clavisjurisdictionis belong furthermore also the grant of indulgence (qu. 25, art. 2, ad 1 m.). Only the clavis ordinis is of a sacramental nature (ibid.); hence also laymen and deacons may possess and exercise the clavis jurisdictionis, like the judges infbro ecclesice, for instance, the archdeacons (quest. 19, art. 3) and the papal legates (quest. 26, art. 2). On the other hand, the use of the sacramental clavis ordinis necessarily presupposes the possession of the clavis jurisdictionis, as the priest receives at ordination simply the authority to forgive sins, while for the exercise of it a definite circle of men (so to speak, the material or the object of the power of the keys), who are subjected to his jurisdiction (" plebs subdita per jurisdictionemr," qu. 17, art. 2, ad 2 m.), is necessary. 'he clavis ordinis can therefore not be exercised until after the possession of the clavis jurisdictionis (qu. 20, art. 1 and 2); and, vice-versa, a bishop may, by the withdrawal of the clavis jurisdictionis, deprive a schismatic, heretic, excommunicated, suspended, or degraded person of his inferiors (subjects), as well as of the possibility of exercising the clavis ordinis (qu. 19, art. 6).

The sacramental power of the keys (claris ordinis) comes into practice in priestly absolution, and it is particularly due to Thomas Aquinas that in the Romish doctrine this power of the keys has gained so much importance, that all parts of the sacrament of penance secure their unity in it. Thomas himself argues that God alone relieves of guilt and eternal punishment on condition of mere contrition; but this contrition can only assure the heart and afford evidence of forgiveness when followed by the fulness of love (as an attendant of faes formata), and furthermore must be accompanied with a desire for sacramental confession and absolution. To him who thus repents, guilt and eternal punishment are already remitted before confession, because in the concomitant desire, while repenting, to subject  himself to the power of the keys, the latter at once exerts its influence (in voto existit, although not in actu se exercet). If such a person comes into the penance-chair, the grace showered upon him is greatly increased (augetur gratia) by the exercise (in actu) of the power of the keys. But if contrition does not sufficiently fill the sinner's heart (for want of love, as is frequently the case in the simple attritio), and therefore his disposition does not admit the actual exercise of the power of the keys, then the latter supplements his disposition by removing any still existing hinderance to the inpouring of sin-forgiving grace, provided he does not himself bar all access to his heart. In all these relations the priest has that place in the sacrament of penance which water holds in the sacrament of baptism; the former is instrumentum animatum, as the latter is instrumentum inanimatum.

His power, whether simply in voto requested or in actu exerted, makes way for the overflowing stream of mercy, and secures the necessary disposition for its reception (ibid. qu. 18, art. 1 and 2). The power of the keys is consequently the red thread which is threaded at contrition, drawn through penance, and becomes visible to the outward eye also in absolution. It gives the real form, the frame that secures to all acts of penance (which by it first become partes sacramenti, and receive a sacramental character) their inner connection, and supplies to all what is still needed for their completion (comp. qu. 10, art. 1). This is manifest in the effects of absolution by the power of the keys; for example (according to qu. 18, art. 2), temporal punishment is remitted (just the opinion of Richard of St. Victor). Yet this is not completely done as in baptism, but only so in part; the portion still remaining must be atoned for by the personal satisfactions of the penitent, by his prayer, by almsgiving, by fasting to the fulness of the measure meted out by the priest (qu. 18, art. 3). The imposition of satisfactions Thomas calls binding, i.e. obliging to atone for punishments still in reserve. The satisfactions have the twofold object of appeasing divine justice and of counteracting any tendency in the soul to sin. Punishment still in reserve (poenne satisfactorie) again can be remitted in virtue of the clavis jurisdictionis by means of indulgence (qu. 25, art. 1), which in the forum of God has the same value as in that of the Church; and this, according to the idea of substituting satisfaction on which it rests, may be of benefit even to souls in purgatory.

By this further development of the doctrine of the power of the keys the form of absolution also was necessarily considerably altered. Alexander of Hales says that in his day the deprecative formula preceded and was  followed by the indicative; and this he justifies from his stand-point by the sentence, " Et deprecatio gratiam impetrat et absolutio gratiam supponit" (comp. pt. 4:qu. 21, membr. 1). The indicative form of absolution, however, must have been an innovation, for the unnamed opponent of Thomas alluded to in his opusculum xxiii (others xxii) actually asserts that to within thirty years the absolution formula used by all priests was Absolutionerm et remissionem tibi tribuat Deus. Thomas defends with special emphasis the formula Ego te absolvo, etc., because it has in its favor the analogy of other sacraments, and because it precisely expresses the effect of the sacrament of penance, namely, the removal of sin, as an exercise of the power of the keys. He interprets its contents in the following words: "Ego impendo tibi sacramentum absolutionis." But he also advises that the indicative form be preceded by the deprecative, lest on the part of the penitent the sacramental effects may be prevented (comp. Daniel, Cod. Liturg. i, 297).

The doctrine of Thomas had in its essentials already been dogmatically defined by Eugenius IV in 1439 at the Council of Florence (Mansi, 31:1057), and in its different rules more minutely at the Council of Trent, at its fourteenth session, Nov. 25,1551. The Council of Trent, in its decree and the canons appended, had simply pronounced authoritatively the exclusive right of the priest to absolve, and it explained the spirit of the latter to be not merely an announcement of forgiveness, but a judicial and sacramental act. The Roman catechism enters far more into detail on this particular point: as the priest in all sacraments performs Christ's office, the penitent has to honor in him the person of Christ. Absolution announced by him does not simply mean, but actually procures forgiveness of sin (pt. ii. cap. 5, qu. 17 and 11), for it causes the blood of Christ to flow unto us, and washes away sins committed after baptism (qu. 10). If, in contrition, confession, and satisfaction, the personal activity of the penitent (the opus operans) is pre-eminent, on the other hand, in absolution (by which, as the forma sacramenti, those acts of penance first really assume a sacramental character, and become partes sacramenti), he must become perfectly passive (for it operates altogether ex opere operato). From this stand-point the objection frequently raised on the Roman Catholic side against Protestant polemics seems in some sort reasonable, namely. that absolution is neither hypothetical nor absolute, and that it is a sacramental act to which this distinction cannot actually be applied; and it must be conceded on our part that, with the conditions understood to be concurrent, it  furnishes such a degree of certainty that its effects cannot fail to be manifest in every one who does not intentionally frustrate it.

This, however, is only one side, in which the priest stands as intercessor between God and the penitent, no longer (as formerly regarded) as a deprecant simply, but as dispenser of mercies. The Roman Catholic conception of absolution furnishes for consideration still another side, according to which the priest is essentially judge, not simply inforo ecclesice, but also, at the same time, in foro .Dei, i.e judge in God's stead. As such, he investigates sin to determine a corresponding punishment, and examines the spiritual condition of the confidant in order to know whether to bind or to loose. He is therefore not simply executor of the opus operatum, but also judge of the opus operans. Now, as such, he gives a judgment, and this must be either hypothetical or absolute. If we look at the form of the sacramental practice, " Ego te absolve," and compare with it the assurances of the Roman catechism that the voice of the absolving priest is to be looked upon as if he heard the words of Christ to the leper, "Thy sins be forgiven thee" (I. c. qu. 10), we cannot do otherwise than regard the priestly decision as absolute, both by its form and contents, as an infallible divine decision. But if, on the other hand, we consider that the priest-and this is conceded on the part of the Roman Catholics-may also be fallible; that the confessor is, after all, a very imperfect surrogate on account of his want of omnipotence; yea, that but very rarely he can attain to an accurate knowledge of the spiritual condition of the confidant, his judgment must necessarily become conditioned; the whole sacrament becomes equally hypothetical, as upon this rests its basis. Thus the Roman Catholic doctrine fluctuates between two opposite poles of assurance and contingency. This, indeed, is the necessary consequence of its development as we have followed it in history, in which two separate originally distinct views as to the position of the priest in absolution had been combined, without, however, really agreeing with each other.

IV. Doctrine of the Reformation and Protestantism. A very new development was given to the doctrine of the power of the keys by the Reformers. Especially noteworthy is,

1. Luther's Attitude.-He retained private confession and private absolution, although he knew them to be innovations of the Middle Ages; he even never wholly abolished the sacramental character of absolution. Yet, notwithstanding this apparent adherence to Romish practices, it will be  found that he changed, so to speak, regenerated the whole institution in a reformatory spirit. With Luther also the power of the keys is identical with the power to bind and to loose. The keys he regards as nothing else than the authority or office by which the Word is practiced and propagated. As the Word of God, from the nature of its contents, is both law and gospel, so the sermon has the twofold task of alarming the secure sinner by threats of the law, and of giving peace to the troubled conscience by the consolations of the Gospel, i.e. by the forgiveness of sins. The former is denoted by the binding key, the latter by the loosing key, which are both equally essential to keep Christians in the narrow path of spiritual life. Even the sermon Luther therefore considers as an act (the essential act) of the power of the keys, and the consolation afforded by it as a perfectly effectual absolution. From the latter, however, is to be particularly distinguished common absolution, accorded at the close of the sermon, to which Luther assigns the task of admonishing all hearers to obtain for themselves forgiveness of sin; also private absolution, to be received only at the confessional, and which is nothing more nor less than a sermon confined to one auditor. The existence of these different modes of exercising the power of the keys he ascribes partly to God's riches, who did not wish to manifest any littleness in the matter, and partly to the wants of an abashed conscience and a timid heart, which greatly need this strength and stimulant against the devil. The value of private absolution he places in its quasi sacramental character, for, like the sacrament, it also affords a real advantage in confining the Word to a particular person, and thus more securely strikes home than in the sermon.

It is true, for this reason, private absolution cannot be regarded as an absolute necessity to forgiveness of sin; but he views it as unquestionably beneficial and advisable (Steitz, Privatbeichte ut. Privatabsolution, p. 7-14). As Luther, moreover, did not look upon the confessional as a judicial authority, but simply as a mercy- seat, so he looked upon absolution, which he recognised as the most important feature of confession, not as a judicial decision, but as the simple announcement of the Gospel: " Thy sins are forgiven thee"-the apportionment of the forgiveness of sin to a particular person, the confinement of its consolation to the most individual needs of a single heart. The power and effect do not depend, according to Luther, upon the priestly character or upon the priestly utterance of him who administers it, but upon the word of Christ, which is announced by it, and upon the command of Christ, which is executed by it. For this very reason, all distinction of human and divine activity disappears from it; neither is the  sentence of the person absolving afterwards ratified by God, nor does the absolver announce upon earth the judgment of heaven; but in the forgiveness at absolution God's forgiveness is directly afforded. The only condition upon which the effect of absolution depends is that upon which rests the effect likewise of the Word of God, i.e. of the sermon, namely, faith; for by faith it is received. Repentance is efficacious only so far as it is the indispensable preparation for the reception, but in itself cannot insure forgiveness, as without faith it remains simply sin come to life and experienced in the heart, a Judas-pain of despair (Steitz, ut supra, § 6, 13, 15-18). Notwithstanding this irremissible necessity of faith, Luther is far from basing upon it the power of absolution; a weak faith may receive strength also; yea, even to the unbeliever it is truly offered, and affords him forgiveness on account of the indwelling of the Word of (;od, at least for the moment, but if repelled by unbelief it only adds to his responsibility before the judge. The result of absolution is consolation to the conscience and peace with God in forgiveness of sins and restitution in innocence of the baptismal pledge.

Private absolution, Luther holds, must be administered to every individual who demands it; and on this account the power to loose in private absolution is not accompanied by the power to bind. Upon this rests the importance of the distinction between private absolution and private confession; for to confess does not mean anything else than inwardly to desire absolution for our sins and for our guilt: confession can therefore not be offered to any one, for God himself does not offer it; it must be an inward want. For this reason, again, no remuneration can be demanded of the person confessing. Luther makes no distinction between the absolution of the layman and that of the priest. It is also his opinion that man cannot too frequently enjoy absolution and the consolation of forgiveness, hence God, in the riches of his mercy, has so ordered it that this consolation may be experienced wherever the Church of the faithful exerts her influence. He holds, finally, that while it may be well to confess all one's different sins, it is moet important to confess those that particularly oppress the heart.

The key to bind, for which Luther found no place in private confession, he assigned particularly to jurisdiction; it found its application, therefore, in the ban. Luther's opinions on this point may be summed up as follows: the ban can be exercised only in cases of public sin and reproach, and for notorious disinclination to repentance; it is the public declaration of the Church that the sinner has bound himself, i.e. has deprived himself of all  association of love, and surrendered himself to the devil. It excludes simply from the public association with the Church and her sacraments, not from the inner membership of the Church, from which the sinner himself only can cut loose. It is merely a public punishment of the Church, and has no other object than to improve the sinner. For this reason he is simply excluded from the sacrament, not from the sermon, nor even from the intercession of the Church on his behalf. The loosing from the ban is the public declaration of the Church that the person hitherto under ban has been reconciled to and is again accepted by the Church. This loosing is to be granted to any one who seeks it in repentance and faith; and this absolution of the Church, in virtue of the power of the keys, is God's absolution. A ban unjustly imposed can do the person so punished no harm, and should be borne patiently; nor must it be forgotten that external membership in the Church may be coexistent with exclusion from inner membership.

2. Melancthon coincided generally with Luther on the doctrine of the power of the keys, but with this difference, that he regarded the keys as an essential attribute of the episcopal or ministerial office. Yet we find in ecclesiastical regulations made under his supervision, as early as 1543, some decided deviations from Luther's doctrines. It is there directed to admit no one to communion "unless he have previously received private absolution from his pastor or some other competent person" (Richter, Kirchenordnung, ii, 45). Furthermore, the right is conceded to the absolving minister, under certain conditions, to deny absolution to the confessing. The ban itself, however, in consequence of its abuse, was early taken from the hands of the clergy, and its imposition left to the Consistory. Absolution was bestowed in the church at Sunday vesper service by imposition of hands. The formulas of absolution are partly exhibitory; not unfrequently both stand side by side for selection.

Chemnitz is the first who disputes that absolution can be regarded as a sacrament in the same manner as baptism and communion, and assigns for his reason that it rests simply upon the Word of God, and has received no additional external sign. He also regards the exercise of absolution as a specific prerogative of the sacred office, although he still holds to the old Protestant principle that the keys were given to the Church herself. (See Schmidt, Dogmatik, § 53, note 5; Heppe, Dogymatik, 3:250; Kliefoth [see below], p. 278.) Moreover, he argues that it must be left to the absolving  clergyman to use his judgment and cognition in the refusal or grant of absolution.

Quite differently teach Quenstedt and Hollaz. They explicitly speak of the power to forgive sin as an official prerogative of the servants of the divine Word, and the latter even teaches, in a quite un-Protestant manner. that the servants (ministers) relatively and effectually convert, renew, and bless the sinner by the Word of God; so they also relatively and effectually forgive sin (Heppe, p. 252).

As a misconstruction of the original Protestant view on this doctrine, we must certainly regard Baier's position that absolution is a juridical act; and he, in consequence, distinguishes the potestas ordinis and the potestas clavium orjurisdictionis, and determines the former to be a potestas publice docendi et sacramenta administrandi, and the latter a potestas remittendi et retinzendi peccata (comp. Schmidt, § 59, note 9).

3. The Swiss reformers, from the very commencement, interpreted the power of the keys to refer especially to the exercise of ecclesiastical government, and more particularly to Church discipline, and in this sense they have formulated in their confessions the rules pertaining to this subject. On the other hand, Calvin referred the power of the keys altogether to the preaching of the Gospel and the exercise of Church discipline, disregarding the sacramental idea. He taught:

1. Absolution is twofold: one part serves faith, the other belongs to Church discipline.

2. Absolution is nothing else than the witness of the forgiveness of sin based upon the forms of the Gospel (Instit. lib. 3:cap. 4:§ 23).

3. Absolution is conditional; its conditions are repentance and faith.

4. As to the existence of these conditions men must necessarily be uncertain, so that the certainty of binding and loosing does not depend upon the judicial decision of a human court. The servants of the divine Word can therefore absolve only conditionally (§ 18): in virtue, viz. of this Word they can promise forgiveness to all who believe on Christ, and threaten damnation to those who do not lay hold of Christ (§ 21).

5. In this exercise of their functions they can, for this reason, not fall into error, for they do not promise more than the Word of God commands  them; while the sinner can secure for himself certain and complete absolution with perfect assurance whenever he will lay hold upon the mercy of Christ in accordance with the spirit of the Bible promise, "According to thy faith be it unto thee" (§ 22).

6. The other absolution, which forms a constituent of Church discipline, has nothing to do with secret sins; it extinguishes only any offence which may have been given to the Church (§ 23). In this also the Church follows the infallible rule of the divine Word: in virtue of this word she announces that all adulterers, thieves, murderers, misers, and the unjust shall have no part in the kingdom of God; and in this binding she cannot err. With this same Word she looses the repenting ones, to whom she brings consolation (§ 21). According to these principles, which, with utter disregard of the sacramental idea, designate absolution simply as a species of sermon, and with it reproduce the doctrine of German Protestantism in an improved form, Calvin could not cast aside private absolution; yet he declined to recognise in it a general institution of the Church, and made its administration dependent upon the individual need of those who should demand it. Its value to the end in view he speaks of very much in the strain of the Lutheran Church: "It happens sometimes that some one hears the promises given to all the faithful, and nevertheless remains in doubt whether to him also his sins are forgiven. When such a one uncovers his secret wound to his pastor, and hears that voice of the Gospel, 'Be of good cheer, thy sins are forgiven thee' (Mat 9:2), addressed to himself, his heart is quieted and freed from all fear. Nevertheless we must take care lest we should dream of a power of the keys not in accordance with the doctrine of the gospels" (§ 14). It is true, this does not look exactly like Lutheran private absolution, but it is certainly the only evangelical sense; and of this alone the Scriptures, the apostolic Church, and the following centuries down to the Middle Ages, know anything.

4. Private absolution, as a whole, could be a blessing only so long as that specific religious interest which the Reformation awakened in all circles remained fresh and full of life; with a lassitude of the latter, the former also, together with confession, its offspring, necessarily deteriorated to a dead ecclesiastical form, and, instead of encouraging faith, favored a false security. In several Lutheran churches its exercise was ignored, and finally resulted in a complete change of the manner of confession and absolution (Steitz, p. 159 sq.). The fresh and living spirit of the Reformation had fled, private confession and private absolution had sunk to a mere thoughtless  form, Church ban had become a punishment, public reconciliation a public restitution; this ecclesiastical punishment was pronounced only by the consistories, and simply in cases of offences of the flesh.

5. Suddenly Pietism came forward with a loud protest, and demanded a decided reform in the exercise of the power of the keys. The forerunner in this direction was Theophilus Grossgebauer, professor at Rostock ( Wachterstimme aus dem verwiistetenz Zion, 1661), who regarded as essential for private sins only confession before God, but for public sins, to which alone he referred the power to bind and to loose, public confession and reconciliation in presence of the offended Church. Spener, although in favor of retaining private confession and private absolution, advocated a modified form, viz., announcement to the pastor, and, as its object, advice for and examination of the condition of the confidant's soul; and he insisted that the confessor, whose choice he left to personal confidence, should absolve only those truly repenting, but should impress the sinner with his guilt, and should turn over the doubtful ones to a college of elders for them to judge and to exercise the authority of the ban. With special emphasis he declared the power of the keys to be a right of the whole Church or of the brotherhood, which, by way of abuse, had fallen exclusively into the hands of the ecclesiastics. With far greater decision his adherents opposed the institution of private confession: the attacks of pastor Johann Kaspar Schade, of Berlin, on the confessional, which he called an institution of Satan, and his abolition of private absolution of his own accord, resulted first in an investigation of the merits of the question (Nov. 16, 1698), and finally in an electoral resolution (shortly afterwards followed by a like regulation on the part of other states), which ordered confession and absolution of all confidants in common, but, on the other hand, left private confession and private absolution to be determined by the needs of the individual. The war thus opened between Pietism and Lutheran orthodoxy led the latter to declare private confession and private absolution a divine institution, and thus only brought some credit to the old Lutheran institutions, while it greatly increased the fervor of their opponents.

6. In the sphere of dogmatics Schleiermacher was the first among German Protestant divines to reintroduce the idea of the power of the keys, but he confines its application, after special exclusion of the sermon, to the law- giving and judicial (administrative) power of the Church, which he regards as the essential outgrowth of the ecclesiastical office of Christ, and whose existence he ascribes to the association of the Church with the world (§  144, 145). When we consider, however, how vague and contradictory are the confessional books of the evangelical churches on this point (we need invite only to a comparison of the passages collected by Schleiermacher in § 145), how things altogether distinct are there joined, and how difficult it is in an exegetical way to define the subject with any degree of certainty, it seems the most proper course to ignore the attempt altogether of introducing into dogmatics such figurative terms as " keys of the heavenly kingdom," to "bind and loose." What has thus far been written upon these phrases would have been much more in place in defining "forgiveness of sin" and "justification" when alluding in practical theology to preparation for communion (as has been done, with a good deal of tact, by Nitzsch in his Prakt. Theol. ii, 2, 428), and in ecclesiastical law under discipline without any cause for fear of complication.

As regards the idea of absolution so prominent in the exercise of the power of the keys, it has, during the last twenty years, again become (in Germany) matter of general investigation. The beginning was made by the court preacher, Dr. Ackermann (at the Church diet in Bremen in 1852), on private confession. Although he did not lay particular stress upon absolution, but simply justified confession on its own account and as a psychological need, it naturally led to a debate on absolution by the Church diet, followed by a lively discussion between the Lutheran and Reformed ministers. On the part of the Lutherans every possible effort was made to reinvest private absolution with its former rights, and to pave the way at least for its early reintroduction. They went so far as to vindicate it as a divine institution, argued for general absolution as a duty, and, well knowing its origin in the Middle Ages, appealed to it as an institution sanctified by tradition of the Church.

Even the assertion was not wanting that absolution, under all circumstances, possesses divine power, so as actually to free the sinner from his guilt, quite in contradiction to the new Lutheran doctrine. SEE LUTHERANISM, NEW.

V. Doctrine of the Greek Church. — The Greek Church entertains views on the doctrine of the power of the keys and on absolution very similar to those entertained by the Latin Church in the Middle Ages. The subject is treated in full in Covel, Account of the Greek Church (Cambridge, 1722, fol.), p. 229 sq.; Neale, Eastern Church, Introd. ii. SEE GREEK CHURCH.

VI. Doctrine of the Church of England and of the Protestant Episcopal Church. — On the question of absolution, as involved in the so-called "power of the keys," there is a division of opinion similar to that noticed above in the Lutheran Church of Germany. This difference is but part of a wide divergency of views on the whole question of ministerial functions, and is generally denoted by the opposite terms the High-Church and the Low-Church party. SEE RITUALISM.

VII. Literature. — J. Morinus, De disciplina in adninistratione sacramuienti ponitentice (Paris, 1651, Antwerp, 1682); Daille, De pcenis et satisfactionibus humanis (Amst. 1649); De sacramentali sive auriculari Latinorum confessione (Genesis 1661); Hottinger, Smegma exercitat. de penitentia antiquioris Romanace ecclesice (Tigurini, 1706); Wernsdorf, De absolutione non miere declarativa (Vitt. 1761); Abicht, De confessione privata (Gedan. 1728); Fix, Gesch. d. Beichte (Chemnitz, 1800); Dens, Theolopia, tom. vi; De Sacramenzt. Panit. No. 14, tom. ii, No. 91, De P- rilmatu Petri; Mohnike, Das Sechste Hauptstiick im Katechismus (Strals. 1830); Barren, On the Supremacy (in Works, 7:134 sq., Oxf. 1830); Chas. Elliott, Delineation of Roman Catholicism (3d ed., by Dr. Hannah, Lond. 1851), p. 195 sq., 613 sq.; Mohler, Symnbolisin (transl. by Robertson, 3d ed., N. Y. Cathol. Publ. House, 1870), p. 217 sq. H. C. Lea, Studies in Ch. Hist. (Phila. 1869), p. 153, 223 sq.; Iaag (Romish), Histoire des Dogmes Chretiens, vol. ii, § 20; London Review, 1864 (July), p. 86 sq.; Evang. Quart. Rev. 1869 (April), p. 69, 269; (July) p. 69, 341; Martigny, Dictionnaire des Antiquitis, p. 156. Among the early monographs on the keys we may mention those of Wigand, De clave ligante (Francof. 1561); Schmid, De clavibus ecclesice (Argent. 1667); Botface, De clavibus Petri (Haf. 1707); Luther, Von d. Schliisseln (ed. Wiesing, Fraukft. and Lpz. 1795). Of late (chiefly German) treatises specially on the subject we may name Rothe. Amst d. Schlissel (Gorl. 1801); Brescius, Amt d. Schlussel (Breslau, 1820); Steitz, Das Bussacrament (Frankft. 1854); idem, Die Privatbeichte und Pritiatabsolution (Frankft. 1851); Kliefoth, Beichte und Absolution (Schwer. 1856); Pfisterer, Luther's Lehre von der Beichte (Stuttg. 1857). SEE ABSOLUTION; SEE LAY REPRESENTATION; SEE ROCK.

## Keyser, Leonhard[[@Headword:Keyser, Leonhard]]

             a Baptist martyr, originally a Roman Catholic priest, flourished in the first half of the 16th century. Ile joined the Baptists in 1525, and immediately  began preaching the Reformation doctrine, undismayed by all the tyranny exerted against the faithful by water, fire, and sword. In the second year of his ministry (1527) he was apprehended at Scherding, on the River Inn, and condemned to the flames. "The chief heads of accusation against him were, that faith alone justifies, without good works; that there are only two sacraments; that the Gospel was not preached by the papists in Germany; that confession is not God's command; that Christ is the only satisfaction for sin; that there is no purgatory; that Christ is the only Mediator; and that all days (alluding to feast or saints' days) are alike with God."-Baptist Martyrs, p. 60.

## Kezia[[@Headword:Kezia]]

             (Heb. Ketsiah', קְצַיעָה, cassia, as in Psa 45:9; Septuag. Κασσία v. r. Κασαί), the name of Job's second daughter, born to him after the return of his prosperity (Job 42”14). B.C. cir. 220.

## Keziz[[@Headword:Keziz]]

             (Hebrew Ketsits', קְצַיוֹ, abrupt; only with עֵמֶק, e'meki, valley, prefixed; Septuag. both Α᾿μεκκασίς, Vulg. Vallis Casis), or rather Enmek-Keziz (Vale of Keziz), a city of the tribe of Benjamin, mentioned between Beth - hoglah and Beth-arabah (Jos 18:21), and therefore probably situated in a steep ravine of the same name leading to the valley of the Jordan. SEE BETHBASI. M. De Saulcy found a small valley by the name of Kaaziz about an hour and a half distant from Bethany, in the direction of Jericho (Narrative, ii, 17),which he conjectures (p. 26) was the ancient Valley of Keziz. So also Van de Velde (Memoir, p. 328) calls it Wady el Kaziz.

## Khadijah[[@Headword:Khadijah]]

             is the name of the first wife of the Islamite prophet. See MOHAMMED.

## Khakis[[@Headword:Khakis]]

             one of the Vaishnava (q.v.) sects of the Hindus, founded by Kil, an indirect disciple of Ramanland. They are few in number, and either reside in certain limited districts or lead wandering lives. They are distinguished from the other Vaishnava sects by the application of clay or ashes to their dress or persons. Those who reside in fixed establishments dress like the other Vaishnavas, but those who lead a wandering life go either naked or nearly so, smearing their bodies with a pale gray mixture of earth and ashes. They worship Siva, Vishnu, Sita, and Hanumar.

## Khan[[@Headword:Khan]]

             is the more common Arabic name for the public establishments which, under the less imposing title of menzil, or the more stately one of caravanserai (q.v.), correspond to our Occidental ideas of an INN SEE INN (q.v.). These afford lodging, but not usually food, for man and beast. They are generally found near towns, but sometimes in the open country  on a frequented route. They are mentioned in the N. Test. (πανδοχεῖον, Luk 10:34) and Talmud (פונדק, Lightfoot, Opp. p. 799), and something of the kind seems to occur in the later books of the O.T. (גֵּרוּת, Jer 41:17; the κατάλυμα of Luk 2:7 is, however, thought by some to have been of a more private character). The earlier Hebrews knew of no such provision for travellers (Gen 42:27; Exo 4:24; 2Ki 19:23; the מִלוֹןbeing merely the stopping-place over night; the זוֹנָה of Jos 2:1 indicating rather a brothel, and the ניות of 1Sa 19:18 the home of the prophet-scholars). Entertainment was generally furnished by individual hospitality (q.v.).

## Khandas[[@Headword:Khandas]]

             in Buddhist philosophy, are the elements of sentient existence, of which there are five:

1. The organized body, or the whole of being, apart from the mental processes;

2. Sensation;

3. Perception;

4. Discrimination;

5. Consciousness.

The four last Khandas are results or properties of the first, which must be understood as including the soul as well as the body. At death the Khandas are believed to vanish entirely.

## Khandoba[[@Headword:Khandoba]]

             in Hinduism, is an incarnation of Siva, which is also called Bhairav (q.v.).

## Kharejites[[@Headword:Kharejites]]

             (or revolters), a Mohammedan sect, who originally withdrew from Ali, and maintain that the Imam need not be of the tribe of Koreish, nor even a freeman, provided he be just and qualified. They maintain, too, that if unfit he may be deposed, and that the office itself is not indispensable.

## Kharfester[[@Headword:Kharfester]]

             in Zendic mythology, are a series of wicked beings, who were especially created to punish the crimes of mankind. They were destroyed in the deluge, by Tashter, the creative spirit.

## Khasi Version Of The Scriptures[[@Headword:Khasi Version Of The Scriptures]]

             The Khasi (or Khassee) is the language of the Cossyahs, Cassias, or Khasias, a race of Tartar or Chinese origin, ruled by a number of petty rajahs, who form a sort of confederacy. The first version of Holy Scripture in this language was prepared by a lady. She was the widow of one of the chieftains of the country, and Dr. Carey availed himself of her intelligence in translating the New Test. The preparation of this version occupied ten years; it was printed at Serampore in 1824. For about seven years it remained a sealed book, for no opportunity occurred of distributing it among the people for whom it had been prepared. In 1832 some of the missionaries at Serampore visited Cherrapoonjee, a place in the Khasi country, and their attention was drawn afresh to the spiritual wants of the people.

A missionary station was formed there, and Mr. Lish, the first  missionary who entered upon the work, turned his attention to a revision of the Khasi version, and in 1834 he produced a new or amended translation of the gospel of Matthew, which was printed at Serampore in Roman characters. In 1841 the Reverend Thomas Jones of the Welsh Calvinistic Methodists occupied this station, and executed a new translation of Matthew's gospel, in Roman characters, which, in 1845, he offered to the British and Foreign Bible Society. A small edition was printed as an experiment. After its value and fidelity was fully attested by competent persons, the translation of the entire New Test. was continued by the missionaries engaged on the above station. In 1871 the British and Foreign Bible Society announced that the translating and printing of the New Test. into this North-east India mountain dialect has been brought to a successful conclusion by the Reverend W.G. Lewis, who was materially aided in his labors by the late Reverend W.T. Meller. The report for 1879 stated that the missionaries of the Calvinistic Methodist Foreign Missionary Society were revising the New Test. The Reverend W.G. Lewis, who read the proofs, is engaged in, revising manuscript translations of parts of the Old. Test., and is also translating the book of Psalms. Since then the Pentateuch has been published (1884). See Bible of Every Land, page 17. (B.P.)

## Khata[[@Headword:Khata]]

             (or scarf of blessings), an article considered indispensable in Thibet, because it bestows upon the individual who possesses it many blessings from above. It is a piece of silk, nearly as fine as gauze, and of sopale a blue as to be nearly white. It is about three times as long as it is broad, and the two ends are usually fringed. They are of all sizes and prices, for a Khata. is an article which neither rich nor poor can dispense with, and they are used on all imaginable occasions. See Hue, Travels in Tartary, Thibet, and China.

## Khatchadur[[@Headword:Khatchadur]]

             an Armenian theologian, flourished in the opening of the 17th century. He was bishop of Dehougha, and in 1630 was sent by the Armenian patriarch Michael III to Constantinople on an ecclesiastical mission, and later to Poland. He is particularly celebrated, however, as a poet.-Hoefer, Nouv. Biog. Gener. 27:675.

## Khatchid I[[@Headword:Khatchid I]]

             elected patriarch of Armenia in 972, is noted in the annals of the ecclesiastical history of Armenia for the interest he manifested toward literature and the fine arts, and for the establishment of a number of monasteries. He died at his residence in Arkina in 992. — Hoefer, Nouv. Biog. Generale, 27:676.

## Khatchid II[[@Headword:Khatchid II]]

             was patriarch of Armenia in 1058, but was oppressed by the Byzantine emperor Constantine Ducas, who imprisoned him for some three years, and then banished him to Cappadocia. He died in 1064. Hoefer, Nouv. Biog. Generale, 27:676.

## Khatib[[@Headword:Khatib]]

             an ordinary Mohammedan priest, who conducts the worship of the mosque on Fridays. He recites the prayers, and often preaches a sermon.

## Khatmeh[[@Headword:Khatmeh]]

             a recitation of the entire Koran, which occupies about nine hours, and is customary at the funerals, weddings, and public festivals of  Mohammedans, being regarded as meritorious in those who bear the expense.

## Khazars Or Khozars[[@Headword:Khazars Or Khozars]]

             is the name of a Finnish people, a rude but powerful nation, north of the Caucasus, related to the Bulgarians and Hungarians, which in the 8th century embraced Judaism. After the dissolution of the empire of the Huns they settled on the borders of Europe and Asia, and at one time possessed a realm near the mouth of the Wolga (by them called Atil or Atel), on the  Caspian Sea (after them sometimes called Khazar Sea), where the Kalmucks (q.v.) now live. They gave much uneasiness to the Persians, especially during the reign of Khosru I (q.v.), and in the 7th century, after the downfall of the Sassanians, the Khazars' went across the Caucasus, invaded Armenia, and conquered the Crimea, hence called at one time Khozari or Cho (a)zari. The Byzantine emperors trembled before the warlike skill of the Khazars,.and paid large tributes to keep them at a respectful distance from Constantinople; the Bulgarians and other peoples were their vassals; the Russians (Kievians) appeased their desire for conquest by an annual tribute, and with the Arabs they were waging constant warfare. But by degrees, as they abandoned their nomadic habits, their warlike spirit decreased, and they largely fostered commercial intercourse with the outer world. They exchanged dried fish, the furs of the north, and slaves for the gold and silver and the luxuries of southern climates. Merchants of all religions-Jews, Christians, and Mohammedans- were freely admitted, and their superior intelligence over his more barbarous subjects induced one of their kings, Bulan, to forsake their coarse, idolatrous worship, greatly mixed with sensuousness and licentiousness, and to embrace (A.D. 740) the Jewish religion. "By one account," says Milman (Jews, 3:138), "he was admonished by an angel; by another, he decided in this singular manner between the claims of Christianity, Moslemism, and Judaism. He examined the different teachers apart, and asked the Christians if Judaism were not better than Mohammedanism; the Mohammedan, whether it was not better than Christianity. Both replied in the affirmative; on which the monarch decided in favor of Judaism." According to one statement secretly, to another openly, ha embraced the faith of Moses, and induced learned teachers of the law to settle in his dominions. Of course at first, the change of religious belief was confined to the royal household, and the four thousand nobles of the land, who, with Bulan, embraced Judaism; but soon the new religion spread, and ere long the majority of the nation bowed in adoration to the one and ever-living God. Judaism actually became a necessary condition to the succession to the throne, but there was the most liberal toleration to all other forms of faith. SEE OBADIAH.

Rabbi Hasdai, a learned Jew, who was in the highest confidence with Abderrahman, the caliph of Cordova, first received intelligence of this sovereignty possessed by his brethren through the ambassadors of the Byzantine emperor. After considerable difficulty, Hasdai succeeded in establishing a correspondence with Joseph, the reigning king. The letter of Hasdai is extant, and an answer of the king,  which does not possess equal claims to authenticity. The whole history has been wrought out into a religious romance, entitled Cosri, SEE JEHUDA HA-LEVI, which has involved the question in great obscurity. Basnage rejected the whole as a fiction of the Rabbins, anxious to prove that " the sceptre had not entirely departed from Israel." Jost inclines to the belief that "there is a groundwork of truth under the veil of poetic embellishment." The latest writers upon the subject admit without hesitation, and Jewish writers almost boast of the kingdom of Khazar. Comp. Frahn's Commentary of Ibn-Foszlan " De Chazaris" (in the Memoires de l'Academnie Imperiale des Sciences de Petersbourg, 1822, vol. viii); D'Hosson. Peuples du Caucase; Duftrmery, in the Journal Asiatique, 1849, p. 470 sq.; Reinaud, Abulfedc, Introd. p. 299; Vivien de St. Martin, Les Khazars (in the Memi. a l'Academie des Inscriptions et des Belles-Lettres, Paris, 1851). The Khazars became extinct as a nation in A. D. 945, when they were conquered by Swaitoslaw [duke of Kiev (q.v.)], and their name, otherwise almost forgotten, was preserved in the archives of the Muscovite. See Schweitzer, Juzdriissiche Volker; Carmoly, Itineraires de la Terre Sainte (Brux. 1847), p. 1-104; Rapoport, Kerenm Chemed, 5:197 sq.; Cassel, in Ersch und Gruber, Encyklopadie; Gritz, Geschichte d. Juden, 5:211 sq.; Rule, Karaites, p. 79 sq. SEE KIEF. (J. H.W.)

## Khedr, Al[[@Headword:Khedr, Al]]

             is the name which figures in the Koran (chap. 18, Sale's edition, p. 244) as that of a person whom the Mohammedans assert the Lord pointed out to Moses as superior in wisdom to any other living person, Moses included. The story the Mohammedans tell is thus given by Sale: "Moses once preaching to the people, they admired his knowledge and eloquence so much that they asked him whether he knew any man in the world who was wiser than himself, to which he answered in the negative; whereupon God, in a revelation, having reprehended him for his vanity (though some pretend that Moses asked God the question of his own accord), acquainted him that his servant Al Khedr was more knowing than he; and, at Moses's request, told him that he might find that person at a certain rock where the two seas met, directing him to take a fish with him in a basket, and that where he missed the fish that was the place. Accordingly Moses set out, with his servant Joshua, in search of Al Khedr." See Sale's Koran, p. 244.

## Khelfun[[@Headword:Khelfun]]

             a mythical flat-nosed satyr, with crown, leopard's skin, and goat's tail, who, on an Etruscan mirror, is conjoined with the goddess Munthukh.

## Khem[[@Headword:Khem]]

             (or Horus-Khem, "The Bull of his Mother"), an ithyphallic deity of the ancient Egyptians, generally represented as standing upright, with his. right arm extended in the act of scattering seed, and having behind it the threshing instrument, which is usually called a flagellum. His left hand and arm are closely enveloped in a thick robe, which swathes him like a mummy. His phallus is erected; and his headdress consists of two upright plumes similar to those of the deity Amen-Ra; he wears a large and richly- ornamented collar round his neck. Mythologically, Khem represented the idea of divinity in its double character of father and son. As father he was called the husband of his mother, while as a son he was assimilated to the god Horus.

He properly symbolized generative power surviving death, indeed, but submitting to a state of rigidity and inertion over which he could not triumph, till his left arm was freed. In the one hundred and forty- sixth chapter of the Egyptian Ritual of the Dead, the deceased is said to exclaim, when his soul is reunited to his body, "that he has overcome his bandages, and that it is given him to extend his arm." Khem was also the symbolic deity of vegetable life, and it was probably in allusion to this theory that in a vignette to the Book of the Dead, the new birth of the deceased is represented by a tree growing out of his person while he lies upon a bier. The great festival of germination, in the Egyptian husbandry, was held in honor of the god Khem, and it is fully figured on the walls of the palace temple of Rameses III, at Medinet Habu. See Rawlinson, Hist. of Ancient Egypt, 1:331 sq.

## Khemah[[@Headword:Khemah]]

             one of the principal female disciples of Buddha (q.v.).

## Khhumbandas[[@Headword:Khhumbandas]]

             an order of beings among the Buddhists, who are believed to be the attendants of Wirudha, one. of the four guardian Dewas. They are monsters of immense size and disgusting form, have blue garments, hold a sword and a shield of sapphire, and are mounted on blue horses. They form one of the thirteen orders of intelligence exclusive of the supreme Buddhas.

## Khiestovshchicki[[@Headword:Khiestovshchicki]]

             SEE SKOPTZI.

## Khirkhah[[@Headword:Khirkhah]]

             (a torn robe), a name given to the dress generally worn by dervishes (q.v.), which Mohammedans claim was the dress worn by the ancient prophets.

## Khlesl, Melchior[[@Headword:Khlesl, Melchior]]

             a German theologian, born at Vienna in 1553 of Protestant parents, was induced to enter the Roman Catholic Church, and joined the Jesuits. After studying five years under the Jesuits he took the first four orders, then continued his studies for two years at Ingolstadt, and was ordained priest in 1579. He became successively provost of the cathedral at Vienna, administrator of the bishopric of Neustadt in 1588, and bishop of Vienna in 1598. The loose conduct of the Roman Catholic clergy having greatly contributed to the rapid spreading of Protestant doctrines, Khlesl showed himself a zealous partisan of reform in this respect, while, on the other hand, he did his utmost to bring Protestants back into the fold of Romanism. Yet he was still more inclined to mingle in politics than in Church affairs. He attached himself to the grand duke Matthias, eldest brother of the emperor Rudolph II, whom the latter particularly disliked on account of a prediction, according to which this brother was to depose him. The emperor contemplated exiling Khlesl, but the latter succeeded in organizing a conspiracy, and Matthias was made emperor in Rudolph's place. The Protestant princes had a part in this revolution, but Khlesl took good care that they should not derive any benefit from it to further their religion. Under emperor Matthias he became president of the privy council in 1611, and cardinal in 1616. Notwithstanding his opposition to Protestantism, which he rigorously persecuted in 1616-18, he remained at the head of the German party, and opposed the adoption of the grand duke Ferdinand as heir to the throne. Ferdinand himself by arresting Khlesl at Vienna, July 20, 1618, and confining him first at the castle of Ambras, and then at the convent of Georgenberg, in Tyrol. In 1622 a requisition from the pope caused him to be transferred to Rome, where he was imprisoned for seven months in the castle of St. Angelo. After his liberation he returned to Vienna in 1627, and was restored to the possession of his property and his offices. He gave up politics to attend exclusively to the management of ecclesiastical affairs, and died Sept. 18, 1630. His fortune, amounting to over half a million, he left to the bishopric of Vienna; 100,000 florins to Neustadt and Vienna for a yearly mass for his soul; 100,000 florins to the convent of Himmelspforte, 20,000 to the Jesuits, and 46,000 to his relatives. Khlesl's motto was " Strong and mild:" strong in action, mild in manner; the latter was somewhat difficult for him to submit to, as he was naturally hasty. He had not received a classical education, but was well versed in the Bible, in patristics, and in homiletics. See Hammer-  Purgstall, Lebensbeschreibung des Cardinals Khlesl (Vienna, 1847-51,4 vols. 8vo) ; Pierer, Univ. Lex. s.v.; Wetzer und Welte, Kirch.-Lex. 6:225.

## Khlistie[[@Headword:Khlistie]]

             (Lashers), also called Danielites, is the name of a powerful Russian sect. They call themselves "people of God," "Tribe of Israel," " worshippers of the true God," or " Brothers and Sisters." They originated in the first year of the reign of the emperor Alexis (A.D. 1645). According to their tradition, there descended, in the days of Alexis, upon Mt. Gorodin, in the district of Wladimir, in great power, on a wagon of fire surrounded by a cloud, "God the Father," accompanied by the hosts of heaven. The latter returned again to the other world, but the Lord himself remained on the earth, and manifested himself in the flesh in the person of Daniel Philippon (or Philippitch). This they hold to have been the second manifestation of God the Father in the flesh, and as in his first manifestation Jerusalem was enlightened, so at this time Russia was blessed with special divine favor; and, corresponding to Jerusalem, they point out as their Zion, or, as they call it, " the higher region," the province Kostroma, in which Daniel Philippon was born. The historical facts in the case, as related by Dixon ('Free Russiai, p. 139), however, are, that Daniel was a peasant in the province of Kostroma, and, after serving for a time in the Russian army, ran away from his flag in battle, declared himself the Almighty, and wandered about the empire, teaching those who would listen to his voice his doctrine, inculcated in the following twelve commandments:

1. I am the God of whom the prophets spoke. I came for the second time into the world to redeem the souls of men. There is no God besides me.

2. There is no other doctrine, and no other is to be sought.

3. In what you are taught, therein also remain.

4. Keep the commandments of your God, and become fishers of men in general.

5. Drink no strong drinks, and do not fulfil the lust of the flesh.  6. Do not get married, and whosoever is married let him live with his wife as with his sister. This is the sense of the Old Testament Scriptures. The unmarried should not marry, and those who are married should separate.

7. No abusive word (diabol) is to be used.

8. Not to attend wedding or baptism festivities, or drink at parties.

9. Not to steal; and if any one takes of another the smallest coin, it will have to melt on his head at the judg ment day from the heat of punishment before he can be pardoned

10. These commandments are to be kept secret, not to be revealed even to father or mother. The suffering from fire and the knout must be endured, because for it the kingdom of heaven and bliss on earth are obtained.

11. Friends are to visit friends, to give suppers of friendship, to exercise love, to keep these commands, and pray to God.

12. To believe in the Holy Spirit.

Their own tradition asserts that Daniel himself did not issue these commands, but that a son was born to revenged him fifteen years before his appearance in this world, in the person of Ivan Timofejen, in the village Maksakon, of a woman one hundred years old. That this Ivan, when thirty- three years old, was summoned by Daniel to the village Staraja, and there received his godhead, and that, thereupon father and son ascended into heaven, and, after a short tarry, from the same place descended Jesus the Christ, in the person of Ivan, who at once commenced to preach, assisted by twelve disciples, the doctrines embodied in the twelve commandments above cited, and entered into the state of holy matrimony with a young female, whom they call " the daughter of God." To add to the romance of the story, the persecutions to which these fanatical religionists were subject has given rise to an imitation of the resurrection narrative of the N.-T. Scriptures. After suffering persecution under various forms and of divers kinds, Ivan was partly burned and then crucified; but, after removal from the cross, and his burial on a Friday, he rose again, and on the Sunday after appeared in the midst of his followers. Again seized by the authorities, he was tried and crucified a second time, and his skin taken off; one of his female followers standing by then wrapped the body in a sheet, out of which a new skill formed itself, and after burial he again rose and commenced anew the preaching of his doctrines, and made many followers.  Thereafter Ivan took up his residence at Moscow, and openly taught his new religion. The house which he occupied was called the " New Jerusalem." He died on the day of St. Tichon, after living some forty five years at Moscow, and ascended to heaven in presence of his disciples, to join his father and the saints. Notwithstanding the frenzy of this fabulous narrative, the sect is numerous, and has among its members many of the nobles of the land.

Like the Skoptzi, the sect of the Khlistic also observe some of the practices of the regular Church, to ward off suspicion and to shield themselves from persecution. From their usages it is known that before they go to communion in the church they first partake of it according to their own form. They also have a separate form of baptism. They have pictures of their god Daniel Philippon, their Jesus Christ, their mother of God, saints, prophets, and teachers whom they adore. The orthodox church edifices they call " ant-nests," and their priests "idolaters and adulterers." Marriage is considered an impurity, and all entering this state are lost, yet they permit one of the nearest relatives of Daniel Philippon and Ivan Timofejen to enter this state to prevent the interruption of the lineage. The water from a well in the village Staraja, near Kostroma, is in the winter sent about in the shape of ice, and used by them to bake their communion bread. In the same village lived in 1847 a girl, Uliana Visilijewa by name, who was adored as the last of the lineage by many from all parts, among them nobles and merchants of Moscow, and though for this reason the government passed unnoticed her sacrilegious acts, she was at last arrested and sent to a monastery.

Their mode of worship is very much like that of the Skoptzi, except that after service they partake of an ordinary meal in common, which is prolonged till late in the evening, and often becomes the occasion of licentious sins. This sect is known in various localities by different names; in some parts they are called Ljady (useless), in others Chorashy (hypocrites), Vertvni (turners), Kupidony (Cupido, the god of love). Great numbers of these heretics have been sent into the Causasus and Siberia, where many of them have been forced to enter the armies and the mines. See Dixon Free Russia, Chap. 24

## Khodum[[@Headword:Khodum]]

             SEE GOTAMA.

## Kholbah[[@Headword:Kholbah]]

             (Arabic), a peculiar form of prayer used in Mohammedan countries at the commencement of public worship in the great mosques on Friday at noon.  It was originally performed by the Prophet himself, and by his successors up to A.D. 936, since which time special ministers are appointed for the purpose. The Kholbah is chiefly ' a confession of faith," and a general petition for the success of the Mohammedan religion. It is divided into two distinct parts, between which a considerable pause is observed, which the Mussulman regards as the most solemn and important part of his worship. The insertion of the sultan's name in this prayer has always been considered one of his chief prerogatives. See Brande and Cox, Dict. of Science, Literature, and Art, ii, 282.

## Khonds[[@Headword:Khonds]]

             There are throughout India manifest traces of a rude primitive stock of people who occupied the country anterior to the Aryo-Scythian races, and there are still great divisions of the people bearing national characteristics which distinguish them from the Hindus. The earliest knowledge we have of these people is through the great epic poems of the Hindus, the lfahabharata and the Ramayana, which describe the wars of the Aryans, as the invading race, with the aboriginal inhabitants of these impenetrable forests. Successive wars of invaders, however, subdued, to a greater or less extent, some of these, and modified their views and usages; but these, in turn, affected the religion and manners of their conquerors.

Divisions. — Some of these races have attached themselves to Hindu society, and serve in a condition of degradation as Chandals or Mechas, i.e. outcasts or pariahs. They often hold offices of trust and responsibility in village communities, but, according to Hindu law, they should live outside of villages, and own no property but dogs and asses. Their customs and institutions are, however, everywhere different from those of the Hindus.

There are others of these aboriginal tribes who have not mingled with Hinduism at all, or only very partially. Among these are the Kols of Bengal and Eastern Nagpoor, the Khonds of Central India, the Bheels of the Vindhya Mountains, the Khaudesh Malwah, etc., of Central India, and others in the south amid the forests of the Neilgherry Hills, in Guzerat, and other places (see Edinb. Review, April, 1864). These preserve their own habits, even where Hinduism most presses them. They have no castes, their widows are allowed to remarry, they have no objection to any kind of flesh, and otherwise differ greatly from the Aryan peoples.  The least raised above their primitive condition are the Khonds of Orissa, who "occupy a district about two hundred miles long by one hundred and seventy broad, in Rampur, in the district of Gunjam" (Brace, p. 142), a tract of land back from the coast of the Bay of Bengal, where it trends eastward to Calcutta and southward to Madras, and embracing the plateaux of the Vindhya and other mountains.

Name. — They term themselves Knee, Kui, Koinga, Kwuinga, but are known to Europeans by their Hindu name of Khond or Kond. Their language is affiliated with the Uriya (Ooriya), but the dialects are many, and often "a Khond of one district has been found unable to hold communication with one of a neighboring tribe." The speech has " a peculiar pectoral enunciation." Ethnologically, all these tribes are Turanian or Mongolian.

Domestic Relations. — Marriage may only take place without the tribe, but never with strangers, the tribes intermarrying. Boys of ten or twelve years of age are married to girls of fifteen or sixteen, the arrangements being always made by the parents. The father of the bridegroom generally pays twenty or thirty "lives" of cattle to the bride's father. The marriage rite itself is very simple. The father of the bridegroom, with his family and friends, bears a quantity of rice and liquor in procession to the house of the parents of the girl. The priest takes it, and dashes the bowl down, and pours out a libation to the gods. The parents of the parties join hands, and declare the contract completed. An entertainment follows, with dancing and song. Late at night the married pair are carried out on the shoulders of their respective uncles, when, the burdens being suddenly exchanged, the boy's uncle disappears, and the company assembled divides into two parties, who go through a mock conflict; and thus the semblance of a forcible abduction, remains or indications of which are found so frequently in widely separated quarters, are preserved among the Khonds of Orissa (see M'Lennan's Primitive Marriage). The marriage contract is, however, loosely held. If childless, the wife may return to her father at any time, or, in any event, within six months of the marriage if the money given at her marriage be restored to her father. She cannot be forcibly retained, however, even if the money be not returned. If her withdrawal be voluntary she cannot contract another matrimonial alliance. A man may ally himself with another woman than his wife, with the wife's consent. Concubinage is not disgraceful, fathers of respectable families allowing their daughters to  contract such marriages. An unmarried woman may become a mother without disgrace.

Births are celebrated on the seventh day by a feast given to the priests and villagers. The name is determined by a peculiar rite, in which grains of rice are dropped into a cup of water.

Death. — After the death of a private person his body is burned, without any ceremony other than a drinking feast. If, however, a chief die, " the heads of society" are assembled from every quarter by the beating of gongs and drums; the body is placed on the funeral pile; a bag of grain is laid on the ground, a staff being planted in it; and all the personal effects of the deceased, his clothes, arms, and eating and drinking vessels, being first placed by the flag, are afterwards distributed, when the pile is fired, and the company dance round the flagstaff.

Social Organization and Government. — The family is the unit of organization and the government patriarchal, all the members of the family living in subordination to the head, the eldest son succeeding to his authority. All property belongs to the father, the married sons having separate houses assigned them, except the youngest, who always remains with the father. This father, or patriarch, is called Abbaya.

A number of families constitute a village, which generally numbers forty or fifty houses, over whom there is a village abbaya or patriarch. A number of villages are organized into a district, superintended by a district abbaya, who, however, must be lineally descended from the head of the colony. A number of districts constitute a tribe, with a tribal abbaya, and a number of tribes constitute a federal group, with a federal abbaya or chief. This chieftainship is immemorially hereditary in particular families, but is elective as to persons. The head, however, is only the first among equals, and his rule is without external pomp, or castle, or fort. The chief receives no tribute, but he takes part in all important discussions, whether social or religious, and leads his people in war. His influence is very great. Originally and theoretically, the abbaya is the priest. This is not so now in all cases, yet he is religiously venerated. The family and the religious principles are thus combined. The theory of government, as above sketched, is not, however, often completely realized, there being every possible deviation from it, and the tribes being much intermingled. These tribes bear names resembling those adopted by the North American Indians, e.g. "Spotted Deer," "Bear," "Owl," etc.  Personal and Social Characteristics. - These people, like almost all known rude races, are "given to hospitality." For the safety of a guest life and honor are pledged. He is "before a child." A murderer even may not be hurt in the house of his enemy; it is doubtful if he may be even starved in it. The Khond physiognomy is clearly Turanian. The color varies from that of light bamboo to a deep copper; the forehead is full, the cheek-bones high, the nose broad at the point, the lips full, but not thick, and the mouth large. The Khonds are of great bodily strength and symmetry, well informed on common subjects, of quick comprehension, and otherwise show considerable intellectual capability. Their mode of salutation is with the hand raised over the head. Their natural moral qualities are of mixed character. They are personally courageous and resolute. They have so great a love of personal liberty that it is affirmed they have been known to tear out their tongues by the roots that they might perish rather than endure confinement. They are not very intensely attached to their tribal institutions, but have great devotion to the persons of their patriarchal chiefs. They have, however, a great spirit of revenge, and are given to seasons of periodical intoxication. They drink a liquor made of the Mow flower, this tree being found near every hut and in the jungles. They are a "nation of drunkards," and will drink any intoxicating beverage, the stronger the better.

Laws. — They have no code by which they are governed, but follow custom and usage. The right of property is recognised. Murder is left to private revenge or retaliation. In case of matrimonial unfaithfulness, the seducer may be put to death if the husband choose, or he may accept the entire property of the criminal in lieu of his right to put him to death. Property stolen must be returned, or its equivalent given. There are seven judicial tests; common oaths are administered on the skin of a tiger or lizard. Ordeals of boiling water and oil are likewise resorted to.

Arts and Manufactures. — The Khonds manufacture axes, bows and arrows, a species of plough, and other implements; they distil liquor, extract oil, work in clay and metals, and dye their simple garments. Their houses are formed of strong boards, plastered inside.

Arms and Agriculture. — They use the sling, bow and arrows, and a broad battle-axe, and adorn themselves for battle as for a feast. They raise rice, oils, millet, pulse, fruits, tobacco, turmeric, mustard, etc. No money other than "cowries" (shells) was until recently known, all property being  estimated in "lives," as of bullocks, buffaloes, goats, fowls, etc. Women share in the work of harvest and sowing.

Diseases and Remedies. — For external wounds they resort to a poultice of warm mud, made of the earth of the ant-hills. They also cauterize with a hot sickle over a wet cloth. For internal ailments they have no medicines. They consider all diseases to be supernatural, and the priest, being the physician, must discover the deity that is displeased. He divides rice into small heaps, which he dedicates to sundry gods; then he balances a sickle with a thread, puts a few grains upon each end of it, and calls upon the names of the gods, who answer by agitating the sickle, whereupon the grains are counted, and if the number of them be odd he is offended. The priest becomes "full of the god," shakes his head frantically, utters wild and incoherent sentences, etc. Deceased ancestors are invoked in the same way, when offerings of fowls, rice, and liquor are made, which subsequently become the priest's portion.

Magical and Superstitious Usages. — Spells, charms, incantations, etc., are substituted for medicines; wizards, witches, ghosts, sorcerers, augurs, astrologers, conjurors, and all like means are in constant use. Death is not a necessity, not the appointed lot of man; it is a special penalty of the gods, who destroy through war, or assume the shapes of wild beasts to destroy mankind. Magicians may take away life.

Mythology. —

(I.) The catalogue of gods worshipped among the Khonds is extensive.

(1.) At the head of the pantheon is the Earth-Goddess, who, with the sun, receives the principal worship. The Earth-Goddess is the superior power, and presides over the productive energies of nature. She is malevolent, and is invoked in war. She controls the seasons, and sends the periodical rains. To her human sacrifices were offered. There are, besides her,

(2.) a God of Limits, who fixes boundaries, and whose altar is on the highways.

(3.) The sun and moon; ceremonially worshipped.

(4.) The God of Arms, to whom a grove is devoted.

(5.) The God of Hunting, worshipped by parties who hunt in companies of thirty or forty, and surround their game.  (6.) The God of Births, worshipped in case of barrenness.

(7.) The God of Small-pox, who " sows" that disease as men do the earth with seeds.

(8.) The Hill-god, without formal worship.

(9.) The Forest-god, to whom birds, hogs, and sheep are offered.

(10.) The God of Rain.

(11.) Of Fountains.

(12.) Of Rivers.

(13.) Of Tanks; and

(14.) the village gods, who are the guardians of localities, and of domestic and familiar worship.

(II.) Besides the above principal gods there are inferior local or partially acknowledged gods, worshipped under symbols of rude stone smeared with turmeric, etc. The great conservative principle is worshipped.

Priesthood. — The abbayas are the priests, but this office may be assumed by others. Priests eat only with priests; take part in marriages, elections, political councils, etc. They are of about the same level of culture as those of other tribes among Turanian races.

Religious Rites and Sacrifices. — Nothing was definitely known of the tribes of Gumsur until the British army was brought into collision with them in 1836, subsequently to which the custom of human sacrifices was discovered to exist among them. The British government, after a long series of efforts, succeeded in abolishing it. Major Campbell says, " The Khonds generally propitiated their deity (the Earth-Goddess) with human offerings (p. 38, 39). This had been handed down through successive generations, and was regarded as a national duty. In Gimsur it is offered under the effigy of a bird, in other localities as an elephant (p. 51). The victim, called Mieriah, must be purchased, may be of any age, sex, or caste, adults being best, and the more costly the more acceptable. These are purchased from relations in time of famine or poverty, or are stolen from other regions by professed kidnappers of the Panoo caste (p. 52). In some cases Meriah women were allowed to live until they had borne children to Khond fathers, the children being reared for sacrifice.... The  sacrifice, to be efficacious, must be public (p. 53). In Guimsur it was offered annually. The priest officiates. For a month previous there is much feasting, dancing, intoxication, etc. One day before, the victim is stupefied with toddy, and bound, sitting, at the bottom of a post bearing an effigy. The crowd dance, and say, 'O god, we offer this sacrifice to you; give us good crops, seasons, and health.' To the victim they say, 'We bought you with a price, and did not seize you; now we sacrifice you according to our custom, and no sin rests with us' (p. 55). Various other ceremonies are performed, after which they return to the post near the village idol, always represented by three stones, a hog is sacrificed, the blood flows into a pit, the human victim, having been intoxicated, is thrown in and suffocated in the bloody mire. The priest cuts a piece of the flesh and buries it; others do likewise, carrying the flesh to their own villages. In some cases the flesh is cut while the victim is yet alive, and buried as a sacred and supernatural manure."

Cognate Tribes. — These and other aboriginal races have received so much attention from ethnographers, philologers, and other scientific men that further details are not needed here. The prominence given to these aboriginal races of late years might justify full articles on the kindred tribes, but, as they are of substantially of the same level, we have chosen to make a tolerably full sketch of the Khonds, as typical of the aboriginal Turanian element in Hindustan. The following copious literature will enable persons to make a pretty exhaustive study of what is known concerning them.

Literature. — Edinburgh Review, April, 1864; Calcutta Review, vol. 5:6:x; Calcutta Christian Observer, April, July, 1837; Transactions of Ethnological Society, i, 15; 6:24-27; also for 1865, p. 81; B. H. Hodgson, AborigiJes of the Eastern Frontier; Chepang and Busunda Tribes; Aborigines of Southern India (Calcutta, 1849); 4 borigiues of India (Calcutta, 1847); M'Pherson's Reports upon the Khonds of the Districts of Gtunjan and Cubback (Calcutta, 1842); A personal Narrative of thirteen Years among the wild Tribes of Khondistanfor the Suppression of human Sacrifices, by Major Genesis John Campbell, C. B. (Lond. 1864)); Sonthalia and the Sonthals, by E. G. Man (Lond. 1868); Metz, The Tribes of the Neilgherries; Lewin, Hill Tracts of Chittagong; Harkness, Aborigines of the Neilcherries (London, 1832); The People of India, by J. F. Watson and J. W. Kaye, vol. i; History of the Suppression of Infinticide, etc., by J.ohn Wilson, D.D., F.R.S. (Bombay and London, 1855) ; Tylor, Primitive Culture, vol. i and ii (London, 1871); Lubbock, Origin of  Civilization, etc. (Lond. 1871) ; Brace, Races of the Old World (New York, 1863); Latham, Elements of Comparative Philology (Lond. 1862); Anderson, Foreign Missions (New York, 1869); M'Lennan, Primitive Marriage; Hunter, Rural Bengal. (J. T. G.)

## Khors[[@Headword:Khors]]

             a god worshipped by the ancient Slavonians, an image of whom existed at Kioff before the introduction of Christianity. They; were accustomed to offer to this deity the kororay, or wedding-cake, and to sacrifice hens in his honor.

## Khorsabad[[@Headword:Khorsabad]]

             SEE NINEVEH.

## Khosru[[@Headword:Khosru]]

             or Khusru I, surnamed NUSHIRVAN (the noble soul), and known in Byzantine history as Chosroes I, the greatest monarch of the Sassanian dynasty, a son of Kobad, king of Persia, mounted the throne in A.D. 531. lie is noted in ecclesiastical history for his contests with Justinian (q.v.), and gave shelter to great numbers of those whom Justinian, the Byzantine emperor, persecuted for their religious opinions. He also waged war with Justin II (570), and Justinian, grand-nephew of the emperor of that name. Khosru, however, did not live to see the end of the contest, as he died in 579. His government, though very despotic, and occasionally oppressive, was yet marked by a firmness and energy rarely seen among the Orientals. It was during the reign of this prince that the fanatical followers of Mazdak, who had obtained numerous proselytes to the inviting doctrine of a communism of goods and women, were banished from the lands of the Sassanidae. Persia, during his reign, stretched from the Red Sea to the Indus, and from the Arabian Sea far into Central Asia. " The virtues, and more particularly the justice of this monarch, form to the present day a favorite topic of Eastern panegyric, and the glories and happiness of his reign are frequently extolled by poets as the golden age of the Persian sovereignty. His reign forms an important epoch in the history of science and literature: he founded colleges and libraries in the principal towns of his dominions, and encouraged the translation of the most celebrated Greek and Sanscrit works into the Persian language. A physician at his court, of the name of Barzziyeh, is said to have brought into Persia a Pehlvi translation of those celebrated fables which are known under the name of Bidpai or Pilpay, and it was from this translation of the Indian tales that these fables found their way to nearly every other nation of Western Asia and Europe. The conquests of Khosru were great and numerous; his empire extended from the shores of the Red Sea to the Indus; and the monarchs of India, China, and Thibet are represented by Oriental historians  as sending ambassadors to his court with valuable presents to solicit his friendship and alliance" (English Cyclopaedia). See Ewald, Zeitschrijf fur die Kunde des Alorgenlandes, i, 185 sq.; Malcolm, History of Persia (see Index). SEE PERSIA.

## Khosru II[[@Headword:Khosru II]]

             grandson of the preceding, surnamed PURVIZ (the Generous), was raised to the throne in 590. In the first years of the 7th century he opened war upon the Romans, and for seventeen years inflicted upon the Byzantine Empire a series of disasters the like of which they had never before experienced. Syria was conquered in 611, Palestine in 614, Egypt and Asia Minor in 616, and the last bulwark of the capital, Chalcedon, fell soon after. " The Roman Empire was on the brink of ruin; the capture of Alexandria had deprived the inhabitants of Constantinople of their usual supply of corn, the northern barbarians ravaged the European provinces, while another powerful Persian army, already advanced as far as the Bosporus, was making preparations for the siege of the imperial city. Peace was earnestly solicited by Heraclius, who had succeeded Phocas in 610, but without success. Khosru, however, did not cross the Bosporus, and at length, in 621, he dictated the terms of an ignominious peace to the emperor. But Heraclius, who had hitherto made very few efforts for the defence of his dominions, rejected these terms, and in a series of brilliant campaigns (A.D. 622-627) recovered all the provinces he had lost, repeatedly defeated the Persian monarch, and advanced in his victorious career as far as the Tigris. Khosru was murdered in the spring of the following year, 628, by his son Siroes." SEE PERSIA.

## Khotbeh[[@Headword:Khotbeh]]

             a prayer which Mohammed was accustomed to recite, and in which example he was followed by his successors. It consists of two parts: the first appropriated to the deity, the prophets, the first four caliphs and their contemporaries; the second includes the prayer for the reigning sovereign. Other khotbehs are offered at certain stated seasons.

## Khozars[[@Headword:Khozars]]

             SEE KIHAZARS.

## Khrishna[[@Headword:Khrishna]]

             SEE KRISHNA.

## Kibby, Epaphras[[@Headword:Kibby, Epaphras]]

             a Methodist minister, was born in Somers, Connecticut, in 1777. In 1793 he joined the Methodist Episcopal Church at New London, and immediately became active in religious duties, and in 1798 entered the ministry. Through his labors Methodism was introduced into Bath and Hallowell, Maine. Melville B. Cox, the first foreign missionary of the M. E. Church, was converted under his preaching in the latter place. He also formed the first Methodist society in New Bedford. He was a local  preacher eleven years; returned superannuated in 1841, in which relation he continued till his death, Sept. 8,1864. Kibby's habits of study were careful and close, as shown in his accurately-trained reasoning powers, as well as his elegant and forcible diction. He was passionately fond of choice literature and poetry, and was himself a poet of taste and considerable ability. His pulpit talents were of a superior order, his judgment cool and clear, his piety deep and uniform. See Conf. Minutes, 1865, p. 60; Stevens, History of the Methodist Episcopal Church, 4:35, 72, 73,481. (J. L. S.)

## Kibroth-Hattaivah[[@Headword:Kibroth-Hattaivah]]

             Heb. Kibroth'-hat-Taivah', קַבְרוֹת הִתִּאֲוָה, graves of the longing; Sept. Μνήματα τῆς ἐπιθυμίας, Vulg. Sepulchra concupiscence), the fifteenth station of the Israelites in the desert of Sinai, between Taberah and Hazeroth, so called from being the burial-place of the multitudes that died from gorging themselves with the preternatural supply of quail-flesh (Num 11:34-35; Num 33:16-17; Deu 9:22; comp. Psa 78:30-31; 1Co 10:6). From the omission of Taberah in the list at Num 33:16, and the absence of any statement of removal in Numbers 11, it has been by some inferred that Taberah and Kibrothhattaavah were but different names for the same place; but in Deu 9:22 they are clearly distinguished, although they apparently lay not far apart. Kibrothhattaavah was probably situated in wady AMurrah, not far N.E. from Sinai (Robinson, Res. i, 221 sq.), corresponding in position to the Erweis el-Eberig, where Palmer has found traces of an ancient encampment (Desert of the Exodus, p. 212 sq.). Schwarz's identification (Palestiune, p. 213) with Ain esh-Shehabeh, in the interior of the desert (Robinson, i, 264), is far astray. SEE EXODE.

## Kibzaim[[@Headword:Kibzaim]]

             [many Kib'zaim] (Hebrew Kibtsa'yin, קַבְצִיַם, two heaps; Sept. Καβσαίμ), a Levitical city of the tribe of Ephraim, assigned to the Kohathites, and appointed a city of refuge (Jos 21:22, where it is mentioned in connection with Gezer and Beth-horon, as if lying on the edge of the mountains of Ephraim); otherwise called JOKMEAM (1Ch 6:68), which, however, is elsewhere (Jos 21:34) assigned to the Merarites in Zebulon, probably by a slight diversity arising from its contiguity to the Kishon, which formed the boundary-line between those tribes (Jos 19:11).

## Kid[[@Headword:Kid]]

             (properly גְּדַי, gedi', so called from cropping the herbage; more fully, גְּדַי עַזּים, "kid of the goats;" fem. גְּדַיּה, gediyah', a she-kid, Cant. i, 8; also בֶּןאּעֵז, son of a goat, 2Ch 35:7, orig.; sometimes for עֵז, a goat, itself, Num 15:11; 1Ki 20:27; likewise שָׂעַיר, si'r, hairy, i.e. a goat, Genesis 35:31; Lev 4:23; Lev 9:3; Lev 16:5; Lev 23:19, etc.; fern. שְׂעַירָה, seirah, Lev 4:28; Lev 5:6; Greek ἔριφιος, Luk 15:29; "goat," Mat 25:32, Mat 25:33 ἐριφίον, diminutive), the young of the goat, reckoned a great delicacy among the ancients; and it appears to have been served for food in preference to the lamb (Gen 27:9; Gen 38:17; Jdg 6:19; Jdg 14:6; 1Sa 16:20). It still continues to be a choice dish among the Arabs. By the Mosaic law, the Hebrews were forbidden to dress a kid in the milk of its dam; and this remarkable prohibition is repeated three several times (Exo 23:19; Exo 34:26; Deu 14:21). This law has been variously understood. However, it is generally supposed that it was intended to guard the Hebrews against some idolatrous or superstitious practice of the neighboring heathen nations. The practice is quite common with modern Orientals (Thomson, Land and Book, i, 135). Kids were also among the sacrificial offerings (Exo 12:3, margin; Lev 4:23-26; Num 7:16-87). SEE GOAT.

## Kidd, Benjamin[[@Headword:Kidd, Benjamin]]

             a noted Quaker minister, was born in Yorkshire, England, about 1692; entered the ministry at the age of twenty-one, emigrated to this country about 1722, and labored here successfully for some time. He afterwards returned, however, to England, and settled at Banbury, Oxfordshire, " where his exemplary conduct gained him the esteem of all ranks and persuasions." He died March 21, 1751. Kidd served his generation in " turning many from darkness to light, and from the paths of disobedience to the wisdom of the just,."-Janney, Hist. of the Friends, 3:287.

## Kiddah[[@Headword:Kiddah]]

             SEE CASSIA.

## Kidder, Richard, D.D.[[@Headword:Kidder, Richard, D.D.]]

             an eminent English prelate and learned Orientalist, was born at Brighthelmstone, in Sussex. He studied at Emanuel College, Cambridge, of which he was elected fellow in 1655. He afterwards became vicar of Stanground, Huntingdonshire, but was ejected in 1662 for nonconformity. He, however, conformed some time after, and became rector of Raine, Essex, in 1664, and successively rector of St. Martin's Outwick, London, in 1674; prebendary of Norwich in 1681; dean of Peterborough in 1689; and finally bishop of Bath and Wells in 1691. He died in 1703. He was considered one of the best divines of his time, and a clear and elegant writer. His principal works are Demonstration of the Messias, etc. (London, 1684,1699,1700, 3 vols.; another edit. 1726, fol., and often since): — The Judgment of private Discretion in Matters of Religion defended-a sermon on 1Th 5:21 (Lond. 1687, 4to) :A Sermon preached before the King and Queen at Whitekall, Nov. 5,1692 [on 2Sa 24:14] (Lond. 1693, 4to): -Sermon, Zec 7:5, of Fasting (Lond. 1694, 4to): — A Commentary on the Five Books of loses, etc. (London, 1694, 2 vols. 8vo): — Bellarmine examined (Gibson's Preservative, 4:55): — On Repentance (Tracts of Angl. Fathers, ii, 300).- Darling, Encyclop. Bibliograph. vol. ii, s.v.; Birch, Life of Tillotson; Hook, Eccles. Biog. s.v.

## Kidderminster[[@Headword:Kidderminster]]

             SEE KYDERMINSTER.

## Kiddushim[[@Headword:Kiddushim]]

             SEE TALMUD

## Kiddushin[[@Headword:Kiddushin]]

             (קידושין, betrothal). SEE MARRIAGE.

## Kidney[[@Headword:Kidney]]

             (only in plur. כְּלָיוֹת, kelayoth', prob. from the idea of its being the seat of longing), the leaf-fat around which was specially to be a burnt-offering, significant of its being the richest and most central part of the victim (Exo 29:13; Exo 29:22; Lev 3:4; Lev 3:10; Lev 3:15; Lev 4:9; Lev 7:4; Lev 8:16; Lev 8:25; Lev 9:10; Lev 9:19; Isa 34:3). Spoken also of the " reins" of a human being, i.e. the inmost soul, which the ancients supposed to be seated in the viscera (compare the Homeric φρήν, midriff, hence mind), both in a physical sense (Job 16:13; Job 19:27; Psa 139:13; Lam 3:13), and  figuratively (Psa 7:9; Psa 16:7; Psa 26:2; Psa 73:21; Pro 23:16; Jer 11:20; Jer 12:2; Jer 17:10; Jer 20:12). Sometimes applied to kernels of grain, from their kidney-like shape and richness (Deu 32:14).

## Kidron[[@Headword:Kidron]]

             (Heb. Kidron', קַדְרוֹן, turbid, compare Job 6:16; Sept. Κέδρων, N.T. Κεδρών, Joh 18:1, where some copies erroneously have Κεδρῶν, and the Auth. Version "Cedron;" Josephus Kespcuv, Genesis - ῶνος), the brook or winter torrent which flows through the valley of Jehoshaphat (as it is now called), on the east side of Jerusalem (see 1Ma 12:37). "The brook Kidron" is the only name by which " the valley" itself is known in Scripture, for it is by no means certain that the name "Valley of Jehoshaphat" in Joel (Joe 3:12) was intended to apply to this valley. The word rendered " brook" (2Sa 15:23; 1Ki 2:37; 1Ki 15:13; 2Ki 23:6; 2Ki 23:12; 2Ch 15:16; 2Ch 29:16; 2Ch 30:14; Jer 31:40; compare Neh 2:15; Amo 6:14) is נִחִל, nachal, which may be taken as equivalent to the Arabic wady, meaning a stream and its bed or valley, or properly the valley of a stream, even when the stream is dry. The Septuagint and evangelist (in the above passages), as well as Josephus (Ant. 8:1, 5; but φάραγξ in 9:7,3; War, 5:6, 1), designate it χειμαῤῥος, a storm brook, or winter torrent. But it would seem as if the name were formerly applied also to the ravines surrounding other portions of Jerusalem, the south or west, since Solomon's prohibition to Shimei to "pass over the torrent Kidron" (1Ki 2:37; Josephus, Ant. 8:1, 5) is said to have been broken by the latter when he went in the direction of Gath to seek his fugitive slaves (v. 41,42). Now a person going to Gath would certainly not go by the way of the Mount of Olives, or approach the eastern side of the city at all. The route-whether Gath were at Beit-Jibrin or at Tell es-Safieh — would be by the Bethlehem gate, and then nearly due west. Perhaps the prohibition may have been a more general one than is implied in v. 37 (comp. the king's reiteration of it in v. 42), the Kidron being in that case specially mentioned because it was on the road to Bahurim, Shimei's home, and the scene of his crime. At any rate, beyond the passage in question, there is no evidence of the name Kidron having been applied to the southern or western ravines of the city.

The Kidron is mentioned several times in the Scripture history, being the memorable brook which David crossed barefoot and weeping when fleeing from Absalom (2Sa 15:23; 2Sa 15:30); and Jesus must often have crossed  it on his way to the Mt. of Olives and Bethanv (see Joh 18:1). According to the Talmud, the blood of the animals slaughtered in the Temple, and other refuse (probably the impurities from the city, Nazir, lvii, 4), were carried through a sewer into the lower Kidron, and thence sold as manure to gardeners (Joma, lviii, 2). For early notices of the Kidron, see William of Tre, 8:2; Brocardus, p. 8; Reland, p. 294 sq. The distinguishing peculiarity of the Kidron-that in respect to which it is most frequently mentioned in the O.T. is the impurity which appears to have been ascribed to it. Excepting the two casual notices already quoted, we first meet with it as the place in which king Asa demolished and burnt the obscene phallic idol, SEE ASHERAH, of his mother (1Ki 15:13; 2Ch 15:16). Next we find the wicked Athaliah hurried thither to execution (Joseph. Ant. 9:7, 3; 2Ki 11:16). It then becomes the regular receptacle for the impurities and abominations of the idol-worship, when removed from the Temple and destroyed by the adherents of Jehovah (2Ch 29:16; 2Ch 30:14; 2Ki 23:4; 2Ki 23:6; 2Ki 23:12), In the course of these narratives the statement of Josephus just quoted as to the death of Athaliah is supported by the fact that in the time of Josiah it was the common cemetery of the city (2Ki 23:6; comp. Jer 26:23, " graves of the common people"), perhaps the "valley of dead bodies" mentioned by Jeremiah (Jer 31:40) in close connection with the "fields" of Kidron, and the restoration of which to sanctity was to be one of the miracles of future times (ibid.). It was doubtless the Kidron valley which was in the mind of the prophet Ezekiel when he described the vision of the holy and healing waters flowing from the Temple through the desert into the sea (Eze 47:8); and this very contrast with its customary uses serves to add emphasis to his prophecy (comp. Wilson, Lands of the Bible, ii, 32; Stanley, Syr. and Pal. p. 288). How long the valley continued to be used for a burying-place it is very hard to ascertain. After the capture of Jerusalem in 1099 the bodies of the slain were buried outside the Golden Gateway (Mislin, ii, 487; Tobler, Umgebunyen, p. 218); but what had been the practice in the interval the writer has not succeeded in tracing. To the date of the monuments at the foot of Olivet we have at present no clew; but, even if they are of pre-Christian times, there is no proof that they are tombs. From the date just mentioned, however, the burials appear to have been constant, and at present it is the favorite resting-place of Moslems and Jews, the former on the west, the latter on the east of the valley. The Moslems are mostly confined to the narrow level spot between the foot of the wall and the commencement of the precipitous slope, while the Jews  have possession of the lower part of the slopes of Olivet, where their scanty tombstones are crowded so thick together as literally to cover the surface like a pavement.

The Kidron is a mountain ravine, in most places narrow, with precipitous banks of naked limestone; but here and there its banks have an easy slope, and along its bottom are strips of land capable of cultivation. It contains the bed of a streamlet, but during the whole summer, and most of the winter, it is perfectly dry; in fact, no water runs in it except when heavy rains are falling in the mountains round Jerusalem. The resident missionaries assured Dr. Robinson that they had not during several years seen a stream running through the valley (see Bibl. Researches, i, 396- 402). On the broad summit of the mountain ridge of Judaea, a mile and a quarter north-west of Jerusalem, is a slight depression; this is the head of the Kidron. The sides of the depression, and the elevated ground around it, are whitened by the broad, jagged tops of limestone rocks, and almost every rock is excavated, partly as a quarry, and partly to form the facade of a tomb. The valley or depression runs for about half a mile towards the city; it is shallow and broad, dotted with corn-fields, and sprinkled with a few old olives. It then bends eastward, and in another half mile is crossed by the great northern road coming down from the hill Scopus. On the east side of the road, and south bank of the Kidron, are the celebrated Tombs of the Kings. The bed of the valley is here about half a mile due north of the city gate. It continues in the same course about a quarter of a mile farther, and then, turning south, opens into a wide basin containing cultivated fields and olives. Here it is crossed diagonally by the road from Jerusalem to Anathoth. As it advances southward, the right bank, forming the side of the hill Bezetha, becomes higher and steeper, with occasional precipices of rock. on which may be seen a few fragments of the ancient city wall; while on the left the base of Olivet projects, greatly narrowing the valley. Opposite St. Stephen's gate the depth is fully 100 feet, and the breadth not more than 400 feet. The olive-trees in the bottom are so thickly clustered as to form a shady grove; and their massive trunks and gnarled boughs give evidence of great age. This spot is shut out from the city, from the view of public roads, and from the notice and interruption of wayfarers. SEE GETHSEMANE.

A zigzag path descends the steep bank from St. Stephen's gate, crosses the bed of the valley by an old bridge, and then branches. One branch leads direct over the top of Olivet. This path has a deep historical interest; it was by it that David went when he fled from Absalom: "The  king passed over the brook Kidron, and all the people passed over, towards the way of the wilderness" (2Sa 15:23). SEE OLIVET.

Another branch runs round the southern shoulder of the hill to Bethany, and it has a deep sacred interest, for it is the road of Christ's triumphal entry (Mat 21:1 sq.; Luk 19:37). Below the bridge the Kidron becomes still narrower, and here traces of a torrent bed first begin to appear. Three hundred yards farther down, the hills on each side-Moriah on the right and Olivet on the left-rise precipitously from the torrent bed, which is spanned by a single arch. On the left bank is a singular group of tombs, comprising those of Absalom, Jehoshaphat, and St. James (now so called); while on the right, 150 feet overhead, towers the south-eastern angle of the Temple wall, most probably the "pinnacle" on which our Lord was placed (Mat 4:5). The ravine runs on, narrow and rocky, for 500 yards more; there, on its right bank, in a cave, is the fountain of the Virgin; and higher up on the left, perched on the side of naked cliffs, the ancient village of Siloam. A short distance farther down, the valley of the Tyropeeon falls in from the right, descending in terraced slopes, fresh and green, from the waters of the Pool of Siloam. The Kidron here expands, affording a level tract for cultivation, and now covered with beds of cucumbers, melons, and other vegetables. Here of old was the " King's Garden" (Neh 3:15). The level tract extends down to the mouth of Hinnom, and is about 200 yards wide. A short distance below the junction of Hinnom and the Kidron is the fountain of En-Rogel, now called Bir Aylb, "the Well of Job," or " Joab." The length of the valley from its head to En-Rogel is 2- miles, and here the historic Kidron may be said to terminate. Every reference to the Kidron in the Bible is made to this section. David crossed it at a point opposite the city (1Sa 15:23); it was the boundary beyond which Solomon forbade Shimei to go on pain of death (1Ki 2:37); it was here, probably, near the mouth of Hinnom, that Asa destroyed the idol which Maachah his mother set up (1Ki 15:13); and it seems to have been at the same spot, "in the fields of Kidron," that king Josiah ordered the vessels of Baal to be burned (2Ki 23:4). It would seem, from 2Ki 23:6, that a portion of the Kidron, apparently near the mouth of Hinnom, was used as a burying- ground. The sides of the surrounding cliffs are filled with ancient rock tombs, and the greatest boon the dying Jew now asks is that his bones be laid in the Valley of Jehoshaphat. The whole of the left bank of the Kidron, opposite the Temple area, far up the side of Olivet, is paved with the white tombstones of Jews. This singular longing is doubtless to be ascribed to the  opinion which the Jews entertain that the Kidron is the Valley of Jehoshaphat mentioned by Joel (Joe 3:2). SEE JEHOSHAPHAT, VALLEY OF.

Below En-Rogel the Kidron has little of historical or sacred interest. It runs in a winding course east by south, through the Wilderness of Judaea, to the Dead Sea. For about a mile below En-Rogel the bottom of the valley is cultivated and thickly covered with olive-trees. Farther down a few fields of corn are met with at intervals, but these soon disappear, and the ravine assumes the bleak and desolate aspect of the surrounding hills. About seven miles from Jerusalem the features of the valley assume a much wilder and grander form. Hitherto the banks have been steep, with here and there a high precipice, and a jutting cliff, giving variety to the scene. Now they suddenly contract to precipices of naked rock nearly 300 feet in height, which look as if the mountain had been torn asunder by an earthquake. About a mile farther, on the side of this frightful chasm, stands the convent of St. Saba, one of the most remarkable buildings in Palestine, founded by the saint whose name it bears, in the year A.D. 439. The sides of the chasm both above and below the convent are filled with caves and grottoes, once the abode of monks and hermits, and from these doubtless this section of the valley has got its modern name, Wady er-Raheb, " Monk's Valley" (Wolcott, Researches in Pal., il Biblical Cabinet, xliii, 38). Below Mar Saba the valley is called Wady en-Nar, " Valley of Fire"-a name descriptive of its aspect, for so bare and scorched is it that it seems as if it had participated in the doom of Sodom. It runs on, a deep, narrow, wild chasm, until it breaks through the lofty line of cliffs at Ras el-Feshkhah, on the shore of the Dead Sea. It will thus be seen that the head of the Kidron is just on the verge of the water-shed of the mountain- chain of Judah, about 2600 feet above the sea. Its length, as the crow flies, is only twenty miles, and yet in this short space it has a descent of no less than 3912 feet-the Dead Sea having a depression of 1312 feet (Van de Velde, Memoir, p. 179, 182).-Kitto; Smith. In 1848 the levelling party of the Dead Sea Expedition, under command of Lieut. Lynch, worked up the wady en-Nar, the bed of the Kidroll, from the Dead Sea to Jerusalem. They encountered several precipices from ten to twelve feet high, down which cataracts plunge in winter. They found the ravine shut in on each side by high, barren cliffs of chalky limestone, and the dry torrent-bed interrupted by boulders, and covered with fragments of stone (Narrative, p. 384, 387). The place where it empties into the Jordan is a gorge 1200 feet deep, narrow at the bottom, with a bed tilled with confused fragments of rock,  much worn, but perfectly dry (ib.). For further notices, see Ritter's Erdkunde, xv,(6OO; Robinson, Biblical Researsches, ut sup.

## Kief[[@Headword:Kief]]

             or Kiev, the name of the chief town of the government of that name, on the west bank of the Dnieper, one of the oldest of the Russian towns, and formerly the capital (containing 60,000 inhabitants, with a university and a theological school), was in 864 taken from the Khazars by two Norman chiefs, companions of Ruric, and conquered from them by Oleg, Ruric's successor, who made it his capital. In 1240 (when it ceased to be the capital) it was nearly destroyed by Batfkhan of Kiptchak. Christianity was first proclaimed in Russia at Kief in 988. In the 14th century it was seized by Gedimin, grand duke of Lithuania, and annexed to Poland in 1569, but in 1686 was restored to Russia. Kief is the oldest Russian metropolitan's residence, the cradle of Russian Christianity. It is also noted on account of two Church (Greek) councils that have been held there. See Landon, Manual of Church Councils.

(a) The first of these convened about 1147, and is noted for the manner in which the bishops elected a metropolitan in the place of Michael II. With the exception of Niphont of Novocorod, they all agreed to take the election into their own hands, without allowing to the patriarch of Constantinople the exercise of his right either to nominate or confirm. Niphont strongly protested against the step, but without effect. The choice of the synod fell upon Clement, a monk of Smolensk. As a substitute for the patriarchal consecration, Onuphrius proposed that the hand of St. Clement of Rome, whose relics had been brought from Cherson, should be placed upon his head. This election led to great disorder, and subsequently the patriarch Luke Chysoberges consecrated Constantine metropolitan, who condemned the acts of this synod, and suspended for a time all the clergy ordained by Clement.-Mouravieff's Hist. Russ. Church (by Blackmore), p. 35.

(b) Another council was convened here in 1622. Meletius, archbishop of Polotsk, at one time a most zealous defender of the orthodox Church in Russia, had been obliged to flee into Greece upon a groundless suspicion of having been concerned in the murder of Jehoshaphat, Uniate archbishop of Polotsk, and, urged by fear, had given himself up to the Uniate party, and written an apology in censure of the orthodox Church; in this council  he was called to account, made to perform open penance, and to tear his book. Soon after he entirely apostatized; and, going to Rome, had the title of archbishop of Hieropolis conferred on him.-Mouraviftl, r. 179.

In the neighborhood of Kief is the convent of KievoPetchersk, a celebrated Russian sanctuary, which annually attracts thousands of pilgrims from the most remote corners of the empire. In the days of king Wladimir, the river Bug, near this city, was considered sacred by many Russian sects, and in many respects Kief, in those days, resembled the city of Benares in India. The reader can best obtain a view of the worship of rivers in the East by turning to the article SEE GANGES (comp. Vollmer, Mythol. Worterbuch, p. 1049).

## Kiel, Tobias[[@Headword:Kiel, Tobias]]

             a Lutheran theologian of Germany, was born at Ballstadt, near Gotha, October 29, 1584. He studied at Jena, and died as pastor of his native place, in 1627. He is the author of several hymns, one of which, Herr Gott nun schleuss den Himmel auf, has been translated into English (Lyra Germ. 2, page 278), "Lord God, now open wide thy heaven." See Koch,  Geschichte des deutschen Kirchenliedes, 2:268 sq.; Bruckner, Kirchen und Schulen. Staat im Herzogthum Gotha, volume 3 (Gotha, 1760). (B.P.)

## Kienlen, Heinrich Wilhelm[[@Headword:Kienlen, Heinrich Wilhelm]]

             a Protestant theologian of Germany, was born at Berlin in 1816. He studied at Strasburg, was pastor at Colmar in 1842 in 1858 at Strasburg, and died in 1876. He published, Siebzehn Fest-Homilien uber Lehrtexte (Basle, 1844): — Encyklopadie der Wissenschaften der protestantischen Theologie (Darmstadt, 1845): — Commentaire sur l'Apocalypse (Paris, 1870). Besides, he contributed to the Studien und Kritiken, Herzog's Real- Encyklopadie, Revue de Thaeologie, Revue d 'Alsace, etc. See Lichtenbrerger, Encyclop. des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. 1:668. (B.P.)

## Kierkegaard, Soren Aaby[[@Headword:Kierkegaard, Soren Aaby]]

             a Danish philosophical and theological writer, was born May 5, 1813, at Copenhagen. He spent his whole life in his native city, and, being rich and unmarried, became a father to the poor. In 1838 he published pseudonymously From the Papers of a Living, and in 1841 a dissertation On the Idea of Irony. In the same year he went to Berlin to acquaint himself with Schelling's philosophy. In the following year he returned home, and from 1843 to the time of his death, November 11, 1855, he devoted himself entirely to literary activity. In 1843 he published his Whether — Or, in two parts, representing respectively the aesthetical and the ethical type of life, and placing indirectly before the reader the question: Which of these two types ought to be chosen? In the same year he published a small collection of Sermons: — Bits of Philosophy (1844): — Stations along the Road of Life (1845): — Lilies of the Field (1849): — Training for Christianity (1850): — How Christ Looks upon Official Christianity (1855), etc. During twelve years he prepared about thirty volumes for the press, and about as many he left in manuscript. All his writings, as it would seem, were executed according to a preconceived plan; and the subjects chosen were so written that all criticism grew silent. According to Kierkegaard Christianity is no scientific theory, but life and existence. Hence he rejected altogether the ideas of creed, Church, priest, etc. A Christian is, according to him, an insulated individual, alone with God, and in contact with the world only through suffering. Some of his writings were translated into German. As yet we have no biography which  gives a satisfactory representation of his philosophical and religious standpoint. See the article "Kierkegaard," in Nordisk Konversations- Lexikon (1879): Petersen, Dr. Soren Kierkegeaard's Christendon asforkyndslse (Christiana, 1877); Martensen, Christliche Ethik, § 69, 70, where Kierkegaard is compared with Vinet; Lutke, Kirchl. Zustande in den skandinavischen Landern (Elberfeld, 1864), page 4558; Heuche, in Zeitschrift fur luth. Kirche und Theologie, 1864, pages 295-310; Brandes, Soren Kierkegaard, ein literarisches Charakterbild (Leipsic, 1879); Michelsen, in Plitt-Herzog's Real-Encyklop. s.v. (B.P.)

## Kiernander, John Zachariah[[@Headword:Kiernander, John Zachariah]]

             a Swedish Protestant missionary, was born at Axtadt, Ostrogothia (now the laen Lindkoping), Dec. 1, 1710. He studied at the school of Lindkoping, and afterwards at the universities of Upsal and Halle. Professor Franke recommended him to the English Society for the Diffusion of Christian Knowledge. and he was sent to India in 1740. Here he labored zealously for sixty years, and acquired such reputation that the shah of Persia intrusted to him the Arabic translation of the Psalm s and the N.T. In 1767 he established at Calcutta a church, which was opened in 1770, but, as he was obliged to bear the expense almost exclusively himself, he was reduced to poverty. Kiernander was successively connected with the Dutch Church at Chinsurah, Bengal, and when that town was taken by the English in 1795 he was made prisoner, but afterwards permitted to settle at Calcutta. He died inl 1799. See Walch, Neueste Religionsgesch.; Acta Historico-ecclesiastica ; Asiatic Annual Register; Rose, New Biographical Dictionary; Hoefer, Nouv. Biog. Generale, 22:715. (J. N. P.)

## Kiesling, Johann Rudolph[[@Headword:Kiesling, Johann Rudolph]]

             a German Protestant theologian, was born at Erfurt, Oct. 21, 1706; became first deacon of Wittemberg in 1738, extraordinary professor of philosophy at Leipzig in 1740, professor of Oriental languages in the same university in 1746, and, finally, professor of theology at Erlangen in 1762. He retained this latter position until his death, April 17, 1778. He wrote a large number of works, the most remarkable of which are, Exercitationes in quibus J. Chr. Trombelli Dissertationes de cultu sanctorum modeste  diluuntur (Lpzg. 1742-1746, 3 pts. 4to): — Historia de Usu Symbolorum (Lpzg. 1753, 8vo): — De Disciplina Clericorumn, ex epistolis ecclesiast. conspicua, Liber (Lpzg. and Nuremberg, 1760, 8vo):-Programs. antiquoris Ecclesice Christiance hereticos contra immaculatam Marice Virginis conceptionem testes sistit (Erlangen, 1775, 4to): — Lehr-ebaude d. Wiedertazifer (Revel, 1776,8vo). He also published during the years 1756-61 the theological journal entitled Neue Beitrige von alten u. neuen theolog. Sachen, established by J. E. Knapp in 1751 (Lpzg. 8vo). See Winer, Handb. d. theologischen Literatur; Hoefer, Nouv. Biog. Geulrale, 27:716. (J. N. P.)

## Kiffin, William[[@Headword:Kiffin, William]]

             a distinguished English Baptist minister, born in 1616, originally a merchant, by his wealth exerted great influence at the courts of king Charles II and James II, and thereby indirectly secured many favors to his brethren. By his means the false and scurrilous pamphlet entitled 'Baxter Baptized in Blood was examined and condemned; and by his intercession, also, twelve Baptists who had been condemned to death at Aylesbury received the king's pardon. In 1683, two of his grandsons, Benjamin and William Hewling, young gentlemen of great fortunes, accomplished education, and eminent piety, were concerned in the ill-timed and illfated expedition of the duke of Monmouth, which terminated in the destruction of almost all who had any hand in it, including the two Hewlings, though evern effort was made by Kiffin to save their lives. Kiffin was pastor of the Baptist church, Devonshire Square, London, from 1639 to 1701. He died Sept. 29, 1701, at an advanced age, "leaving behind him a character of rare excellence, tried alike by the fire of prosperity and adversity in the most eventful times." He wrote in favor of strict communion in reply to John Bunyan, opposed Dr. Featley in the famous disputation at Southwark, and was handled with severity by Edwards in his Ganyrceana. He is regarded as the father of the " Particular Baptists." An estimate may be formed of the high position Kiffin must have occupied in his day if Macaulay (History of England, vol. ii) could say, " Great as was the authority of Bunyan with Baptists, that of William Kiffin- was still greater. Kiffin was the first man among them in wealth and station." "His portrait," says Skeats (Hist. English Free Churches, p. 154), " does not bear out the once current impression concerning the Baptists of that age. With skull-cap and flowing ringlets, with mustache and 'imperial,' with broad lace collar and ample gown (see his portrait in Wilson's Dissenting Churches, i, 403), he  resembles a gentleman Cavalier rather than any popular ideal of a sour- visaged and discontented Anabaptist." See Crosby, Hist. Engl. Baptists; and Lives (Lond. 1659, 4to, and one by Joseph Gurney, 1833, 8vo; also his Autobiography, edited by Orme, Lond. 1823, 8vo). (J. H. W.)

## Kikayon[[@Headword:Kikayon]]

             SEE GOURD.

## Kilburn, David[[@Headword:Kilburn, David]]

             a Methodist Episcopal minister, born at Gilsum, N. H., October 24, 1784, was converted when seventeen years old, licensed to preach in 1805, and, after three years' labor as a local preacher, was received into the New England Conference, and obtained his first appointment at Union, Me. His subsequent stations were Readfield. Me.; Stanstead, Canada; Danville, Barnard and White River, Needham, Boston, Portland, Me.; Wethersfield and Barre, Vt.; Providence, R. I.; Lowell, Lynn-Common, Bridgewater. North-west Bridgewater, Waltham, Barre, Ashburnham, South Royalston, Enfield, and Southampton. He travelled also the following districts as presiding elder: Portland District, Maine Conference; New Hampshire, Boston, Springfield, and Providence Districts, in the New England Conference. In 1851 he became superannuated, in 1852-53 effective, in 1854 supernumerary, in 1856 effective, in 1858 again supernumerary, and in 1859 he again became superannuated, in which relation he remained till the time of his death, July 13, 1865. Kilburn " was a man of great endurance, and constitutionally qualified for the immense labor he performed; of sound judgment, clear understanding, strong will; earnest and conscientious in the performance of duty. During his laborious ministry he sustained a high reputation and exerted a powerful influence . . . His prudent foresight, his comprehensive views, his knowledge of men, his almost intuitive perception of character, his urbanity, his high moral and Christian virtues, entitled him to an honorable social and official position in the Church which he so faithfully served."-Conf. Minutes, 1866, p. 56.

## Kilbye, Richard[[@Headword:Kilbye, Richard]]

             an English theologian, was born at Ratcliffe in the second half of the 16th century, and was educated at Oxford University, with which he was identified throughout life; he was its rector in 1590, and held a professorship of the Hebrew language. He died Nov. 7, 1620. Richard  Kilbye was one of the translators of king James's version of the Bible. He also published several Sermons (1613, etc.) and a Commentary on Exodus.

Another English divine of the same name flourished about the same time in Warwickshire. He died in 1617, and is the author of a work entitled Burden of a loadened Conscience (1616, 8vo; often reprinted).-Hoefer, Nouv. Biogr. Dict. 27:720; Allibone, Dict. of English and American Authors, vol. ii, s.v.

## Kilconcath, William De[[@Headword:Kilconcath, William De]]

             a Scotch prelate, was elected bishop of the see of Brechin about 1260. He died at Rome in 1275. See Keith, Scottish Bishops, page 159.

## Kildare[[@Headword:Kildare]]

             an ancient church in central Ireland, founded A.D. 480, derived its name from the Irish celle, church, and dair, the oak, and was at first established by St. Bridget as a Christian school, and afterwards called a nunnery, for the purpose of teaching pagan women, married or single, the doctrines and duties of Christianity. Soon a town or city grew up around it, and in later times it formed an extensive diocese. In the early period of Ireland's history it is nothing remarkable to find woman assuming the position of public instructor; Druidism, the former religion of Ireland, assigned offices to females. In the early history of the Irish Church we have several intimations that Christian women were employed in its services. St. Patrick, in his Confession, sect. 18, writes about a woman of noble birth, of the daughters of the minor king, and even handmaids in servitude, who were active in the cause of Christianity. The Book of Armugh, an accredited manuscript of the 7th century, in speaking of an earlier period, says expressly, " The early Irish Christians did not reject the fellowship and help of woman, for they were founded on the rock, and did not fear the blast of temptation." St. Bridget, the founder of this church and female seminary, tradition says, died about A.1). 515, at an advanced age, loved in life and lamented in death. In honor of her memory, through an extent of fourteen centuries, in different countries and in different languages, millions have been called by her name; more children, perhaps, than after any other Christian woman whose name is not in the inspired records. Her memory was cherished by the Picts and the British Scots, but in no place except Kildare was it more honored than in the Hebrides, where at a later and less pure age she became the patroness of their churches. Several lives of her have been written by foreigners and in different languages, but the best and the fullest is said to be that by St. Ultan, the materials for which he obtained from a manuscript in the monastery of Ratisbon, Germany. See Moore, Hist. of Ireland; Ware's Irish Antiquities; Todd, Irish Church, p. 28. (D. D.)

## Kilham, Alexander[[@Headword:Kilham, Alexander]]

             one of the most celebrated characters in the history of Methodism, the founder of the "New Connection of Wesleyan Methodists," frequently called simply " Kilhamites," and really the first man in the Methodist connection who advocated the representation of the lay element in the government of the Church, was born at Epworth, England, July 10, 1762. His parents were Methodists, and he enjoyed a training strictly in accordance with their own religious convictions. Vacillating in character and impetuous in temper in his youthful days, he struggled hard against all religious impressions, but was finally converted at the age of eighteen, and shortly after began preaching. Brackenbury, one of Wesley's right-hand men, met young Kilham one day at Epworth while himself on a preaching excursion, and engaged him at once as his travelling companion. In Brackenbury's missionary visit to the Channel Islands, Kilham proved himself an able assistant.

In 1785, shortly after their return from the islands, Wesley received Kilham into the regular itinerant ministry. Like all other laborers of early Methodism, his ministrations frequently met with opposition, and an encounter with a mob was almost a daily experience. At Bolton his chapel was stoned; at Alford market-place he was attacked by a clergyman and a constable; at Spilsby he was assailed with dirt and eggs. In another place gunpowder was laid under the spot where he expected to preach, with a train extending some distance, but without effect, for he took his stand elsewhere and escaped the danger. It was amid such difficulties and trials that Kilham zealously labored for the cause of his Master. In 1791 the founder of Methodism expired. During the life of Wesley there had been no actual separation of the Wesleyans from the Established Church. He had been careful to avoid religious meetings during the hours for public worship in the Establishment. He had never allowed the celebration of the ordinances of baptism and the Lord's Supper by his own preachers; his people received these at the hands of the ministers of the Established Church. Frequently a voice dissenting from this course was heard from among the Wesleyan ministers. Kilham himself had dared, three years before the death of Wesley, to record the wish, " Let us have the liberty of Englishmen, and give the Lord's Supper to our societies."

About the time of Wesley's death he wrote, " I have had several warm contests with a friend because I would not have my child baptized in the usual way. The storm, however, soon blew over. I hope God will open the eyes of the Methodists to see their sin and folly in their inconsistent connection with  the Church." The opposition against ecclesiastical subserviency to the laws of the Church of England became more determined after the decision of the Conference at Manchester, July 26, 1791, the first after Mr. Wesley's death, to " take the plan as Mr. Wesley had left it." "The controversy could not," says Stevens (History of Methodism, 3:38), 'but be resumed, and more definite results must be reached before the Church could be at rest. Partisans of the national Church regarded the pledge as binding the Methodists to the Establishment; the advocates of progress dissented, and, in the language of Pawson, declared, 'Not so; our old plan has been to follow the openings of Providence, and to alter or amend the plan as we saw it needful, in order to be more useful in the hand of God.' Hanby, whom Wesley had authorized to administer the sacraments, still claimed the right to do so wherever the societies wished him. Pawson wrote the same year that if the people were denied the sacraments they would leave the connection in many places. Taylor was determined to administer them in Liverpool; and Atmore wrote that, having 'solemnly promised upon his knees before God and his people that lie would give all diligence not only to preach the word, but to administer the sacraments in the Church of God,' he would do so wherever required by the people. 'We were as much divided,' he later wrote, ' in our views and practice as before;' and numerous disputes occurred during the year respecting the administration of the sacraments and a total separation from the Church of England. Circular letters in great abundance were sent into different parts of the kingdom, and the minds of the people were much diverted from the pursuit of more sublime objects by others which tended but little to the profit of the soul.' The diversified opinions of the connection were, in fine, resolving themselves into three classes, and giving rise to as many parties, composed respectively of men who, from their attachment to the Establishment, wished no change, unless it might be a greater subordination to the national Church by the abandonment of the sacraments in those cases where Wesley had admitted them; of such as wished to maintain Wesley's plan intact, with official provisions which might be requisite to administer it; and such as desired revolutionary changes, with a more equal distribution of powers among laymen and preachers."

Kilham belonged to the third party, and used all the means at his command to influence the leaders in that direction. At the next Conference, however, he was severely criticised for his assertion of the popular rights, and for the publication of a pamphlet on the Progress of Liberty, in which he urged a distribution of the power of government between the clerical and the lay elements. In the course of the  controversy severe remarks had been thrown out by Kilham, which were construed by the preachers into defamations of the society, and at the London Conference of 1796 he was formally arraigned, and expelled from the connection. This summary process precipitated the division of sentiment, and resulted in the establishment of an independent body (now known as the New Connection Methodists) in 1797 at Ebenezer Chapel. SEE METHODISTS, NEW CONNECTION.

A writer in the Wesleyan Times of May 12,1862, furnishes documents which go to prove that Kilham's course, both in 1793-4, and even as late as 1796, had the approval of the most celebrated leaders of Methodism. At that time Dr. Adam Clarke, Pawson, Bromwell, and Cownley, all earnestly indorsed the movement. Kilham himself did not long survive the ecclesiastical censure of his brethren. He died July 20,1798. It is but just to his memory to say that he is acknowledged by all to have been a man of fervent piety, and that he was animated by great zeal for the success of the Wesleyan cause. What he actually sought to accomplish was the entire separation of the Methodists from the Established Church, with a due representation of the lay element in the government of the new Church, to be formed at once. See, for a fuller discussion of this subject, besides the article SEE NEW CONNECTION METHODISTS, and the authorities already quoted, Smith, Hist. of Wesleyan Methodism (new edition), ii, 36 sq.; Cooke, Hist. of Kilham. (J. H.W.)

## Kilhamites[[@Headword:Kilhamites]]

             SEE KILHAM.

## Kilian[[@Headword:Kilian]]

             or Kyllina, a saint of the Roman Catholic Church, and bishop of Wurzburg in the 7th century, was a native of Ireland, and a member of that distinguished body of Irish missionaries among the Teutonic nations to whose labors in the 6th and 7th centuries Christianity and civilization were so largely indebted in the southern and south-eastern countries of Europe. He was of a noble family, and while vet young entered the monastic life in his native country. Having undertaken, in company with several of his fellow-monks, a pilgrimage to Rome, he was seized, on his journey (A.D. 665) through the still pagan province of Thuringia, with a desire to devote himself to its conversion, and with his fellow-pilgrims, the presbyter Colman and the deacon Donattus, he secured for the project at Rome, in  687, the sanction of pope Conon, by whom he was ordained bishop. On his return he succeeded in converting the duke Gosbert, with many of his subjects, and in opening the way for the complete conversion of Thuringia. Unfortunately, however, Kilian provoked the enmity of Geilana, who, although the widow of Gosbert's brother, had been married to Gosbert, by declaring the marriage invalid, and having induced Gosbert to separate from her, he was murdered at her instigation, during the absence of Gosbert in 789, together with both his fellow-missionaries, and the Bible, Church monuments, and ecclesiastical vestments consigned to the flames. After Gosbert's return Geilana denied the deed, but both she and the murderer fell a prey to insanity, and Gosbert himself fell by the hands of a murderer, his son Hedan II was deposed, and, indeed, his whole family became extinct.

Such are the oldest legends concerning Kilian's fate. One of them, written in the 10th or 11th century, is to be found in Mabillon, Act. Sanct. (ii, 991); another, with some arbitrary variations, in Surius (iv, 131). Yet this legend appears somewhat doubtful, since no mention is otherwise made of any British missionaries before Boniface. Rhabanus Maurus (Canisius, Lect. Atiq. ii, 2, p. 333) claims that Gosbert himself condemned Kilian in 847 on account of his preaching. As to the punishment said to have overtaken all the family of Gosbert, it is contradicted by history, for Hedan II was yet in peaceful possession of his dukedom in 716, remained in relation with the British missionaries, and gave St. Willebrord some land at Arnstadt and Miihlberg, near Gotha. The facts may be that Kilian belonged to the Anglo-Saxon Roman Church, and that his death was caused by his strict enforcement of the rules concerning matrimony. Before his appointment to Thuringia Kilian seems to have already distinguished himself in the ministry. Mosheim says, " He exercised his ministerial functions with great success among the Franks, and vast numbers of them embraced Christianity" (Eccles. History, i, 441). Hence he is sometimes denominated "the Apostle of Franconia." The Rev. Mr. DeVinne, a writer on the early Church history of Ireland, gives credence to the legend concerning Kilian's missionary efforts in Germany, and his sad fate, on the ground that " towards the close of the 7th century there appear to have been a great number of Irish ecclesiastics and scholars in Germany and other parts of Central Europe. Many of these, that they might be the more useful to the people, translated their names into Latin or German, and in all things not sinful identified themselves with the different nationalities among whom they labored. To this class belong Wiro, Rumbold, bishop of Mechlin, Florentius, bishop of Strasburg, Colman, Albinus, Clementus, and  many others, of whom Mosheim said there were 'French and Irish who refused a blind submission, and gave much trouble to Rome' " (comp. De Vinne, Primit. Irish Ch.). See Ign. Gropp, Lebensbesch. d. heiligen Kiliani Bischo.fens u. dessen Gesellen (Wtirtzburg, 1738, 4to); J. Rion, Leben u. Tod d. heil. Kilian (Aschaffenburg, 1834); J. Ch. A. Seiters, Bon£facius, etc. (Mayence, 1845), p. 97 sq.; F. W. Rettberg, Kirchengesch. Deutschl. (Gottingen, 1848), ii, 303; Todd. Irish Church, p. 70 sq. (J. H. W.)

## Killigrew, Henry, D.D.[[@Headword:Killigrew, Henry, D.D.]]

             an English divine, was born in 1612, and educated at Christ Church, Oxford, where he graduated in 1628. He was made chaplain to James, duke of York, and prebend of Westminster, in 1642, and died about 1685. His Sermons were published (1666, 4to; 1685, 4to; 1689, 4to; and 1695, 4to: the last edition was by bishop Patrick, who highly eulogized the abilities of Killigrew as a pulpit orator).Allibone, Dict. of Engl. and Amer. Authors, vol. ii, s.v.

## Killikelly, Bryan B., D.D[[@Headword:Killikelly, Bryan B., D.D]]

             a Protestant Episcopal clergyman, was born on the island of Barbadoes in 1807. He became rector, in 1853, at Kittanning, Pennsylvania; about 1857 of two churches, All-Saints, in Paradise, and Christ Church, in Leacock; and in 1864 returned to Kittanning. In 1866 he was rector of Grace Church, Mount Washington, and in the following year was made a missionary under the ecclesiastical authority of the diocese, residing at Kittanning, and officiating at McKeesport and vicinity, in which service he continued until within a short time of his death, April 11, 1877. See Prot. Episc. Almanac, 1878, page 169.

## Kilvert, Francis[[@Headword:Kilvert, Francis]]

             an English theologian and teacher, was born in Bath in 1793. His early education was under the instruction of Dr. Rowlandson, at Hungerford; afterwards he was at the Bath Grammar School, where, because of his superior acquirements, he was engaged as one of the assistant masters prior to his entering Oxford. tie went to Worcester College in 1811, was ordained deacon in 1816, and priest in 1817. His first curacy was that of Claverton, near Bath. In 1837 he became possess)r of Claverton Lodge, in which he continued to teach privately until his death, Sept. 19,1863. Kilvert was a man of uncommon purity of life, and as an instructor of the youth his precepts and holy example were invaluable. He published a volume of Sermons (preached in St. Mary's Church, Bathwick, 1827):- Selection from unpublished Papers of Bishop Warburton (1841): — Collection of original Latin Inscriptions; and Memoirs ofBishop Hurd (1860). See Appleton, American Annual Cyclopaedia, 1863, p. 571. (J. L. S.)

## Kilwardeby, Robert[[@Headword:Kilwardeby, Robert]]

             a noted English prelate, flourished in the second half of the 13th century. He was educated at the universities of Oxford and Paris. In 1272 he became archbishop of Canterbury, and in 1277 was made cardinal. He died  in 1279. Cardinal Kilwardeby is said to have written as many as 39 different works, but none of these were ever printed. See Iloefer, Nouv. Biog. Genesis 27:730.

## Kimashon[[@Headword:Kimashon]]

             SEE THORN.

## Kimball, Joseph, D.D[[@Headword:Kimball, Joseph, D.D]]

             a Reformed (Dutch) minister, was born at Newburgh, N.Y., August 17, 1820. He graduated from Union College in 1839, and from Newburgh Theological Seminary in 1843; was licensed by the Associate Reformed Church the same year; was pastor at Hamptonburgh from 1844 to 1852; at Hebron; at Brockport; at Fishkill-on-the-Hudson, from 1863 to 1865; at Brooklyn, from 1865 to 1874, and died December 6 of the latter year. Dr. Kimball was an able theologian, a laborious preacher, and a sympathetic pastor. See Corwin, Manual of the Reformed Church in America, 3d ed. page 328.

## Kimber, Isaac[[@Headword:Kimber, Isaac]]

             an English dissenting minister, born at Wantage, Berkshire, in 1692, was educated at Gresham College, London, and the Dissenters' Academy, and in 1724 became pastor at Namptwich, Cheshire, but resigned in 1727 on account of some difficulties with his congregation, and returned to London, where he published a periodical which lived some four years. He was also employed by booksellers in various literary undertakings, compiling a number of historical works. among which we remark the Life of Oliver Cromwell (London, 1714, 8vo). He wrote also the Life of bishop Beveridge prefixed to the folio edition of that prelate's works, of which he was editor:-Sermons, etc., to which is prefixed Memoirs of the Life and Writings of the Author (London, 1756, 8vo). He died in 1758. See Chalmers, General Biographical Dictionary; Allibone, Dictionary of English and American Authors, vol. ii, s.v. (J. N. P.)

## Kimchi, David, Ben-Joseph[[@Headword:Kimchi, David, Ben-Joseph]]

             (by the Jews frequently called Redak, from the initial letters רד8ק= ר8 דוד קמחי), one of the most distinguished Jewish writers of the Middle Ages, the great exponent of Hebrew grammar and lexicography, was born at Narbonne, in the south of France, in 1160. Very little is known of his private life. He must certainly have enjoyed, even among his contemporaries, considerable influence, gained perhaps, in a measure, by his masterly defence of Moses Maimonides; for m 1232 we find him acting as the arbiter to settle the dispute then existing between the Spanish and French rabbis respecting the opinions advanced in the More Nebokim of Maimonides. He died about 1240. His works are:

(1.) Commentary on the Pentateuch (פרוש על התורה), only Genesis has been published by A. Ginsburg (Pressburg, 1842), cap. i, 1-10 being supplied by Kirchheim from the writings of Kimchi, as the MS. was defective:

(2.) Commentary on the earlier Prophets (פרו על נביאים ראשונים), i.e. Joshua, Judges, Samuel, and Kings, printed in the Rabbinical Bibles edited by Jacob ben-Chajim (Venice, 1525, 1548), Buxtorf (1619), and Frankfurter (1724-27):

(3.) Commentary on the later Prophets (נביאים אחרונים פרוש על), i.e. Isaiah, Jeremiah, Ezekiel, and the minor prophets; also given in the Rabbinical Bibles:

(4.) Commentary on the Psalm s (פרוש על תהלים), first printed in 1477, reprinted several times, and also given in the Rabbinical Bibles of Jacob ben-Chajim, but not in those edited by Buxtorf and Frankfurter:

(5.) Commentary on Ruth (פרוש על מגלת רות), published for the first time by Mercier (Paris, 1563):

(6.) Commentary on Chronicles (פרוש על רברי הימים), given in the Rabbinical Bibles:-

(7.) Commentary on Job (פרוש על איוב), which has not yet been published:-(8.) The celebrated work called iMiklol (מכלול), or Perfection, which consists of two parts-a. A Hebrew Grammar (חלק הדקדוק), usually bearing the name Miklol, edited, with notes, by Elias Levita (Ven. 1545), and by M. Hechim (Furth, 1793):-and

(9.) b. A Hebrew Lexicon (הלק הענין), commonly called The Book of Roots (סקר השרשים), the best editions of which are by Elias Levita (Venice, 1546), and Biesenthal and Lebrecht (Berlin, 1847):

(10.) Refutation of Christianity, (תשובות לנוצרים), in which he denies that Messianic predictions are embodied in the Psalm s; printed together with Lippmann's celebrated Nitsachon (נצחין) (Amst. 1709, 1711; Konigsberg, 1847): — and

(11.) Another polemical work called יכוח, also printed with the Nitsachon. Kimchi, as he himself frankly says in his introduction to the Aiklol, did not so much furnish new and startling criticism as an exhibit of the results of the manifold and extensive labors of his numerous predecessors. His lexicon is, to a great extent, a translation of Ibn-Ganach's Book of Roots SEE IBN-GANACH, and he freely quotes the great Jewish-  Arabic, commentators, grammarians. and lexicographers, Saadia, IbnKoreish, Chajug, Ibn-Ganach, Ibn-Gebirol, Ibn-Giath, Ibn-Balaam, Gikatilla, and many other celebrities. "But, though his claims are modest," says Ginsburg, in Kitto (Cyclop. Bibl. Lit. vol. ii, s.v.), " yet his merits are great. He was the first who discovered the distinction between the long and the short vowels, whereby the understanding of the changing of vowels has been greatly facilitated. He moreover defended a simple, natural, and grammatical exegesis, at a time when most of his Jewish brethren were enamored of Hagadic, Cabalistical, and astrological interpretations. It is therefore not to be wondered at that he became so eminent among his brethren that they applied to him, by a play of words, the saying in the Mishna (Aboth, 3:17), אם אין קמח אין תורה, No Kimchi, no understanding of the Scriptures." Among Christian scholars also Kimchi enjoyed great celebrity, more especially, however, among the precursors of the Reformation and the Reformers themselves, "notwithstanding his hostility to Christianity, which is displayed throughout his commentaries, and which arose from the persecutions that the Jews had to endure at the hands of the Crusaders." Many passages obnoxious to adherents of the Christian faith were struck out by the Inquisition, and are omitted in later editions of Kimchi's Commentaries. Pococke collected all the passages which had been omitted from the Prophets in Not. ad Portam Mosis, in his theological works (ed. Lend. 1740), i, 241 sq. The first efforts of Christian scholars in compiling Heb. lexicons, or glossaries, and grammars, were based on the labors of Kimchi, and the notes accompanying the Latin Bibles of Mmnster and Stephen are derived from him. Excerpts of his Commentary on Isaiah were translated into Latin by Munster, and a Latin version of the whole of it was published by Malanimeus (Florence, 1774). Leusden published Latin versions of Joel (Utrecht, 1656) and Jonah (Utrecht, 1657). De Muis published a Latin translation of Malachi (Paris, 1618). Vehe published a German translation of Amos (Col. 1581), and Dr. M'Caul translated the Commentary on Zechariah and the Preface to the Psalm s into English (London, 1837). A Latin translation of the Commentary on the Psalm s was made by Janvier (Constanz, 1544). His grammatical labors embraced in the Miklol was translated into Latin by Guidacier (Paris, 1540), and a Latin version of the Roots was published in 1535. See Steinschneider, Catalogus Lib. HIebr. in Bibliotheca Bodleiana, col. 868-875; F irst, Bibliotheca Judaica, ii, 183 sq., and his Introd. to liebrew Dictionary ; the masterly biography of Kimchi by Geiger in Ozar Nechmad (Vienna, 1857), p. 157 sq.; Dukes, Die Famlilie Kirnchi  (Literaturblatt des Orients, 1850); Grtitz, Gesch. der Juden, 6:236 sq.; Kitto, Bibl. Cyclop. s.v.

## Kimchi, Joseph, Ben-Isaac[[@Headword:Kimchi, Joseph, Ben-Isaac]]

             a distinguished Jewish Rabbi, father of the preceding (David), was born in Spain in the latter half of the 11th century, but was obliged to quit Spain during the terrible persecutions by the Mohammedans, and settled at Narbonne, France. Just as little is known of his personal history as of his son's. He was well versed in the science of the Hebrew language and Biblical exegesis, and by the introduction into Southern France of that thorough scholarship for which the Spanish Jews in his day are so celebrated, gave a new impetus to the study of the O.-Test. Scriptures in the original. As has been pithily said, he became the Aben-Ezra of Southern France. He died about 1180. He wrote a number of valuable contributions to exegetical theology, but it is as a theologian, especially as a polemic, that Joseph Kimchi excelled. Hiis most important works are: סֵפֶר הִבְּרַית (Book of the Covenant), a treatise against Christianity, in the form of a dialogue between a Jew (Maamin or believer) and a Christian (Min or heretic), and which was published in the Milchemeth ha-Shem (Constantinople, 1710,8vo): — סֵפֵר מַלְחֲמוֹת הִשֵׁם, against a Jewnamed Peter Alphonse, who had become a Christian: this work was never published. He also wrote in Hebrew verse the maxims of Solomon ben- Gabirol (of this fragments appeared in the Zion [Francf. 1842, 8vo], ii, 97- 100); some Hebrew hymns, which were inserted in the Aijaleth haShachar (published by Mard. Jare [Mantua, 1612,8vo]); a Hebrew translation of Bachia ben-Joseph's morals, printed in the works of the latter (Leipzig, 1846, 12mo); besides commentaries on most of the books of the O.T. The last are as follows:

(1.) Commentary on the Pentateuch, entitled ספר תורה(The Book of the Law); fragments are extant in MS., De Rossi 166, and in the quotations of his son D. Kimchi:

(2.) Commentary on the earlier Prophets, called ספר המקנה, The Bill of Purchase, in allusion to Jer 32:11 :

(3.) Commentary on the later Prophets, called ספר הגלוי(The unfolded Book, in allusion to Jer 32:14). These works, too, have not as yet come to light, and we only know them through the numerous quotations  from them dispersed through David Kimchi's Commentaries on the Prophets:

(4.) Commentary on Job, of which defective MSS. are preserved in the Bodleian Library and at Munich, 200: —

(5.) Commentary on Proverbs, a perfect MS. of which exists in the Munich Library, No. 242:

(6.) Hebrew Grammar, called ספר זכרון(The Book of Renmembrance), which is the first written by a Jew in a Christian country, and is quoted by D. Kimchi in the Miklol, קנא, b:

(7.) Another grammatical work. Entitled ספר חבור הלקט, also quoted in the Miklol; קלו, a. "Both as a commentator and a grammarian," says Ginsburg (in Kitto, Bibl. Cyclop. vol. ii, s.v.), "Joseph Kimchi deserves the highest praise; and, though his works still remain unpublished, his contributions to Biblical literature produced a most beneficial influence, inasmuch as they prepared the way in Christian countries for a literal and sound exegesis. His son, David Kimchi, who constantly quotes him, both in his commentaries and under almost every root of his Hebrew Lexicon, has familiarized the Hebrew student with the grammatical and exegetical principles of this deservedly esteemed Hebraist." See, besides the works cited under David Kimchi, Biesenthal and Lebrecht's edition of D. Kimchi's Radicum Liber (Berlin, 1847), col. 24 sq.; and Geiger's excellent treatise in Ozar Nechmnad (Vienna, 1856), i, p. 97-119; Bartolocci, Mag. Biblioth. Rabbin. 3:327; Literaturblatt des Orients, 1850; Furst, Bibliotheca Judaica, ii, 186 sq. (J. H.W.)

## Kimchi, Moses, Ben-Joseph[[@Headword:Kimchi, Moses, Ben-Joseph]]

             (also called Remak, from the initial letters רמ8ק= ר8 משה קמחי), eldest son of the preceding (Joseph), flourished about 11601170. Though far inferior in ability to his father and brother, he has earned an honorable place as a commentator and grammarian. His works are:

(1.) Commentary on Proverbs (or פרוש ספר משלי) (printed in the Rabbinic Bibles of Jacob ben-Chajim,Ven. 1526, 1548; Buxtorf, Basel, 1619; and Frankfurter, Amst. 1724-27). This work has been falsely ascribed to Aben-Ezra. Compare Reifmann, in Literaturblatt des Orients,  1841, p. 750, 751; Zion (F. a. M. 1841), i, 76; Lippmann, in Zion (F. a. M. 1842), ii, 113-117, 129-133, 155-157, 171-174, 185-188:

(2.) Commentary on Ezra and Nehemiah (also printed in the Rabbinical Bibles, and erroneously attributed to Aben-Ezra):

(3.) A grammatical work, entitled מהל ִשבילי הדעת(or Journey on the Paths of Knowledge), which became a manual for both Jews and Christians beginning the study of Hebrew grammar. It was highly commended by Elias Levita, who annotated and edited it in 1508. It was afterwards published, with a Latin translation, by Seb. Munster (Basel, 1531), and since frequently, with diverse additions and modifications. " The chief merit of this little volume consists in the fact that M. Kimchi was the first to employ therein the word פקדas a paradigm of the regular verbs, instead of the less appropriate verb media gutturalis פעל, which had been used by his predecessors, in imitation of Arabic grammarians :"-

(4.) A grammatical treatise on the anomalous expressions, entitled תחבושת ספר, quoted by D. Kimchi in the Miklol. See Biesenthal and Lebrecht's edition of D. Kimchi's Radicum Liber (Berlin, 1847), col. 38 sq.; Fiirst, Bibliotheca Judaica, ii, 187 sq.; Steinschneider, Catalogus Libr. Hebr. in Bibliotheca Bodleiana, col. 1838-1844; by the same author, Bibliographisches Handbuch (Leipzig, 1859), p. 74 sq.; Geiger's Ozar Nechnrad, ii, 17 sq.; Ginsburg, in Kitto, Bibl. Cyclop. ii, s.v.

## Kimmosh, Kimosh[[@Headword:Kimmosh, Kimosh]]

             SEE NETTLE.

## Kinah[[@Headword:Kinah]]

             (Heb. Kinah', קַינָה, an elegy, as in Jer 9:9, etc.; Septuag. Κινά v. r. Ι᾿κάμ), a city in the extreme south of Judah (hence prob. included within the territory of Simeon), mentioned between Jagur and Dimonah (Jos 15:22). " Stanley (Sinai and Pal. p. 160) ingeniously connects Kinah with the Kenites (קְינַי), who settled in this district (Jdg 1:16). But it should not be overlooked that the list in Joshua 15 purports to record the towns as they were at the conquest, while the settlement of the Kenites probably (though not certainly) did not take place till after it. It is mentioned in the Onomasticon of Eusebius and Jerome (s.v. Kiva, Cina), but not so as to imply that they had any actual knowledge of it. With the  sole exception of Schwarz (Palest. p. 99), it appears to be unmentioned by any traveller, and the town Cinah, situated near the wilderness of Zin,' with which he would identify it, is not to be found in his own or any other map" (Smith). The true position of Kinah can only be conjecturallv located as not far from the Dead Sea, possibly in wady Fikreh.

## Kinanah[[@Headword:Kinanah]]

             SEE MARBAH.

## Kincaid, Eugenio, D.D[[@Headword:Kincaid, Eugenio, D.D]]

             a distinguished Baptist missionary, was born at Mount Zion, Pennsylvania, in 1797, and brought up in southern New York. He was one of five students who formed the first class in what is now Madison University, Hamilton, N.Y. While pursuing his studies, he decided to become a foreign missionary. The war between England and Burmah led to the temporary postponement of his plan. Meanwhile he was pastor, for a time, of the church at Galwav, and then, for five years, performed missionary labor in the mountainous districts of central Pennsylvania. In the spring of 1830 he sailed from Boston to Burmah, reaching Maulmain towards the close of that year. He commenced at once the study of the language, giving twelve hours a day for six days to his work, and preaching on the Sabbath to the English soldiers stationed in that section of Burmah. Having acquired a knowledge of the language, he spent a year preaching to the Church in Rangoon, and then went to Ava, the capital, and subsequently spent three months in visiting every town and village along the banks of the Irrawaddy. For nearly two months he lived in his boat, subjected to severe hardships; but he heroically continued his work among the natives, and at the end of fifteen months had baptized eleven converts, and organized them into a church. After many years spent in laborious service for his Master, Dr. Kincaid returned, in 1865, to the United States, broken down in health, and took up his residence in Girard, Kansas, where he died, April 3, 1883. See Cathcart, Baptist Encyclop. page 658. (J.C.S.)

## Kindervater, Christian Victor[[@Headword:Kindervater, Christian Victor]]

             a German preacher and philosopher of the Kantian school, was born at Neuenheiligen, Thuringia, in 1758, and was educated at the University of Leipzig. He became pastor at Pedelwitz; near Leipzig, in 1790; in 1804, general superintendent at Eisenach, and died May 9,1806. His most important works are, An hono qui animum neget esse immortalenz, animo possit esse tranquillo (Lips. 1785, 4to): -Giebt es unerschuitterliche Beruhigung in Leiden ohne den auf Moralitit gegriindeten Glauben an die Unsterblichkeit (1797):-Gespri che uber das Wesen der Gltter (1787):- Adumbratio qucestionis, an Pyrrhonis doctrina omnis tollatur virtus (1789, 4to): — Skeptische Dialogen uber die Vortheile der Leiden, und Widerwartigkeiten dieses Lebens (1788, 8vo): — Geschichte der Wirkungen der verschiednen Religionen auf die Sittlichkeit und Gliickseligkeit des Menscheungeschlechts in iltern und neuern Zeiten (1793, 8vo):-Geist des reinen Christenthums (1795, 8vo): — Darstellung der Leidecagesch. Jesu (1797, 8vo):De indole atque forma regni Messice e mente Johannis Baptistce Dissertatio (1803, 4to).-Krug, Encyklop. Lex. vol. ii, s.v.; During, Deutsche Kanzelredner d. 18en und 19en Jahrh. p. 155 sq.

## Kindred[[@Headword:Kindred]]

             I. The following are the Hebrew terms thus rendered in the English Bible:

1. מַשְׁפָּחָה, mishpachah', usually rendered "family," answering to the Latin gens, except that it more distinctly includes the idea of original affinity or derivation from a common stock; it corresponds exactly with our word clan. It is used of the different tribes of the Canaanites (Gen 10:18); of the subdivisions of the Hebrew people (Exo 6:14; Num 1:20, etc.); sometimes for one of the tribes (Jos 7:17; Jdg 13:2, etc.), and in the later books tropically for a people or nation (Jer 8:3; Jer 25:9; Eze 20:32; Mic 2:3). It is translated kindred in the A.V. at Gen 24:41; Jos 6:23; Rth 2:3; Job 32:2 -in all of which it refers to relationship by consanguinity, more or less remote.

2. מוֹלֶדֶת, mnole'deth, conveys primarily the idea of birth, nativity; hence a person born, a child (Gen 28:9; Lev 18:9; Lev 18:11), and persons of the same family or lineage (Gen 12:1; Gen 24:4; Gen 31:3; Gen 43:7; Num 10:30; Est 2:10; Est 8:6 -in all which passages it is translated kindred in the A.V.). In some of these instances, however, the kinship is only the remote one of common nationality arising out of common descent.

3. מוֹדִעִת, moda'ath, literally knowledge, is used to express blood- relationship in Rth 3:2; compare מוֹדִע(Rth 2:1; Pro 7:4).

4. גְּאֻלָּה, geillah', redemption, a word which properly designated such near relationship by blood as would confer the rights and obligations of a גֹּאֵל, or kinsman, avenger, and redeemer, on the party. SEE GOEL. As commonly used, however, it denotes either the thing redeemed (Rth 4:6), or the right of redeeming (Lev 25:29, etc.), or the redemption price (Lev 25:26, etc.). The only passage in which it is translated kindred in the A.V. is Eze 11:15. Hengstenberg (Christol. 3:9, E. 1'.) and Havernick (Conmment. ad loc.) contend that גאלהis to be taken here not in the sense of relationship, but in that of suretyship or substitutionary action, and they would translate the passage, " Thy brethren are the men of thy suretyship," or "redemption," i.e. the men whom it lies on them to redeem or act for. The Sept. seems to have read גּוֹלָתֶךָ, for they give αἰχμαλωσαίς here.

5. אָח, ach, which properly means brother, occurs only once with the rendering kindred in the A. V., in 1Ch 12:29. It is frequently used elsewhere in a wide sense, and may be understood of nearly all collateral relationships whatever, whether by consanguinity, affinity, or simple association. From this comes אִחֲוָה, brotherhood (Zec 11:14).  Besides these terms, the Hebrews expressed consanguinity by such words and phrases as בָּשָׂר, flesh (Gen 37:27; Isa 58:7); עִצְמַי וּבְשָׂרַי, my bone and my flesh (Gen 29:14; Jdg 9:2; 2Sa 5:1, etc.); שְׁאֵר, flesh (Lev 18:12-13, etc.; Numbers 27:41), with שִׁאֲרָה, coll. kinswomen (Lev 18:17); and שְׁאֵר

בֵּשָׂרוֹ, flesh of his flesh (A. V. near of kin, Lev 18:6; nigh of kin, 25:49).

II. In the New Test. we have the following Greek words thus rendered: γένος, the most general and frequent term, our kin, i.e. birth relationship, with its derivative συγγένεια, co-relationship; πατριά (Act 3:25), descent in a direct line ("lineage," Luk 2:4; "family," Eph 3:15); and φυλή (Rev 5:9; Rev 7:9; Rev 11:9; Rev 13:7; Rev 14:6), a tribe (as elsewhere rendered).

In addition to these Heb. and Greek words, various others of cogilate derivation or similar signification are frequently rendered " kin,"" "kinship," etc.

III. The terms expressive of immediate relationship are FATHER, MOTHER, BROTHER, SISTER, SON, DAUGHTER; those expressing collateral consanguinity are UNCLE, AUNT, NEPHEW (niece does not occur in the A.V., but brother's or sister's daughter), COUSIN; those expressive of affinity are FATHER-IN-LAW, MOTHER-IN-LAW, SON- IN- LAW, DAUGHTER-IN-LAW, BROTHER-IN-LAW, SISTER-IN- LAW. See each of these in their place.

IV. The relations of kindred, expressed by few words, and imperfectly defined in the earliest ages, acquired in course of time greater significance and wider influence. The full list of relatives either by consanguinity, i.e. as arising from a common ancestor, or by affinity, i.e. as created by marriage, may be seen detailed in the Corpus Juris Civ. Digest. lib. 38:tit. 10, de Gradibus; see also Corp. Jur. Canon. Decr. ii, c. 35:9, 5. SEE AFFINITY.

The domestic and economical questions arising out of kindred may be classed under the three heads of MARRIAGE, INHERITANCE, and BLOOD-REVENGE, and the reader is referred to the articles on those subjects for information thereon. It is clear that the tendency of the Mosaic law was to increase the restrictions on marriage, by defining more precisely the relations created by it, as is shown by the cases of Abraham and Moses.  For information on the general subject of kindred and its obligations, see Selden, De Jure Naturali, lib. v; Michaelis, Laws of Moses, ed. Smith, ii, 36; Knobel on Leviticus 18; Philo, De Spec. Leg. 3:3, 4, 5, vol. ii . 301- 304, ed.Mangey; Burckhardt, Arab Tribes, i, 150; Keil, Bibl. Arch. ii, 50, § 106, 107. SEE KINSMAN.

## Kine[[@Headword:Kine]]

             (פָּרָה,parah,' i.e. fruitful, a heifer, Gen 32:15; Gen 41:2-27; and so rendered in Num 19:2-9; also a young milk-cow, 1Sa 6:7-14; "cow," Job 21:10; Isa 11:7; a "heifer" just broken to the yoke, Hos 4:16; put as a symbol of a voluptuous female, Amo 4:1 : sometimes in the Auth. Vers. for אֶלֶŠ,e'leph, usually an ox, as rendered in Psa 8:8; Pro 14:4; Isa 30:24; but fem. in Deu 7:13; Deu 28:4; Deu 28:18; Deu 28:51; also for כָּקָר, bakar', Deu 32:14; 2Sa 17:29; a beeve or one of a herd of cattle, elsewhere without distinction of sex, and rendered " ox," "bullock," " herd," etc.). See Cow.

## King[[@Headword:King]]

             (Heb. and Chald. מֶלֶךְ, me'lek, ruler; βασιγεύς), the most general term for an absolute, independent, and life-long sovereign.

1. Scriptural Applications of the Title. — In the Bible the name does not always imply the same degree of power or importance, neither does it indicate the magnitude of the dominion or territory of the national ruler thus designated (Gen 36:31). Many persons are called " kings" in Scripture whom we should rather denominate chiefs or leaders; and many single towns, or towns with their adjacent villages, are said to have kings. Hence we need not be surprised at seeing that so small a country as Canaan contained thirty-one kings who were conquered (Jos 12:9; Jos 12:24), besides many who no doubt escaped the arms of Joshua. Adonibezek himself, no very powerful king, mentions seventy kings whom he had subdued and mutilated (Jdg 1:7; 1Ki 4:21; 1Ki 20:1; 1Ki 20:16). Even at the present day the heads of Arab tribes are often called " king," which in this case also means no more than sheik or chief. In like manner, in the New Test., owing to the peculiar political relations of the Jews, the title "king" has very different significations:  (1.) The Roman emperor (1Pe 2:13; 1Pe 2:17); and so the " seven kings" (Rev 17:10) are perhaps the first seven Casars (comp. Thilo, Apocr. 579).

(2.) Herod Antipas (Mat 14:9; Mar 6:22), although only tetrarch (compare Luk 3:19).

(3.) So also the ten provincial representatives of the Roman government (Rev 17:12), as being supreme within their respective jurisdictions. SEE GOVERNOR, etc.

"King," in symbolical language, signifies the possessor of supreme power, whether lodged in one or more persons (Pro 8:15-16). It is applied in the Scriptures to God, as the sole proper sovereign and ruler of the universe (1Ti 1:17), and to Christ, the Son of God, the sole head and Governor of his Church (1Ti 6:15-16; Mat 27:11; Luk 19:38; Joh 1:49; Joh 18:33-34); also to men, as invested with regal authority by their fellows (Luk 22:25; 1Ti 2:1-2; 1Pe 2:13-17); so also the people of God are called kings and priests (Psa 49:14; Dan 7:22; Dan 7:27; Mat 19:28; Luk 22:29-30; 1Co 6:2-3; 2Ti 2:12; Rev 1:6; Rev 2:26-27; Rev 3:21; Rev 5:10; Rev 22:5). In Job 18:14 it is applied to Death, who is there called the " king of terrors." In Job 41:34, leviathan, or the crocodile, is thus designated: "he is a king over all the children of pride." (See Wemyss's Symbol. Dict.)

The application, however, of the term "king," with which we are here particularly concerned, is that of the name of the national ruler of the Hebrews during a period of about 500 years previous to the destruction of Jerusalem, B.C. 588. It was borne first by the ruler of the Twelve Tribes united, and then by the rulers of Judah and Israel separately. SEE KINGS, BOOK OF.

2. Origin of the Hebrew Monarchy. — Regal authority was altogether alien to the institutions of Moses in their original and unadulterated form. Their fundamental idea was that Jehovah was the sole king of the nation (1Sa 8:7); to use the emphatic words in Isa 33:22, "the Lord is our judge, the Lord is our lawgiver, the Lord is our king." Although Moses ventured, with his half-civilized hordes, on the bold experiment of founding a society without a king, and in doing so evinced a rare patriotism and self- denial, for without doubt the man who rescued the Jews from bondage and  conducted them to the land of Canaan might, had he chosen, have kept the dominion in his own hands, and transmitted a crown to his posterity, yet he well knew what were the elements with which he had to deal in framing institutions for the rescued Israelites. Slaves they had been, and the spirit of slavery was not yet wholly eradicated from their souls. They had witnessed in Egypt the more than ordinary pomp and splendor which environ a throne. Not improbably the prosperity and abundance which they had seen in Egypt, and in which they had been, in a measure, allowed to partake, might have been ascribed by them to the regal form of the Egyptian government. Moses may well, therefore. have apprehended a not very remote departure from the fundamental type of his institutions. Accordingly he makes a special provision for this contingency (Deu 17:14), and labors, by anticipation, to guard against the abuses of royal power. Should a king be demanded by the people, then he was to be a native Israelite; he was not to be drawn away by the love of show, especially by a desire for that regal display in which horses have always borne so large a part, to send down to Egypt, still less to cause the people to return to that land; he was to avoid the corrupting influence of a large harem, so common among Eastern monarchs; he was to abstain from amassing silver and gold; he was to have a copy of the law made expressly for his own study — a study which he was never to intermit till the end of his days, so that his heart might not be lifted up above his brethren, that he might not be turned aside from the living God, but, observing the divine statute?, and thus acknowledging himself to be no more than the vicegerent of heaven, he might enjoy happiness, and transmit his authority to his descendants.

The removal of Moses and Joshua- by death soon left the people to the natural results of their own condition and character. Anarchy ensued. Noble minds, indeed, and stout hearts appeared in those who were termed judges; but the state of the country was not so satisfactory as to prevent an unenlightened people, having low and gross affections, from preferring the glare of a crown and the apparent protection of a sceptre to the invisible and, therefore, mostly unrecognised arm of Omnipotence. A king accordingly is requested (1 Samuel 8). The misconduct of Samuel's sons, who had been made judges, was the immediate cause of the demand being put forth. The request came with authority, for it emanated from all the elders of Israel, who, after holding a formal conference, proceeded to Samuel, in order to make him acquainted with their wish. Samuel was  displeased; but, having sought in prayer to learn the divine will, he was instructed to yield to the demand; yet at the same time he was directed to "protest solemnly unto them, and show them the manner of the king that shall reign over them." Faithfully did the prophet depict the evils which a monarchy would inflict on the people. In vain; they said, "Nay, but we will have a king over us." Accordingly, Saul, the son of Kish, of the tribe of Benjamin, was, by divine direction, selected, and privately anointed by Samuel " to be captain over God's inheritance;" thus he was to hold only a delegated and subordinate authority (1 Samuel 9; 1Sa 10:1-16). Under the guidance of Samuel, Saul was subsequently chosen by lot from among the assembled tribes; and though his personal appearance had no influence inl the choice, yet, when he was plainly pointed out to be the individual designed for the sceptre, Samuel called attention to those personal qualities which in less civilized nations have a preponderating influence, and are never without effect, at least, in supporting the physical dignity of a reign (1Sa 10:17-27). (For a fuller discussion of this change in the Hebrew constitution, see Kitto's Daily Bible Illustrations under the portion of history in question.) SEE SAMUEL.

The special occasion of the substitution of a regal form of government for that of the judges seems to have been the siege of Jabesh-Gilead by Nahash, king of the Ammonites (1Sa 11:1; 1Sa 12:12), and the refusal to allow the inhabitants of that city to capitulate except on humiliating and cruel conditions (1Sa 11:2; 1Sa 11:4-6). The conviction seems to have forced itself on the Israelites that they could not resist their formidable neighbor unless they placed themselves under the sway of a king, like surrounding nations. Concurrently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired by them in this respect also (1Sa 8:3-5). Accordingly, the original idea of a Hebrew king was twofold: 1st, that he should lead the people to battle in time of war; and, 2dly, that he should execute judgment and justice to them in war and in peace (1Sa 8:20). In both respects the desired end was attained. The righteous wrath and military capacity of Saul were immediately triumphant over the Ammonites; and though ultimately he was defeated and slain in battle with the Philistines, he put even them to flight on more than one occasion (1Sa 14:23; 1Sa 17:52), and generally waged successful war against the surrounding nations (1Sa 14:47). SEE SAUL.

His successor, David, entered on a series of brilliant conquests over the Philistines,  Moabites, Syrians, Edomites, and Ammonites; and the Israelites, no longer confined within the narrow bounds of Palestine, had an empire extending from the River Euphrates to Gaza, and from the entering in of Hamath to the river of Egypt (1Ki 4:21). In the meanwhile complaints ceased of the corruption of justice; and Solomon not only consolidated and maintained in peace the empire of his father David, but left an enduring reputation for his wisdom as a judge. Under this expression, however, we must regard him, not merely as pronouncing decisions, primarily or in the last resort, in civil and criminal cases, but likewise as holding public levees and transacting public business "at the gate," when he would receive petitions, hear complaints, and give summary decisions on various points, which in a modern European kingdom would come under the cognizance of numerous distinct public departments. SEE DAVID; SEE SOLOMON.

3. Functions and Prerogatives. — Emanating as the royal power did from the demand of the people and the permission of a prophet, it was not likely to be unlimited in its extent or arbitrary in its exercise. The government of God, indeed, remained, being rather concealed and complicated than disowned, much less superseded. The king ruled not in his own right nor in virtue of the choice of the people, but by concession from on high, and partly as the servant and partly as the representative of the theocracy. How insecure, indeed, was the tenure of the kingly power. how restricted it was in its authority, appears clear from the comparative facility with which the crown was transferred from Saul to David; and the part which the prophet Samuel took il effecting that transference points out the quarter where lay the power which limited, if it did not primarily, at least, control the royal authority. It must, however, be added that, if religion narrowed this authority, it also invested it with a sacredness which could emanate from no other source. Liable as the Israelitish kings were to interference on the part of priest and prophet, they were, by the same divine power, shielded from the unholy hands of the profane vulgar, and it was at once impiety and rebellion to do injury to "the Lord's anointed" (Psa 2:6-7 sq.). Instances are not wanting to corroborate and extend these general observations.

When Saul was in extremity before the Philistines (1 Samuel 28), he resorted to the usual methods of obtaining counsel: "Saul inquired of the Lord; the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets." So David, when in need of advice in war (1Sa 30:7), resorted to Abiathar the priest, who, by means of the ephod, inquired of the Lord, and thereupon urged the king to take a certain  course, which proved successful (see also 2Sa 2:1). Sometimes, indeed, as appears from 1 Samuel 28, it was a prophet who acted the part of prime minister, or chief counsellor, to the king, and who, as bearing that sacred character, must have possessed very weighty influence in the royal divan (1Ki 22:7 sq.). We must not, however, expect to find any definite and permanent distribution of power, any legal determination of the royal prerogatives as discriminated from the divine authority; circumstances, as they prompted certain deeds, restricted or enlarged the sphere of the monarch's action. Thus, in 1Sa 11:4 sq., we find Saul, in an emergency, assuming, without consultation or deliberation, the power of demanding something like a levy en masse, and of proclaiming instant war. With the king lay the administration of justice in the last resort (2Sa 15:2; 1Ki 3:16 sq.). He also possessed the power of life and death (2 Samuel 14). To provide for and superintend the public worship was at once his duty and his highest honor (1 Kings 8; 2Ki 12:4; 2Ki 18:4; 2Ki 23:1). One reason why the people requested a king was that they might have a recognised leader in war (1Sa 8:20). The Mosaic law offered a powerful hindrance to royal despotism (1Sa 10:25). The people also, by means of their elders, formed an express compact, by which they stipulated for their rights (1Ki 12:4), and were from time to time appealed to, generally in cases of " great pith and moment" (1Ch 29:1; 2Ki 11:17; Josephus, War, ii, 1, 2). Nor did the people fail to interpose their will, where they thought it necessary, in opposition to that of the monarch (1Sa 14:45). The part which Nathan took against David shows how effective, as well as bold, was the check exerted by the prophets; indeed, most of the prophetic history is the history of the noblest opposition ever made to the vices alike of royalty, priesthood, and people. If needful, the prophet hesitated not to demand an audience with the king, nor was he dazzled or deterred by royal power and pomp (1Ki 20:22; 1Ki 20:38; 2Ki 1:15). As, however, the monarch held the sword, the instrument of death was sometimes made to prevail over every restraining influence (1Sa 22:17). SEE PROPHET.

To form a correct idea of a Hebrew king, we must abstract ourselves from the notions of modern Europe, and realize the position of Oriental sovereigns. It would be a mistake to regard the Hebrew government as a limited monarchy, in the English sense of the expression. It is stated in 1Sa 10:25, that Samuel " told the people the manner of the kingdom,  and wrote it in the book and laid it before the Lord," and it is barely possible that this may refer to some statement respecting the boundaries of the kingly power. (The word מַשְׁפָּט, literally judgment, translated "manner" in the A. V., is translated in the Sept. ehncaiwa, i.e. statute or ordinance [comp. Sir 4:17; Bar. ii, 12; 4:13]. But Josephus seems to have regarded the document as a prophetical statement, read before the king, of the calamities which were to arise from the kingly power, as a kind of protest recorded for succeeding ages [Ant. 6:4, 6]). But no such document has come down to us; and if it ever existed, and contained restrictions of any moment on the kingly power, it was probably disregarded in practice.

The following passage of sir John Malcolm respecting the shahs. of Persia may, with some slight modifications, be regarded as fairly applicable to the Hebrew monarchy under David and Solomon: " The monarch of Persia has been pronounced to be one of the most absolute in the world. His word has ever been deemed a law; and he has probably never had any further restraint upon the free exercise of his vast authority than has arisen from his regard for religion, his respect for established usages, his desire for reputation, and his fear of exciting an opposition that might be dangerous to his power or to his life" (Malcolm's Persia, ii, 303; comp. Elphinstone's India, bk. 8, ch. 3). It must not, however, be supposed to have been either the understanding or the practice that the sovereign might seize at his discretion the private property of individuals. Ahab did not venture to seize the vineyard of Naboth till, through the testimony of false witnesses, Naboth had been convicted of blasphemy; and possibly his vineyard may have been seized as a confiscation, without flagrantly outraging public sentiment in those who did not know the truth (1Ki 11:6). But no monarchy perhaps ever existed in which it would not be regarded as an outrage that the monarch should from covetousness seize the private property of an innocent subject in no ways dangerous to the state. And generally, when sir John Malcolm proceeds as follows in reference to "one of the most absolute" monarchs in the world, it will be understood that the Hebrew king, whose power might be described in the same way, is not, on account of certain restraints which exist in the nature of things, to be regarded as " a limited monarch" in the European use of the words. "

We may assume that the power of the king of Persia is by usage absolute over the property and lives of his conquered enemies, his rebellious subjects, his own family, his ministers, over public officers civil and military, and all the numerous train of domestics, and that he may punish any person of these classes without examination or  normal procedure of any kind; in all other cases that are capital, the forms prescribed by law and custom are observed; the monarch only commands, when the evidence has been examined and the law declared, that the sentence shall be put in execution or that the condemned culprit shall be pardoned" (ii, 306). In accordance with such usages, David ordered Uriah to be treacherously exposed to death in the forefront of the hottest battle (2Sa 11:15); he caused Rechab and Baanah to be slain instantly, when they brought him the head of Ishbosheth (2Sa 4:12); and he is represented as having on his death-bed recommended Solomon to put Joab and Shimei to death (1Ki 2:5-9). In like manner, Solomon caused to be killed, without trial, not only his elder brother Adonijah and Joab, whose execution might be regarded as the exceptional acts of a dismal state-policy in the beginning of' his reign, but likewise Shimei, after having been seated on the throne three years. And king Saul, in resentment at their connivance with David's escape, put to death 85 priests, and caused a massacre of the inhabitants of Nob, including women, children, and sucklings (1Sa 22:18-19).

Besides being commander-in-chief of the army, supreme judge, and absolute master, as it were, of the lives of his subjects, the king exercised the power of imposing taxes on them, and of exacting- from them personal service and labor. Both these points seem clear from the account given (1Sa 8:11-17) of the evils which would arise from the kingly power, and are confirmed in various ways. Whatever mention may be made of consulting " old men," or " elders of Israel," we never read of their deciding such points as these. When Pul, the king of Assyria, imposed a tribute on the kingdom of Israel, " Menahem, the king," exacted the money of all the mighty men of wealth, of each man 50 shekels of silver (2Ki 15:19). When Jehoiakim, king of Judah, gave his tribute of silver and gold to Pharaoh, he taxed the land to give the money; he exacted the silver and gold of the people, of every one according to his taxation (2Ki 23:35). The degree to which the exaction of personal labor might be carried on a special occasion is illustrated by king Solomon's requirements for building the Temple. He raised a levy of 30,000 men, and sent them to Lebanon by courses of 10,000 a month; and he had 70,000 that bare burdens, and 80,000 hewers in the mountains (1Ki 5:13-15). Judged by the Oriental standard, there is nothing improbable in these numbers. In our own days, for the purpose of constructing the Mahmudeyeh Canal in Egypt, Mehemet Ali, by orders given to the various  sheiks of the provinces of Sakarah, Ghizeh, Mensfirah, Sharkieh, Menuf, Bahyreh, and some others, caused 300,000 men, women, and children to be assembled along the site of the intended canal (see Mrs. Poole's Englishwoman in Egypt, ii, 219). This was 120,000 more than the levy of Solomon.

In addition to these earthly powers, the king of Israel had a more awful claim to respect and obedience. He was the vicegerent of Jehovah (1Sa 10:1; 1Sa 16:13), and, as it were, His son, if just and holy (2Sa 7:14; Psa 89:26-27; Psa 2:6-7). He had been set apart as a consecrated ruler. Upon his head had been poured the holy anointing oil, composed of olive-oil, myrrh, cinnamon, sweet calamus, and cassia, which had hitherto been reserved exclusively for the priests of Jehovah, especially the high- priest, or had been solely used to anoint the Tabernacle of the Congregation, the Ark of the Testimony, and the vessels of the Tabernacle (Exo 30:23-33; Exo 40:9; Lev 21:10; 1Ki 1:39). He had become, in fact, emphatically " the Lord's anointed." At the coronation of sovereigns in modern Europe, holy oil has frequently been used as a symbol of divine right; but this has been mainly regarded as a mere form, and the use of it was undoubtedly introduced in imitation of the Hebrew custom. But, from the beginning to the end of the Hebrew monarchy, a living real significance was attached to consecration by this holy anointing oil. From well-known anecdotes related of David-and, perhaps, from words in his lamentation over Saul and Jonathan (2Sa 1:21)-it results that a certain sacredness invested the person of Saul, the first king, as the Lord's anointed; and that, on this account, it was deemed sacrilegious to kill him, even at his own request (1Sa 24:6; 1Sa 24:10; 1Sa 26:9; 1Sa 26:16; 2 Samuel i, 14). After the destruction of the first Temple, in the Book of Lamentations over the calamities of the Hebrew people, it is by the name of " the Lord's Anointed" that Zedekiah, the last king of Judah, is bewailed (Lamentaions 4:20). Again, more than 600 years after the capture of Zedekiah, the name of the Anointed, though never so used in thee Old Testament-yet suggested, probably, by Psa 2:2; Dan 9:26 -had become appropriated to the expected king, who was to restore the kingdom of David, and inaugurate a period when Edom, Moab, the Ammonites, and the Philistines would again be incorporated with the Hebrew monarchy, which would extend from the Euphrates to the Mediterranean Sea and to the ends of the earth (Act 1:6; Joh 1:41; Joh 4:25; Isa 11:12-14; Psa 72:8). Thus the identical Hebrew word  which signifies anointed, through its Aramaic form adopted into Greek and Latin, is still preserved to us in the English word Messiah. (See Gesenius's Thesaurus, p. 825.) See § 4, below.

4. Appointment and Inauguration. — The law of succession to the throne is somewhat obscure, but it seems most probable that the king during his lifetime named his successor. This was certainly the case with David, who passed over his elder son Adonijah, the son of Haggith, in favor of Solomon, the son of Bathsheba (1Ki 1:30; 1Ki 2:22); and with Rehoboam, of whom it is said that he loved Maachah, the daughter of Absalom, above all his wives and concubines, and that he made Abijah her son to be ruler among his brethren, to make him king (2Ch 11:21-22). The succession of the firstborn has been inferred from a passage in 2Ch 21:3-4, in which Jehoshaphat is said to have given the kingdom to Jehoram "because he was the first-born." But this very passage tends to show that Jehoshaphat had the power of naming his successor; and it is worthy of note that Jehoram, on his coming to the throne, put to death all his brothers, which he would scarcely, perhaps, have done if the succession of the first-born had been the law of the land. From the conciseness of the narratives in the books of Kings no inference either way can be drawn from the ordinary formula in which the death of the father and succession of his son is recorded (1Ki 15:8). At the same time, if no partiality for a favorite wife or son intervened, there would always be a natural bias of affection in favor of the eldest son. There appears to have been some prominence given to the mother of the king (2Ki 24:12; 2Ki 24:15; 1 Kings ii, 19), and it is possible that the mother may have been regent during the minority of a son. Indeed, some such custom best explains the possibility of the audacious usurpation of Athaliah on the death of her son Ahaziah: a usurpation which lasted six years after the destruction of all the seed-royal except the young Jehoash (2Ki 11:1-3). The people, too, and even foreign powers, at a later period interrupted the regular transmission of royal authority (2Ki 21:24; 2Ki 23:24; 2Ki 23:30; 2Ki 24:17). SEE HEIR.

It is supposed both by Jahn (Bib. Archceol. § 222) and Bauer (in his Heb. Alterthiimer, § 20) that a king was only anointed when a new family came to the throne, or when the right to the crown was disputed. It is usually on such occasions only that the anointing is specified, as in 1Sa 10:1; 2Sa 2:4; 1Ki 1:39; 2Ki 9:3; 2Ki 11:12; but this is not invariably the case (see 2Ki 23:30), and there does not appear  sufficient reason to doubt that each individual king was anointed. There can be little doubt, likewise, that the kings of Israel were anointed, though this is not specified by the writers of Kings and Chronicles, who would deem such anointing invalid. The ceremony of anointing, which was observed at least in the case of Saul, David, and Solomon (1Sa 9:14; 1Sa 10:1; 1Sa 15:1; 1Sa 16:12; 2Sa 2:4; 2Sa 5:1; 1Ki 1:34; 1Kings 39:5), and in which the prophet or high-priest who performed the rite acted as the representative of the theocracy and the expounder of the will of heaven, must have given to the spiritual power very considerable influence; and both this particular and the very nature of the observance direct the mind to Egypt, where the same custom prevailed, and where the power of the priestly caste was immense (Wilkinson's Anc. Egypt. 5:279). Indeed, the ceremony seems to have been essential to constitute a legitimate monarch (2Ki 11:12; 2Ki 23:30); and thus the authorities of the Jewish Church held in their hands, and had subject to their will, a most important power, which they could use either for their own purposes or the common good. In consequence of the general observance of this ceremony, the term " anointed," " the Lord's anointed" (1Sa 2:10; 1Sa 16:6; 1Sa 24:6; 2Sa 19:21; Psa 2:2; Lam 4:20), came to be employed in rhetorical and poetical diction as equivalent in meaning to the designation "king." SEE ANOINTING.

We have seen in the case of Saul that personal and even external qualities had their influence in procuring ready obedience to a sovereign; and further evidence to the same effect may be found in Psa 45:3; Eze 28:12 : such qualities would naturally excite the enthusiasm of the people, who appear to have manifested their approval by acclamations (1Sa 10:24; 1Ki 1:25; 2Ki 9:13; 2Ki 11:13; 2Ch 23:11; see also Josephus, War, i, 33, 9).

5. Court and Revenues.-The following is a list of some of the officers of the king:

1. The recorder or chronicler, who was perhaps analogous to the historiographer whom sir John Malcolm mentions as an officer of the Persian court, whose duty it is to write the annals of the king's reign (Hist. of Persia, c. 23). Certain it is that there is no regular series of minute dates in Hebrew history until we read of this recorder, or remembrancer, as the word mazkir is translated in a marginal note of the English version. It signifies one who keeps the memory of events  alive, in accordance with a motive assigned by Herodotus for writing his history, viz. that the acts of men might not become extinct by time (Herod. i, 1; 2Sa 8:16; 1Ki 4:3; 2Ki 18:18; Isa 36:3; Isa 36:22). SEE RECORDER.

2. The scribe or secretary, whose duty would be to answer letters or petitions in the name of the king, to write dispatches, and to draw up edicts (2Sa 8:17; 2Sa 20:25; 2Ki 12:10; 2Ki 19:2; 2Ki 22:8). SEE SCRIBE.

3. The officer who was over the house (Isa 32:15; Isa 36:3). His duties would be those of chief steward of the household, and would embrace all the internal economical arrangements of the palace, the superintendence of the king's servants, and the custody of his costly vessels of gold and silver. He seems to have worn a distinctive robe of office and girdle. It was against Shebna, who held this office, that Isaiah uttered his personal prophecy (xxii, 15-25), the only instance of the kind in his writings (see Gesen. Jesa. i, 694). SEE STEWARD.

4. The king's friend (1Ki 4:5), called likewise the king's companion. It is evident from the name that this officer must have stood in confidential relation to the king, but his duties are nowhere specified.

5. The keeper of the vestry or wardrobe (2Ki 10:22).

6. The captain of the body-guard (2Sa 20:23). The importance of this officer requires no comment. It was he who obeyed Solomon in putting to death Adonijah, Joab, and Shimei (1Ki 2:25; 1Ki 2:34; 1Ki 2:46).

7. Distinct officers over the king's treasures-his storehouses, laborers, vineyards, olive-trees, and sycamore-trees, herds, camels, and flocks (1Ch 27:25-31).

8. The officer over all the host or army of Israel, the commander-in- chief of the army, who commanded it in person during the king's absence (2Sa 20:23; 1Ch 27:34; 2Sa 11:1). As an instance of the formidable power which a general might acquire in this office, see the narrative in 2Sa 3:30-37, when David deemed himself obliged to tolerate the murder of Abner by Joab and Abishai.  9. The royal counsellor (1Ch 27:32; Isa 3:3; Isa 19:11; Isa 19:13). Ahithophel is a specimen of how much such an officer might effect for evil or for good; but whether there existed under Hebrew kings any body corresponding, even distantly, to the English Privy Council in former times, does not appear (2Sa 16:20-23; 2Sa 17:1-14).

The following is a statement of the sources of the royal income:

1. The royal demesnes, corn-fields, vineyards, and olive-gardens. Some at least of these seem to have been taken from private individuals, but whether as the punishment of rebellion, or on any other plausible pretext, is not specified (1Sa 8:14; 1Ch 27:26-28).

2. The produce of the royal flocks (1Sa 21:7; 2Sa 13:23; 2Ch 26:10; 1Ch 27:25).

3. A nominal tenth of the produce of corn-land and vineyards, and of sheep (1Sa 8:15; 1Sa 8:17).

4. A tribute from merchants who passed through the Hebrew territory (11 Kings 10:14). 5. Presents made by his subjects (1Sa 10:27; 1Sa 16:20; 1Ki 10:25; Psa 72:10). There is, perhaps, no greater distinction in the usages of Eastern and Western nations than in what relates to the giving and receiving of presents. When made regularly, they do, in fact, amount to a regular tax. Thus, in the passage last referred to in the book of Kings, it is stated that they brought to Solomon ' every man his present, vessels of silver and vessels of gold, and garments, and armor, and spices, horses and mules, a rate year by year."

6. In the time of Solomon, the king had trading vessels of his own at sea, which, starting from Eziongeber, brought back once in three years gold and silver, ivory, apes, and peacocks (1Ki 10:22). It is probable that Solomon and some other kings may have derived some revenue from commercial ventures (1Ki 9:28).

7. The spoils of war taken from conquered nations and the tribute paid by them (2Sa 8:2; 2Sa 8:7-8; 2Sa 8:10; 1Ki 4:21; 2Ch 27:5). 8. Lastly, an undefined power of exacting compulsory labor, to which reference has already been made (1Sa 8:12-13; 1Sa 8:16). As far as this power was exercised it was equivalent to so much income.  There is nothing in 1Sa 10:25, or in 2Sa 5:3, to justify the statement that the Hebrews defined in express terms, or in any terms, by a particular agreement or covenant for that purpose, what services should be rendered to the king, or what he could legally require. SEE SOLOMON.

6. Usages. — A ruler in whom so much authority, human and divine, was embodied, was naturally distinguished by outward honors and luxuries. He had a court of Oriental magnificence. When the power of the kingdom was at its height, he sat on a throne of ivory, covered with pure gold, at the feet of which were two figures of lions, with others on the steps approaching the throne. The king was dressed in royal robes (1Ki 22:10; 2Ch 18:9); his insignia were a crown or diadem of pure gold, or perhaps radiant with precious stones (2Sa 1:10; 2Sa 12:30; 2Ki 11:12; Psa 21:3), and a royal sceptre (Eze 19:11; Isa 14:5; Psa 45:6; Amo 1:5; Amo 1:8). Those who approached him did him obeisance, bowing down and touching the ground with their foreheads (1Sa 24:8; 2Sa 19:24); and this was done even by a king's wife, the mother of Solomon (1Ki 1:16). His officers and subjects called themselves his servants or slaves, though they do not seem habitually to have given way to such extravagant salutations as in the Chaldaean and Persian courts (1Sa 17:32; 1Sa 17:34; 1Sa 17:36; 1Sa 20:8; 2Sa 6:20; Dan 2:4). As in the East at present, a kiss was a sign of respect and homage (1Sa 10:1; perhaps Psa 2:12). He lived in a splendid palace, with porches and columns (1Ki 7:2-7). All his drinking- vessels were of gold (1Ki 10:21).

At his accession, in addition to the anointing mentioned above, jubilant music formed a part of the popular rejoicings (1Ki 1:40); thank- offerings were made (1Ki 1:25); the new sovereign rode in solemn procession on the royal mule of his predecessor (1Ki 1:38), and took possession of the royal harem-an act which seems to have been scarcely less essential than other observances which appear to us to wear a higher character (1Ki 2:13; 1Ki 2:22; 2Sa 16:22). A numerous harem, indeed, was among the most highly estimated of the royal luxuries (2Sa 5:13; 1Ki 11:1; 1Ki 20:3). It was under the supervision and control of eunuchs, and passed from one monarch to another as a part of the crown property (2Sa 12:8). The law (Deu 17:17), foreseeing evils such as that by which Solomon, in his later years, was turned away from his fidelity to God, had strictly forbidden many  wives; but Eastern passions and usages were too strong for a mere written prohibition, and a corrupted religion became a pander to royal lust, interpreting the divine command as sanctioning eighteen as the minimum of wives and concubines.

Deriving their power originally from the wishes of the people, and being one of the same race, the Hebrew kings were naturally less despotic than other Oriental sovereigns, mingled more with their subjects, and were by no means difficult of access (2Sa 19:8; 1Ki 20:39; Jer 38:7; 1Ki 3:16; 2Ki 6:26; 2Ki 8:3). After death the monarchs were interred in the royal cemetery in Jerusalem: " So David slept with his fathers, and was buried in the city of David" (1Ki 2:10; 1Ki 11:43; 1Ki 14:31). But bad kings were excluded "from the sepulchres of the kings of Israel" (2Ch 28:27).

See Schickard, Jus Regium Hebrceor. (Tilbing. 1621); Carpzov, Apopar. Crit. p. 52; Michaelis, Mos. Recht. i, 298; Otho, Lex. Rabbin. p. 575; Hess, Gesch. d. K. Juda uud Israels (Ziir. 1787); Houtuyn, Monarchia Hebrceorum (Leyd. 1685); Newman, Hebrew Monarchy (Lond. 1847, 1853); Pastoret, Legislation des lebreux (Paris, 1817); Salvador, Hist. des Institutiones de Moise (Paris, 1828); Hullmann, Staatsverfassung der Israeliten (Lpz. 1834); Maurice, Kings and Prophets of the O.T. (Lond. 1852, Bost. 1858); Brit. and For. Evang. Review, April, 1801. SEE MONARCHY.

## King (2)[[@Headword:King (2)]]

             is the name of the five canonical works of the followers of Confucius. SEE CONFUCIUS.

## King, Alonzo[[@Headword:King, Alonzo]]

             a Baptist minister, was born in Wilbraham, Mass., April 1, 1796. His early educational advantages were few; but in 1818 he went to prosecute his studies in the family of the Rev. Leland Howard, then pastor of the Baptist church in Windsor, Vt., where he was converted to Christ. He afterwards entered Waterville College, Maine, and graduated in 1825. He was ordained pastor of the Baptist Church in North Yarmouth, Me., in 1826, subsequently of a small church in Northbgrough, Mass., and finally settled at Westborough, Mass.,where he died in 1835. King was a man of great humility, self-consecration, and self-abandonment. His preaching was never  bold or startling, but always quiet, tender, persuasive. He had a talent for lyric poetry, and many of his productions are abroad without his name. His style as a writer was pure, with a decided cast of the imaginative or poetic, which was always apparent in his sermons and his printed productions. He compiled the Memoir of the distinguished missionary, Rev. George D. Boardman. See Sprague, Annals of the American Pulpit, 6:747. (J. L. S.)

## King, Barnabas, D.D[[@Headword:King, Barnabas, D.D]]

             a Presbyterian minister, was born in New Marlborough, Mass., June 2, 1780. While yet in his 14th year, his great proficiency in study attracted the attention of Dr. Catline, who afterwards bore all the expense of fitting him for Williams College, Mass., which he entered in 1802. In 1804 he graduated, and then for a year taught school and studied theology with Dr. Catline. In 1805 he was licensed by the Berkshire Congregational Association, Mass., and in 1805 was ordained by the Presbytery, and installed as pastor of the Rockaway Church, N. J., where he continued to preach till 1848; his congregation then called a colleague pastor, which relation continued until the death of Dr. King, April 10,1862. King was a man of admirable character; his consistent piety no one questioned, and his sympathetic heart made him a model pastor. As a preacher, his style was very simple, but scriptural, and usually very earnest. See Wilson, Presbyterian Hist. Almanac. 1863. (J. L. S.)

## King, Charles[[@Headword:King, Charles]]

             the noted president of Columbia College, was born in New York, March 16, 1789. In company with his father, Rufus King, he went to England, and, during his residence at the court of St. James as the representative of the American government, young Charles attended Harrow School, and later went to Paris to further prepare himself for admission to college. He, however, afterwards abandoned this intention and entered the mercantile profession. In 1823 he became co-editor of the New York American. In 1849 he was chosen president of Columbia College. He died at Frascati, near Rome, in Italy, Sept. 27, 1867. A list of his works, which are not of special interest to theological students, is given by Allibone, Dict. of English and American Authors, ii, s.v.; New American Cyclopaedia, 1867, p. 425.

## King, Edward[[@Headword:King, Edward]]

             a noteworthy English antiquary and lawyer, was born in 1.735 in Norfolk, and was a graduate of Cambridge University. He was elected F.R.S. in 1767 and F.S.A. in 1770. He died in 1807. King wrote a number of works connected with theology, politics, political economy, and antiquities. We have room here only to note his Morsels of Criticisms, tending to Illustrate some few Passages in Holy Scripture upon philosophical Principles and an enlarged View of Things (Lond. 1788, 4to, and since). The contents of this work are: On the word "Heaven" in the Lord's Prayer; Septuagint Translation of Genesis; John the Baptist being Elias; Future coming of Christ; Day of Judgment; Series of Events in Revelation; Daniel's Prophecy; Deaths of Ananias and Sapphira; Dissertations on Light; The Heavens; Stars; Fluid of Heat; Miracles; Jacob and Esau; Soul, Body, Spirit, etc. King's learning was profound and extensive, but he was so inclined to the speculative and hypothetical that he perpetually fell into difficulty by advancing statements which he was unqualified to establish. The want of discrimination between theory and fact, supposition and reality, together with the tenacity with which he clung to his premature conclusions when assailed, proved quite detrimental. In a work of his treating on the signs of the times, he was very desirous of tracing the history of the French Revolution to the records of sacred anticuity; he also ventured to assert the genuineness of the second book of Esdras in the Apocrypha. He was replied to by Gough and bishop Horsley. See Chalmers's Biog. Dict. vol. xix (Lond. 1815); Watkins's Biog. Dict. (Lond. 1820); Blake's Biog. Dict. (3d edit. Phila. 1840); Allibone, Dict. of Engl. and American Authors, ii, s.v.

## King, George Ives, D.D[[@Headword:King, George Ives, D.D]]

             a Presbyterian minister, was born at Adams, N.Y., June 1, 1815. He studied at Lowville, graduated from Union College in 1838, and from Auburn Theological Seminary in 1841; was licensed by the Presbytery of Columbia, at Hudson, in April 1840; and for a time was principal of Union Academy, at Belleville, preaching to two feeble churches on alternate Sabbaths. In the fall of 1843 he was ordained pastor of the Westernville Church, by the Presbyterv of Utica. In 1846 he contracted throat disease by overwork and then spent two years traveling in the Southern States to restore his health; in 1848 was installed pastor of the Church at Hanover, N.J.; in 1856 of the First Church in Quincy, Illinois, in 1868 of the First Church in Jerseyville. He died in New Orleans, Louisiana, March 12, 1873. See Hist. of the Presb. Church in Illinois, volume 1; Genesis Cat. of Auburn Theol. Sem. 1883, page 246.

## King, Henry, D.D[[@Headword:King, Henry, D.D]]

             bishop of Chichester, and eldest son of John King (q.v.), was born at Wornall, Buckinghamshire, in Jan. 1591. He studied at Westminster School, from whence he was elected to Christ Church, Oxford, in 1608. Having entered the Church, he became chaplain to king James I, archdeacon of Colchester, residentiary of St. Paul's, and canon of Christ Church; dean of Rochester in 1638, and finally bishop of Chichester in 1641. Although he was generally considered a Puritan, and his nomination had been a measure to conciliate that party, he remained a faithful adherent of the king during the civil war, and at the Restoration was reinstalled in his bishopric. He died Oct. 1,1669. He was considered a very successful  preacher and a learned divine. His principal works are, An Exposition upon the Lord's Prayer (London, 1634, 4to):-A Sermon of Deliverance, Psa 91:3 (Lond. 1626, 4to):-Two Sermons upon the Act Sunday, July 10, 1625 (Oxford, 1625, 4to):-The Psalm s of David turned into Metre (1621, 12mo; new edition, with biographical notice, notes, etc., by Dr. John Hannah 18, 143, 2mo); etc. See Wood, Athene Oxonienses, vol. ii; Ellis, Specimens, vol. iii; Chalmers, Genesis Biog. Dictionary; Hoefer, Nouv. Biog. Generale, 27:739; Allibone, Diet. of ]English and American Authors, ii, s.v. (J. N. P.)

## King, James S[[@Headword:King, James S]]

             a Presbyterian minister, was born at Albany, N. Y., Aug. 20,1832. He graduated from the College of New Jersey, Princeton, N. J., and studied theology in the Princeton Seminary. He was licensed by the New York Presbytery, and in 1858 ordained and installed pastor of the Rockland Lake Church, New York, where he was quite successful and greatly beloved by his people. Failing health, however, compelled him to withdraw from the active duties of the pastorate. During the period of his necessitated rest he did some effective work. He died at Woodlawn, near Sing Sing, New York, Sept. 15,1864. Mr. King was an estimable minister, of good talents, and thoroughly consecrated to his work. See Wilson, Presb. Hist. Almanac, 1866, p. 126; Appleton, Annual Cyclopcedia, 1865, p. 468.

## King, John (1), D.D[[@Headword:King, John (1), D.D]]

             bishop of London, an English theologian and a descendant of Robert King, first bishop of Oxford, was born at Wornall, Buckinghamshire, about 1559. He studied at Christ Church, Oxford. Having entered the Church, he became successively chaplain to queen Elizabeth, archdeacon of Nottingham in 1590, D.D. in 1601, dean of Christ Church in 1605, and, finally, bishop of London in 1611. He died in 1621. James I called him the king of preachers. He wrote Lectures upon Jonas, delivered at Yorke, 1594 (Lond. 1611, 4to), and some Sermons. See Wood, Athence Oxonienses, vol. i; Dodd, Church History, vol. i; Hoefer, Nouv. Biog. Generale, 27:739; Allibone, Dict. of English and American Authors.

## King, John (2), D.D[[@Headword:King, John (2), D.D]]

             an English theologian, was born in Cornwall in 1652. He studied at Oxford and Cambridge, and became successively rector of Chelsea and (in 1731)  prebendary of the Cathedral of York. He died May 30, 1732. King wrote Animadversions (2d ed. 1702, 4to):- The Case of John Atherton, Bishop of Waterfbrd (1716, 8vo); and a number of Sermons. — Hoefer, Nouv. Biog. Generale, 22:742.

## King, John (3)[[@Headword:King, John (3)]]

             a Methodist minister, of whose early history nothing is definitely known, was one of the first lay evangelists who founded Methodism in this country. He came from London to America in the latter part of 1769, and his enthusiastic sympathy with the pioneer Methodists led him to throw himself immediately into their ranks. The Church hesitated when he presented himself for license, but, persistent in his determination to preach, he made an appointment "in the Potter's Field," where he proclaimed his first message over the graves of the poor, and began a career of eminent usefulness. Afterwards he was licensed, and stationed in Wilmington, Del. Thence he went into Maryland, and was the first to introduce Methodism to the people of Baltimore. In this latter place he preached from tables in the public streets, and suffered much opposition from frequent mobs. King was afterwards received into the regular itinerancy. He was a member of the first Conference of 1773, and was appointed to New Jersey. He soon after entered Virginia; still later he was again in New Jersey. He located during the Revolution, but in 1801 reappeared in the itinerant ranks in Virginia, and finally located in 1803. King was a pious, zealous, and useful man. He died at an advanced age, in the vicinity of Raleigh, N. C. He was probably the only survivor, at the time of his decease, of all the preachers of ante-revolutionary date.-Stevens, Hist. of the M.. E. Church, i, 87. (J. L. S.)

## King, John Glen, D.D., F.R.S., F.A.S[[@Headword:King, John Glen, D.D., F.R.S., F.A.S]]

             a distinguished English theologian and antiquarian, was born in Norfolk about 1731. He studied at Caius College, Cambridge, entered the Church, and in 1764 was appointed chaplain to the English factory at Petersburg. He afterwards became successively rector of Wormley, Hertfordshire (in 1783), and minister of the chapel in Broad Court) Drury Lane, London (in 1786). He died Nov. 3, 1787. King wrote The Rites and Ceremonies of the Greek Church in Russia, containing an Account of its Doctrine, Worship, and Discipline (Lond. 1772, 4to): — A Letter to the Bishop of Durham, containing some Observations on the Climate of Russia, etc. (Lond. 1778,  4to); etc. See Gent. Magazine, lvii and lix; Chalmers, Genesis Biog. Dictionary; Allibone, Dictionary of English and American Authors, ii, 1031.

## King, John L[[@Headword:King, John L]]

             a Presbyterian minister, was born in Indiana Feb. 1,1835; was educated at Knox College, Galesburg, Ill., and studied divinity in Lane Theological Seminary, Ohio; was licensed and ordained at Cincinnati in 1861, and then assumed the pastorate at Williamsport, Indiana; afterwards labored as a missionary among the sailors at Detroit, Michigan, and finally went to Idaho and Colorado Territories. He died near Denver, Nov. 10, 1866. Mr. King was a man of ripe scholarly attainments and fine abilities, earnestly devoted especially to the work of elementary religious teaching. Wilson, Presb. Historical Almanac, 1867.

## King, John, D.D[[@Headword:King, John, D.D]]

             a Presbyterian minister, was born at Chestnut Level, Lancaster County, Pennsylvania, December 5, 1740. He was educated at Philadelphia College; studied theology privately; was licensed by the Second Presbytery of Philadelphia in March 1767; in 1769 was called to the pastorate of the Presbyterian Church at Conococheague, Pennsylvania, where he remained to within a short time of his death, which occurred July 5, 1811. See Sprague, Annals. of the Amer. Pulpit, 3:281.

## King, Jonas, D.D[[@Headword:King, Jonas, D.D]]

             an eminent Congregational missionary, was born at Hawley, Franklin County, Massachusetts, July 29, 1792. He graduated from Williams College in 1816, and from the Theological Seminary at Andover in 1819. At the foundation of the new college at Amherst, in 1821, he was elected professor of Oriental languages and literature, having spent a part of the intervening time in missionary labors in the Southern States, and visited France to better prepare himself for the duties of his professorship. He offered his services to the American Board for three years, and in September 1822, left Paris for Malta. In January 1823, he reached Alexandria, in Egypt. There, with others, he spent three months preaching, distributing tracts and copies of the Bible. After passing some time in the Holy Land, he returned to his native country in 1827. Having been invited to proceed to Greece in one of the vessels which was to carry out supplies to the afflicted. inhabitants of that country, he resigned his professorship, which he had nominally held six years. In 1830 he again put himself under the direction of the American Board, and in 1831 established a school at Athens, where he remained until his death, May 22, 1869. He wrote numerous works in modern Greek, and, on account of some sentiments thus expressed, he was sentenced to fifteen days' imprisonment and expulsion from the kingdom. The sentence, however, was not executed, on account of an official protest. His principal work is The Oriental Church and the Latin (N.Y. 1865). See Trien. Cat. of Andover Theol. Ser., 1870, page 1819; Memoirs of Amer. Missionaries, page 109; and his Memoir (N.Y 1879).

## King, Peter[[@Headword:King, Peter]]

             lord chancellor of England, was born at Exeter, Devonshire. in 1669; went to Holland, and studied at the university at Leyden, and upon his return to England studied law at Lincoln's Inn, and became member of Parliament in 1699. In 1708 he was appointed recorder of London, and knighted. At the accession of George I he was made lord chief justice of the Court of Common Pleas, and soon after promoted to the peerage as lord King, baron of Ockham. He was made lord chancellor in 1725, but does not seem to have been as successful in that position as was expected. He died in 1733. He was well versed in both ecclesiastical history and the law. His principal works are. An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, etc. [Anon.] (Lond. 1712, 8vo) : in this, his first publication, he advocated, with much ability and learning, the right of Protestant dissenters from episcopacy to be comprehended in the scheme of the national establishment. The work excited much attention, and provoked much discussion, especially when the second edition was issued (1713). Prominent among the opponents was the nonjuring Sclater, who wrote an Answer to it. King himself has been said to have afterwards altered his opinion on the subject:-The History of the Apostles' Creed, with critical Observations on its several Articles [Anon.] (London, 1702, 8vo)- a work displaying extraordinary learning and judgment, and highly commended by the ablest critics, among others by Mosheim. See Gentleman's Magazine, vol. lxii and lxx; Chalmers, General Biog.  Dictionary; Lord Campbell, Lives of Lords Chancellors; Allibone, Dict. of English and American Authors, s.v. (J. H.W.)

## King, Richard[[@Headword:King, Richard]]

             an English theologian, was born at Bristol in 1749; studied at the University of Oxford, and became successively rector of Steeple, Morden, and of Worthing. He died in 1810. King wrote Letters from Abraham Plymley to his Brother Peter on the Catholic Question (Lond. 1803, 8vo), which created some sensation: — On the Inspiration of the Scriptures (1805, 8vo): -On the Alliance between Church and State (1807, 8vo). His wife, Frances Elizabeth Bernard, wrote Female Scripture Biography (12th edit. London, 1840, 12mo):The Benefits of the Christian Temper; etc. See Gent. Magazine (1810); Rose, New Biographical Dictionary, s.v.

## King, Thomas Starr[[@Headword:King, Thomas Starr]]

             a Unitarian minister, was born in New York Dec. 16,1824. His father, Rev. T. F. King, was a Universalist clergyman of very decided ability, but died in the prime of life, and Thomas, at the age of twelve years, while fitting to enter Harvard College, found himself the principal support of a large family. He managed, however, successfully to complete his studies, and in September, 1845, preached his first sermon in Woburn, Mass. The next year he was settled over his father's former charge in Charlestown, whence he was called in 1848 to the Hollis Street Unitarian Church, Boston, where he preached with great acceptance and a constantly increasing reputation till 1860, when he accepted the call of the Unitarian Church in San Francisco to become their pastor. Hle entered upon his new duties with a zeal and energy which won the hearts of the people, and ere long he was as thoroughly identified with California interests as if his whole life had been spent there. His congregation increased in numbers and power with great rapidity; but he was a preacher for the whole city and state, and crowds hung upon his eloquent utterances, and his bold, earnest words. At the outbreak of our late civil war, King, finding California in a hesitating position, flung himself into the breach, and by his eloquence and earnestness saved the state; and when the sanitary commission was organized. he first set in motion, and through the next three years pushed forward, the efforts in behalf of the sick and wounded soldiers. His labors in this cause, added to his pastoral duties, were too severe for his strength, and he (lied March 4, 1864, after a very brief illness. Mr. King published  several discourses and addresses, etc.-Appleton, New American Cyclopcedia, 1865, p. 468.

## King, William, (1)[[@Headword:King, William, (1)]]

             archbishop of Dublin, a learned divine and metaphysician, was born at Antrim, province of Ulster, Ireland, May 1, 1650. He studied at Trinity College, Dublin, entered the Church in 1674, and became chaplain to Parker, archbishop of Tuam. The latter being translated to the archbishopric of Dublin in 1679, King became chancellor of St. Patrick and St. Marburgh, Dublin. Ireland was then a prey to violent religious controversies, which served also as a cloak for political dissensions. King wrote several pamphlets against Peter Manby, dean of Londonderry, who had embraced Roman Catholicism. In 1688 he was made dean of St. Patrick. The Revolution breaking out soon after, and James II having taken refuge in Ireland, King was twice sent to the 'Tower of Dublin as a partisan of the insurgents. He defended his opinions in a work entitled The State of the Protestants of Ireland under the late King James's Government (3d and best ed. Lond. 1692, 8vo), which gave rise to a controversy between him and Charles Leslie, a partisan of the fallen monarch. In 1691 King was made bishop of Derry, and applied himself with much zeal to the task of bringing back into the Church the dissenters of his diocese. He finally became archbishop of Dublin in 1702, was appointed one of the lords justices of Ireland in 1717, and again in 1721 and 1723, and died at Dublin May 8,1729. He was through life held in high esteem as a man, as well as in his character of a prelate and writer on theology. His principal work in that line is the De Origine Mali (Dublin, 1702, 4to; Lond. 1702, 8vo). " The object of this work is to show how all the several kinds of evil with which the world abounds are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle."

It was attacked by Bayle and also by Leibnitz: by the former for the charges of Manichaism made against him, and by the latter because King had taken him to task for his optimism. King, however, during his life made no reply, but he left among his papers notes of answers to their arguments, and these were given to the world after his death by Dr. Edmund Law, bishop of Carlisle, together with a translation of the treatise itself (Camb. 1758, 8vo). 'In 1709 he published a sermon on Divine Predestination and Foreknowledge consistent with the Freedom of Alan's Will, preached before the House of Peers. In this work he advanced a doctrine concerning the moral attributes of God as being different from the moral qualities of  the same name in man. This valuable and most important work was often reprinted (Exeter, 1815, 8vo; London, 1821, 8vo; and in the Tracts of Angl. Fathers, ii, 225). He wrote also A Discourse concerning the Inventions of Men in the Worship of God (Lond. 1697, sm. 8vo): — An Admonition to the Dissenters (London, 1706, sm. 8vo) :An Account of King James II's Behavior to his Protestant Subjects of Ireland, etc. (Lond. 1746, 8vo): — A Vindication of the Rev. Dr. Henry Sacheverell, etc. [Anon.] (Lond. 1710, 8vo); etc. See Bibliographica Britannica; Chalmers, General Biographical Dictionary; Cyclopcedia Bibliographica, ii, 1730; Hook, Ecclesiastical Biography, 6:456; English Cyclopcedia, s.v.; and especially Allibone, Dict. Enyl. and Am. Auth. ii, 1032. (J. N. P.)

## King, William, (2)[[@Headword:King, William, (2)]]

             a Scotch Presbyterian minister, was born in Tyrone, Ireland. He emigrated to America in 1830, and became pastor of a church at Nelson, Canada West. After laboring there faithfully and earnestly for many years he removed to Carador, C.W., where he died, March 13,1859.

## King, William, D.D[[@Headword:King, William, D.D]]

             an English Independent minister, was born in Wiltshire, June 9, 1701. He had pious parents, who educated him at the University of Utrecht, Holland,  where he began to preach. He returned to England, and was ordained pastor at Chesham, Bucks, in April 1725. He had offers of preferment in the Church, but being a dissenter from conviction, he refused them. In February 1740, he settled as pastor at Hare Court, London, in 1748 was appointed one of the merchants' lecturers at Pinner's Hall, and delivered one hundred and ninety-two lectures there, the last in January 1769. He was also evening lecturer at Silver Street, and a lecturer at Lime Street. He died March 4, 1769, and was interred at Bunhill Field. See Wilson, Dissenting Churches, 3:299.

## Kingdom Of God[[@Headword:Kingdom Of God]]

             or of Heaven (ἡ βασιλεία τοῦ Θεοῦ or τῶν οὐρανῶν). In the New Testament the phrases " kingdom of God" (Mat 6:33; Mar 1:14-15; Luk 4:43; Luk 6:20; Joh 3:3; Joh 3:5), "kingdom of Christ" (Mat 13:41; Mat 20:21; Rev 1:9), "kingdom of Christ and of God" (Eph 5:5), " kingdom of David," i.e. as the ancestor and type of the Messiah (Mar 11:10), " the kingdom" (Mat 8:12; Mat 13:19), and "kingdom of heaven" (Mat 3:2; Mat 4:17; Mat 13:41; 2Ti 4:18), are all synonymous, and signify the divine spiritual kingdom, the glorious reign of the Messiah. The idea of this kingdom has its basis in the prophecies of the Old Testament, where the coming of the Messiah and his triumphs are foretold (Psa 2:6-12; Psa 101:1-7; Isa 2:1-4; Mic 4:1; Isa 11:1-10; Jer 23:5-6; Jer 31:31-34; Jer 32:37-44; Jer 33:14-18; Eze 34:23-31; Eze 37:24-28; Dan 2:44; Dan 7:14; Dan 7:27; Dan 9:25; Dan 9:27). In these passages the reign of the Messiah is figuratively described as a golden age, when the true religion, and with it the Jewish theocracy, should be re-established in more than pristine purity, and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have understood it, as Zacharias, Simeon,  Anna, and Joseph (Luk 1:67-79; Luk 2:25-30; Luk 23:50-51). But the Jews at large gave to these prophecies a temporal meaning, and expected a Messiah who should come in the clouds of heaven, and, as king of the Jewish nation, restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory (Mat 5:19; Mat 8:12; Mat 18:1; Mat 20:21; Luk 17:20; Luk 19:11; Act 1:6). This Jewish temporal sense appears to have been also held by the apostles before the day of Pentecost.

It has been well observed by Knobel, in his work On the Prophets, that " Jesus did not acknowledge himself called upon to fulfil those theocratic announcements which had an earthly political character, in the sense in which they were uttered; for his plan was spiritual and universal, neither including worldly interests, nor contracted within national and political limits. He gave, accordingly, to all such announcements a higher and more general meaning, so as to realize them in accordance with such a scheme. Thus, 1. The prophets had announced that Jehovah would deliver his people from the political calamities into which, through the conquering might of their foes, they had been brought. This Jesus fulfilled, but in a higher sense. He beheld the Jewish and heathen world under the thraldom of error and of sin, in circumstances of moral calamity, and he regarded himself as sent to effect its deliverance. In this sense he announced himself as the Redeemer, who had come to save the world, to destroy the works of the devil, to annihilate the powers of evil, and to bring men from the kingdom of darkness to the kingdom of light.

2. The prophets had predicted that Jehovah would again be united to his restored people, would dwell among them, and no more give up the theocratic relation. This also Jesus fulfilled in a higher sense. He found mankind in a state of estrangement from God, arising from their lying in sin, and he viewed it as his vocation to bring them back to God. He reconciled men to God gave them access to God-united them to him as his dear children, and made his people one with God as he himself is one.

3. The prophets had declared that Jehovah would make his people, thus redeemed and reunited to him, supremely blessed in the enjoyment of all earthly pleasures. To communicate such blessings in the literal acceptance of the words was no part of the work of Jesus; on the contrary, he often tells his followers that they must lay their account with much suffering. The  blessings which he offers are of a spiritual kind, consisting in internal and unending fellowship with God. This is the life, the life eternal. In the passages where he seems to speak of temporal blessings (e.g. Mat 8:11; Mat 19:27, etc.) he either speaks metaphorically or in reference to the ideas of those whom he addressed, and who were not quite emancipated from carnal hopes.

4. The prophets had predicted, in general, the re-establishment of their people into a mighty state, which should endure upon the earth in imperishable splendor as an outward community. This prospect Jesus realized again in a higher and a spiritual sense by establishing a religious invisible community, internally united by oneness of faith in God and of pure desire, which ever grows and reaches its perfection only in another life. 'he rise and progress of this man cannot observe, for its existence is in the invisible life of the spirit (Luk 17:20), yet the opposition of the wicked is an evidence of its approach (Mat 12:28). It has no political designs, for it 'is not of this world;' and there are found in it no such gradations of rank as in earthly political communities (Mat 20:25). What is external is not essential to it; its prime element is mind, pious, devoted to God, and pleasing God. Hence the kingdom of Jesus is composed of those who turn to God and his ambassadors. and in faith and life abide true to them.

From this it is clear how sometimes this kingdom maybe spoken of as present, and sometimes as future. Religious and moral truth works forever, and draws under its influence one after another, until at length it shall reign over all. In designating this community, Jesus made use of terms having a relation to the ancient theocracy; it is the kingdom of God or of heaven, though, at the same time, it is represented rather as the family than as the state of God. This appears from many other phrases. The head of the ancient community was called Lord and King; that of the new is called Father; the members of the former were servants, i.e. subjects of Jd'hovah; those of the latter are sons of God; the feeling of the former towards God is described as the fear of Jehovah; that of the latter is believing confidence or love; the chief duty of the former was righteousness; the first duty of the latter is love. All these expressions are adapted to the constitution of the sacred community, either as a divine state or as a divine family. It needs hardly to be mentioned that Jesus extended its fulfilment of these ancient prophecies in this spiritual sense to all men."  Referring to the Old-Testament idea, we may therefore regard the " kingdom of heaven," etc., in the New Testament, as designating, in its Christian sense, the Christian dispensation, or the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth, and live a holy life in love and in communion with him (Mat 3:2; Mat 4:17; Mat 4:23; Mat 9:35; Mat 10:7; Mar 1:14-15; Luk 10:9; Luk 10:11; Luk 23:51; Act 27:31').

This spiritual kingdom has both an internal and external form. As internal and spiritual, it already exists and rules in the hearts of all Christians, and is therefore present (Rom 14:17; Mat 6:33; Mar 10:15; Luk 17:21; Luk 18:17; Joh 3:3; Joh 3:5; 1Co 4:20). It "suffereth violence,' implying the eagerness with which the Gospel was received in the agitated state of men's minds (Mat 11:12; Luk 16:6). As external, it is either embodied in the visible Church of Christ, and in so far is present and progressive (Mat 6:10; Mat 12:28; Mat 13:24; Mat 13:31; Mat 13:33; Mat 13:41; Mat 13:47; Mat 16:19; Mat 16:28; Mar 4:30; Mar 11:10; Luk 13:18; Luk 13:20; Act 19:8; Heb 12:28), or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future (Mat 13:43; Mat 26:29; Mar 14:25; Luk 22:29-30; 2Pe 1:11; Rev 12:10). In this latter view it denotes especially the bliss of heaven, eternal life, which is to be enjoyed in the Redeemer's kingdom (Mat 8:11; Mat 25:34; Mar 9:47; Luk 13:18; Luk 13:29; Act 11:22; 1Co 6:9; 1Co 6:20; 1Co 15:50; Gal 5:21; Eph 5:5; 2Th 1:5; 2Ti 4:18; Jam 2:5). But these different aspects are not always distinguished, the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come (Mat 5:3; Mat 5:10; Mat 5:20; Mat 7:21; Mat 11:11; Mat 13:11; Mat 13:52; Mat 18:3-4; Col 1:13; 1Th 2:12). In Luke i, 33, it is said of the kingdom of Christ "there shall be no end;" whereas in 1Co 15:24-26, it is said " he shall deliver up the kingdom to God, even the Father." The contradiction is only in appearance. The latter passage refers to the mediatorial dominion of Christ; and when the mediatorial work of the Saviour is accomplished, then, at the final judgment, he will resign forever his mediatorial office, while the reign of Christ as God supreme will never cease. "His throne," in the empire of the universe, "is forever and ever" (Heb 1:8).  "There is reason to believe not only that the expression kingdom of heaven, as used in the New Test., was employed as synonymous with kingdom of God, as referred to in the Old Test., but that the former expression had become common among the Jews of our Lord's time for denoting the state of things expected to be brought in by the Messiah.

The mere use of the expression as it first occurs in Matthew, uttered apparently by John Baptist, and our Lord himself, without a note of explanation, as if all perfectly understood what was meant by it, seems alone conclusive evidence of this. The Old-Testament constitution, and the writings belonging to it, had familiarized the Jews with the application of the terms king and kingdom to God, not merely with reference to his universal sovereignty, but also to his special connection with the people he had chosen for himself (1Sa 12:12; Psa 2:6; Psa 5:2; Psa 20:9; 1Ch 29:11; 2Ch 13:8, etc.). In Daniel, however, where pointed expression required to be given to the difference in this respect between what is of earth and what is of heaven, we find matters ordered on a certain occasion with a view to bring out the specific lesson that 'the heavens do rule' (Dan 4:26); and in the interpretation given to the vision, which had been granted to Nebuchadnezzar, it was said, with more special reference to New Testament times, that 'in the days of those (earthly) kings the God of heaven (lit. of the heavens) should set up a kingdom that should never be destroyed (Dan 2:44). In still another vision granted to Daniel himself, this divine kingdom was represented under the image of' one like a Son of man coming with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him' (Dan 7:13-14). It appears to have been in consequence of the phraseology thus introduced and sanctioned by Daniel that the expression 'kingdom of heaven' (מִלְכוּת הִשָּׁמִיַם, malkuth hashamayim) passed into common usage among the Jews, and was but another name with them for a state of fellowship with God and devotedness to his service. Many examples of this are given by Wetstein on Mat 3:2 from Jewish writings: thus, 'He who confesses God to be one, and repeats Deu 6:4, takes up the kingdom of heaven;' 'Jacob called his sons and commanded them concerning the ways of God, and they took upon them the kingdom of heaven;' 'The sons of Achasius did not take upon them the yoke of the kingdom of heaven; they did not acknowledge the Lord, for they said, There is not a kingdom in heaven,' etc. The expression, indeed, does not seem to have been used specifically with reference to the Messiah's coming, or the state to be introduced by him (for  the examples produced by Schottgen [De Messia, ch. ii] are scarcely in point); but when the Lord himself was declared to be at hand to remodel everything, and visibly take the government, as it were, on his shoulder, it would be understood of itself that here the kingdom of heaven should be found concentrating itself, and that to join one's self to Messiah would be in the truest sense to take up the yoke of that kingdom. SEE KINGLY OFFICE OF CHRIST.

The scriptural and popular usages of the term "kingdom of God," kingdom of heaven," etc., serve as a clew to the otherwise rather abrupt proclamation of the Baptist and Jesus at the very beginning of their public ministrations. It is true that in the Old Testament the kingdom or reign of God usually signifies his infinite power, or, more properly, his sovereign authority over all creatures, kingdoms, and hearts. SEE KING. Thus Wisdom says (Wis 10:10), God showed his kingdom to Jacob, i.e. he opened the kingdom of heaven to him in showing him the mysterious ladder by which the angels ascended and descended ; and Ecclesiasticus (47:13) says, God gave to David the covenant assurance, or promise of the kingdom, for himself and his successors. Still the transition from this to the moral and religious sphere was so natural that it was silently and continually made, especially as Jehovah was perpetually represented as the supreme and sole legitimate sovereign of his people. Indeed, the theocracy was the central idea of the Jewish state, SEE JUDGE, and hence the first announcements of the Gospel sounded with thrilling effect upon the ears of the people, proverbially impatient of foreign rule, and yet, at the time, apparently bound in a hopeless vassalage to Rome. It was to the populace like a trumpet-call to a war for independence, or rather like one of the old paeans of deliverance sung by Miriam and Deborah. SEE THEOCRACY.

Copious lists of monographs on this subject may be seen in Danz, Woirterbuch, s.v. Himmel-Reich, Messias Reich; Volbeding, Index Programmatum, p. 37; Hase, Leben Jesu, p. 72, 77. SEE MESSIAH.

## Kingdom Of Israel[[@Headword:Kingdom Of Israel]]

             SEE ISRAEL, KINGDOM OF.

## Kingdom Of Judah[[@Headword:Kingdom Of Judah]]

             SEE JUDAH, KINGDOM OF.

## Kingly Office Of Christ[[@Headword:Kingly Office Of Christ]]

             one of the three great relations which Jesus sustains to his people, namely, as prophet, priest, and king, and to which he was solemnly inaugurated at his baptism by John. SEE ANOINTING. It is by virtue of this that he became head of the Church, which is the sphere of his realm. SEE KINGDOM OF GOD. This is that spiritual, evangelical, and eternal empire to which he himself referred when interrogated before Pontius Pilate, and in reference to which he said, " My kingdom is not of this world" (Joh 18:36-37). His empire, indeed, extends to every creature, for " all authority is committed into his hands, both in heaven and on earth," and he is " head over all things to the Church ;" but his kingdom primarily imports the Gospel Church, which is the subject of his laws, the seat of his government, and the object of his care, and, being surrounded with powerful opposers, he is represented as ruling in the midst of his enemies. This kingdom is not of a worldly origin or nature, nor has it this world for its end or object (Rom 14:17; 1Co 4:20). It can neither be promoted nor defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the Gospel with the Holy Ghost sent down from heaven (2Co 10:4-5).

Its establishment among men is progressive, but it is destined at last to fill the whole earth (Daniel 2; Rev 11:15). Its real subjects are only those who are of the truth, and hear Christ's voice; for none can enter it but such as are born from above (Joh 3:3-5; Mat 18:3; Mat 19:14; Mar 10:15), nor can any be visible subjects of it but such as appear to be regenerated by a credible profession of faith and obedience (Luk 16:16; Mat 20:28-34). Its privileges and immunities are not of this world, but such as are spiritual and heavenly; they are all spiritual blessings in heavenly things in Christ Jesus (Eph 1:3). Over this glorious kingdom death has no power; it extends as well to the future as the present world; and though entered here by renewing grace (Col 1:13), it is inherited in its perfection in the world of glory (Mat 25:34; 1Co 15:50; 2Pe 1:11). Hypocrites and false brethren may indeed insinuate themselves into it here, but they will have no possible place in it hereafter (Mat 13:41; Mat 13:47-50; Mat 22:11-14; Luk 13:28-29; 1Co 6:9-10; Gal 5:21; Rev 21:27). Its rule is one of love (Tholuck, Sermon on the Mount, i, 103). SEE CHRIST, OFFICE OF.

## Kingo, Thomas[[@Headword:Kingo, Thomas]]

             a famous hymn-writer of Denmark, was born December 15, 1634, at Stangerup, in the island of Zealand. He studied theology at Copenhagen, and was appointed pastor of his native parish in 1668, and bishop of Funen in 1677. He died in 1703. Kingo was a poet born, and a powerful Christian character, and he has given the Danish Church some of its very best hymns. He published Aandelige Sjunge-Chor, a collection of hymns, 1674; and another collection in 1681. He also compiled, at the instance of the government, a new hymn-book, known as Kingo's Psalmebog, 1699, which is still in use. See Nordish Conversations-lexicon (1879), s.v.; Brandt og Helweg, Den Danske Psalmodigtning Historie (Copenhagen, 1847); Michelsen, in Plitt-Herzog's Real-Encyklop, s.v. (B.P.)

## Kings Book[[@Headword:Kings Book]]

             is the name of a book published A.D. 1543, under the sanction of Henry VIII, entitled A necessary Doctrine and Erudition for any Christian Man.

The people called it the King's Book in contradistinction from the work which furnished the basis for the King's Book, and was called the Bishops' Book. This latter was an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Pater Noster, and the Ave Maria: to these, in the King's Book, was subjoined additional matter touching free will, good works, justification, predestination, and purgatory. A comparison, however, of the two shows that in the King's Book there is a falling away from the principles of the Reformation. SEE INSTITUTION OF A CHRISTIAN MAN.

## Kings Dale[[@Headword:Kings Dale]]

             (עֵמֶק הִמֶּלֶךְ, E'mnek ham-Mle'lek, Valley of the King; Sept. τὸ πεδίον τῶν βασιλέων, ἡ κοιλὰς τοῦ βασιλέως), a place incidentally mentioned in two passages of Scripture only. When Abraham was returning with the spoil of Sodom, the king of Sodom went out to meet him "at the valley of Shaveh, which is the king's dale" (Gen 14:17); and in the narrative of the death of Absalom the incidental remark is inserted by the historian, " Now Absalom in his lifetime had reared up for himself a pillar which is in the king's dale" (2Sa 18:18). The locality has usually been supposed to be ii the Valley of Jehoshaphat or Kidron, and that the well-known monument, now called the tomb of Absalom, is the pillar raised by that prince (Benjamin of Tudela, in Early Trav. in Pal. p. 84; Raumer, Palia;f. p. 303; Barclay, City of the Great King, p. 92). The style of the monument, which is of the later Roman age, militates against this theory, unless we suppose that this structure merely represents the older traditionary site. SEE ABSOLOMS TOMB.

The names given to the valley, Enouk, Shamveh, prove that a " plain" or broad valley" was meant, and not a ravine like the Kidron; but this would tolerably well apply to its broader part at the junction with that of Hinnom. SEE  JEHOSHAPHAT, VALLEY OF. Others locate the king's dale at Beersheba, others at Lebanon (Reland, Palest. p. 357), others near the Jordan (Stanley, Jewish Church, i, 44). But if we identify Salem with Jerusalem, then doubtless the king's dale was close to that city; and it seems highly probable besides that Absalom should have raised his memorial pillar in the vicinity of the capital (Krafft, Die Topographie Jerusalems, p. 88). Still others regard the place as that elsewhere called the " Valley of Rephaim," and now usually designated as the Plain of Rephaim. This is on the direct route from the north to Hebron; a practicable road leads down from it through the wilderness to the shore of the Dead Sea; and it is so close to Jerusalem that Melchisedec, from the heights of Zion, could both see and hear the joyous meeting of the princes of Sodom with the victorious band of Abraham, and the reclaimed captives (comp. Kurtz, Hist. of the Old Covenant, i, 218; Wilson, Lands of the Bible, i, 488; Kalisch, On, Gen 14:17). SEE REPHAIM, VALLEY OF. The epithet "King's," however, seems rather to favor a connection with the "king's garden", SEE JERUSALEM, which lay near the Pool of Siloam (2Ki 25:4). SEE SHAVEH.

King's Evil is the name in England of a disease which the people believed their kings had the power of curing by touch. So strong was the popular conviction that the ecclesiastical authorities devised a special form of religious service to be recited while the king was touching the diseased person. It is as follows:

"The first gospel was exactly the same with that on Ascension Day. At the touching of every infirm person, these words were repeated, 'They shall lay their hands on the sick, and they shall recover.' The second gospel began at the first of St. John, and ended at these words, 'full of grace and truth.' At putting the angel (or gold) about their necks, 'That light was the true light which lights every man that cometh into the world,' was repeated,

Lord have mercy upon us.

Christ have mercy upon its.

Lord have mercy upon us.

Our Father which art in heaven, hallowed be thy name, etc.

Minister. O Lord, save thy servants.

Answer. Which put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God, our' Saviour.

Answer. And for the glory of thy name's sake deliver us; be merciful unto us sinners, for thy name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

THE COLLECT

Almighty God, the eternal health of all such as put their trust in thee, hear us, we beseech thee, on the behalf of these thy servants, for whom we call for thy merciful help; that they, receiving health, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

The peace of God, etc."

"The evidence which has sometimes been offered for supposed miraculous cures of the king's evil is none at all for the miracle. but goes to prove that patients were touched, and afterwards recovered. Symptoms of many diseases abate spontaneously; and especially in the case of scrofula, a strong excitement of mind is supposed by medical men to exert often a reaction in the absorbents. The touch of a hanged man's hand has been held in at least equal repute for scrofula and wens, doubtless for alike reason. If Jesus had laid his hands on many sick persons, and some of them had recovered within a week, how different would have been the state of the case! (See Paley on tentative miracles and gradual cures.) Asthe reality of a cure by the touch of a royal hand cannot be believed without the utmost degree of superstition, it is probable that the service was used as a petition for the cure, and that the touching the part affected was asuperstitious act, followed by a cure in those cases in which the action of the mind was favorable to such an effect. Thus the cure itself would be explicable from natural causes."

## Kings Garden[[@Headword:Kings Garden]]

             SEE GARDEN.

## Kings House[[@Headword:Kings House]]

             SEE PALACE.

## Kings Mother[[@Headword:Kings Mother]]

             SEE QUEEN.

## Kings Mowings[[@Headword:Kings Mowings]]

             SEE MOWING.

## Kings Pool[[@Headword:Kings Pool]]

             SEE POOL.

## Kings Primer[[@Headword:Kings Primer]]

             SEE PRIMER.

## Kings Sepulchre[[@Headword:Kings Sepulchre]]

             SEE TOMB.

## Kings, First And Second Books Of[[@Headword:Kings, First And Second Books Of]]

             the second of the series of Hebrew royal annals, the books of Samuel forming the introductory series, and the books of Chronicles being a parallel series. In the Hebrew Bible the first two series alone form part of " the Former Prophets," like Joshua, Judges, and Ruth. SEE BIBLE. In the Authorized English Version it is added to their titles: "commonly called the Third [and the Fourth] Book of the Kings." SEE SAMUEL, BOOKS OF.

I. Number and Title. — The two books of Kings formed anciently but one book in the Jewish Scriptures, as is affirmed by Origen (apud Euseb. Prep. Evang. 6:25, Βασιλείων τρίτη, τετάρτη, ἐν ἑνὶ Οὐαμμέλεχ Δαβίδ), Jerome (Proloy. Gal.), Josephus (Cont. Apion. i, 8), and others. The present division, following the Septuagint and Latin versions, has been common in the Hebrew Bibles since the Venetian editions of Bomberg.

The old Jewish name was borrowed, as usual, from the commencing words of the book (וְהִמֶּלֶךְ דָּוַד), Graecized as in the above quotation from Eusebius. The Septuagint and Vulgate now number them as the third and fourth books of Kings, reckoning the two books of Samuel the first and second. Their present title, מְלָכַים, Βασιλέων, Regum, in the opinion of Havernick, has respect more to the formal than essential character of the composition (Einleitung, § 168); yet under such forms of government as those of Judah and Israel the royal person and name are intimately associated with all national acts and movements, legal decisions, warlike preparations, domestic legislation, and foreign policy. The reign of an Oriental prince is identified with the history of his nation during the period of his sovereignty. More especially in the theocratic constitution of the Jewish realm the character of the monarch was an important element of national history, and, of necessity, it had considerable influence on the fate and fortunes of the people.

II. Independent Form.-The question has been raised and minutely discussed whether the books of Kings (1 and 2) constitute an entire work of themselves, or whether they originally formed part of a larger historical work embracing the principal parts of the Pentateuch, Joshua, Judges, Samuel, and Kings, out of which these several books, as we now have them, have been formed. Ewald regards the books of Judges (with Ruth), 1 and 2 Samuel, and I and 2 Kings, as forming parts of one whole work,  which he calls " The great book of the Kings." The grounds on which this supposition has been built are partly the following:

(1.) These books together contain one unbroken narrative, both in form and matter, each portion being connected with the preceding by the conjunctive 5, or the continuative (וִיְהַי. The book of Judges shows itself to be a separate work from Joshua by opening with a narration of events with which that book closes; the work then proceeds through the times of the Judges, and goes on to give, in Ruth, the family history and genealogy of David, and in Samuel and Kings the events which transpired down to the captivity.

(2.) The recurrence in Judges of the phrases, "And in those days there was no king in Israel" (Jdg 17:6; Jdg 18:1; Jdg 21:25); " It came to pass in those days when there was no king" (Jdg 19:1); and in Ruth (Rth 1:1), "Now it came to pass in the days when the judges ruled," shows that this portion of the work was written in the times when there were kings in Israel. The writer therefore was in a position to pass under review the whole period of the times of the judges, and we find that he estimates the conduct of the people according to the degree of their conformity to the law of the Lord, after the manner of the writer of Kings (Jdg 2:11-19; 2Ki 17:7-23).

Again, in Jdg 1:21, it is said that the Jebusites dwell with the children of Benjamin in Jerusalem unto this day; and in 2Sa 24:16, mention is made of Araunah the Jebusite as an inhabitant of Jerusalem, from which it is inferred that the writer intended these facts to explain each other. (But see Jos 15:63.) So there is a reference in Jdg 20:27 to the removal of the ark of the covenant from Shiloh to Jerusalem; and the expression "in those days" points, as in 17:6, etc., to remote times. There is thought to be a reference in Jdg 18:30 to the captivity of Israel in the days of Hoshea, in which case that book must have been written subsequently to that time, as well as the books of Kings.

(3.) The books of Kings take up the narrative where 2 Samuel breaks off, and proceed in the same spirit and manner to continue the history, with the earlier parts of which the writer gives proof of being well acquainted (comp. 1Ki 2:11 with 2Sa 5:4-5; so also 2Ki 17:41 with Jdg 2:11-19, etc.; 1Sa 2:27 with Jdg 13:6; 2Sa 14:17-20; 2Sa 19:27, with Jdg 13:6; 1Sa 9:21 with  Jdg 6:15, and Judges 20; 1Ki 8:1 with 2Sa 6:17; 2Sa 5:7; 2Sa 5:9; 1Sa 17:12 with Rth 4:17; Rth 1:1 with Jdg 17:7-9; Jdg 19:1-2 [Bethlehem-Judah]). Other links connecting the books of Kings with the preceding may be found in the comparison, suggested by De Wette, of 1Ki 2:26 with 1Sa 2:35; 1Ki 2:3-4; 1Ki 5:17-18; 1Ki 8:18-19; 1Ki 8:25, with 2Sa 7:12-16; and 1Ki 4:1-6 with 2Sa 8:15-18.

(4.) Similarity of diction has been observed throughout, indicating identity of authorship. The phrase "Spirit of Jehovah" occurs first in Judges, and frequently afterwards in Samuel and Kings (Jdg 3:10; Jdg 6:34, etc.; 1Sa 10:6, etc.; 1Ki 22:24; 2Ki 2:16, etc.). So " Man of God," to designate a prophet, and "God do so to me and more also," are common to them; and "till they were ashamed" to Judges and Kings (Jdg 3:25; 2Ki 2:17; 2Ki 8:11).

(5.) Generally the style of the narrative, ordinarily quiet and simple, but rising to great vigor and spirit when stirring deeds are described (as in Judges 4, 7, 11, etc.; 1 Samuel 4, 17, 31, etc.; 1 Kings 8, 18, 19, etc.), and the introduction of poetry or poetic style in the midst of the narrative (as in Judges 5 :1 Samuel 2, 2Sa 1:17, etc., 1Ki 22:17, etc.), constitute such strong features of resemblance as lead to the conclusion that these several books form but one work.

But these reasons are not conclusive. Many of the resemblances may be accounted for in other ways, while there are important and wide differences.

(1.) If the arguments were sufficient to join Judges, Samuel, and Kings together in one work, for the same reasons Joshua must be added (Joshua i, 1; 15:63; xxiii and xxiv; Jdg 1:1).

(2.) The writer of Kings might be well acquainted with the previous history of his people, and even with the contents of Judges and Samuel, without being himself the author of those books.

(3.) Such similarity of diction as exists may be ascribed to the use by the writer of Kings of earlier documents, to which also the writer of Samuel had access.

(4.) There are good reasons for regarding the Kings as together forming an entire and independent work, such as the similarity of style and language,  both vocabulary and grammar, which pervades the two books, but distinguishes them from others-the uniform system of quotation observed in them, but not in the books which precede them -the same careful attention to chronology-the recurrence of certain phrases and forms of speech peculiar to them. A great number of words occur in Kings, which are found in them only; such are chiefly names of materials and utensils, and architectural terms. Words, and unusual forms of words, occur, which are only found here and in writers of the same period, as Isaiah and Jeremiah, but not in Samuel or Judges. See § 5, below.

III. Contents, Character, and Design.-The books of Kings contain the brief annals of a long period, from the accession of Solomon till the dissolution of the commonwealth. The first chapters describe the reign of Solomon over the united kingdom, and the revolt under Rehoboam. The history of the rival states is next narrated in parallel sections till the period of Israel's downfall on the invasion of Shalmanezer. Then the remaining years of the principality of Judah are recorded till the conquest of Nebuchadnezzar and the commencement of the Babylonian captivity. SEE ISRAEL; SEE JUDAH. For an adjustment of the years of the respective reigns in each line, SEE CHRONOLOGY.

There are some peculiarities in this succinct history worthy of attention. It is summary, but very suggestive. It is not a biography of the sovereigns, nor a mere record of political occurrences, nor yet an ecclesiastical register. King, Church, and State are all comprised in their sacred relations. It is a theocratic history, a retrospective survey of the kingdom as existing under a theocratic government. The character of the sovereign is tested by his fidelity to the religious obligations of his office, and this decision in reference to his conduct is generally added to the notice of his accession. The new king's religious character is generally portrayed by its similarity or opposition to the way of David, of his father, or of Jeroboam, son of Nebat, " who made Israel to sin." Ecclesiastical affairs are noticed with a similar purpose, and in contrast with past or prevalent apostasy, especially as manifested in the popular superstitions, whose shrines were on the " high places." Political or national incidents are introduced in general for the sake of illustrating the influence of religion on civic prosperity; of showing how the theocracy maintained a vigilant and vengeful guardianship over its rights and privileges-adherence to its principles securing peace and plenty, disobedience to them bringing along with it sudden and severe retribution. The books of Kings are a verification of the Mosaic warnings, and the  author of them has kept this steadily in view. He has given a brief history of his people, arranged under the various political chiefs in such a manner as to show that the government was essentially theocratic; that its spirit, as developed in the Mosaic writings, was never extinct, however modified or inactive it might sometimes appear. Thus the books of Kings appear in a religious costume, quite different from the form they would have assumed either as a political or ecclesiastical narrative.

In the one case legislative enactments, royal edicts, popular movements, would have occupied a prominent place; in the other, sacerdotal arrangements, Levitical service, music, and pageantry, would have filled the leading sections of the treatise. In either view the points adduced would have had a restricted reference to the palace or the temple, the sovereign or the pontiff, the court or the priesthood, the throne or the altar, the tribute or tithes, the nation on its farms, or the tribes in the courts of the sacred edifice. But the theocracy conjoined both the political and religious elements, and the inspired annalist unites them as essential to his design. The agency of divinity is constantly recognised, the hand of Jehovah is continually acknowledged. The chief organ of theocratic influence enjoys peculiar prominence. We refer to the incessant agency of the prophets, their great power and peculiar modes of action as detailed by the composer of the books of Kings. They interfered with the succession, and their instrumentality was apparent il the schism. They roused the people, and they braved the sovereign. The balance of power was in their hands; the regal dignity seemed to be sometimes at their disposal. In times of emergency they dispensed with usual modes of procedure, and assumed an authority with which no subject in an ordinary state can safely be intrusted. executing the law with a summary promptness which rendered opposition impossible, or at least unavailing. They felt their divine commission, and that they were the custodians of the rights of Jehovah. At the same time they protected the interests of the nation, and, could we divest the term of its association with unprincipled turbulence and sedition, we would, like Winer (Real Vortearb . s.v. Prophet), style them the demagogues of Israel. The divine prerogative was to them a vested right, guarded with a sacred jealousy from royal usurpation or popular invasion; and the interests of the people were as religiously protected against encroachments, too easily made under a form of government which had not the safeguard of popular representation or aristocratic privilege. The priesthood were in many instances, though there are some illustrious exceptions, merely the creatures of the crown, and therefore it became the prophetical office to assert its dignity and stand forth in the majestic  insignia of an embassy from heaven. The truth of these sentiments, as to the method, design, and composition of the books of Kings, is confirmed by ample evidence.

(1.) Large space is occupied with the building of the Temple-the palace of the divine Protector-his throne in it being above the mercy-seat and between the cherubim (ch. v-viii). Care is taken to record the miraculous phenomenon of the descent of the Shekinah (viii. 10). The prayer of Solomon at the dedication of the house is full of theocratic views and aspirations.

(2.) Reference is often made to the Mosaic law, with its provisions, and allusions to the earlier history of the people frequently occur (1Ki 2:3; 1Ki 3:14; 1Ki 6:11-12; 1Ki 8:58, etc.; 2Ki 10:31; 2Ki 14:6; 2Ki 17:13; 2Ki 17:15; 2Ki 17:37; 2Ki 18:4-6; 2Ki 21:1-8). Allusions to the Mosaic code are found more frequently towards the end of the second book when the kingdom was drawing near its termination, as if to account for its decay and approaching fate.

(3.) Phrases expressive of divine interference are frequently introduced (1Ki 11:31; 1Ki 12:15; 1Ki 13:1-2; 1Ki 13:9; and 1Ki 20:13, etc.).

(4.) Prophetic interposition is a very prominent theme of record. It fills the vivid foreground of the historical picture. Nathan was occupied in the succession of Solomon (1Ki 1:45); Ahijah was concerned in the revolt (1Ki 11:29-40). Shemaiah disbanded the troops which Rehoboam had mustered (1Ki 12:21). Ahijah predicted the ruin of Jeroboam, whose elevation he had promoted (1Ki 14:7). Jehu, the prophet, doomed the house of Baasha (1Ki 16:1). The reigns of Ahab and Ahaziah are marked by the bold, rapid, mysterious movements of Elijah. Under Ahab occurs the prediction of Micaiah (1Ki 22:8). The actions and oracles of Elisha form the marvellous topics of narration under several reigns. The agency of Isaiah is also recognised (2Ki 19:20; 2Ki 20:16). Besides, 1 Kings 13 presents another instance of prophetic operation; and in 20:35, the oracle of an unknown prophet is also rehearsed. Huldah the prophetess was an important personage under the government of Josiah (2Ki 22:14). Care is also taken to report the fulfilment of striking prophecies, in the usual phrase, "according to the word of the Lord" (1Ki 12:15; 1Ki 15:29; 1Ki 16:12; 2Ki 23:15-18; 2Ki 9:36; 2Ki 24:2). So, too, the old Syriac version prefixes, "Here follows the book of the kings who flourished among the ancient people; and in this is  also exhibited the history of the prophets who flourished during their times."

(5.) Theocratic influence is recognised both in the deposition and succession of kings (1Ki 13:33; 1Ki 15:4-5; 1Ki 15:29-30 2Ki 11:17, etc.). Compare, on the whole of this view, Huvernick, Einleit. § 168; Jahn, Introduct. § 46; Gesenius, Ueber Jes. i, 934. It is thus apparent that the object of the author of the Books of Kings was to describe the history of the kingdoms, especially in connection with the theocratic element. This design accounts for what De Wette (Einleit. § 185) terms the mythical character of these books.

As to what has been termed the anti-Israelitish spirit of the work (Bertholdt, Einleit. p. 949), we do not perceive it. Truth required that the kingdom of Israel should be described in its real character. Idol-worship was connected with its foundation; moscholatry was a state provision; fidelity obliged the annalist to state that all its kings patronized the institutions of Bethel and Dan, while eight, at least, of the Jewish sovereigns adhered to the true religion, and that the majority of its kings perished in insurrection, while those of Judah in general were exempted from seditious tumults and assassination.

IV. Relation of Kings to Chronicles. — The more obvious differences between the books of Kings and of Chronicles are,

(1.) In respect of language, by which the former are shown to be of earlier date than the latter.

(2.) Of periods embraced in each work. The Chronicles are much more comprehensive than Kings, containing genealogical lists from Adam downwards, and a full account of the reign of David. The portions of the Chronicles synchronistic with Kings are 1 Chronicles 28, 2Ch 36:22.

(3.) In the Kings greater prominence is given to the prophetical office; in Chronicles, to the priestly or Levitical. In the books of the Kings we have the active influence of Nathan in regard to the succession to the throne; and the remarkable lives of Elijah and Elisha, of whom numerous and extraordinary miracles are related, of which scarcely the slightest mention is made in Chronicles, although in Kings about fourteen chapters are taken up with them. Besides these, other prophets are mentioned, and their acts  and sayings are recorded; as, 1 Kings 13, the prophet who came to Bethel from Judah in the reign of Jeroboam, and his predictions; and in 2 Kings 23, the fulfilment of them in the days of Josiah; 1 Kings 13, the old prophet who lived at Bethel with his sons. Ahijah the prophet, also, in the days of Jeroboam, 1 Kings 14; Jehu, the son of Hanani, 1 Kings 16; Jonah, in the time of Jeroboam, 2Ki 14:25; and Isaiah in relation to the sickness of Hezekiah, 2 Kings 20. Of these there is either no mention, or much slighter in Chronicles,. where the priestly or Levitical element is more observable; as, for example, the full account, in 2 Chronicles 29-31, of the purification of the Temple by Hezekiah; of the services and sacrifices then made, and of the names of the Levites who took part in it, and the restoration of the courses and orders of the priesthood, and the supplies for the daily, weekly, and yearly sacrifices; also, the circumstantial account of the Passover observed by command of Josiah, 2Ch 35:1-19. In this way we may account not only for the omission of much that relates to the prophets, but also for the less remarkable prominence given to the history of Israel, and the greater to Judah and Jerusalem; and for the frequent omission of details respecting the idolatrous practices of some of the kings, as of Solomon, Rehoboam, and Ahaz; and the destruction of idolatry by Josiah, showing that the books of Chronicles were written in times in which the people less needed to be warned against idolatry; to which, after the captivity, they had ceased to be so prone as before.

For further information on the relation between Kings and Chronicles, SEE CHRONICLES, BOOKS OF.

V. Peculiarities of Diction.

1. The words noticed by De Wette (Einl. § 185) as indicating their modern date are the following: אִתְּי for אִתְּ, 1Ki 14:2. (But this form is also found in Jdg 17:2; Jer 4:30; Eze 36:13, and not once in the later books.) אוֹתוfor אַתּו, 2Ki 1:15. (But this form of אֵת is found in Lev 15:18; Lev 15:24; Jos 14:12; 2Sa 24:24; Isa 59:21; Jer 10:5; Jer 12:1; Jer 19:10; Jer 20:11; Jer 23:9; Jer 35:2, Eze 14:4; Eze 27:26.) יַשֹּׂםfor יָשֹׁם, 1Ki 9:8. (But Jer 19:8; Jer 49:17, are identical in phrase and orthography.) רָצַין for רָצַים, 2Ki 11:13. (But everywhere else in Kings, e.g. 2Ki 11:6, etc., רָצַים, which is also universal in Chronicles, an avowedly later book; and here, as in צַדֹנַין, 1Ki 11:33, there is every appearance of the ו  being a clerical error for the copulative ו; see Thenius, 1. c.) מְדַינוֹת, 1Ki 20:14. (But this word occurs in Lam 1:1, and there is every appearance of its being a technical word in 1Ki 20:14, and therefore as old as the reign of Ahab.) כֹּרfor חֹמֶר, 1Ki 4:22. (But כֹּרis used by Ezekiel xlv, 14, and homer seems to have been then already obsolete.) חֹרַים, 1Ki 21:8; 1Ki 21:11. (Occurs in Isaiah and Jeremiah.)

רִב, 2Ki 25:8. (But as the term evidently came in with the Chaldees, as seen in Rab-shakeh, Rab-saris, Rab-mag, its application to the Chaldee general is no evidence of a time later than the person to whom the title is given.) שָׁלֵם, 1Ki 8:61, etc. (But there is not a particle of evidence that this expression belongs to late Hebrew. It is found, among other places, in Isa 38:3, a passage against the authenticity of which there is also not a shadow of proof, except upon the presumption that prophetic intimations and supernatural interventions on the part of God are impossible.) הַשְׂכַּיל, 2Ki 18:7. (On what grounds this word is adduced it is impossible to guess, since it occurs in this sense in Joshua, Isaiah, Samuel, and Jeremiah: see Gesenius.) בַּטָּחוֹן, 2Ki 18:19. (Isa 36:4; Ecc 9:4.) יְהוּדַית, 2Ki 18:26. (But why should not a Jew, in Hezekiah's reign as well as in the time of Nehemiah, have called his mother-tongue "the Jews' language," in opposition to the Aanzcean ? There was nothing in the Babylonian captivity to give it the name if it had it not before, nor is there a single earlier instance-Isa 19:18 might have furnished one-of any name given to the language spoken by all the Israelites, and which, in later times, was called Hebrew: ῾Εβρϊστί, Prolog. Ecclus.; Luk 23:38; Joh 5:2, etc.) אֵת מַשְׁפָּט

דַּבֵּר, 2Ki 25:6. (Frequent in Jer 4:12; Jer 39:5, etc.) Theod. Parker adds פֶּחָה (see, too, Thenius, Einl. § 6), 1Ki 10:15; 1Ki 20:24; 2Ki 18:24, on the presumption, probably, of its being of Persian derivation; but the etymology and origin of the word are quite uncertain, and it is repeatedly used in Jeremiah 51, as well as Isa 36:9. With better reason might בָּדָא have been adduced, 1Ki 12:33. The expression עֵבֶר הִנָּהָר, in 1Ki 4:24, is also a difficult one to form an impartial opinion about. It is doubtful, as De Wette admits, whether the phrase necessarily implies its being used by one to the east of the Euphrates, because the use varies in Num 32:19; Num 35:14; Jos 1:14 sq.; Jos 5:1; Jos 12:1; Jos 12:7; Jos 22:7; 1Ch 26:30; Deu 1:1; Deu 1:5, etc. It is also conceivable that the phrase might be used as a mere geographical designation by those who belonged to one of "the provinces beyond the river" subject to Babylon; and, at the time of the destruction of Jerusalem, Judaea had been such a province for at least 23 years, and probably longer. We may safely affirm, therefore, that, on the whole, the peculiarities of diction in these books do not indicate a time after the captivity, or towards the close of it, but, on the contrary, point pretty distinctly to the age of Jeremiah. It may be added that the marked and systematic differences between the language of Chronicles and that of Kings, taken with the fact that all attempts to prove the Chronicles, in the main, later than Ezra, have utterly failed, lead to the same conclusion. (See many examples in Movers, p. 200 sq.)

2. Other peculiar or rare expressions in these books are the proverbial ones: מִשְׁתַּין בְּקַיר, found only in them and in 1Sa 25:22; 1Sa 25:34; "slept with his fathers," "him that dieth in the city the dogs shall eat," etc.; כֹּה יִעֲשֶׂה אלֵ, 1Ki 2:23, etc.; also קַרְיָה, 1Ki 1:4; 1Ki 1:45; elsewhere only in poetry and in the composition of proper names, except Deu 2:36; זֹחֶלֶה, Deu 1:9. Also the following isolated terms:

בִּרְבֻּרַים, "fowl," 1Ki 4:23; אֻרָוֹת, "stalls," 1Ki 5:6; 2Ch 9:25; הֶעֵָלה מִס, 2Ch 5:13; 2Ch 9:15; 2Ch 9:21; מִסִּע, "a stone-quarry" (Gesenius), 2Ch 6:7; לַפְנָי, 2Ch 6:17; לְתַתֵּן, 2Ch 6:19; פְּקָעַים and פִּקֻּעוֹת, " wild cucumbers," 2Ch 6:18; 2Ki 4:39; מַקְיֵה, 2Ki 10:28; the names of the months, אֵתָנַים, 2Ki 8:2; בּוּל זַו, 1Ki 6:37-38; K3, בָּדָא to invent," 1Ki 12:33; Neh 6:8, in both cases joined with מַפְלֶצֶת ַָמלֵּב, " an idol," 1Ki 15:13; , בַּעֵר and הַבְעַיר, followed by אִחֲרֵי, "to destroy," 1Ki 14:10; 1Ki 16:3; 1Ki 21:21; דְּבָקַים, "joints of the armor," 1Ki 22:34; שַׂיג, "a pursuit," 1Ki 18:27; גָּהִר, "to bend one's self," 1Ki 18:42; 2Ki 4:34-35; שַׁנֵּס, "to gird up," 1Ki 18:46; אֲפֵר, "a head-band," 1Ki 20:38; 1Ki 20:42; שָׂפִק, " to suffice," 1Ki 20:10; חָלִט, uncert. signif., 1Ki 20:33; עָשָׁה מְלוּכָה, ' to reign," 1Ki 21:7; צְלֹחַית, "a dish," 2Ki 2:20; גָּלִם, "to fold up," 2Ki 2:8; נֹקֵד, " a herdsman," 1Ki 3:4; Amo 1:1; אָסוּךְ, " an oil-cup," 1Ki 4:2; חָרִד אֶל, "to have a care for," 1Ki 4:13; זֹרֵר, "to sneeze," 4:35; צַקְלוֹן, "a bag," 4:42; חָרַיט, "a money-bag," 5:23; תִּחֲנוֹת, "a camp" (?), 1Ki 6:8; כֵּרֵָה, "a feast," 1Ki 6:23; נְחַתַּים, "descending," 1Ki 6:9; קִב,"a cab," 1Ki 6:25; חֲרֵי יוֹנַים, "d dove's dung," ib.; מִכְבֵּר, perhaps " a fly-net," 1Ki 8:15; גֶּרֶם(in sense of " self," as in Chald. and Samar.), 1Ki 9:13; צַבּוּר,"a heap," 1Ki 10:8; מֶלְתָּחָה,' "a vestry," 1Ki 10:22; מָחֲרָאָה, "a  draught-house," 1Ki 10:27; כָּרַי. " Cherethites," 1Ki 11:4; 1Ki 11:19, and 2Sa 20:23 (kethib); מִסָּח, "a keeping off," 1Ki 11:6; מִכָּר, "an acquaintance," 1Ki 12:6; the form יוֹר, from יָרָה, "to shoot," 1Ki 13:17; בְּנֵי הִתִּעֲרֻבוֹת. "hostages," 1Ki 14:14; 2Ch 25:24; בֵּית הִחָפְשַׁית, "sick-house," 1Ki 15:5; 2Ch 26:21 ; קָבָל, before," 1Ki 15:10; דוּמֶשֶׂק, " Damascus," 1Ki 16:10 (perhaps only a false reading); מִרְצֶפֶת. "a pavement," 1Ki 16:17; מוּסִךְor מֵיסִךְ,"a covered way, 1Ki 16:18; חָפָא, in Piel "to do secretly," 1Ki 17:9; אֲשֵׁירָה, with י, 16, only besides Deu 7:5, Mic 5:14; נָדָא, i. q. נָדָה, 1Ki 17:21 (kethib); שֹׁמְֵֹרנַים, " Samaritans," Ki 17:29; נְחֻשְׁתָּן, "Nehustan," 1Ki 18:4; אֹמְנָה, " a pillar," 1Ki 18:16; עָשָׂה בְרָכָה, "to make peace," 31; Isa 36:16; סָחַישׁ, " that which grows up the third year," 19:29; Isa 37:30; בֵּית נְכֹת, "treasure-house," 1Ki 20:13; Isa 39:2; מַשְׁנֶה, part of Jerusalem so called, 1Ki 21:14; Zep 1:10; Neh 11:9; מִזָּלוֹת, "-signs of the zodiac," 23:5; פִּרְוָר, "a suburb," 23:11; גְּבַים, "ploughmen," 25:12 (kethib); שַׁנָּא for שַׁנָּה, "to change," 25:9; אֵיכהֹfor אֵיכוֹ, 2Ki 6:13; אֲכַילָה, "meat," 1Ki 19:8; אִלְמֻגַּים"'almug trees," 1Ki 10:11-12; גָּהִר, "to stretch one's self," 1Ki 18:42; 2Ki 4:34-35; אֲפֵר, a "turban" (" ashes"), 1Ki 20:38; 1Ki 20:41; דֹּבְרוֹת, "floats," 1Ki 5:9; יָצַיע"chambers," 1Ki 6:5-6; 1Ki 6:10; מִעֲבֶה, "clay," 1Ki 7:46; נְשַׁר, "debt," 2Ki 4:7; סִר, "heavy," 1Ki 20:43; 1Ki 21:4-5; כּתֶֹרֶת, "chapter," only in Kings, Chronicles, and Jeremiah; מְזִמְּרוֹת, "snuffers," only in Kings, Chronicles, and Jeremiah; מְכוֹנָה, "base," only in Kings, Chronicles, Jeremiah, and Ezra. To these may be added the architectural terms in 1Ki 6:7 :and the names of foreign idols in 2 Kings 17. The general character of the language is most distinctly that of the time before the Babylonian captivity.

VI. Variations in the Septuagint.-These are very remarkable, and consist of transpositions, omissions, and some considerable additions, of all which Thenius gives some useful notices in his Introduction to the book of Kings.

1. The most important transpositions are the history of Shimei's death, 1Ki 2:36-46, which in the Sept. (Cod. Vat.) comes after 3:1, and divers scraps from ch. 4, 5, and 9, accompanied by one or two remarks of the translators. The sections 1Ki 4:20-25; 1Ki 4:2-6; 1Ki 4:26; 1Ki 4:21; 1Ki 4:1, are strung together and precede 1Ki 3:2-28, but many of them are repeated  again in their proper places. The sections 1Ki 3:1; 1Ki 9:16-17, are strung together, and placed between 1Ki 4:34 and 1Ki 5:1. The section 1Ki 7:1-12, is placed after 1Ki 7:51. Section 1Ki 8:12-13, is placed after 53. Section 1Ki 9:15-22, is placed after 1Ki 10:22. Section 1Ki 11:43, 1Ki 12:1-3, is much transposed and confused in Sept. 11:43, 44, 1Ki 12:1-3. Section 1Ki 14:1-21, is placed in the midst of the long addition to Chronicles 12 mentioned below. Section 1Ki 22:42-50, is placed after 1Ki 16:28. Chap. 20 and 21 are transposed. Section 2Ki 3:1-3, is placed after 2Ki 1:18.

2. The omissions are few. Section 1Ki 6:11-14, is entirely omitted, and 37, 38 are only slightly alluded to at the opening of chap. 3. The erroneous clause 1Ki 15:6, is omitted; and so are the dates of Asa's reign in 16:8 and 15; and there are a few verbal omissions of no consequence.

3. The chief interest lies in the additions, of which the principal are the following. The supposed mention of a fountain as among Solomon's works in the Temple in the passage after 1 Kings ii, 35; of a paved causeway on Lebanon, 3:46; of Solomon pointing to the sun at the dedication of the Temple, before he uttered the prayer, ' The Lord said he would dwell in the thick darkness." etc., 8:12, 13 (after 53, Sept.), with a reference to the βίβλιον τῆς ᾠδῆς, a passage on which Thenius relies as proving that the Alexandrian had access to original documents now lost; the information that " Joram his brother" perished with Tibni, 16:22; an additional date " in the twenty-fourth year of Jeroboam," 15:8; numerous verbal additions, as 11:29, 17:1, etc.; and, lastly, the long passage concerning Jeroboam, the son of Nebat, inserted between 12:24 and 25. There are also many glosses of the translator, explanatory, or necessary in consequence of transpositions, as 1Ki 2:35; 1Ki 8:1; 1Ki 11:43; 1Ki 17:20; 1Ki 19:2, etc. Of the above, from the recapitulatory character of the passage after 1Ki 2:35, containing in brief the sum of the things detailed in 1Ki 7:21-23, it seems far more probable that ΚΡΗΝΗΝ ΤΗΣ ΑΥΛΗΣ is only a corruption of ΚΡΙΝΟΝ ΤΟΥ ΑΙΛΑΜ, there mentioned. The obscure passage about Lebanon after 3:46 seems no less certainly to represent what in the Heb. is 9:18, 19, as appears by the triple concurrence of Tadmor, Lebanon, and δυναστεύματα, representing מֶמְשִׁלְתּו. The strange mention of the sun seems to be introduced by the translator to give significance to Solomon's mention of the house which he had built for God, who had said he would dwell in the thick darkness; not therefore under the unveiled light of the sun; and the reference to "the book of song" can  surely mean nothing else than to point out that the passage to which Solomon referred was Psa 97:2. Of the other additions, the mention of Tibni's brother Joram is the one which has most the semblance of an historical fact, or makes the existence of any other source of history probable. See, too, 1Ki 20:19; 2Ki 15:25.

There remains only the long passage about Jeroboam. That this account is only an apocryphal version, made up of the existing materials in the Hebrew Scriptures, after the manner of I Esdras, Bel and the Dragon, the apocryphal Esther, the Targums, etc., may be inferred on the following grounds. The framework of the story is given in the very words of the Hebrew narrative, and that very copiously, and the new matter is only worked in here and there. Demonstrably, therefore, the Hebrew account existed when the Greek one was framed, and was the original one. The principal new facts introduced, the marriage of Jeroboam to the sister of Shishak's wife, and his request to be permitted to return, is a manifest imitation of the story of Hadad. The misplacement of the story of Abijah's sickness, and the visit of Jeroboam's wife to Ahijah the Shilonite, makes the whole history out of keeping-the disguise of the queen, the rebuke of Jeroboam's idolatry (which is accordingly left out from Ahijah's prophecy, as is the mention at 5:2 of his having told Jeroboam he should be king), and the king's anxiety about the recovery of his son and heir. The embellishments of the story, Jeroboam's chariots, the amplification of Ahijah's address to Ano, the request asked of Pharaoh, the new garment not washed in water, are precisely such as an embellisher would add, as we may see by the apocryphal books above cited. Then the fusing down the three Hebrew names, צְרֵדָה, צְרוּעָה, and תַּרְצָה, into one, Σαριρά, thus giving the same name to the mother of Jeroboam, and to the city where she dwelt, shows how comparatively modern the story is, and how completely of Greek growth. A yet plainer indication is its confounding the Shemaiah of 1Ki 12:22 with Shemaiah the Nehelamite of Jer 29:24; Jer 29:31, and putting Ahijah's prophecy into his mouth; for, beyond all question, Ε᾿νλαμί (1 Kings 12) is only another form of Αἰλαμίτης (Jer 36:24, Sept.). Then, again, the story is selfcontradictory; for, if Jeroboam's child Abijam was not born till a year or so after Solomon's death, how could " any good thing toward the Lord God of Israel" have been found in him before Jeroboam became king? The one thing in the story that is more like truth than the Hebrew narrative is the age given to Rehoboam, sixteen years, which may have been preserved in the MS. which the writer of this  romance had before him. The calling Jeroboam's mother γυνὴ πόρνη instead of γυνὴ χήρα was probably accidental.

On the whole, then, it appears that the great variations in the Sept. contribute little or nothing to the elucidation of the history contained in these books, nor much even to the text. The Hebrew text and arrangement is not in the least shaken in its main points, nor is there the slightest cloud cast on the accuracy of the history, or the truthfulness of the prophecies contained in it. But these variations illustrate a characteristic tendency of the Jewish mind to make interesting portions of the Scriptures the groundwork of separate religious tales, which they altered or added to according to their fancy, without any regard to history or chronology, and in which they exercised a peculiar kind of ingenuity in working up the Scripture materials, or in inventing circumstances calculated, as they thought, to make the main history more probable. The story of Zerubbabel's answer in I Esdras about truth, to prepare the way for his mission by Darius; of the discovery of the imposture of Bel's priests by Daniel, in Bel and the Dragon; of Mordecai's dream in the apocryphal Esther, and the paragraph in the Talmud inserted to connect 1Ki 16:34 with 17:1 (Smith's Sacr. Ann. ii, 421), are instances of this. The reign of Solomon, and the remarkable rise of Jeroboam, were not unlikely to exercise this propensity of the Hellenistic Jews. It is to the existence of such works that the variations in the Sept. account of Solomon and Jeroboam may most probably be attributed.

VII. Another feature in the literary condition of our books must be noticed, viz., that the compiler, in arranging his materials, and adopting the very words of the documents used by him, has not always been careful to avoid the appearance of contradiction. Thus the mention of the staves of the ark remaining in their place " unto this day" (1Ki 8:8) does not accord with the account of the destruction of the Temple (2Ki 25:9). The mention of Elijah as the only prophet of the Lord left (1Ki 18:22; 1Ki 19:10) has an appearance of disagreement with 20:13,28,35, etc., though 18:4, 19:18 supply, it is true, a ready answer. In 1Ki 21:13 only Naboth is mentioned, while in 2Ki 9:26 his sons are added. The prediction in 1Ki 19:15-17 has no perfect fulfilment in the following chapters. 1Ki 22:38 does not seem to be a fulfilment of 21:19. The declaration in 1Ki 9:22 does not seem in harmony with 11:28. There are also some singular repetitions, as 1Ki 14:21 compared with 31; 2Ki 9:29 with 8:25; 14:15, 16, with 13:12, 13.  But it is enough just to have pointed these out, as no real difficulty can be found in them.

VIII. As regards the sources of information, it may truly be said that in the books of Kings we have the narrative of contemporary writers throughout. It has already been observed, SEE CHRONICLES, that there was a regular series of state annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiakim (2Ki 24:5). These annals are constantly cited by name as " the Book of the Acts of Solomon" (1Ki 11:41); and, after Solomon, " the Book of the Chronicles of the kings of Judah, or Israel" (e.g. 1Ki 14:29; 1Ki 15:7; 1Ki 16:5; 1Ki 16:14; 1Ki 16:20; 2Ki 10:34; 2Ki 24:5, etc.); and it is manifest that the author of Kings had them both before him while he drew up his history, in which the reigns of the two kingdoms are harmonized, and these annals constantly appealed to. (Similar phraseology is used in Est 10:2; Est 6:1, to denote the official annals of the Persian empire. Public documents are spoken of in the same way in Neh 12:23). But, in addition to these national annals, there were also extant, at the time that the books of Kings were compiled, separate works of the several prophets who had lived in Judah and Israel, and which probably bore the same relation to the annals as the historical parts of Isaiah and Jeremiah bear to those portions of the annals preserved in the books of Kings, i.e. were, in some instances at least, fuller and more copious accounts of the current events, by the same hands which drew up the more concise narrative of the annals, though in others perhaps mere duplicates. Thus the acts of Uzziah, written by Isaiah, were very likely identical for substance with the history of his reign in the national chronicles; and part of the history of Hezekiah we know was identical in the chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (ch. 52) is identical with that in 2 Kings 24, 25. In later times some have supposed that a chapter in the prophecies of Daniel was used for the national chronicles, and appears as Ezra 1. (Comp. also 2Ki 16:5 with Isa 7:1; 2Ki 18:8 with Isa 14:28-32). As an instance of verbal agreement, coupled with greater fulness in the prophetic account, see 2 Kings 20 compared with Isaiah 38, in which latter alone is Hezekiah's writing given.

These other works, then, as far as the memory of them has been preserved to us. were as follows (see Keil's Apolog. Vers.). For the time of David, the book of Samuel the seer, the book of Nathan the prophet, and the book of  Gad the seer (2 Samuel 21-24 with 1 Kings 1, being probably extracted from Nathan's book), which seem to have been collected-at least that portion of them relating to David-into one work called " the Acts of David the king" (1Ch 29:29). For the time of Solomon, "the Book of the Acts of Solomon" (1Ki 11:41), consisting probably of parts of the " Book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer" (2Ch 9:29). For the time of Rehoboam, " the words of Shemaiah the prophet, and of Iddo the seer concerning genealogies" (2Ch 12:15). For the time of Abijah, " the story (מַדְרָשּׁ) of the prophet Iddo" (2Ch 13:22).

For the time of Jehoshaphat," the words of Jehu, the son of Hanani" (2Ch 20:34). For the time of Uzziah, "the writings of Isaiah the prophet" (2Ch 26:22). For the time of Hezekiah, " the vision of Isaiah the prophet, the son of Amoz" (2Ch 32:32). For the time of Manasseh, a book called " the sayings of the seers," as the A.V., following the Sept., Vulg., Kimchi, etc., rightly renders the passage, in accordance with 2Ch 32:18 (2Ch 33:19), though others, following the grammar too servilely, make Chozai a proper name, because of the absence of the article. For the time of Jeroboam II, a prophecy of " Jonah, the son of Amittai the prophet, of Gath-hepher," is cited (2Ki 14:25); and it seems likely that there were books containing special histories of the acts of Elijah and Elisha, seeing that the times of these prophets are described with such copiousness. Of the latter Gehazi might well have been the author, to judge from 2Ki 8:4-5, as Elisha himself might have been of the former. Possibly, too, the prophecies of Azariah, the son of Oded, in Asa's reign (2Ch 15:1), and of Hanani (2Ch 16:7) (unless this latter is the same as Jehu, son of HIanani, as Oded is put for Azariah in 15:8), and Micaiah, the son of Imlah, in Ahab's reign; and Eliezer, the son of Dodavah, in Jehoshaphat's; and Zechariah, the son of Jehoiada, in Jehoash's; and Oded, in Pekah's; and Zechariah, in Uzziah's reign; of the prophetess Huldah, in Josiah's, and others, may have been preserved in writing, some or all of them. These works, or at least many of them, must have been extant at the time when the books of Kings were compiled, as they certainly were extant much later when the books of Chronicles were put together by Ezra. But whether the author used them all, or only those duplicate portions of them which were embodied in the national chronicles, it is impossible to say, seeing he quotes none of them by name except the acts of Solomon and the prophecy of Jonah. On the other hand, we cannot infer from his silence that these  books were unused by him, seeing that neither does he quote by name the Vision of Isaiah as the chronicler does, though he must, from its recent date, have been familiar with it, and seeing that so many parts of his narrative have every appearance of being extracted from these books of the prophets, and contain narratives which it is not likely would have found a place in the chronicles of the kings. See 1Ki 14:4, etc.; 16:1, etc., 11; 2 Kings 17, etc.

With regard to the work so often cited in the Chronicles as " the Book of the Kings of Israel and Judah" (1Ch 9:1; 2Ch 16:11; 2Ch 27:7; 2Ch 28:26; 2Ch 32:32; 2Ch 35:27; 2Ch 36:8), it has been thought by some that it was a separate collection containing the joint histories of the two kingdoms; by others, that it is our books of Kings which answer to this description; but by Eichhorm, that it is the same as the Chronicles of the kings of Judah so constantly cited in the books of Kings; and this last opinion seems to be the best founded. For in 2Ch 16:11, the same book is called " the Book of the Kings of Judah and Israel," which in the parallel passage, 1Ki 15:23; is called " the Book of the Chronicles of the kings of Judah." So, again, 2Ch 27:7, comp. with 2Ki 15:36; 2Ch 28:26, comp. with 2Ki 16:19; 2Ch 32:32, comp. with 2Ki 20:20; 2Ch 35:27, with 2Ki 23:28; 2Ch 36:8, with 2Ki 24:5. Moreover, the book so quoted refers exclusively to the affairs of Judah; and even in the one passage where reference is made to it as "the Book of the Kings of Israel" (2Ch 20:34), it is for the reign of Jehoshaphat that it is cited. Obviously, therefore, it is the same work which is elsewhere described as the Chronicles of Israel and Judah, and of Judah and Israel. Nor is this an unreasonable title to give to these chronicles.

Saul, David, Solomon, and in some sense Hezekiah (2Ch 30:1; 2Ch 30:5-6), and all his successors, were kings of Israel as well as of Judah, and therefore it is very conceivable that in Ezra's time the chronicles of Judah should have acquired the name of the Book of the Kings of Israel and Judah. Even with regard to a portion of Israel in the days of Rehoboam, the chronicler remarks, apparently as a matter of gratulation, that "Rehoboam reigned over them" (2Ch 10:17); he notices Abijah's authority in portions of the Israelitish territory (2Ch 13:18-19; 2Ch 15:8-9); he not unfrequently speaks of Israel, when the kingdom of Judah is the matter in hand (as 2Ch 12:1; 2Ch 21:4; 2Ch 23:2, etc.), anti even calls Jehoshaphat " king of' Israel" (2Ch 21:2), and  distilnguishes '"Israel and Judah" from "Ephraim and Manasseh" (30:1); he notices Hezekiah's authority from Dan to Beersheba (2Ch 30:5), and Josiah's destruction of idols throughout all the land of Israel (34:6-9), and his Passover for all Israel (35:17,18), and seems to parade the title "king of Israel" in connection with David and Solomon (35:3, 4), and the relation of the Levites to " all Israel" (2Ch 30:3); and therefore it is only in accordance with the feeling displayed in such passages that the name, " the Book of the Kings of Israel and Judah," should be given to the chronicles of the Jewish kingdom. The use of this term in speaking of the " kings of Israel and Judah who were carried away to Babylon for their transgression" (1Ch 9:1) would be conclusive if the construction of the sentence were certain. But though it is absurd to separate the words " and Judah" from Israel, as Bertheau does (Curzgef Exeg. Handb.), following the Masoretic punctuation, seeing that the " Book of the Kings of Israel and Judath" is cited in at least six other places in Chronicles, still it is possible that Israel and Judah might be the antecedent to the pronoun understood before הָגְלוּ. It seems, however, mulch more likely that the antecedent to אֲשֶׁרis מִלְכֵי יש8 ויה8. 0n the whole, therefore, there is no evidence of the existence in the time of the chronicler of a history, since lost, of the two kingdoms, nor are the books of Kings the work so quoted by the chronicler, seeing he often refers to it for "the rest of the acts" of Kings, when he has already given all that is contained in our books of Kings. He refers, therefore, to the chronicles of Judah.

From the above authentic sources, then, was compiled the history in the books under consideration. Judging from the facts that we have in 2 Kings 17, 19, 20 the history of Hezekiah in the very words of Isaiah , 36-39; that, as stated above, we have several passages from Jeremiah in duplicate in 2 Kings, and the whole of Jeremiah 52 in 2Ki 24:18, etc., 25; that so large a portion of the books of Kings is repeated in the books of Chronicles, though the writer of Chronicles had the original Chronicles also before him, as well as from the whole internal character of the narrative, and even some of the blemishes referred to under the second head-we may conclude with certainty that we have in the books of Kings, not only in the main the history faithfully preserved to us from the ancient chronicles but most frequently whole passages transferred verbatim into them. Occasionally, no doubt, we have the compiler's own comments, or reflections thrown in. as at 2Ki 21:10-16; 2Ki 17:10-15; 2Ki 13:23; 2Ki 17:7-41,  etc. We connect the insertion of the prophecy in 1 Kings 13 with the fact that the compiler himself was an eye-witness of the fulfilment of it. and can even see how the words ascribed to the old prophet are of the age of the compiler. We can perhaps see his hand in the frequent repetition, on the review of each reign, of the remark," The high places were not taken away; the people still sacrificed and burnt incense on the high places" (1Ki 22:43; 2Ki 12:3; 2Ki 14:4; 2Ki 15:4; 2Ki 15:35; comp. 1Ki 3:3), and in the repeated observation that such and such things, as the staves by which the ark was borne, the revolt of the ten tribes, the rebellion of Edom, etc., continue " unto this day," though it may be perhaps doubted in some cases whether these words were not in the old chronicle (2Ch 5:9). See 1Ki 8:8; 1Ki 9:13-21; 1Ki 10:12; 1Ki 12:19; 2Ki 2:22; 2Ki 8:22; 2Ki 10:27; 2Ki 13:23; 2Ki 14:7; 2Ki 16:6; 2Ki 17:23; 2Ki 17:34; 2Ki 17:41; 2Ki 23:25. It is remarkable, however, that in no instance does the use of this phrase lead us to suppose that it was penned after the destruction of the Temple: in several of the above instances the phrase necessarily supposes that the Temple and the kingdom of Judah were still standing. If the phrase, then, is the compiler's, it proves him to have written before the Babylonian captivity; if it was a part of the chronicle he was quoting, it shows how exactly he transferred its contents to his own pages.

IX. Author and Date. — The authorship and age of this historical treatise may admit of several suppositions. Whatever were the original sources, the books are evidently the composition of one writer. The style is generally uniform throughout (Dr.Davidson, in Horne's Introd., new edit., ii, 666 sq.). The same forms of expression are used to denote the same thing, e.g. the male sex (1Ki 14:10, etc.) ; the death of a king (1Ki 11:43, etc.); modes of allusion to the law (1Ki 11:13); fidelity to Jehovah (1Ki 8:63, etc.; see De Wette, Eizleit. § 184, a; Hivernick, Einleit. § 171). Similar idioms are ever recurring, so as to produce a uniformity of style (Hivcrnick, i. c.). See § ii, above.

1. With regard to the time when the author lived and wrote there are the following arguments:

(1.) The style and diction indicate the later age of the Hebrew language, but not the latest. Attempts to prove a more modern date than the middle of the captivity have signally failed. Nearly all the words which De Wette and others have selected (see § 5, above) are shown- to have been in use, either by the prophets who flourished before the captivity and at its  commencement, or by still earlier writers; but words and phrases abound which were in common use by the writers of the concluding period of the kingdom of Judah, who did not go into captivity, especially by Isaiah and Jeremiah. In this respect there is a manifest difference between Kings and Chronicles. Though neither work is free from Chaldaic forms, they are rare in Kings, but numerous in Chronicles. Their occurrence at all in Kings is sufficiently accounted for from the contiguity of Judah to Syria, and from the frequent intercourse with Assyria which commerce and war involved.

(2.) With the evidence which the language affords, the internal evidence of the contents agrees. The history is carried down to the captivity in detail; and, by way of supplement, to the reign of Evil-merodach, king of Babylon. The closing verse implies that the writer survived Jehoiachin, but gives no hint whatever of the termination of the captivity, which he surely would have done had he written after the return from Babylon. We may therefore safely conclude that the work was composed before the end of the captivity, but after the , twenty-sixth year of its continuance.

2. Calmet ascribes the authorship to Ezra; but there are no decided indications of his authorship, and the names Zif and Bul (1Ki 6:1; 1Ki 6:37-38) were not in use after the captivity. The general opinion, however, that Jeremiah was the author is adopted by Grotius, Carpzov, and others, and is lately revindicated by IHaverInick, as also by Graf (De libror. Sram. et Reguum comnositione, p. 61 sq.), but is opposed by Keil, Davidson, asnd others. In favor of it are the following strong arguments:

(1.) The work is attributed to Jeremiah by ancient tradition. There is a reference to Jeremiah as the author in the Talmud (Baban Bathra, fol. 15, 1), and with this notice the common opinion of the Jews agrees.

(2.) The style and language of Kings resemble those of the acknowledged writings of Jeremiah. In both works there is an unusual number of ἃπαξ λεγόμενα; and also of words peculiar to each work, though used more than once. What is still more to the purpose, there are words and forms of words used in both works, but in them only; as, בִּקְבּוּק, a "cruse" (1Ki 14:3, and Jer 19:1; Jer 19:10); יָגִב, a "husbandman" (2Ki 25:12; Jer 52:16; and יְגֵבַים, Jer 39:10); חָבָה, to "hide," used in Niphal only in Kings (1Ki 22:25; 2Ki 7:12) and in Jeremiah (Jer 49:10); עָוִר, to "blind," used in the sense of putting  out the eyes only in 2Ki 25:7, and Jer 39:7; Jer 52:11, etc. See § V above.

(3.) The habit of referring to the Pentateuch, pointed out as characteristic of the books of Kings, is equally so of Jeremiah; and this habit in both is thought to be accounted for on the ground of the discovered copy of the law in the days of Josiah, in which Jeremiah took great interest, traces of which are discoverable in Jer 11:3-5 (Deu 27:26); Jer 32:18-21 (Exo 20:6; Exo 6:6); Jer 34:14 (Deu 15:12). The same general spirit of solemnity, the same modes of thought and illustration, and the same political principles, are thought to mark the two works.

(4.) Some portions of Kings and of Jeremiah are almost identical, particularly 2Ki 24:18-20, and Jeremiah 52. The two passages are so much alike, though differing in some respects, as to appear like two narrations of the same event by the same person, in each of which some points are related with more fulness than in the other, for some particular purpose. Parts of this narrative are also contained in nearly the same words in Jer 39:1-10; Jer 40:7 to Jer 41:10.

(5.) The impression produced on the reader is that the writer of Kings was not taken away into captivity either in the days of Jehoiachin or of Zedekiah, as the writer of Chronicles appears to have been; and this circumstance agrees with the supposition that Jeremiah was the writer. We know that, after being carried away as far as Ramah with the captives from Jerusalem, he was set free, and permitted to return to his own land with Gedaliah. He was afterwards taken away to Tahpanhes, in Egypt, where we obtain the last certain view of him. Besides this, many other points of agreement, more or less striking, present themselves to the careful reader- the book of Jeremiah serving more than any other part of Scripture to illustrate and explain the contemporaneous portions of the Kings, and the events recorded in Kings serving as a key to many portions of the prophet. In this way a number of undesigned coincidences appear between the supposed and the acknowledged writings of Jeremiah, as the following:

2Ki 25:1-3, comp. with Jer 38:1-9. 2Ki 25:11-12; 2Ki 25:18-21, " Jer 39:10-14; Jer 40:1-5. 2Ki 24:13, " Jer 27:11-20; Jer 28:3-6. 2Ki 24:14, " Jer 24:1. 2Ki 21:22-23 : " Jer 7:15; Jer 15:4; Jer 19:3.

(6.) The absence of all mention of Jeremiah in the history, although he was so prominently active in the four or five last reigns, both in the court and among the people, is only explicable on the supposition that Jeremiah was himself the writer. Had it been the work of another, he must, as in Chronicles, have had very distinct mention.

(7.) The events singled out for mention in the concise narrative are precisely those of which Jeremiah had personal knowledge, and in which he took special interest. The famine in 2Ki 25:3 was one which had nearly cost Jeremiah his life (Jer 38:9). The capture of the city, the flight and capture of Zedekiah, the judgment and punishment of Zedekiah and his sons at Riblah, are related in 2Ki 25:1-7, in almost the identical words which we read in Jer 39:1-7. So are the breaking down and burning of the Temple, the king's palace, and the houses of the great men, the deportation to Babylon of the fugitives and the surviving inhabitants of Jerusalem and Judaea. The intimate knowledge of what Nebuzar-adan did, both in respect to those selected for capital punishment and those carried away captive, and those poor whom he left in the land, displayed by the writer of 2Ki 25:11-12; 2Ki 25:18-21, is fully explained by Jer 39:10-14; Jer 40:1-5, where we read that Jeremiah was actually one of the captives who followed Nebuzar-adan as far as Ramah, and was very kindly treated by him. The careful enumeration of the pillars and of the sacred vessels of the Temple which were plundered by the Chaldaeans tallies exactly with the prediction of Jeremiah concerning them (Jer 27:19-22).

The paragraph concerning the appointment of Gedaliah as governor of the remnant, and his murder by Ishmael, and the flight of the Jews into Egypt, is merely an abridged account of what Jeremiah tells us more fully (Jer 40:1 to Jer 43:7), and are events in which personally he was deeply concerned. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down to Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at Act 5:26, as in the case of the Acts of the Apostles. It may be added, though the argument is of less weight, that the annexation of this chapter to the writings of Jeremiah so as to form Jeremiah lii (with the additional clause contained in Jer 52:28-30) ib an evidence of a very ancient, if not a contemporary belief, that Jeremiah was the author of it. Again, the special mention of Seraiah the high-priest, and Zephaniah the second priest,  as slain by Nebuzar-adan (Jer 52:18), together with three other priests, is very significant when taken in connection with Jer 21:1; Jer 29:25-29, passages which show that Zephaniah belonged to the faction which opposed the prophet, a faction which was headed by priests and false prophets (Jer 26:7-8; Jer 26:11; Jer 26:16). Going back to the 24th chapter, we find in Jer 24:14 an enumeration of the captives taken with Jehoiachin identical with that in Jer 26:1; in Jer 26:13 a reference to the vessels of the Temple precisely similar to that in Jer 27:18-20; Jer 28:3; Jer 28:6, and in Jer 28:3-4, a reference to the idolatries and bloodshed of Manasseh very similar to those in Jer 2:34; Jer 19:4-8, etc., a reference which also connects chap. 24 with Jer 21:6; Jer 21:13-14. In Jer 19:2 the enumeration of the hostile nations, and the reference to the prophets of God, point directly to Jer 25:9; Jer 25:20-21, and the reference to Pharaoh-necho in Jer 25:7 points to Jer 25:19, and to Jer 46:1-12. Brief as the narrative is, it brings out all the chief points in the political events of the time which we know were much in Jeremiah's mind; and yet, which is exceedingly remarkable, Jeremiah is never once named (as he is in 2Ch 36:12; 2Ch 36:21), although the manner of the writer is frequently to connect the sufferings of Judah with their sins and their neglect of the Word of God (2Ki 17:13 sq.; 2Ki 24:2-3, etc.).

This leads to another striking coincidence between that portion of the history which belongs to Jeremiah's times and the writings of Jeremiah himself. De Wette speaks of the superficial character of the history of Jeremiah's times as hostile to the theory of Jeremiah's authorship. Now, considering the nature of these annals, and their conciseness, this criticism seems very unfounded as regards the reigns of Josiah, Jehoahaz, Jehoiachin, and Zedekiah. It must, however, be acknowledged that, as regards Jehoiakim's reign, and especially the latter part of it, and the way in which he came by his death, the narrative is much more meagre than one would have expected from a contemporary writer living on the spot. But exactly the same paucity of information is found in those otherwise copious notices of contemporary events with which Jeremiah's prophecies are interspersed. Let any one open, e.g. Townsend's Arrangement or Geneste's Parallel Histories, and he will see at a glance how remarkably little light Jeremiah's narrative or prophecies throw upon the latter part of Jehoiakim's reign. The cause of this silence may be difficult to assign, but, whatever it was, whether absence from Jerusalem, possibly on the mission described in Jeremiah 13, or imprisonment, or any other impediment, it operated equally on Jeremiah and on the writer of 2 Kings xxiv. When it is borne in mind that the writer  of 2 Kings was a contemporary writer, and, if not Jeremiah, must have had independent means of information, this coincidence will have great weight.

It has been argued on the other side

(1.) That the concluding portion of the book of Kings could hardly have been written by Jeremiah, unless we suppose him to have written it when he was between eighty and ninety years old. To this it may be replied that the last four verses, relative to Jehoiachin, are equally a supplement, whether added by the author or by some later hand. There is nothing impossible in the supposition of Jeremiah having survived till the thirty- seventh year of Jehoiachin's captivity, though he would have been between eighty and ninety. There is something touching in the idea of this gleam of joy having reached the prophet in his old age, and of his having added these few words to his long-finished history of his nation (see Havernick, Ueber Daniel, p. 14).

(2.) That the resemblance of style and diction may be accounted for on the supposition of Jeremiah's familiarity with the ancient records to which the writer of Kings had access, while the similarity of 2Ki 24:1-18, etc., and Jeremiah 39, might arise from the writer of Kings using that portion of Jeremiah's work. The identity of Jeremiah 52 with the same portion of Kings is probably owing to its being an altered extract from Kings, appended as a supplement to Jeremiah by some later hand. Neither of the suppositions, however, seriously militates against the general authorship of Jeremiah as to the book of Kings. SEE JEREMIAH.

X. Place of these Books in the Canon, and References to them in the New Testament. — Their canonical authority having never been disputed, it is needless to bring forward the testimonies to their authenticity which may be found in Josephus, Eusebius, Jerome, Augustine, etc., or in Bp. Cosin, or any other modern work on the Canon of Scripture. SEE CANON. They are reckoned, as has already been noticed, among the Prophets, in the threefold division of the Holy Scriptures; a position in accordance with the supposition that they were compiled by Jeremiah, and contain the narratives of the different prophets in succession. They are frequently cited by our Lord and by the apostles. Thus the allusions to Solomon's glory (Mat 6:29); to the queen of Sheba's visit to Solomon to hear his wisdom (12:42); to the Temple (Act 7:47-48); to the great drought in the days of Elijah, and the widow of Sarepta (Luk 4:25-26); to the  cleansing of Naaman the Syrian (Luk 4:27); to the charge of Elisha to Gehazi (2Ki 4:29, comp. with Luk 10:4) ; to the dress of Elijah (Mar 1:6, comp. with 2Ki 1:8); to the complaint of Elijah, and God's answer to him (Rom 11:3-4); to the raising of the Shunammite's son from the dead (Heb 11:35); to the giving and withholding of the rain in answer to Elijah's prayer (Jam 5:17-18; Rev 11:6); to Jezebel (Rev 2:20)are all derived from the books of Kings, and, with the statement of Elijah's presence at the Transfiguration, are a striking testimony to their value for the purpose of religious teaching, and to their authenticity as a portion of the Word of God.

On the whole, then, in this portion of the history of the Israelitish people to which the name of the Books of Kings has been given, we have (if we except those errors in numbers which are either later additions to the original work, or accidental corruptions of the text) a most important and accurate account of that people during upwards of four hundred years of their national existence, delivered for the most part by contemporary writers, and guaranteed by the authority of one of the most eminent of the Jewish prophets. Considering the conciseness of the narrative and the simplicity of the style, the amount of knowledge which these books convey of the characters. conduct, and manners of kings and people during so long a period is truly wonderful. The insight they give us into the aspect of Judah and Jerusalem, both natural and artificial, into the religious, military, and civil institutions of the people, their arts and manufactures, the state of education and learning among them, their resources, commerce, exploits, alliances, the causes of their decadence, and, finally, of their ruin, is most clear, interesting, and instructive. In a few brief sentences we acquire more accurate knowledge of' the affairs of Egypt, Tyre, Syria, Assyria, Babylon, and other neighboring nations, than had been preserved to us in all the other remains of antiquity up to the recent discoveries in hieroglyphical and cuneiform monuments. The synchronisms with these, if they create some difficulties, yet furnish the only real basis for dates of these contemporaneous powers; and if we are content to read accurate and truthful history, substantially with an exact though intricate net-work of chronology, then we shall assuredly find it will abundantly repay the most laborious study which we can bestow upon it.

But it is for their deep religious teaching, and for the insight which they give us into God's providential and moral government of the world, that  these books are above all valuable. Books which describe the wisdom and the glory of Solomon, and yet record his fall; which make us acquainted with the painful ministry of Elijah, and his translation into heaven; and which tell us how the most magnificent temple ever built for God's-glory, and of which he vouchsafed to take possession by a visible symbol of his presence, was consigned to the flames and to desolation for the sins of those who worshipped in it, read us such lessons concerning both God and man as are the best evidence of their divine origin, and make them the richest treasure to every Christian man.

XI. Commentaries. — The following are the exegetical helps specially on the two books of Kings, to the most important of which we prefix an asterisk: Ephraem Syrus, Explanatio (in Syriac, in his Opp. 4:439); Theodoret, Qutstiones (in Greek, in his Opp. i, edit. Halle, 1769); Procopius of Gaza, Scholia- [including Chronicles] (from Theodoret, edit. Meursius, Lugd. Bat. 1620, 4to); Eucherius [falsely attributed to him], Commentarii (in the Max. Bibl. Vet. Patr. 6:965 sq.); Rashi [i.e. Rab. Sol. Jarchi], Commentarius [Joshua-Kings] (trans. by Breithaupt, Gotha, 1714, 4to); Bafolas, פֵּרוּשּׁ[Joshua-Kings] (with Kimchi's Commentary, Seira, 1494, folio; and in the Rabbinical Bibles); Alscheich, מִרְאוֹת, etc. [Joshua- Kings] (Venice, 1601, fol., and later); Bugenhagen, Adptationes (Basil. 1525, 8vo); Weller, Commentarius (Francof. 1557, Norib. 1560, fol.); Borrhaus, Commentarius [Joshua-Kings] (Basil. 1557, folio); Sarcer, Commentarius (Lips. 1559, 8vo); Martyr, Commentarius (Tigur. 1666,1581, Heidelb. 1599, fol.); Strigel, Commentarius [Samuel- Chronicles] (Lips. 1583,1591, fol.); Serarius, Commentaria [Joshua- Chronicles] (Mogunt. 1609, 1617, 2 vols. fol.); Leonhardt, Ilypomnenmta [Samuel -Chronicles] (Erfurt, 1608, 1614, 8vo; Lips. 1610, 4to); De Mendoza, Commentaria [including Samuel] (Lugd. 1622-1631,3 vols. fol.); Sanctius, Commentarii [Samuel-Chronicles] (Antwerp, 1624, Lugd. 1625, fol.); Crommius, Illustrationes [RuthChronicles] (Lovan. 1631,4to); De Vera, Commentaria [ includ. Samuel] (Limbe, 1335, fol.).; \*Bonfrere, Commentaria [Samuel-Chronicles] (Tornaci, 1643, 2 vols. fol.; also with his other commentaries, Lugd. 1737); Caussinus, Dissertationes [includ. Samuel] (Par. 1650, fol.; Colon. 1652, 4to); \*Schmidt, Adnotationes (Argent. 1697, 4to); Calmrct, Commentaire (Par. 1711, 4to); A Lapide, Commentarius [Joshua-Kings] (Antw. 1718, fol.); Brentano and Dcreser, Erklarung (F. a. MI. 1827, 8vo); Tanchur-Jerusalami, Commentarius [includ. Samuel] (from the Arabic, by Haarbrucker, Lips. 1844, 8vo);  \*Keil, Commentar (Moskau, 1846, 8vo; tr. Edinb. 1857, 8vo, different from that in Keil and Delitzsch's Commentary); \*Thenius, Erklarung (in the Kurzgef. Exeg. Hdbk. Lpz. 1849, 8vo); Schlisser, Einleitung in die Biicher der Konige (Halle, 1861,8vo). For monographs on particular passages, see Danz, Worterbuch, p. 555. SEE COMMENTARY.

## Kingsbury, Cyrus[[@Headword:Kingsbury, Cyrus]]

             a noted American missionary to the Indians, was born about 1789. He commenced his missionary labors about 1816, and for more than fifty years faithfully, quietly, and meekly served his Master in making known to those committed to his care the unsearchable riches of Christ. Kingsbury died August, 1870. His influence among the savages was great, and few men in any service could be more missed. Among the missionaries of this age, no purer name, no lovelier character, has appeared than that which belongs to Cyrus Kingsbury.

## Kingsbury, William[[@Headword:Kingsbury, William]]

             a Congregational minister, was born in London July 12,1744, and educated first at Christ's Hospital, London, and for the ministry at the educational institution for Congregational ministers at Mile End, where he graduated in 1764. He was ordained in 1765, and became pastor of the Independent Church at Southampton, a position which he most successfully filled for forty-five years. In 1772, in addition to his pastoral duties, he established an academy for the education of young men. In 1787 he declined a position in Homerton College. In 1795 he was one of the prime movers in founding the London Missionary Society, and was the first to preside over its deliberations. He died at Caversham Feb. 18, 1818. He published in 1798  An Apology for Village Preachers, in answer to an attack made upon them. Mr. Kingsbury was " one of the brightest ornaments of the ministerial character that has graced the Church of God in modern times-a man of rare and exalted worth, possessed of vigor of intellect, sound critical knowledge, as well as depth of piety."-Morison, Missionary Fathers. (H. C.W.)

## Kingsford, Edward, D.D[[@Headword:Kingsford, Edward, D.D]]

             a Baptist minister, was born in Boston, Lincolnshire, England, in 1788. He received a liberal education, and had a high reputation as a scholar. He was for several years an officer in the service of the East India Company. While in this position he was converted, and at once devoted himself to the work of the ministry. For some time he was a pastor in England, and, in 1838, came to America. He labored for a few years in Utica, N.Y., and then removed to Alexandria, D. C. He was highly esteemed and respected wherever he resided, his pulpit efforts being of more than ordinary excellence. He died in Washington, D.C., July 27, 1859. See Watchman and Reflector, August 11, 1859. (J.C.S.).

## Kingsley, Calvin, D.D., Ll.D[[@Headword:Kingsley, Calvin, D.D., Ll.D]]

             a bishop of the Methodist Episcopal Church, was born of Presbyterian parentage, at Amnesville, Oneida County, N. Y., Sept. 8, 1812. His early advantages were rather moderate, but his thirst for knowledge made him superior to circumstances, and he secured whatever he could by night study and the careful improvement of the intervals in his working hours. He was converted at the age of eighteen, and avowed it at once as his purpose to enter the ministry. By teaching country schools he saved enough to partially defray the expenses of a collegiate education, and in 1836 entered Alleghany College, whence he was graduated with honor in the year 1841, having held already, in his sophomore year, the appointment of tutor of mathematics. Immediately after graduation he was elected professor of mathematics in the college, and discharged the duties of that position for several years, taking upon himself also the work of preaching; he had been licensed to preach in 1836. In the year 1843, when Alleghany College was deprived of its assistance from Pennsylvania by an enactment withdrawing all appropriation from the high schools of the state, Kingsley, then an ordained deacon in the Church, was appointed agent " for the peculiarly arduous and thankless task of raising funds for the endowment of his college." About this time, also, the future bishop first came prominently before the general public. He had early entertained strong antislavery predilections, and in 1843 was led to open a public discussion with the distinguished preachers Luther Lee (q.v.) and Elias Smith (q.v.), who had formed the "Wesleyan" organization through disaffection at the position assumed by the Methodist Episcopal Church on the subject of the institution of slavery. In these discussions Kingsley proved himself' in every respect the equal, if not the superior, of his antagonists-" men by nature able, and by practice trained to the highest point of effectiveness by their zeal for truth, and laborious study of the whole ground of the controversy."

From 1844 to 1845 he was also regular pastor in the city of Erie, where a deep religious influence accompanied his ministrations. While here he had a public discussion with a Universalist minister, and also prepared his  lectures on Prof. Bush's work on the Resurrection, which were published afterwards under the title Kingsley on the Resurrection (1845, and often). Preferring work in the pulpit to that in the rostrum, he resigned his place at Alleghany College in 1846, but the trustees refused to accept the resignation, and, at the most earnest entreaty of many of his friends, he was induced to continue his college relations, even at a considerable pecuniary sacrifice. Besides, however, discharging the duties of his chair, he continued to labor faithfully as a preacher upon the adjacent circuits and stations. In 1852 he was elected a delegate from his Conference to the General Conference, and not only was he at the head of his own Conference delegation, but while in attendance, though a comparative stranger, received, in the election of bishops, some forty votes for this distinguished office. By the next General Conference (1856) le was elected editor of the Western Christian Advocate, successor of the celebrated late Dr. Elliott, In this place he displayed much editorial ability, and his paper became a powerful influence in the West. In 1860 he was recognised by the General Conference as the leader of the antislavery movement, and was chosen chairman of the Slavery Committee, and managed the discussion on that subject with great taste. He was at that time reelected editor of The Advocate, and at the breaking out of the war brought its whole support to the aid of the government. In 1864, the General Conference, then in session at Philadelphia, promoted him to the high distinction for which he had been a candidate in 1852, and he performed the duties of the position until the summer of 1869, when he took an episcopal tour around the world, but died on his way homeward at Beirut, Syria, April 6, 1870. ' As a bishop, he met the highest expectation of the Church. In the chair his decisions were clear and exact. In making the appointments he manifested great sympathy for the preachers and devotion to the interests of the Church. His ministrations were able and successful, and during the six years of his episcopal labor he gave himself wholly to the work of his great office. As a man, he was simple and unaffected in his manners, genial and social in his spirit. His intellect was strong, keen, and logical. He used a ready pen, and his descriptions were clear, concise, and graphic.

His sermons were rich in doctrinal truth, and by their clear conception and earnest delivery held the attention of large congregations. His executive power was of a superior order, and each successive year his talents were unfolding" (Conference Minutes, 1870, p. 294). The Rev. Dr. Robert Allyn, in his Personal Recollections of Bishop Kingsley (Central Christian Advocate, June 1, 1870), speaks of him as " a man genial, charitable,  honest, earnest, shrewd and far-seeing, patient, careful, logical, and bold in defense and in attack. His square form, solid lips, and broad shoulders were an indication of the wrestler. and his keen, quick eye was that of a master offence. While he was one of the most diligent of workers, he had just enough of the phlegmatic about his temperament to make him the pluckiest of fighters. He always looked at a point, and not at half of the horizon, as many do when they preach or write. His eagle eye would see the mark, no matter how far away, and his steady hand could point the spear to hit it exactly. In his sermonizing there was no attempt at profundity, or speculation, or rhetorical ornamentation, or even logical force; yet it had all these so far as they are of any account. It was emphatically as the rain that cometh down from heaven falling because the clouds are too full to hold it longer, and never caring on what place it may descend, or what it shall refresh. His thoughts were always clear, and his words exact and often picturesque. He was entirely indifferent to the applause of those to whom he spoke, and was so natural-commonly not graceful in all his manner, that a careless observer would be sure to be deceived into thinking him of less weight than he really had. Every word he chose was a word to help convey his meaning, and he never added another for show; hence a few, who looked for sound rather than sense, might undervalue his preaching; but let a congregation hear him often, and become accustomed to the flash of his eye and the movement of his face as his thoughts came leaping from his heart, and as he attempted to clothe them in words, and they could not fail to be fascinated. He had a magnetic power to keep people awake and to instruct them, and to attach men to him which not many possess. Said he once, 'I cannot soar on the wings of fancy, I can only instruct and convince.' "In a word," says Dr. Wiley, " his whole character was well rounded and symmetrical as his mind was rigorously logical, and his frame robust, compact, and well knit together. He filled with ability all places to which the Church called him, as pastor, educator, editor, and bishop." Bishop Kingsley left in MS. form a series of lectures he delivered while professor at Meadville, in defence of the Orthodox doctrine. It is to be hoped that they will soon be brought out in book form. They certainly would prove a great addition to our literature on those subjects. Since his decease his letters of travel have been published under the title of Round the World (Cincinnati, 1870, 2 vols. 12mo), prefaced by a memoir of the bishop. (J. H. W.)

## Kingsley, Charles[[@Headword:Kingsley, Charles]]

             an eminent English clergyman and writer, was born at Holne Vicarage, near Dartmoor, Devonshire, June 12, 1819. He graduated from Magdalen  College, Cambridge, in 1842; the same year became curate of Eversley, Hampshire, and rector in 1844, a position which he retained for the rest of his life. In 1859 he was appointed regius professor of history at Cambridge, but resigned in 1869, on being offered a canonry in Chester Cathedral, which four years later was exchanged for one in Westminster Abbey. He was also chaplain in ordinary to the queen, and one of the chaplains to the prince of Wales. He died January 23, 1875. Kingsley belonged to the "Broad Church" party, and was an earnest advocate of social improvement. He wrote a large number of popular works, most of them of a fictitious character, but highly instructive, the most noted of which perhaps was his Hypatia (1853): — also Alexandria and her Schools (1854). He frequently contributed to Fraser's Magazine, the North British Review, and wrote some articles for the Encyclopaedia Britannica (8th ed.). He was also known as a poet. See his Letters and Memoir, by his widow (Lond. 1876, 2 volumes, 8vo, abridged ed. N.Y. 1877).

## Kingsley, James Luce, LL.D.[[@Headword:Kingsley, James Luce, LL.D.]]

             an eminent and one of the most successful American educators, born in Scotland, Conn., Aug. 28,1778, was a lineal descendant of John Kingsley, one of the seven men who in 1636 constituted the first Church in Dorchester, Mass. Iel entered Williams College at the age of seventeen, and at the end of the freshman year was transferred to Yale, where he graduated in 1799. After teaching in Windham and Wethersfield for two years Mr. Kingsley was appointed tutor in Yale College in 1801, and in 1805 was promoted to the professorship of the Hebrew, Greek, and Latin languages and of ecclesiastical history, a position which he retained till his death in 1852. His studies were chiefly in language and history, but he was well versed iii mathematics, theology, metaphysics, political science, and general literature. The study of the classics had disciplined his judgment and refined his taste, so that his writings were clear, finished, and forcible to the highest degree. As a writer of English, Dr. Dwight called him the American Addison; in Latin, Prof. Thacher says that ' Cicero was his model, and he was certainly a successful imitator of his style-surprisingly successful, when we consider how he was dependent on himself for instruction." Prof. Kingsley was at the same time remarkably modest and retiring, the usual accompaniments of true greatness. He very rarely made a public address, although so eminently qualified for the task; and the editions of classical authors which he published as text-books, together with the numerous articles which he contributed to quarterly and monthly periodicals, were commonly anonymous.

His Latin compositions were numerous, but rarely published. The congratulatory address which he gave at the inauguration of president Day in 1817, and a similar address at the inauguration of president Woolsey in 1846, have not even been found among his papers. The memorandum of one of his associates attributes to him six such monumental tributes, viz. president Dwight, 1817; colonel David Humphreys, 1818; professor Alexander M. Fisher, 1822; professor M. R. Dutton, 1825; tutor Amos Pettingill, 1832; and Osgood Johnson, 1837. The most elaborate of his writings was the address delivered on the two hundredth anniversary of the settlement of New Haven in 1838. It remains a model of thorough investigation and judicious combination. The letters of Prof. Kingsley have been very much admired. With president Sparks, Edward Everett, Dr. Palfrey, Mr. Savage, and other literary gentlemen, he was in constant correspondence, but more particularly with Dr. J. E. Worcester. In the American Quarterly Register for April, 1835,  and August, 1836, will be found his sketch of the History of Yale College, which was also printed as a separate pamphlet (46 pages 8vo). This is regarded as a chief authority in relation to the early history of this celebrated college. The productions of Prof. Kingsley found a large place in the leading American periodicals; he ranked especially prominent among the contributors to the New Englander, the Christian Spectator, the Biblical Repository, and the North American Review. For a complete list of his works, see Allibone, Diet. Engl. and Am. Auth. vol. ii, s.v. See also Thacher (Thomas A.), Commemorative Discourse on Prof. Kingsley (Oct., 1852).

## Kingsley, Phineas[[@Headword:Kingsley, Phineas]]

             a Presbyterian minister, born in Rutland, Vt., March 12, 1788, educated in the classics by his uncle, a graduate of Harvard College, was licensed to preach about 1818, and ordained at Highgate, Vt., Oct. 12,1819, where he remained twelve vears. He was next settled for seven years at Underhill, Vt., and for the five years following at Sheldon,Vt. In 1847 he removed to Brooklyn, Ohio, and continued preaching to the day of his death, July 6, 1863. "He was highly esteemed by his ministerial brethren, not for showy talents, but for substantial worth and fidelity."-Wilson, Presb. Hist. Almanac, 1867.

## Kingsmill, Andrew[[@Headword:Kingsmill, Andrew]]

             an English divine, born at Sidmonton, in Hampshire, in 1538, was educated at Corpus Christi College, Oxford, and removed thence to a fellowship of All Souls in 1558. In the year 1563 there were only three preachers in the university, of whom Kingsmill was one; but after some time, when conformity was pressed, he withdrew from the kingdom and went to Geneva, but at the end of three years moved to Lausanne, where he died in the year 1570, in the prime of life, "leaving behind him," says Neale (Hist. of the Puritans, i, 116 sq.), "an excellent pattern of piety, devotion, and all manner of virtue." He was an admired preacher, and a scholar of superior attainments. His memory was most remarkable, for it is said that he could readily rehearse, in the Greek language, all St. Paul's epistles to the Romans and Galatians, and other portions of holy Scripture, memoriter. His works are:

1. View of Man's Estate (1574, 8vo):  2. Godly Advice touching Marriage (1580, 8vo):

3. Treatise for such as are troubled in A Mind or Inflicted in Body :

4. A godly Exhortation to bear patiently all Afflictions for the Gospel:

5. Conference between a learned Christian and an afflicted Conscience. (E. de P.)

## Kinika Version Of The Scriptures[[@Headword:Kinika Version Of The Scriptures]]

             The Kinika is vernacular to the tribes of the Wanika, in eastern Africa. The late Dr. Krapf, who laid the foundation of the grammatical and lexicographical structure of the Kinika language, likewise prepared a Kinika version of the gospels of Luke and John, and of the epistles to the Romans and Ephesians. But only the gospel of Luke was printed in 1848 at Bombay, in the American Mission press. In 1881 the gospel of Matthew was published, the translation having been made by the Reverend Thomas Wakefield, a missionary at Ribe since 1861. See Bible of Every Land, page 438. (B.P.)

## Kinkaid, Samuel Porterfield[[@Headword:Kinkaid, Samuel Porterfield]]

             a Presbyterian minister, was born May 24, 1827, in Donegal, Butler County, Pa.; was educated at Washington College, Pa., where he graduated with honor in 1857; studied theology at the Western Theological Seminary, Alleghany, Pa.; was licensed in the spring of 1859, and during his senior year at the seminary preached at Academia and Rockland, Pa. There his labors were so abundantly successful that immediately upon his graduation he was ordained and installed over the united churches of Academia, Rockland, and Richland. In addition to his pastoral duties, he taught the academy at Freedom, Venango County, Pa. He died March 24, 1866. Kinkaid was marked for his great earnestness and diligence, as well as for his ardent piety and ability to present truth with directness and searching power.-Wilson, Presb. Hist. Almanac, 1867.

## Kinkead, James[[@Headword:Kinkead, James]]

             a Presbyterian minister, was born in St. Louis County, Mo., July 6,1807, licensed to preach in 1833, and ordained in 1840. His ministerial life was passed entirely in St. Francois and Washington counties, Mo. During the civil war he took every opportunity to favor the Union cause, and thus became obnoxious to the rebels, by whom he was taken from his bed and cruelly murdered on the night of Sept. 26,1863. Destitute of thorough educational training, he yet excelled in quickness of perception, power of reasoning, and good judgment. Not sectarian in views of doctrine and Church government, he was always tenaciously firm in the support of truth, and watchful against sophistry. Presb. Hist. Almanac, 1865. (H. C. W.)

## Kinnersley, Ebenezer[[@Headword:Kinnersley, Ebenezer]]

             a Baptist minister, and an eminent scientist, was born in Gloucester, England, in 1711. In 1714 he was brought to America. His early life was spent in Lower Dublin, near Philadelphia, where he pursued his studies under the supervision of his father. He was ordained for the ministry in 1743. In 1746 his attention was directed to scientific pursuits and discoveries. Afterwards he became associated with Dr. Franklin in some of his most splendid discoveries, and delivered scientific lectures in Philadelphia, New York, Boston, and Newport. In 1753 he was chosen chief master of the English school in connection with the academy at Philadelphia, and in 1755 was unanimously elected professor of the English language and of oratory in the college. Successful in this department, he  was honored, in 1757, by the trustees with the degree of master of arts, and in 1768 was chosen a member of the American Philosophical Society, which was then composed of the most learned and scientific men in the city. In 1772 he resigned the professorship, and visited the island of Barbadoes on account of his failing health. He afterwards returned to America, and died July 4, 1778. Mr. Kinnersley was of dignified personal appearance, and eminent as a teacher of public speaking. He acquired his chief renown not in the ministry, but in his scientific pursuits and experiments.-See Sprague, Annals Amer. Pulpit, 6:45. (J. L. S.)

## Kinnim[[@Headword:Kinnim]]

             SEE LICE; SEE TALMUD.

## Kinninmund, Alexander[[@Headword:Kinninmund, Alexander]]

             a Scotch prelate and doctor of theology, was bishop of Aberdeen, April 1, 1329. While he was in office there, the city of Aberdeen was burned by thirty English ships, in 1333. He died soon after. See Keith, Scottish Bishops, page 110.

## Kinsman[[@Headword:Kinsman]]

             Of the four Hebrew words thus translated in the A.V., three, שְׁאֵר(Num 27:11; "kinswoman," Lev 18:12-13; elsewhere "kin," etc.; and so , שִׁאֲרָה, "kinswomen," Lev 18:17), מוֹדִע(literally acquaintance, Ruth ii, 1), and קָרוֹב(Psa 38:12 [ 11]; Job 19:14, A.V. " kinsfolk," literally near, as often), indicate simple relationship. The remaining one, גֹּאֵל, along with that, implies certain obligations arising out of that relationship. The term גֹּאֵל, goal', is derived by the lexicographers from the verb גָּאֵל, to redeem. That the two are closely connected is certain, but whether the meaning of the verb is derived from that of the noun, or the converse, may be made matter of question. The comparison of the cognate dialects leads to the conclusion that the primary idea lying at the basis of both is that of coming to the help or rescue of one, hence giving protection, redeeming, avenging. In this case the גֹּאֵל of the O.T. would, in fundamental concept, answer pretty nearly to the παράκλητος or paraclete of the N.T. The goal among the Hebrews was the nearest male blood relation alive. To him, as such, three rights specially belonged, and on him corresponding duties devolved towards his next of kin. SEE KINDRED.

1. When an Israelite through poverty sold his inheritance and was unable to redeem it, it devolved upon one of his kin to purchase it (Lev 25:25-28; Ruth 3; Ruth 4). So also, when an Israelite had through poverty sold himself into slavery, it devolved upon the next of kin, as his goel, to  ransom him in the jubilee year (Lev 25:47 sq.). SEE JUBILEE, YEAR OF. In allusion to this, God is frequently represented as the goel of his people, both as he redeems them from temporal bondage (Exo 6:6; Isa 43:1; Isa 48:20; Jer 50:34, etc.) and from the bondage of sin and evil (Isa 41:14; Isa 44:6; Isa 44:22; Isa 49:7; Psa 103:4; Job 19:25, etc.). In some of these passages there is an obvious Messianic reference, to which the fact that our redemption from sin has been effected by one who has become near of kin to us by assuming our nature gives special force (comp. Heb 2:14). SEE REDEEMER.

2. When an Israelite who had wronged any one sought to make restitution, but found that the party he had wronged was dead without leaving a son, it fell to the next of kin of the injured party, as his goel, to represent him and receive the reparation (Num 5:6 sq.). The law provided that in case of his having no one sufficiently near of kin to act for him in this way, the property restored should go to the priest, as representing Jehovah, the King of Israel-a provision which the Jews say indicates that the law has reference to strangers, as " no Israelite could be without a redeemer, for if any one of his tribe was left he would be his heir" (Maimon. in Baba Kama, 9:11). SEE GOEL.

3. The most striking office of the goel was that of acting as the avenger of blood in case of the murder of his next of kin; hence the phrase גּאֵל הִדָּם, the blood avenger. In the heart of man there seems to be a deeprooted feeling that where human life has been destroyed by violence the offence can be expiated only by the life of the murderer; hence, in all nations where the rights of individuals are not administered by a general executive acting under the guidance of law, the rule obtains that where murder has been committed the right and duty of retaliation devolves on the kindred of the murdered person. Among the Shemitic tribes this took the form of a personal obligation resting on the nearest of kin — a custom which still prevails among the Arabs (Niebuhr, Des. d'Arabie, ch. 7). This deep- rooted feeling and established usage the Mosaic legislation sought to place under such regulations as would tend to prevent the excesses and disorders to which personal retaliation is apt to lead, without attempting to preclude the indulgence of it. (Mohammed also sought to bring the practice under restraint without forbidding it [see Koran, ii, 173-5; 17:33].) Certain cities of refuge were provided, to which the manslayer might endeavor to escape. If the goel overtook him before he reached any of these cities, he might put him to death; but if the fugitive succeeded in gaining the asylum, he was  safe until at least an investigation had been instituted as to the circumstances of the murder. If on inquiry it was found that the party had been guilty of deliberate murder, the law delivered him up to the goel, to be put to death by him in any way he pleased; but if the murder was accl. dental, the manslayer was entitled to the protection of the asylum he had reached. SEE CITY OF REFUGE. He was safe, however, only within its precincts, for if the goal found him beyond these he was at liberty to kill him. Among some of the Oriental nations the right of blood-revenge might be satisfied by the payment of a sum of money, but this practice, which obviously gave to the rich an undue advantage over the poor in matters of this sort, the law of Moses absolutely prohibits (Num 35:31). SEE BLOOD-REVENGE.

From the narrative in Ruth 3, 4 it has been concluded that among the duties of the goel was that of marrying the widow of a deceased kinsman, so as to raise up seed to the deceased, thus identifying the office of the goel with that of the levi, as provided for in Deu 25:5-10. SEE MARRIAGE. But the levirate law expressly limits the obligation to a brother, and, according to the Jewish commentators, to a full brother by the father's side (Maimonides, quoted by Otho, Lex. Rabbin. p. 372), and in this relation neither Boaz nor the other kinsman stood to Elimelech or his sons. It is further evident that the question was one of right rather than one of duty, and that the kinsman who waived his right incurred no disgrace thereby, such as one who declined to fulfil the levirate law incurred. The nearest kinsman had the right to redeem the land, and the redemption of the land probably involved the marrying of the widow of the deceased owner, according to usage and custom; but the law did not enjoin this, nor did the goil who declined to avail himself of his right come under any penalty or ban. The case of the goel and that of the levir would thus be the converse of each other: the goel had a right to purchase the land, but in so doing came under an obligation from custom to marry the widow of the deceased owner; the levir was bound to marry the widow of his deceased brother, which involved, as a matter of course, the redemption of his property if he had sold it (see Selden, De Success. in bon. defunct. c. 15; Benary, De Hebrceorumu Leviratu, p. 19 sq.; Bertheau, Exeyet. IIdb. zum A. T. pt. 6:p. 249; Michaelis, On the Laws of Moses, ii, 129 sq.) SEE LEVIRATE LAW,

## Kipling, Thomas[[@Headword:Kipling, Thomas]]

             an English divine, born in Yorkshire about the middle of the 18th century, was educated at St. John's College, Cambridge, where he graduated as B.A. in 1768, and became D.D. in 1784. His first prominent position was that of deputy regius professor of divinity under bishop Watson, and later he was promoted to the deanery of Peterborough. In 1792 Kipling preached the Boyle Lectures, which were not published. In 1793 he brought out at the university press a very handsome edition of the famous " Codex Bezae" of the N.T., with facsimile types (Codex Bezce, Quadratis literis, Graeco-Latinis, 2 vols. folio), which was immediately assailed with a virulence amounting to personal hostility by the party which had espoused the cause of the once notorious Frend, who was banished the university for Unitarianism, and in whose case Kipling had come forward as promoter, or public prosecutor. Dr. Edwards, the leader of the party, charged him with ignorance and want of fidelity. But, though his prolegomena do not manifest much accurate scholarship, and he commits the serious error of printing the corrections instead of the original reading of the text, which he relegated to the notes at the end, Tregelles (Introd. to Text. Crit. of N. Test.) allows that he "appears to have used scrupulous exactitude in performing his task efficiently according to the plan which he had proposed to himself." Kipling also published The Articles of the Church of England proved not to be Calvinistical (1802, 8vo), written in answer to Overton's True Churchman ascertained. He died in 1822. See Kitto, Cyclop. Bib. Lit s.v.; Allibone, Diet. Engl. and Amer. Authors, vol. ii, s.v.; Hoefer, Nouv. Biog. Genesis 27:766,

## Kippah[[@Headword:Kippah]]

             SEE PALM.

## Kippis, Andrew, D.D., F.R.S., F.A.S.[[@Headword:Kippis, Andrew, D.D., F.R.S., F.A.S.]]

             all eminent English Unitarian divine, was born at Nottingham in 1725. He studied under Dr. Doddridge at Northampton, and in 1746 became minister of a congregation at Boston, Lincolnshire. In 1750 he removed to Dorking, and in 1753 became the pastor of a Presbyterian congregation of Unitarian tendency at Prince's Street, Westminster, with which society he continued connected till his death, which occurred in 1795. The duties arising out of this connection, however, did not preclude Dr. Kippis from seeking other means of public usefulness. In 1763 he became a tutor in an academy for  the education of dissenting ministers in London, on a plan similar to that on which the academy at Northampton had been conducted. He was also one of the principal contributors to the Monthly Review and the Gentleman's Magazine at a time when these were considered the leading periodicals of England. There are several pamphlets of his on the claims of the dissenters, and on other topics of temporary interest; but the work with which his name is most honorably connected is the republication of the Biographia Britannica, with a large addition of new lives, and a more extended account of many persons whose lives are in the former edition of that work.

The design was too vast to be accomplished by any one person, however well assisted. Five large folio volumes were printed of the work (1778), and yet it had proceeded no further than to the name of Fastolf. Part of a sixth volume, it is understood, was printed, but it has not been given to the world. Many of the new lives were written by Dr. Kippis himself, and particularly that of captain Cook, which was printed in a separate form also. Dr. Kippis's was a literary life of great industry. Hle was the editor of the collected edition of the works of Dr. Nathaniel Lardner (q.v.), with a life of that eminent theological scholar. He published also the ethical and theological lectures of his tutor, Dr. Doddridge, with a large collection of references to authors on the various topics to which they relate. His other works of interest are, Sermon on Luke ii, 25 (Lond. 1780, 8vo): — 'Sermon on Psalms 144, 15 (London, 1788, 8vo) : — 4 Vindication of Protestant Dissenting Ministers (1773). See Rees, Funeral Serm.; Gent. Mag. vols. 65, 66, 74; Darling, Encyclopaedia Bibliog. s.v.; English Cyclopcedia, s.v.

## Kippod[[@Headword:Kippod]]

             SEE BITTERN.

## Kippoz [[@Headword:Kippoz ]]

             SEE OWL.

## Kippurim[[@Headword:Kippurim]]

             (כַפֻּרַים, expiations, atonement), a name given by the Hebrews to the great day of atonement (q.v.), because on that day the sins of the whole people were understood to be expiated or pardoned.

## Kir[[@Headword:Kir]]

             (Heb. id., קַיר, a wall or fortress, as often; Sept. always as an appellative, τεῖχος, πόλις, βόθρος, etc., but v. r. Χαῤῥάν, Κυρηνή, etc.), a people and country subject to the Assyrian empire, mentioned in connection with Elam (Isa 22:6), to which the conquered Damascenes were transplanted (2Ki 16:9; Amos i, 5), and whence the Aramaeans in  the east of Syria at some time or other migrated (Amo 9:7). This is supposed by major Rennel to be the same country which still bears the name of Kurdistan or Koordistan (Geogr. of Herodot. p. 391). There are, however, objections to this view which do not apply so strongly to the notion of Rosenmuller and others, that it was a tract on the river Cyrus (Pliny, Hist. Nat. 6:10; Ptolemy, 5:12) (Κῦρος and Κύῤῥος, in Zend Koro), which rises in the mountains between the Euxine and Caspian Seas, and runs into the latter after being joined by the Araxes (Busching, Magaz. 10:420; compare Michaelis, Spicil. ii, 121; Suppl. 2191; Gesenius, Thesaurus, p. 1210) ; still called Kur (Bonomi, Niveveh, p. 47, 71). Gurjistan, or Grusia (Grusiana), commonly called Georgia, seems also to have derived its name from this river Kur, which flows through it. Others compare Curena or Curna of Ptolemy (Κουρήνα or Κοῦρνα, 6:2, 10, Chald. קרני), a city in the south of Media, on the river Mardus (Bochart, Phaleg, 4:32); Vitringa the city Carine, also in Media (Καρίνη, Ptolemy, 6:2, 15), now called Kerend (Ritter, Erdk. 9:391). Some region in Media is perhaps most suitable from the fact that Armenia, whose northern boundaries are washed by the river Cyrus, was probably not a part of Assyria at the time referred to (see Knobcl, Prophet. ii, 108), Keil (Comment. on Kings, ad loc.) thinks the Medes must be meant, erroneously imagining that the inhabitants of Kir are spoken of in Isaiah as good bowmen. The Sept. (Vat. MS. at 2 Kings), the Vulg., and Chald. (at 2 Kings and Amos), and Symmachus (at Amos ix), render Cyrene!

For Kit of Moab (Isa 15:1), SEE KIR-MOAB

## Kir-Haraseth[[@Headword:Kir-Haraseth]]

             (2Ki 3:25), Kir-har'eseth (Isa 16:7), Kir-ha'resh (Isa 16:11), Kir-he'res (Jer 48:31; Jer 48:36). SEE KIR-MOAB.

## Kir-Moab[[@Headword:Kir-Moab]]

             (Heb. Kir-Moeib', קַיואּמוֹאָב,fortress of Moab SEE KIR; Isa 15:1; Sept. τὸ τεῖχος τῆς Μωαβίτιδος, Vulg. murus Moab, Auth. Vers. " Kir of Moab"), usually KIR-HERES (Heb. Kir-che'res, חֶרֶשׂ קַיראּ, brick fortress, Jer 48:31; Jer 48:36; Sept. κειράδες, Vulg. murus fictilis; in pause קַיר חָרֶשׂ, Isa 16:11; Sept. τεῖχος ὃ ἐνεκαίνισας, Vulgate muruis cocti lateris, Auth. Vers. "Kir-haresh"), or KIR-HARESETH (Heb.  Kir-Chare'seth, קַיראּחֲרֶשֶׂת, id., Isa 16:7; Sept. κατοικοῦντες Σέθ,Vulgate muri cocti lateris; in pause קַיר חֲרָשֶׂת, 2Ki 3:25; Sept. τὸ τεῖχος, Vulgate murifictiles, Auth. Vers. "Kir-haraseth"), one of the two strongly fortified cities in the territory of Moab, the other being Ar of Moab. Joram, king of Israel, took the city, and destroyed it, except the walls (2Ki 3:25); but it appears from the passages here cited that it must have been rebuilt before the time of Isaiah, and again ravaged by the Babylonians. In his prophecy (Isa 15:1), the Chaldee paraphrast has put כְּרִכָּא דְּמוֹאָב, kerakka de-Moab, " the castle of Moab;" and the former of these words, pronounced in Arabic karak, kerak, or k'rak, is the name it bears in 2 Mace. 12:17 (Χάρακα, Characa), in Steph. Byzant. (Χαρακμῶβα, Characmoba), in Ptolemy (v, 17, 5, Χαράκωμα, Characoma), in Abulfeda (Tab. Syr. p. 89), and in the historians of the Crusades. Abulfeda (who places it twelve Arabic miles from Ar-Moab) describes Kerak as a small town, with a castle on a high hill, and remarks that it is so strong that one must deny himself even the wish to take it by force (comp. 2Ki 3:25). In the time of the Crusades, and when in possession of the Franks, it was invested by Saladin; but, after lying before it a month, he was compelled to raise the siege (Bohaeddin, Vita Saladin. p. 55). The Crusaders had erected here a fortress still known as Kerak, which formed one of the centres of operations for the Latins east of the Jordan. On the capture of these at length by Saladin after a long siege, in A.D. 1188, the dominion of the Franks over this territory ceased (Wilken, Kreuzz. 4:244-247). " It was then the chief city of Arabia Secunda or Petracensis; it is specified as in the Belka, and is distinguished from ' Moab' or 'Rabbat,' the ancient Ar-Moab, and from the Mons regalis (Schultens, Index Geogr. s.v. Caracha; see also the remarks of Gesenius, Jesaia, i, 517, and his notes to the German translation of Burckhardt).

The Crusaders, in error, believed it to be Petra, and that name is frequently attached to it in the writings of William of Tyre and Jacob de Vitry (see quotations in Robinson, Bib. Res. ii, 167). This error is perpetuated in the Greek Church to the present day; and the bishop of Petra, whose office, as representative of the patriarch, it is to produce the holy fire at Easter in the Church of the Sepulchre at Jerusalem (Stanley, S. and P. p. 467), is in reality bishop of Kerak (Seetzen, Reisen, ii, 358; Burckhardt, p. 387)" (Smith). The first person who visited the place in modern times was Seetzen, who says, " Near to Kerak the wide plain terminates which extends from Rabbah, and is broken only by low and detached hills, and the  country now becomes mountain)us. Kerak, formerly a city and bishop's see, lies on the top of the hill near the end of a deep valley, and is surrounded on all sides with lofty mountains. The hill is very steep, and in many places the sides are quite perpendicular. The walls round the town are for the most part destroyed, and Kerak can at present boast of little more than being a small country town. The castle, which is uninhabited, and in a state of great decay, was formerly one of the strongest in these countries. The inhabitants of the town consist of Mohammedans and Greek Christians. The present bishop of Kerak resides at Jerusalem. From this place one enjoys, by looking down the wady Kerak, a fine view of part of the Dead Sea, and even Jerusalem may be distinctly seen in clear weather. The hill on which Kerak lies is composed of limestone and brittle marl, with many beds of blue, black, and gray flints. In the neighboring rocks there are a number of curious grottoes; in those which are under ground wheat is sometimes preserved for a period often years" (Zach's Monatliche Correspond. 18:434). A fuller account of the place is given by Burckhardt (Travels in Syria, p. 379-387). by whom it was next visited; and another description is furnished by Irby and Mangles (Travels, p.361-370).

From their account it would seem that the caverns noticed by Seetzen were probably the sepulchres of the ancient town. We also learn that the Christians of Kerak (which they and Burckhardt call Kerek) are nearly as numerous as the Mohammedans, and boast of being stronger and braver (see Robinson's Researches, ii, 566-571). On account of the notoriously savage character of its Mohammedan inhabitants, Kerak has not often been visited by travellers. Lieut. Lynch, of the United States expedition to the Dead Sea, penetrated this fastness of banditti, having boldly seized the sheik and detained him as a hostage for their safety. He describes the town as situated upon the brow of a hill 3000 feet above the Dead Sea. The houses are a collection of stone huts, built without mortar. They are from seven to eight feet high; the ground floors about six feet below, and the flat terrace mud-roofs mostly about two feet above the streets; but in many places there were short cuts from street to street across the roofs of the houses. The houses, or rather huts, without windows and without chimneys, were blackened inside by smoke, and the women and children were squalid and filthy. Kerak contains a population of about 300 families; these include about 1000 Christians, who are kept in subjection by the Moslem Arabs. The Moslem inhabitants are wild-looking savages, but the Christians have a mild and hospitable character. The males mostly wear sheep-skin coats, the women dark-colored gowns; the Christian females  did not conceal their faces, which were tattooed like the South Sea islanders. The entrance to Kerak is by a steep and crooked ravine, which is completely commanded at the summit by the castle. This latter, partly cut out of and partly built upon the mountain top, presents the remains of a magnificent structure, its citadel cut off from the town by a deep ditch. It seems to be Saracenic, although in various parts it has both the pointed Gothic and the rounded Roman arch, the work doubtless of the various masters into whose hands it has fallen during its eventful history. Its walls are composed of heavy, well-cut stones, with a steep glacis-wall surrounding the whole. It is of immense extent, having five gates, seven wells and cisterns, with subterranean passages, and seven arched store- houses, one above another, for purposes of defence (see Lynch's Narrative, p. 355-359). Mr. De Saulcy also entered this 'den of robbers," as he terms it, and he has added some particulars to the above description (Narrative, i, 302-330, 390). His account illustrates the character of the inhabitants, who have for many years been the terror of the vicinity (Porter, Handbook, p. 60; Schwarz, Palestine, p. 216). See also Ritter's Erdkunzde, 15:916, 1215. A map of the site and a view of part of the keep will be found in the Atlas to De Saulcy (La Mer Morte, etc., feuilles 8, 20). SEE MOAB.

## Kirataurjuniya[[@Headword:Kirataurjuniya]]

             one of the most celebrated poems of Sanscrit literature, the production of Bhhravi, depicts the conflict of Arjuna with the god Siva in his disguise of a kirata, or mountaineer.

## Kirchentag[[@Headword:Kirchentag]]

             SEE CHURCH DIET.

## Kircher[[@Headword:Kircher]]

             Athanasius, an eminent German Jesuit, and quite prominent as a philosopher, was born near Fulda, Germany, in 1601. He entered the Society of Jesus in 1618, and taught mathematics and metaphysics in the  college at Wirzburg. During the inroads of the Swedes he fled before the Protestant powers, and, after a short stay in France, went to Rome, and became a professor at the Propaganda. He died in 1680. His writings, which extend over the different departments of the natural sciences, philosophy, philology, history, and archeology, evince great talent, but are often fanciful in their theories. His principal works of interest to us are, (Oedipus AEgyptiacus, etc. (Rome, 1652, etc., 4 vols. fol.): — Mudus subterranceus, in xii libros digestus, etc. (Amsterdam, 1665, fol.):-Arca hoe, in tres libros digesta, etc. (Amst. 1675):-Liber philologcicus de sono artificioso, sice musica, etc. (in Ugolino's Thesauurus, 32:353):-Liber diacriticus de Musurgia, antiquozmoderna (Ugolino, 32:417):-China, monumentis, qua sacris, qua profanis, illustrata (Amst. 1667, fol.) Turris ueabel, sive Archontologia, etc. (Amst. 1679, fol.); etc. See his Autobiography and Letters (Augsb. 1684); Wetzer und Welte, Kirchen- Lex. vol. 6:s.v.; Darling, Encyclop. Bibliog . .v. (J. II. W.)

## Kircher, Konrad[[@Headword:Kircher, Konrad]]

             a learned German philologian of Augsburg, of the 16th century, was a Lutheran pastor first at Donauwerth and later at Jaxtdorf, and died about 1622. He wrote Concordic veteris Testamenti Gracace Ebreis vocibus respondentes (Francf. 1607, 2 vols. 4to; greatly enlarged by Abrah. Trommius, Amst. 1718):De usu concordantiorum Graecorum in Theologia. See Simon, Hist. Crit. du Vieux Testament, i, 3, ch. ii; Allgena. Hist. Lexikon, 3:33.

## Kirchhofer, Johannes[[@Headword:Kirchhofer, Johannes]]

             a Protestant theologian, was born December 15, 1800, at Schaffhausen, in Switzerland. He studied at Gottingen and Halle, was in 1827 pastor at Hofwyl, in 1829 professor of theology at the Collegiunt Humnanitatis, in his native city; in 1842 he was elected deacon at St. John's, and in 1854 pastor there. He died February 27, 1869. Kirchhofer took a very active part in the ecclesiastical affairs of his country. For a time he was the president of the synod, and as such exercised a great influence upon the younger theologians. Of his writings we mention especially, Quellensammlung zur Geschichte des neutestamentlichen Canons (Zurich, 1842-44): — Leitfaden zur Bibelkunde (2d ed. Stuttgart, 1860). See Dr. Johannes Kirchhofer, Dekan und Pfarrer in Schaffhausen (Schaffhausen, 1871); Zuchold, Bibl. Theol. 1:687. (B.P.)

## Kirchhofer, Melchior[[@Headword:Kirchhofer, Melchior]]

             a celebrated Swiss ecclesiastical writer, was born Jan. 3, 1775, at Schaffhausen, and was educated at Marburg. In 1797 he returned to Switzerland, and was ordained for the holy ministry. His first important position he secured in 1.808 at Stein, and this he filled up to his death, Feb. 13, 1853. He is quite celebrated for his able efforts in the department of Church History, which procured for him in 1840 the doctorate of theology from the University of Marburg. Among the especially valuable writings of Kirchhofer are his monographs on Hofmeister (1810), Oswald Myconius (1813), Werner Steiner (1818), Berthold Haller (1828), Wilhelm Farel (1831), and his continuation of Hottingers' Ecclesiastical History of Switzerland.-Herzog, Real-Encyklopadie, 7:708.

## Kirchmayr, Thomas[[@Headword:Kirchmayr, Thomas]]

             a German theologian, was born at Straubingen, Bavaria, in the early part of the 16th century; became pastor first at Stadtsulza, in Thuringia, and later (in 1541) at Kahla. He died at Wiesbach in 1563. Kirchmayr is noted as the author of a commentary on 1 John, in which he advocates the predestination theory in a somewhat peculiar manner. He teaches that the chosen ones never lose the influence of the holy Spirit, however great their transgression. He was criticised and obliged to quit the pulpit.-Pierer, Universal Lexikon, 9:534.

## Kirchmeier, Johann Christoph[[@Headword:Kirchmeier, Johann Christoph]]

             a noted German theologian, was born at Orpherode, Hesse, Sept. 4, 1674, and was educated at the University of Marburg. He became in 1700 professor of philosophy at Herborn, in the year following regular professor of theology at the same high-school, and in 1702 removed in this capacity to Heidelberg. In 1723 he returned to Marburg, and was promoted to the highest honors that his alma mater could bestow. He died March 15, 1743. Kirchmeier was the honor and pride of the German Reformed Church in Marburg, and his memory is revered to this day. A list of his writings, which are mostly of a controversial nature and in pamphlet form, is given by Diring, Gelehrte Theoloyen Deutschlands d. 18ten und 19ten Jahrh. ii, 94 sq.

## Kirchmeier, Johann Siegmund[[@Headword:Kirchmeier, Johann Siegmund]]

             a German theologian of note, was born at Allendorf Jan. 4, 1674, and was educated at Marburg and Leyden. In 1703 he became pastor at Schwebda. In 1704 he accepted the professorship of logic and metaphysics at Marburg University, and at the same time became pastor of a Re-formed church at Marburg. He died April 23, 1749. His writings, mainly dissertations, are enumerated by Diring, Gelehrte Theologen Deutschlands d. 18te u. 19te Jahrh. ii, 99 sq.

## Kirghese-Tartar Version Of The Scriptures[[@Headword:Kirghese-Tartar Version Of The Scriptures]]

             The Kirghese-Tartar is a dialect spoken by the Kirghese in Siberia and Turkestan. In 1818 the New Test. was translated by Charles Frazer, a Scottish missionary. Since this mission was abandoned, nothing was done for the circulation of the Word of God among this people, numbering about 1,500,000. In 1879, however, the British and Foreign Bible Society issued an edition of three thousand copies of Mr. Frazer's New Test., it being printed at the Kazan University press, under the care of professor Gottwaldt, who arranged the verses in the new edition as they stand in the Greek and English, besides revising a few passages which were badly translated. See Bible of Every Land, page 349. (B.P.)

## Kirghis[[@Headword:Kirghis]]

             or KIRGHIS - KAISAKI (Cossacks of the Steppes), is the name of a people spread over the immense territory bounded by the Volga, desert of Obshtchei (in 550 N. lat.), the Irish, Chinese Turkestan, AlaTau Mountains, the Sir-Daria, and Aral, and Caspian Seas-a vast tract of land,  not unfrequently designated as the "Eastern Steppe," and containing 850.000 English square miles; sterile, stony, and streamless, and covered with rank herbage five feet high. The Kirghis are of Turkish origin, and speak the Uzbek idiom of their race. They have from time immemorial been divided into three branches, called the Great, Middle, and Little Hordes. The first of these wanders in the south-west portion of the Eastern Steppe; the Middle Horde roams over the territory between the Ishim, Irish, Lake Balkhash, and the territory of the Little Horde. The Little Horde (now more numerous than the other two together) ranges over the country bounded by the Ural, Tobol, Siberian Kirghis, and Turkestan. (A small offshoot of them has, since 1801, wandered between the Volga and the Ural river, and is under rule of the governor of Astrachan.) South of Lake Issikul is a wild mountain tribe called the Diko-Kamennja, the only tribe which calls itself Kirghis. They are called by their neighbors Kara or Black Kirghis, and are of Mandshfir stock. Their collective numbers are estimated at upwards of 14 millions of souls, more than half of whom belong to the Little Horde. This people is, with the exception above mentioned, nomadic, and is ruled by sultans or khans. They are restless and predatory, and have well earned for themselves the title of the " Slave-hunters of the Steppes," by seizing upon caravans, appropriating the goods, and selling their captives at the great slavemarkets of Khiva, Bokhara, etc. Their wealth consists of cattle, sheep, horses, and camels. They are of the Moslem faith, in a somewhat corrupt form, and, like the followers of Mohammed, are the sworn enemies of the Mongols. "Fired by hereditary hate," says Dixon (Russia, p. 339 sq.), "these Kirghis bandits look upon every man of Mongolian birth and Buddhistic faith as lawful spoil. They follow him to his pastures, plunder his tent, drive off his herds, and sell him as a slave. But when this lawful prey escapes their hands they raid and rob on more friendly soil, and many of the captives whom they carry to Khiva and Bokhara come from the Persian valleys of Atrek and Meshid. Girls from these valleys fetch a higher price, and Persia has not strength enough to protect her children from their raids." Notwithstanding the strenuous efforts of Ruissia to educate the Kirghis, there are among them at the present time only twelve schools, attended by about 370 children. See Chambers, Cyclopcedia, vol. 5:s.v.; Brockhaus, Real Encyklopadie, vol. 8, s.v. Kirgesen.

## Kiriath Shema[[@Headword:Kiriath Shema]]

             (the reading of the Shema), the recital by the Jews of certain passages of the Old Test., called Shema (q.v.).

## Kiriathaim[[@Headword:Kiriathaim]]

             (Jer 48:1; Jer 48:23; Eze 25:9). SEE KIRJATHAIM.

## Kiriathiarius[[@Headword:Kiriathiarius]]

             (Κιριαθιάρος v. r. Καριαθιρί, Vilgq. Crearpatros), a corrupt form (1Es 5:19) for Kirjatharim (Ezr 2:25), or KIRJATH-JEARIM (Neh 7:29).

## Kirin[[@Headword:Kirin]]

             a fabulous monster, conspicuous in Chinese and Japanese legends. It is supposed to be not only gentle and innocent, but intelligent, virtuous, and  holy. It is never seen but at the appearance of a particular constellation, and at the nativity of some worthy benefactor of his race.

## Kirioth[[@Headword:Kirioth]]

             (Amo 2:2). SEE KERIOTH.

## Kiritinus, Albanus[[@Headword:Kiritinus, Albanus]]

             SEE BONIFACIUS, QUERETINIUS.

## Kirjath[[@Headword:Kirjath]]

             (Jos 18:28). SEE KIRJATH-JEARIM; also the following names, of which this is the first part.

## Kirjath- Sannah[[@Headword:Kirjath- Sannah]]

             (Hebrew Kiryath'- Sannah', קַרְיִתאּסִנָּה, perh. city of Sannah; Jos 15:49; Sept. πόλις γραμμάτων), usually Kirjath-se'pher (Heb. Kimryath'-Se'pher, קַרְיִתאּסֵפֶר, book-city; Sept. πόλις γραμμάτων, Jos 15:15-16; Jdg 1:11; πόλις τῶν γραμμάτων, Jdg 1:12; v. r. Καριαθσέφερ, Jdg 1:11), in later times (Jos 15:15; Jos 15:49; Jdg 1:11) called DEBIR SEE DEBIR (q.v.), a Canaanitish royal city (Jos 10:38), afterwards included within the tribe of Judah (Jos 15:48; comp. Jdg 1:11), but assigned to the priests (Jos 21:15; 1Ch 6:58; compare Hamesveld, 3:224). The name Debir means a word or oracle, and is applied to that most secret and separated part of the Temple, or of the most holy place, in which the ark of the covenant was placed, and in which responses were given from above the cherubim. From this, coupled with the fact that Kirjath-sepher means" city of writing," it has been conjectured that Debir was some particularly sacred place or seat of learning among the Canaanites, and a repository of their records. " It is not, indeed, probable," as professor Bush remarks (note ad loc. Joshua), "that writing and books, in our sense of the words, were very common among the Canaanites; but some method of recording events, and a sort of learning, was doubtless cultivated in those regions." Bochart (Canaan, ii, 17) explains the latter  part of the name Kirjath-sannah as being a Phoenician term equivalent to the Arabic sunna or " precept," which would be in keeping with the above explanation of the other terms. Gesenius (Thesaur. p. 962. 1237) thinks it a term expressive of the paln, and Furst (Heb. Lex. s.v.) thinks it denotes the senna plant. Debir was taken by Joshua (x, 38); but it being afterwards retaken by the Canaanites, Caleb, to whom it was assigned, gave his daughter Achsah in marriage to his nephew Othniel for his bravery in carrying it by storm (Jos 15:16). It was situated in the mountains of Juilah (Jos 15:49), to the south of Hebron (Jos 10:38; see Keil, Comment. ad loc.), and on a high spot not very far from it (Jos 15:15), and appears to have been strongly fortified (Ewald, Gesch. Isr. ii, 289). These circumstances and the associated names (Jos 15:48-50) appear to indicate a position on the mountains southwest of Hebron, in the vicinity of ed-Dhoheriyeh, which has a commanding situation and some ruins (Robinson's Researches, i, 311).

## Kirjath-Arba[[@Headword:Kirjath-Arba]]

             (Hebrew Kiryath'- Aba', אִרְבִּע קרְיִת, city of Arba ; Sept. πόλις Α᾿ρβόκ, Gen 23:2; Jdg 14:15; Jdg 15:13; Jdg 20:7; Καριαθαρβόκ, Jos 21:11; Jdg 1:10; πόλις τοῦ πεδίου, Gen 35:27; once with the art. קַרְיִת הָאִרְבִּע, Kiryath'-ha-Arba'; Septuag. Καριαθαρβό v. r. Καριαθαρβόκ, Neh 11:25; Auth. Vers. " city of Arba," in Gen 35:27; Jos 15:13; Jos 21:11), the ori alame fHrnc, in the mountains of Judah, so called from its founder, one of the Anakim, and inhabited under the same name after the exile. Hengstenberg, however, thinks that Hebron was the earlier name, and Kirjath-Arba only was imposed by the Canaanites (Beitr. 3:187). Sir John AMandevillo (cir. 1322) found it still " called by the Saracens Karicarba, and by the Jews Arbotha" (Early Travels, p. 161), It is a Jewish gloss (first mentioned by  Jerome) which interprets the latter part of the name ( אִרְבִּעarba, Heb. "four") as referring to the four great meil buried there (the saints Adam, Abraham, Isaac, and Jacob; so the Talmud, see Keil. ad loc.; or the giants Anak, Ahiman, Sheshai, and Tolmai, according to Bochart, Canan, i, 1).

## Kirjath-Arim[[@Headword:Kirjath-Arim]]

             (Ezr 2:25). SEE KIRJATH-JEARIM.

## Kirjath-Baal[[@Headword:Kirjath-Baal]]

             (Heb. Kirjath'-Ba'al, קַרְיִתאּבִּעִל, city of Baal; Sept. Καριαθβάαλ), another name (Jos 15:60; Jos 18:14) for SEE KIRJATH-JEARIM. (q.v.). SEE BAALAM.

## Kirjath-Huzoth[[@Headword:Kirjath-Huzoth]]

             (Heb. Kiryath'-Chutsoth', חֻצוֹת קַרְיִת, city of streets; Sept. πόλεις ἐπαύλεων), a city of Moab to which Balak took Balaam on his arrival to offer a preparatory sacrifice (Num 22:39). The Vulgate understands an extreme city of the territory of Moab, as that on the border of Arnon, where the king met his prophetic guest (Num 22:36); but the two appear to have been different. The city in question was probably the capital of the Moabitish king, usually called KIR-MOAB, and here distinguished from other places of a similar name (Kiujath meaning simply "city") by an epithet indicative of its extent; compare the presence of the court and " high places of Baal," as well as the conspicuous situation of the city (Num 22:41), corresponding to that of Kerak. Porter, however (Murray's Handbook for Pal. p. 299 sq.), inclines to identify the place with the Keireyat on Jebel Attarus, and so with KIRIATHAIM SEE KIRIATHAIM (q.v.).

## Kirjath-Jeirim[[@Headword:Kirjath-Jeirim]]

             (Heb. Kiryath'-Yearim', יְעָרַים קַרְיִת, city of forests; Sept. Καριαθιαρείμ, Jos 18:14; Jdg 18:12; 1Ch 2:50; 1Ch 2:52. 2Ch 1:4; Neh 7:29; Jer 26:20; Κιριαθαπίμ, 1Sa 6:21; 1Sa 7:1-2; v.r. 1Ch 2:50; 1Ch 2:52; 2Ch 1:4; Neh 7:29; Jeremiah 21:20; πόλις Ι᾿αρείμ, Jos 15:9; Jos 15:60; 1Ch 13:5 [v.r.Ι᾿αρίμ]; πολεις Ι᾿αρείμ, Jos 9:17; Καριαθιαείρ v.r. πόλις Ι᾿αϊvρ, 1Ch 2:53; Καριαθβάαλ, Jos 13:15; omits in 1Ch 13:6 [or,  rather, paraphrases the words "Baalah, which is Kirjath-jearim," by πόλις Δαυϊvδ]; Josephus ἡ τῶν Καριαθιαριμιτῶν πόλις, Ant. 6:2,1; with the art. קַרְיִת הִיְּעָרַים, Jer 26:20), in the contracted form KIRJATH-ARIM (Heb. Kiryath'-Arim', קַרְיִת עָרַים, Ezr 2:25; Sept. Καριαθιαρείμ v.r. Καριαθιαρίμ), and simply KIRJATH (Heb. Kiryath', קַרְיִת; Jos 18:28; Sept. πόλις Ι᾿αριείμ), one of the towns of the Gibeonites (Jos 9:17).

It belonged to the tribe of Judah (Jos 15:60; Jdg 18:12), and lay on the border of Benjamin (Jos 18:15; 1Ch 2:50), to which it was finally assigned (Jos 18:28). It was to this place that the ark was brought from Beth-shemesh, after it had been removed from the land of the Philistines, and where it remained till removed to Jerusalem by David (1 Samuel 7; 1 Chronicles 13). This was one of the ancient sites which were again inhabited after the exile (Ezr 2:25; Neh 7:29). It was also called KIRATH- BAAL (Jos 15:60; Jos 18:14), and BAALAH (Jos 15:9). It appears to have lain not far from Beeroth (Ezr 2:25). " It is included in the genealogies of Judah (1Ch 2:50; 1Ch 2:52) as founded by or descended from Shobal, the son of Caleb ben-Hur, and as having in its turn sent out the colonies of the Ithrites, Puhites, Shumathites, and Mishraites, and those of Zorah and Eshtaol. 'Behind Kirjath-jearim' the band of Danites pitched their camp before their expedition to Mount Ephraim and Laish, leaving their name attached to the spot for long after (Jdg 18:12). SEE MAHANEH-DAN.

Hitherto, beyond the early sanctity implied in its bearing the name of BAAL, there is nothing remarkable in Kirjath-jearim. It was no doubt this reputation for sanctity which made the people of Beth- shemesh appeal to its inhabitants to relieve them of the ark of Jehovah, which was bringing such calamities on their untutored inexperience. From their place in the valley they looked anxiously for some eminence, which. according to the belief of those days, should be the appropriate seat for so powerful a Deity [see Thomson, Land and Book, ii, 539] (1Sa 6:20-21).

In this high place-' the hill' (הִגַּבְעָה)–under the charge of Eleazar, son of Abinadab, the ark remained for twenty years (7:22), during which period the spot became the resort of pilgrims from all parts, anxious to offer sacrifices and perform vows to Jehovah (Josephus, Ant. 6:2,1). Sixty-two years after the close of that time Kirjath-jearim lost its sacred treasure, on its removal by David to the house of Obed-edom the Gittite (1Ch 13:5-6; 2Ch 1:4; 2Sa 6:2, etc.). It is very remarkable and suggestive that in the account of this transaction the  ancient and heathen name Baal is retained. In fact, in 2Sa 6:2 probably the original statement-the name Baale is used without any explanation, and to the exclusion of that of Kirjath-jearim. In the allusion to this transaction in Psa 132:6, the name is obscurely indicated as the 'wood'-yaar, the root of Kirjath-jearim. We also hear of a prophet Urijah ben-Shemaiah, a native of the place, who enforced the warnings of Jeremiah, and was cruelly murdered by Jehoiakim (Jer 26:20, etc.), but of the place we know nothing beyond what has already been said. A tradition is mentioned by Adrichomius (Descr. T. S. Dan. § 17), though without stating his authority, that it was the native place of 'Zechariah, son of Jehoiada, who was slain between the altar and the Temple"' (Smith). Josephus says it was near Beth-shemesh (Ant. 6:1, 4).

Eusebius and Jerome (Onomast. s.v. Baal, Baul-carcathiarim) speak of it as being in their day a village nine or ten miles from Diospolis (Lydda), on the road to Jerusalem; consequently north-west (Hamesveld, 3:266). With this description, and the former of these two distances, agrees Procopius (see Reland, Palest. p. 503). On account of its presumed proximity to Beth- shemesh, Williams (Holy City) endeavors to identify Kirjath-jearim with Deir el-Howa, east of Ain Shems. But this, though sufficiently near the latter place, does not answer to the other conditions. Dr. Robinson thinks it possible that the ancient Kirjath-jearim may be recognised in the present Kuryet el-Enab. The first part of the name (Kirjath, Kuryet, signifying city) is the same in both, and is most probably ancient, being found in Arabic proper names only in Syria and Palestine, and not very frequently even there. The only change has been that the ancient "city of forests" has, in modern times, become the "city of grapes." The site is also about three hours, or nine Roman miles from Lydda, on the road to Jerusalem, and not very remote from Gibcon, from which Kirjath-jearim could not well have been distant. So close a correspondence of name and position seems to warrant the conclusion in favor of Kurvet el-Enab (see Ritter's Erdkunzde, 16:108-110).

This place is that which ecclesiastical tradition has identified with the Anathoth of Jeremiah (i, 1; comp. Jerome, ad loc.; also Ononzasticon, s.v.; Josephus, Ant. 10:7, 3), which, however, is at Anata. Kuryet el-Enab is now a poor village, its principal buildings being an old convent of the Minorites and a Latin church. The latter is now deserted, and is used for a stable, but is said to be one of the largest and most solidly constructed churches in Palestine (Robinson, ii, 109, 334-337). The village is prettily situated in a basin, on the north side of a spur jutting out from the western hills. The only well-built houses are those belonging to the  family of the sheiks Abu-Ghosh, who for the last half century have been the terror of travellers, but have lately been overtaken with punishment by the Turkish government. Dr. Robinson remarks that "a pretty direct route from Beth-shemesh would pass up on the east of Yeshua and along wady Ghurab; but no such road now exists, and probably never did, judging from the nature of the country. In all probability, the ark was brought up by way of Saris" (Researches, new ed., 3:157). Schwarz, who identifies Kirjath- jearim with the same site, suggests that the hill (which he calls Mount Midan) south-west of the village, and just south of Kuryet es-Saideh, may be the "Mount Jearim" spoken of in Jos 15:10 (but different from Mount Baalah of Jos 15:11); both places having taken the title Jearim from the intervening tract of land, perhaps once covered with wood (Palest. p. 97). It is the testimony of a recent traveller (Tobler, Dritte Wanderung, p. 178) that in the immediate neighborhood, on the ridge probably answering to Mount Jearim, there still are "real woods, so thick and so solitary, he had seen nothing like them since he left Germany."

## Kirjath-jearim[[@Headword:Kirjath-jearim]]

             Lieut. Conder regards this as as different place from the simple KIRJATH, andwas inclined at first to locate it at Soba (Tent Work, 1:22), but finally at Khurbet Erma, two and a quarter milessouth of Chesalon or Kesla (Memoirs accompanying the Ordnance Survey, 3:46 sq., where he argues the question at length); but most geographers still incline to the position at Kuryet Enab (or simply el-Kuryet), a full description of the archaeology of which is given in the same Memoirs (3:132 sq.).

## Kirjathaim[[@Headword:Kirjathaim]]

             (Heb. Kiryatha'yim, קַרְיָתִיַם, two cities, i.e. double-town; Sept. Καριαθάϊμ, but Καριαθάμ in Numbers; ἡ πόλις in Genesis; v. r. Καριαθέμ or Καριαθέν in Jeremiah and Ezekiel; πόλις παραθαλλασσία [apparently mistaking the directive termination אּיְמָה for אּיָם] in Ezekiel; Auth. Vers. " Kiriathaim" in Jeremiah and Ezekiel), the name of two places.

1. One of the most ancient towns in the country east of the Jordan (see Ewald, Gesch. Isr. i, 308), as it was possessed by the gigantic Emim (Gen 14:5), who were expelled by the Moabites (compare Deu 2:9-10), and these, in their turn, were dispossessed by the Amorites, from whom it was taken by the Israelites. Kirjathaim was then assigned to Reuben (Num 32:37; Jos 13:19); but during the Assyrian exile the Moabites again took possession of this and other towns (Jer 48:1; Jer 48:23; Eze 25:9). Burckhardt (Travels, p. 367) found ruins, called El-Teim, which he conjectures to have been Kiriathaim, the last syllable of the name being retained. This is somewhat  doubtful, as the Christian village Kariatha or Koreiatha (Καριάδα, Καριάθα) of Eusebius and Jerome (Onomast. s.v.) is placed ten miles west of Medeba, whereas El-Teim is but two miles (Seetzeni places it at half an hour, Reise, i, 408). Michaelis (Orient. u. exey. Bibl. 3:120; Suppl. 2203 sq.) compares the modern city Kiujathaimi, one day's journey from Palmyra (Wood, Ruins of Pallmyra, p. 34); and Busching (Erdb. 11:5(8) adduces Kriathaim (in Pliny, 6:32, Carriata), a place in the desert of Arabia; but botl these identifications are inadmissible (Hamesvell, 3:169). Ritter (Erdim Ekde, 15:1185,1186) supposes that the Ononmasticon confounds two places of the same name, one being the ancient city corresponding to El-Teim, north of the wady Zurka, and the other the Christian town, represented by the modern KureTyrut, south of the same wady; but we see no occasion for this, as the latter place, the name of which fully agrees, lies at the required distance (eleven miles, Seetzen, Reise, ii, 342) south-west of Medeba (Porter, Handbook, p. 300), upon the southern slope of Jebel Attarus (perhaps referred to by Eusebius in the expression annexed to his description, ἐπὶ τὸν Βάριν, on the Baris, using the term in the sense of a fortress on a hill-top rather than alluding to a position beyond the valley Zurka-Main, which Ritter, p. 578, fancifully conceives to be thus indicated from the abundance of mandrakes, βαάρας). SEE KEROTH, 2.

2. A city of refuge in the tribe of Naphtali (1Ch 6:76); elsewhere (Jos 21:32) called KARTAN SEE KARTAN (q.v.).

## Kirk[[@Headword:Kirk]]

             a word meaning circle, in the sense of " assembly" or "company;" the original word being Saxon, and supposed by some to have come from the Greek κυριακόν, dominicum, " The Lord's house." The word Church is the same as " Kirk," and has the same signification as " congregation" or assembly, which are elsewhere given as translations of the original word ἐκκλησία. The established religion of Scotland (the Presbyterian) is usually called the Kirk of Scotland. SEE SCOTLAND.

## Kirk, Edward Norris, D.D[[@Headword:Kirk, Edward Norris, D.D]]

             a Congregational minister, was born in New York, August 14, 1802. He graduated from the College of New Jersey in 1820, studied law eighteen months, and in 1824 graduated from Princeton Theological Seminary. He acted for a time as agent for the American Board of Foreign Missions in the Southern States, and in 1828 was settled over a Presbyterian Church ill Albany, N.Y. In 1837 be went to Europe, preaching in London, and several months in Paris. In 1839 he returned to the United States, and in 1842 became pastor of the Mount Vernon Congregational Church in Boston, where he labored until 1871, when the failure of his health caused him to transfer the active duties of his office to a colleague. He visited Paris in 1856, in the interests of the American and Foreign Christian Union, to establish American Protestant worship in that city. He afterwards became president of the American Missionary Association. He died in Boston, March 27, 1874. Dr. Kirk was a preacher and writer of rare strength and brilliancy. He published two volumes of Sermons: — Lectures on the Parables: — a translation of Gaussen's Theopneustie, and other works. See Cong. Quarterly, 1878, page 259.

## Kirk-Sessions[[@Headword:Kirk-Sessions]]

             is the name of a petty ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts, every one of which has its own elder and deacons to govern it. A Consistory of the ministers, elders, and deacons of a parish form a kirk-session. These meet once a week, the minister being their moderator, but without a negative voice. It regulates matters relative to public worship, elections, catechizing, visitations, membership, etc. It judges in matters of less scandal; but greater, as adultery, are left to the Presbytery, and in all cases an appeal lies from it to the Presbytery. The functions of the kirk-session were in former times too often inquisitorially exercised; but this is now less frequently attempted, and the danger of it is continually diminishing through the growth of an enlightened public opinion. In former times, also, the kirk- session in Scotland often imposed fines, chiefly for offences against the seventh commandment; but this practice had no recognition in civil nor even in ecclesiastical law, and is now wholly relinquished. The kirk-session of the Established Church in each parish is fully recognised in Scottish law as having certain rights and duties with respect to the poor, but recent legislation has very much deprived it of its former importance in this relation. Buck, s.v.; Chambers, s.v.

## Kirkham, Robert[[@Headword:Kirkham, Robert]]

             a minister of the Church of England, was one of the Oxford Methodists. He, in connection with the Wesleys and Mr. Morgan, were the four young men who began, in November 1729, to spend evenings together, reading,  chiefly, the Greek Test. the inception of that movement which has so changed the religious life of the world. He was the son of Reverend Lionel Kirkham, of Stantori, in Gloucestershire; was a very initimate friend of Wesley's, and earnest in his desire for higher, life, faithfully keeping the rules of the Oxford Methodists. In 1731 he left Oxford and became his uncle's curate. These facts are the limit of our knowledge concerning him. It is to be regretted that no record of his life can be found. See Tyerman, The Oxford Methodists, page 1.

## Kirkland, John Thornton, D.D., Ll.D[[@Headword:Kirkland, John Thornton, D.D., Ll.D]]

             an eminent American Unitarian divine, was born at Herkimer, N. Y., Aug. 17,1770. His youthful days were spent at Stockbridge, Mass. At the age of thirteen he went to Phillips Academy, then under the care of Dr. Eliphalet Pearson, and in 1785, with the patronage of the excellent judge Phillips, he entered Harvard University. He passed through college with a high reputation for scholarship, especially excelling in the departments of languages and metaphysics, and graduated in 1789 with distinguished honors. Shortly after he went to Stockbridge, and commenced the study of theology under the direction of Dr. Stephen West; but the strict views of theology to which he was here introduced were little to his taste, and he soon after returned to Cambridge, where he found himself in a much more congenial theological atmosphere. In November, 1792, while still  prosecuting his theological studies, he was appointed tutor of metaphysics in Harvard University, and held this office until February, 1794, when he was ordained, and installed pastor of the New South Church, Boston. Here he soon drew around him an intelligent and discriminating congregation, among whom were some of the leading men of the times. In 1802 he was honored with the degree of doctor of divinity from the College of New Jersey, and in 1810 with the degree of doctor of laws from Brown University. So high was his professional reputation at that time, and so commanding the influence he had acquired, that in 1810 he was elected to the presidency of Harvard University. Dr. Kirkland's presidency marked a brilliant epoch in the history of the college. Under his administration the course of studies was greatly enlarged; the law school was established; the medical school reorganized; four different professorships in the academical department endowed and filled; three new buildings erected, and immense additions made to the library. In August, 1827, he suffered a stroke of paralysis, which led him, in March, 1828, to resign his office as president; and in April he set out on a long journey through the Western and Southern States, and afterwards spent three years and a half in visiting foreign countries. He died April 26,1840. Dr. Kirkland was a person of simple, dignified, and winning manners; he had great natural dignity; there was an unstudied grace in his whole bearing and demeanor. His mind was of an ethical turn; he was distinguished as a moralist, and seemed to possess a thorough, intimate, and marvellous knowledge of men. He was remarkable, too, for the comprehensiveness of his views and the universality of his judgments. He always generalized on a large scale, and even his conversation was a succession of aphorisms, maxims, and general remarks. Iis publications consisted of a few occasional Discourses, several- contributions to the periodicals of that day, and a Memoir of Fisher Ames. See Ware, Amer. Unitarian Biog. i, 273; Christian Examiner. 29:232. (J. L. S.)

## Kirkland, Samuel[[@Headword:Kirkland, Samuel]]

             a Congregational minister, was born Dec. 1, 1741, at Norwich, Conn. He received his degree from the College of New Jersey, 1765, though not present himself. In Nov. 1765, he went on a missionary visit to the Seneca Indians, and returning in May, 1766, he was duly ordained and appointed missionary by the Connecticut Board of Correspondents of the society in Scotland. He settled at Oneida in the midst of the Oneida tribe, and labored until the Revolution suspended his mission. During the war he served as  chaplain in the army, and was engaged in negotiations with the Indians, for which services he was rewarded by Congress in 1785. As soon as the war was ended he continued his missionary labors among the Indians. In 1788 the Indians and New York State presented him with valuable lands, part of which he improved and occupied. During the year 1791 he made a Statement of the Numbers and Situation of the Six United Nations of Indians in North America, and in the winter conducted a delegation of some forty warriors to meet Congress in Philadelphia. In 1793 he was instrumental in procuring a charter for the Hamilton Oneida Academy, which has since become a college. His connection with the society in Scotland was broken off in 1797, for what reason he knew not, but he continued his accustomed work until his death, Feb. 28,1808.-Sprague, Annals, i, 623.

## Kirkpatrick, Hugh[[@Headword:Kirkpatrick, Hugh]]

             SEE KIRKPATRICK, JAMES.

## Kirkpatrick, Jacob, D.D.[[@Headword:Kirkpatrick, Jacob, D.D.]]

             a Presbyterian divine, was born near Baskingridge, N. J., August 7,1785; pursued his classical studies under the direction of the Rev. Robert Finley, D.D., and graduated at the College of New Jersey in 1804. After this he studied law three years, but in 1807 he decided definitely in favor of the ministry, and resumed his studies under John Woodhull, D.D., of Freehold, N. J. In August, 1809, he was licensed by the New Brunswick Presbytery, and was ordained and installed pastor of the United First Church of Amwell, Ringoes, N. J., June 20,1810, where he continued to labor for fifty-six years. He was one of the founders of the Hunterdon County Bible Society (1816), and also among the earliest and most energetic promoters of the temperance reformation in that county. He died at Ringoes, N. J., May 2,1866. Dr. Kirkpatrick was a man of a large and generous heart; his preaching was full of tenderness, pathos, and earnestness; his Christian character unassuming, and adorned with meekness and piety.-Wilson, Presb. Historical Almanac, 1867. (J. L. S.)

## Kirkpatrick, James[[@Headword:Kirkpatrick, James]]

             a noted minister of the Presbyterian Church in Ireland, was the son of Hugh Kirkpatrick, a minister in Lurgan, Scotland, from about 1686 to the Revolution, when he retired to Dairy, Ireland, where he preached until  1691, then removed to Old Cumnock, and in 1695 again returned to Scotland, and died at Ballymoney in 1712. James was educated at Glasgow, entered the ministry, and became one of the most promising Irish Presbyterians in the pulpit. In 1706 he was the preacher of the Second Belfast congregation. During the opposition of the House of Parliament to the Presbyterians, James Kirkpatrick became one of the ablest champions of the Presbyterian cause. In 1713 he published An Historical Essay upon the Loyalty of Presbyterians in Great Britain and Ireland from the Reformation to the present Year (Belfast, 1713, 4to), to which neither he nor the printer dared to affix their names for fear of persecution. He died about 1725. Reid and Killen, Hist. Presb. Ch. in Ireland, 3:91 sq.

## Kirkton, James[[@Headword:Kirkton, James]]

             a Scottish divine, who flourished in the second half of the 17th century, is noted as the author of The secret and true History of the Church of Scotland from the Restoration to 1678, etc. (edited by C. K. Sharpe, Edinb. 1817, 4to), a work which has been highly commended by Sir Walter  Scott (London Quart. Review, 18:502 sq.). Kirkton died in 1699.- Blackwood's Magazine, ii, 305 sq.

## Kirkwood, Robert[[@Headword:Kirkwood, Robert]]

             a Presbyterian minister, born in Paisley, Scotland, May 25,1793, was educated in Glasgow College, and studied divinity with Rev. John Dick, D.D., at Theological Hall, Glasgow. He was licensed in 1828. In response to a pressing call for ministerial workers in New York, he went thither and connected himself with the Reformed Protestant Dutch Church, under the Missionary Society of which he labored until 1830, when he became pastor at Cortlandville, N. Y. He officiated there and at Auburn and Sandbeach, N. Y., until 1839, and then served as a domestic missionary for seven years in Illinois. For the next eleven years he labored as agent for the Bible and Tract Societies. In 1857 he transferred his connection from the Reformed to the Presbyterian Church, and settled at Yonkers, N. Y., devoting the remainder of his life to literary labors. He died August 26,1866. In addition to numerous contributions to the Christian Intelligencer, New York Observer, and The Presbyterian, he published Lectures on the Millennium (New York, 1855) : — Universalism Explained (New York, 1856): — A Plea for the Bible (New York, 1860; a very popular work and extensively sold): -Illustrations of the Offices of Christ (New York, 1862; a practical treatise on divine influences); together with a selection of sermons. Mr. Kirkwood having enjoyed the superior advantages of instruction by the distinguished Dr. Dick, was thoroughly and systematically trained in the great evangelical doctrines. His preaching was characterized by a practical scriptural tone. "His only peculiarity of doctrine was his pre-millennial views, in which, however, as his work on this subject shows, he was moderate, cautious, and never went to the extreme of fixing the time and seasons, which the Father hath put in his own power."-Wilson, Presb. Historical Almanac.

## Kirwan[[@Headword:Kirwan]]

             SEE MURRAY, NICHOLAS.

## Kirwan, Walter Blake[[@Headword:Kirwan, Walter Blake]]

             an eminent Irish divine, and one of the most celebrated and popular preachers of the last half of the 18th century, was born at Galway about 1754. He was educated at the college of the English Jesuits at St. Omer; was ordained priest, and was for a time professor of natural and moral philosophy at Louvain. Having embraced Protestantism in 1787, he became successively minister of St. Peter's Church, Dublin; prebendary of Howth, minister of St. Nicholas Without in 1788, and dean of Killala in 1800. He died in 1805. Few preachers of any age have enjoyed such popularity as Walter Blake Kirwan. So great was the throng to listen to his sermons that it was found necessary to defend the entrance of the church where he was to preach with guards and palisades. I-le was a man of fine feelings, amiable and benevolent, and his irresistible powers of persuasion were chiefly devoted to the preaching of charity sermons. It is said that the collections taken up after his sermons seldom fell short of £1000. These  addresses have been published under the title of Sermons, with a sketch of his life (London, 1814, 8vo). See Darling, Cyclopaedia, Bibliographica, ii, 1735; Allibone, Dict. of English and Amer. Authors, ii, 1038; Lond. Quart. Rev. 11:130 sq.; Lord Brougham, Contrib. to the Edinb. Rev. (Lond. and Glasgow, 1856), i, 104 sq. (J. H. W.)

## Kish[[@Headword:Kish]]

             (Heb. id. קַישׁ, a trap, otherwise a horn; Sept. Κείς or Κίς, N.T. Κίς, Auth. Vers. " Cis," Act 13:21), the name of five men.

1. The second of the two sons of Mahli (grandson of Levi); his sons married their cousins, heiresses of his brother Eleazar (1Ch 23:21-22). One of these sons was named Jerahmeel (1Ch 24:29). B.C. cir. 1658.

2. A Benjamite of Jerusalem (i.e. the northern neighborhood of Jebus), third named of the sons of Jehiel (of Gibeon) by Maachah (1Ch 8:30; 1Ch 9:36). B.C. apparently cir. 1618.

3. A wealthy and powerful Benjamite, son of Ner (1Ch 8:33; 1Ch 9:39), and father of king Saul (1Sa 9:3; 1Sa 10:11; 1Sa 10:21; 1Sa 14:51; 1Ch 9:39; 1Ch 12:1; 1Ch 26:28). He was thus the grandson (1Sa 9:1, " son" [q.v.]) of Abiel (q.v.). SEE NER. No incident is mentioned respecting him excepting his sending Saul in search of the strayed asses (1Sa 9:3), and that he was buried in Zelah (2Sa 21:14). B.C. 1093. In Act 13:21 he is called CIs. See SAUL.

4. A Levite of the family of Merari, son of Abdi, and one of those who assisted Hezekiah in restoring the true religion (2Ch 29:12). B.C. 726.

5. A Benjamite, the father of Shimei, and greatgrandfather of Mordecai (Est 2:5). B.C. considerably ante 598.

## Kish (2)[[@Headword:Kish (2)]]

             (1Ch 6:44). SEE KUSHAIAH.

## Kishiin[[@Headword:Kishiin]]

             (Heb. Kishyon', קַשְׁיוֹן, so called from the hardness of the soil; Sept. Κεσιών;, Auth. Vers. "Kishon" in Jos 21:28), a city of the tribe of  Issachar (Jos 19:20, where it is mentioned between Rabbith and Abez), assigned to the Levites of the family of Gershom, and for a place of refuge (Jos 21:28); elsewhere (1Ch 6:72) called KEDESH SEE KEDESH (q.v.). De Saulcy found ruins called Kashaneh (or Kabshaneh), an hour and a half from Kefr-Kenna, commanding the Merj-es-Serbal. north of Mt. Tabor, which he is inclined to identify with the ancient Kishion (Naurat. ii, 325, 326). Schwarz, citing from Astori, places it 2-1 miles south of Chesulloth (Iksal); but he appears to be misled by the analogy of the name of this place with that of the brook Kishon (Palest. p. 166), which has no connection in origin (see Hamesveld, 3:241).

## Kishon[[@Headword:Kishon]]

             (Heb. Kishon', קַישׁוֹן, winding; Septuag. Κισῶν; but in Psa 83:9, Κισσών v.r. Κεισών, Auth. Vers. "Kison"), a torrent or winter stream (נִחִל, A. V. "river") of central Palestine, the scene of two of the grandest achievements of Israelitish history-the defeat of Sisera (Jdg 4:7; Jdg 4:13; Jdg 5:21), and the destruction of the prophets of Baal by Elijah (1Ki 18:40). It formed the boundary between Manasseh and Zebulon (Jos 19:11). SEE JOKNEAM. Some portion of it is also thought to be designated as the "waters of Megiddo" (Jdg 5:19). SEE MEGIDDO. The term coupled with the Kishon in Jdg 5:21, as a stream of the ancients (הִקְּדוּמַים, A. V. "that ancient river"), has been very variously rendered by the old interpreters.

1. It is taken as a proper name, and thus apparently that of a distinct stream-in some MSS. of the Sept. Καδημείμ (see Barhdt's Hexapla); by Jerome, in the Vulgate, torrens Catdumim; in the Peshito and Arabic versions, Carmmin. This view is also taken by Benjamin of Tudela, who speaks of the river close to Acre (doubtless meaning thereby the Belus) as the נחל קדומים. It is possible that the term may refer to an ancient tribe of Kedumirm-wanderers from the Eastern deserts-who had in remote antiquity settled on the Kishon or one of its tributary wadys. SEE KADMIONITES.

2. As an epithet of the Kishon itself: Sept. χειμάῤῥους ἀρχαίων; Aquila, καυσώνων, perhaps intending to imply a scorching wind or simoom as accompanying the rising of the waters; Symmachus, αἰγίων or αἰγῶν,  perhaps alluding to the swift springing of the torrent (αϊvγες is used for high waves by Artemidoru..). The Targum, adhering to the signification " ancient," expands the sentence-'" the torrent in which were shown signs and wonders to Israel of old;" and this miraculous torrent a later Jewish tradition (preserved in the Commentarius in Canticlum Debborce, ascribed to Jerome) would identify with the Red Sea, the scene of the greatest marvels in Israel's history. The rendering of the A.V. is supported by Mendelssohn, Gesenius, Ewall, and other modern scholars. The reference is probably to exploits among the aboriginal Canaanites, as the plain adjoining the stream has always been the great battle-ground of Palestine. SEE ESDRAELON. For the Kishon of Jos 21:28, SEE KISHION.

By Josephus the Kishon is never named, neither does the name occur in the early Itineraries of Antoninus Augustus, or the Bordeaux Pilgrim. Eusebius and Jerome dismiss it in a few words, and note only its origin in Tabor (Onomasf. Cison), or such part of it as can be seen thence (Ep. ad Eustochium, § 13), passing by entirely its connection with Carmel. Benjamin of Tudela visited Akka and Carmel. He mentions the river by name as -" Nachal Kishon," but only in the most cursory manner. Brocardus (cir. 1500) describes the western portion of the stream with a little more fulness, but enlarges most on its upper or eastern part, which, with the victory of Barak, he places on the east of Tabor and Hermon, as discharging the water of those mountains into the Sea of Galilee (Descr. Terrce S. cap. 6, 7). This has been shown by Dr. Robinson (Eib. Res. ii, 364) to allude to the wady el-Bireh, which runs down to the Jordan a few miles above Scythopolis.

The Kishon is beyond all doubt the river now called Nahr el-Mokattah (or ilukatta), which, after traversing the plain of Acre, enters the bay of the latter name at its south-east corner. It has been usual to trace the source of this river to Mount Tabor (as above by Jerome), but Dr. Shaw affirms that in travelling along the south-eastern brow of Mount Carmel he had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other, and are called Ras el- Kishon, or the head of the Kishon. These alone, without the lesser contributions near the sea, discharge water enough to form a river half as large as the Isis. During the rainy season all the waters which fall upon the eastern side of Carmel, or upon the rising grounds to the southward, empty themselves into it in a number of torrents, at which time it overflows its banks, acquires a wonderful rapidity, and carries all before it. It was  doubtless in such a season that the host of Sisera was swept away in attempting to ford it. But such inundations are only occasional, and of short duration, as is indeed implied in the destruction in its waters of the fugitives, who doubtless expected to pass it safely. The course of the stream, as estimated from the sources thus indicated, is not more than seven miles. It runs very briskly till within half a league of the sea; but when not augmented by rains, it never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds have thrown up at its mouth. It was in this state that Shaw himself found it in the month of April, 1722, when it was crossed by him.

Notwithstanding Shaw's contradiction, the assertion that the Kishon derives its source from Mount Tabor has been repeated by modern travellers as confidently as by their ancient predecessors (Summer Ramble, i, 281). Buckingham's statement, being made with reference to the view from Mount Tabor itself, deserves attention. He says that near the foot of the mountain on the south-west are " the springs of the Ain es-Sherrar, which send a perceptible stream through the centre of the plain of Esdraelon, and form the brook Kishon of antiquity." Further on. the same traveller, on reaching the hills which divide the plain of Esdraelon from that of Acre, saw the pass through which the river makes its way from the one plain to the other (Travels in Palestine, i, 168, 177). Schwarz also states that the sources of the Kishon are at a village called Sheik Abrik, south- west of Tabor (Palest. p. 166). On further inquiry, and more extensive comparison of observations made at different times of the year, it will probably be found that the remoter source of the river is really in Mount Tabor, but that the supply from this source is cut off in early summer, when it ceases to be maintained by rains or contributory torrents; whereas the copious supply from the nearer springs at Ras el-Kishon, with other springs lower down, keep it up from that point as a perennial stream, even during the drought of summer. (See Kitto's Pict. Hist. of Palestine, p. cxci.) Mariti (ii, 112) mentions the case of the English dragoman who was drowned, and his horse with him, in the attempt to cross this temporary stream from Mt. Tabor, in Feb. 1761. During the battle of Mount Tabor, between the French and Arabs, April 16,1799, many of the latter were drowned in their attempt to cross a stream coming from Deburieh, which then inundated the plain (Burckhardt, Syria, p. 339).

Monro, who crossed the river early in April (in its lower or perennial part), in order to ascend Mount Carmel, describes it as traversing the plain of Esdraelon. The river,  where he crossed it, in a boat, was then thirty yards wide. In the plain from Seolam to Nazareth he crossed "a considerable brook, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon" (Ramble, i, 55,281). Dr. Robinson says that this account corresponds with channels that he observed (Biblical Researches, 3:230). Prokesch also, in April, 1829, when travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjun, where he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find his way through the morass, he was at last set right by an Arab, who pointed out the proper ford (Reise ins t. Land, p. 129). The scriptural account of the overthrow of Sisera's host manifestly shows that the stream crossed the plain, and must have been of considerable size. The above arguments, to show that it did so, and still does so, are confirmed by Dr. Robinson, who adds that " not improbably, in ancient times, when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain." The transaction of the prophet Elijah, who, after his sacrifice on Carmel, commanded the priests of Baal to be slain at the river Kishon, requires no explanation, seeing that it took place at the perennial lower stream. This also explains, what has sometimes been asked, whence, in that time of drought, the water was obtained with which the prophet inundated his altar and sacrifice.

The Kishon is, in fact, the drain by which the waters of the plain of Esdraelon, and of the mountains which inclose that plain, namely, Carmel and the Samaria range on the south, the mountain of Galilee on the north, and Gilboa, "Little Hermon" (so called), and Tabor on the east, find their way to the Mediterranean. Its course is in a direction nearly due north-west along the lower part of the plain nearest the foot of the Samaritan hills, and close beneath the very cliffs of Carmel, breaking through the hills which separate the plain of Esdraeloln from the maritime plain of Acre, by a very narrow pass, beneath the eminence of Harothieh or Harti, which is believed by some still to retain a trace of the name of Harosheth of the Gentiles. It has two principal feeders: the first from Deburieh (Daberath), on Mount. Tabor, the north-east angle of the plain; and, secondly, from Jelbuin (Gilboa) on the south-east. It is also fed by the copious spring of Lejjun, the stream from which is probably the "waters of Megiddo" (Porter, Handbook, p. 385). The highest source of the Kishon on the south-east is the large fountain of Jenin, the ancient En-gannim, the water from which,  increased by a number of the streamlets from the surrounding hills, flows westward across the plain through a deep channel during the winter months; but in summer this channel, like the northern one, is perfectly dry (Van de Velde, Travels, i, 362). The two channels unite at a point a few miles north of the site of Megiddo. The channel of the united stream is here deep and miry, the ground for some distance on each side is low and marshy, and the fords during winter are always difficult, and often, after heavy rain, impassable; yet in summer, even here, the whole plain and the river bed are dry and hard (Robinson, ii, 364). These facts strikingly illustrate the narrative of the defeat of Sisera. The battle was fought on the south bank of the Kishon, at Megiddo (Jdg 4:13; Jdg 5:19). While the battle raged a violent storm of wind and rain came on (Jdg 5:4; Jdg 5:20; comp. Josephus, At. 5:5, 4). In a short time the hard plain was turned into a marsh, and the dry river-bed into a foaming torrent. The Canaanites were driven back on the river by the fiery attack of Barak and the fury of the storm; for "the earth trembled, the heavens dropped... the stars in their courses fought against Sisera." The warhorses and chariots dashing madly through the marshy ground made it much worse; and the soldiers, in trying to cross the swollen torrent, were swept away.

But, like most of the so-called "rivers" of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year (as above noted) its upper portion is dry, and the stream confined to a few miles next the sea. The sources of this perennial portion proceed from the roots of Carmel-the " vast fountains called Sa'adiyeh, about three miles east of Chaifa" (Thomson, Land and Book, ii, 140), and those, apparently still more copious, described by Shaw (Robinsone, ii, 365), as bursting forth from beneath the eastern brow of Carmel, and discharging of themselves "a river half as big as the Isis." It enters the sea at the lower part of the bay of Akka, about two miles east of Chaifa, "in a deep, tortuous bed, between banks of loamy soil some fifteen feet high, and fifteen to twenty yards apart" (Porter, Handbook, p. 383). Between the mouth and the town the shore is lined by an extensive grove of date-palms, one of the finest in Palestine (Van de Velde, i, 289). The part of the Kishon at which the prophets of Baal were slaughtered by Elijah was doubtless close below the spotm on Carmel where the sacrifice had taken place. This spot is now fixed with all but certainty as at the extreme east end of the mountain, to which the name is still attached of El-sahraka, ' the burning." SEE CARMEL. Nowhere does the Kishon run so close to the mountain as just  beneath this spot (Van de Velde, i, 324). It is about 1000 feet above the river, and a precipitous ravine leads directly down, by which the victims were perhaps hurried from the sacred precincts of the altar of Jehovah to their doom in the torrent bed below, at the foot of the mound, which from this circumstance may be called tell Kilss, the hill of the priests. Whether the Kishon contained any water at this time we are not told; that required for Elijah's sacrifice was in all probability obtained from the spring on the mountain side below the plateau of El-Mahraka. At the mouth of the river are banks of fine sand, which any unusual swell in the river converts into dangerous quicksands (Van de Velde, i, 289).

The modern name Nahr el- Mukatta some have thought means "the river of slaughter," in allusion to the slaughter of the prophets of Baal on its banks; but the name may also signify " river of the ford," from another meaning of the same root (compare Robinson, ii, 365); the latter is the interpretation given of the name by the people of the country.-Kitto; Smith. See further in Hamesveld, i, 522 sq.; Schwarz, Palestine, p. 49; Hackett, Illustra. p. 321-323; Ritter, Erdk. 16:704; Maunadrell, Early Travels, p. 430; Pococke, East, II, i, 55; G. Robinson, Palest. i, 203 (Par. 1835); Thomson, Land and Book, i, 492; Stanley, Sinai and Pal. p. 347; Wilson, Lands of Bible, ii, 86; Tristram, Land of Israel, p. 95, 494, Kishshu. SEE CUCUMBER.

## Kislar Aga[[@Headword:Kislar Aga]]

             the chief of the black eunuchs in Turkey, who is intrusted with the superintendence of all the mosques.

## Kislker, Johaxn Justus[[@Headword:Kislker, Johaxn Justus]]

             a German theologian, was born at Rodinghausen in 1660, and was educated at the universities of Jena and Giessen. In 1694 he became professor of philosophy at Rinteln University, and the year following professor of theology. He died March 25, 1714. For a list of his writings, mainly dissertations, see Doring, Gelehrte Theologen Deutschlands des 18'en und 19:en Jahrh. ii, 102.

## Kison[[@Headword:Kison]]

             (Psa 83:9). SEE KISON.

## Kiss[[@Headword:Kiss]]

             (נָשִׁק, nashak'; Gr. φιλέω, to love, and derivatives). Originally the act of kissing had a symbolical character, as a natural species of language, expressive of tender affection and respect. It appears from the case of  Laban and Jacob (Gen 29:13) that this method of salutation was even then established and recognised as a matter of course. In Gen 27:26-27, a kiss is a sign of affection between a parent and child; in Son 8:1, between a lover and his bride. It was also, as with some modern nations, a token of friendship and regard bestowed when friends or relations met or separated (Tob 7:6; Tob 10:12; Luk 7:45; Luk 15:20; Act 20:37; Mat 26:48; 2Sa 20:9); the same custom is still usual in the East (Tischendorf, Reise, i, 255). The Church of Ephesus wept sore at Paul's departure, and fell on his neck and kissed him. When Orpah quitted Naomi and Ruth (Rth 1:14), after the three had lifted up their voice and wept, she "kissed her mother-in-law, but Ruth clave unto her."

That it was usual to kiss the mouth (Pro 24:26) may be presumed (Gen 33:4; Exo 4:27; Exo 18:7; 1Sa 20:41). Kissing the lips was not only permitted, but customary among near relatives of both sexes, both in patriarchal and in later times (Gen 29:11; Son 8:1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East, and can hardly be said to be extinct even in Europe. Mention is made of it

(1) between parents and children (Gen 27:26-27; Gen 31:28; Gen 31:55; Gen 48:10; Genesis 1, 1; Exo 18:7; Rth 1:9; Rth 1:14; 2Sa 14:33; 1Ki 19:20; Luk 15:20; Tob 7:6; Tob 10:12);

(2) between brothers, or near male relatives or intimate friends (Gen 29:13; Gen 33:4; Gen 45:15; Exo 4:27; 1Sa 20:41);

(3) the same mode of salutation between persons not related, but of equal rank, whether friendly or deceitful, is mentioned (2Sa 20:9; Psa 85:10; Pro 27:6; Luk 7:45 [1st clause]; 22:48; Act 20:37);

(4) as a mark of real or affected condescension (2Sa 15:5; 2Sa 19:39);

(5) respect from an inferior (Luk 7:38; Luk 7:45, and perhaps 8:44). In other cases the kiss is imprinted on the beard (see Arvieux, 3:182); sometimes on the hair of the head (see D'Orville, Ad Chariton, 8:4), which was then taken hold of by the hand (2Sa 20:9). Among the Arabs the women and children kiss the beards of their husbands or fathers. The  superior returns the salute by a kiss on the forehead. Kissing the hand of another appears to be a modern practice. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand (Luk 7:38). " The son kisses the hand of his father, the wife that of her husband, the slave, and often the free servant, that of the master. The slaves and servants of a grandee kiss their lord's sleeve, or the skirt of his clothing" (Lane, fod. Eg. ii, 9; compare Arvieux, Trav. p. 151; Burckhardt, Trav. i, 369; Niebuhr, Voy. i, 329; ii, 93; Layard, Nin. i, 174; Wellsted, Arebia, i, 341; Malcolm, Sketches of Persia, p. 271). Friends saluting each other'join the right hand, then each kisses his own hand, and puts it to his lips and forehead, or breast; after a long absence they embrace each other, kissing first on the right side of the face or neck, and then on the left, or on both sides of the beard (Lane, ii, 9,10; comp. Irby and Mangles, p. 116; Chardin, Voyage, 3:421; Burckhardt, Notes, i, 369; Russell, Aleppo, i, 240). The passage of Job 31:27, " Or my mouth hath kissed my hand," is not in point (see Menken, Dissert. in p. 1., Lipsi.e, 1711; Dought ei, Analect. i, 211; Kieseling, in the Nov. Miscell. Lips. 9:595; Bottiger, Kunstnzythol. i, 52), and refers to idolatrous usages (see L. Weger, De osc. manus idolctrica, Regiom. 1698), namely, the adoration of the heavenly bodies (comp. Cicero, Ver. 4:43; Gesenius, Comment. on Isa 49:23). SEE ADORATION.

It was the custom to throw kisses towards the images of the gods, and towards the sun and moon (1Ki 19:18; Hos 13:2; comp. Minuc. Felix, ii, 5; Tacit. Hist. 3:24, 3; Lucian, De Salt. c. 17; Pliny, Hist. Nat. 28:5). The kissing of princes was a token of homage (Psalm ii, 12; 1Sa 10:1; Xenophon, Cyrop. 7:5, 32). So probably in Gen 41:40, "Upon thy mouth shall all my people kiss," where the Auth. Vers. interprets, "According to thy word shall all my people be ruled" (see Gesenius, Thesaur. Heb. p. 923). We may compare the Mohammedan custom of kissing the Kaaba at Mecca (Burckhardt, Trav. i, 250, 298, 323; Crichton, Arabia, ii, 215). Xenophon says (Agesil. 5:4) that it was a national custom with the Persians to kiss whomsoever they honored; and a curious passage to this effect may be found in the Cyclopaedia (i, 4, 27). Kissing the feet of princes was a token of subjection and obedience, which was sometimes carried so far that the print of the foot received the kiss, so as to give the impression that the very dust had become sacred by the royal tread, or that the subject was not worthy to salute even the prince's foot, but was content to kiss the earth itself near or  on which he trod (Isaiah 49:33; Mic 7:17; Psa 72:9; comp. Gen 41:40; 1Sa 24:8; Mat 28:9; see Dion Cass. lix, 27; Seneca, De Benef: ii, 12). Similar usages prevail among the Orientals to the present day (see Wilkinson, Anc. EI. ii, 203; Layard, Ninev. i, 274; Harmer, Obs. i, 336; Niebuhr, Travels, i, 414; comp. Assemani, Bibl. Or. i, 377; Otho, Lex. Raub. p. 233; Barhebr. Chronicles p. 148, 189, 569). The Rabbins, in the meddlesome, scrupulous, and falsely delicate spirit which animated much of what they wrote, did not permit more than three kinds of kisses-the kiss of reverence, of reception, and of dismissal (Breshith Rabba on Gen 29:11).

The peculiar tendency of the Christian religion to encourage honor towards all men, as men, to foster and develop the softer affections, and, in the trying condition of the early Church, to make its members intimately known one to another, and unite them in the closest bonds, led to the observance of kissing as an accompaniment of that social worship which took its origin in the very cradle of our religion. (See Coteler, Ad constitut. Apost. ii, 57; Fessel, Advers. sacr. p. 283.) Hence the exhortation, " Salute each other with a holy kiss" (Rom 16:16; see also 1Co 16:20; 2Co 13:12; 1Th 5:26; in 1Pe 5:14 it is termed "a kiss of charity"). " It might, perhaps, be understood among the members of the Church that the kiss was to be exchanged between persons of the same sex only, though no direction to this effect is found in the apostolic epistles, and it is known that in process of time the heathen took occasion from the practice to reproach the Christians for looseness of manners. On this account care was taken (as appears from the Apostolical Constitutions) to maintain in respect to it the distinction of sexes; but the practice itself was kept up for centuries, especially in connection with the celebration of the Supper. It was regarded as the special token of perfect reconciliation and concord among the members of the Church, and was called simply the peace (εἰρήνη), or the kiss of peace (osculum pacis). It was exchanged in the Eastern Church before, but in the Western after the consecration prayer. Ultimately, however, it was discontinued as a badge of Christian fellowship, or a part of any Christian solemnity" (Fairbairn). (See Apost. Constit. ii, 57; 8:11; Just. Mart. Apol. i, 65; Palmer, On Lit. ii, 102, lad note from Du Cange; Bingham, Christ. Antiq. b. 12:c. 4:§ 5, vol. 4:49; b. ii, c. 11:§ 10, vol. i, 161; b. ii, c. 19:§ 17, vol. i, 272; b. 4:c. 6:§ 14, vol. i, 526; b. 22:c. 3:§ 6, vol. 7:316; see also Cod. Just. V. Tit. 3:16, de Don. ante Nupt.; Brande, Pop. Antiq. ii, 87). The peculiar  circumstances have now vanished which gave propriety and emphasis to such an expression of brotherly love and Christian friendship. (See Wemyss, Clavis Synmbolica, s.v.) The kiss of peace still forms lpart of one of the rites of the Romish Church. It is given immediately before the communion; the clergyman who celebrates mass kissing the altar, and embracing the deacon, saying, " Pax tibi, frater, et ecclesiae sanctx Dei;" the deacon does the same to the subdeacon, saying, "Pax tecum ;" the latter then salutes the others.

Kissing the foot or toe has been required by the popes as a sign of respect from the secular power since the 8th century. The first who received this honor was pope Constantine I. It was paid him by the emperor Justinian II, on his entry into Constantinople in 710. Valentine I, about 827, required every one to kiss his foot, and from that time this mark of reverence appears to have been expected by all popes. When the ceremony takes place, the pope wears a slipper with a cross, which is kissed. In more recent times, Protestants have not been required to kiss the pope's foot, but merely to bend the knee slightly. SEE ADORATION.

On the subject of this article generally, consult Emmerich, De Osculis ap. Vet. in discessu (Meining. 1783); Heckel, De Osculis (Lipsie, 1689); Pfanner, De Osculis Christianor. Veter., in his Obs. Sacr. ii, 131-201; Kempius, De Osculis (Francof. 1680); Jac. Herrenschmidius, Osculogia (Viteb. 1630); Miller, De Osculo Sancto (Jena, 1674); Boberg, De Osculis Hebr. ; Lomeier, Diss. genial. 1p. 328; also in Ugolini, Thesaur. vol. xx; Gotz, De Osculo (Jena, 1670); Lange, Friedenkuss d. alten Christen (Leipz. 1747); compare Fabricius, Bibliogr. antiquar. p. 1016 sq.; and other monographs cited by Volbeding, Index, p. 55, 147. SEE SALUTATION.

## Kissos[[@Headword:Kissos]]

             SEE IVY.

## Kist, Nicolaus Christian[[@Headword:Kist, Nicolaus Christian]]

             a Dutch theologian, was born April 11, 1793. After having completed his studies at Utrecht he was made doctor of theology in 1818, and was called as pastor to Zoelen, in the province of Guelderland. In 1823 he was appointed professor of theology at Leyden, and inaugurated his lectures by a discourse on De Progressione Ingenii Humani in Dogmatum Historia Christiana Animadvertenda. In connection with his colleague, Royaards, Kist published Archien voor Kerkelijke Geschiedenis lnzonderheid von Nederland (Leyden, 1829-49, 20 volumes; supplement in 2 volumes, 1852- 54). With W. Moll he published Archives Historico-Ecclesiastiques (Amsterdam, 1857-59, 2 volumes). Of his other works we mention, Oratione 4 quae Ecclesiae Reique Christianae Spectant Historiam (Leyden, 1853): — De Vrije Wil of de Mensch een Redelijk en Zedelijk Vrijwerkend Wezen (1859). Kist died December 11, 1859. See Winer, Handbuch der theol. Lit. 1:544, 574; 2:111; Zuchold, Bibl. Theol. 1:689 sq.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Kistemaker, Johann Hyacinth[[@Headword:Kistemaker, Johann Hyacinth]]

             a celebrated Roman Catholic theologian, was born August 15, 1754, at Nordhorn, in Hanover, and was educated at the University of Minister. He was ordained priest Dec. 22, 1777, but filled the rostrum instead of the pulpit, and became quite celebrated for his attainments as a linguist. In 1786 he was elected professor of philology at his alma mater, and in 1795  was transferred to the chair of Biblical exegesis. He died March 2,1834. Of his numerous works we have room here only for the titles of those most important in theology, which are, Commentiatio de nova exegesi prcecipue Veteris Testamenti ex collatis scriptoribus Graecis et Romanis scripta (Muinster, 1806): — Exe.et. Abhandlung uber -Mat 16:18-19; Mat 19:3-12. oder uber cde Prinzat Petri und das Eheband: -Exegesis critica inz Psalmos lxvii, et cix, et excursus in Daniel in de fornace ignis (1809): — Weissagung Jesu oren Gericht uiber Judda und die Welt, etc. (1816):-Canticum canticorcum illustratue ex Hierographia Orientalium (1818): — eissagung vom Inmanuel (1824); and especially Biblia sacra Vulgate editionisn juxta exemplar Vaticanum (1824. 3 vols.), dedicated to pope Leo XII; and his translation of the New Testament (1825), which is largely circulated among the Roman Catholics of Germany. See Hamberger. Das gelehrte Deutschland, Appendix, vols. 18 and 23; Wetzer und Welte, Kirchen-Lexikon, vol. 6:s.v.; 12:671 sq. (J. H.W.)

## Kiswaheli[[@Headword:Kiswaheli]]

             SEE SWAHILI.

## Kitchen[[@Headword:Kitchen]]

             This part of a monastic establishment invariably adjoined the refectory, behind it, in Benedictine houses, and on the side, usually, in Cistercian arrangements. The ordinary shape was square, but there were exceptions: thus, a bottle-form was adopted at Marmoutier, a round at Chartres,  Villers, Saumur, and Vendome, an octagon at Pontlevoy, Caen, Durham, Glastonbury, and with little apses at Fontdvrault. At Westminster there was a vaulted way to the hall; at Canterbury a covered alley; but in the smaller orders a hatch or window formed the means of communication. There was also a kitchen for the infirmary, and the abbot had his own kitchen.

## Kitchener[[@Headword:Kitchener]]

             was the marketer and purveyor who bought the provisions for kitchen use, and was overseer of the cooks, butchery, and fishponds. He visited the sick every morning, and saw that the broken meat was reserved for the poor.

## Kitchi Manito[[@Headword:Kitchi Manito]]

             the name by which the Great Spirit was known among the various tribes of American Indians, especially in Canada. He is the chief of their good divinities. SEE MANITO; SEE INDIANS.

## Kite[[@Headword:Kite]]

             (אִיָּה, ayyah', so called from its clamorous cry; Sept. ἰκτίν v. r. ἴκτινος,Vulg. vultur; but in Job 28:7, γύψ, Auth. Version "vulture"), an unclean and keensighted bird of prey (Lev 11:14; Deu 14:13). The version of Pseudo-Jonathan has the black vulture; the Venetian Greek κολοιόν, or jackdaw; Kimchi גאזא, or magpie; Saadias and Abelwalid the male horned owl most of which are evidently mere conjectures, with little regard to the context, which classes the bird in question with other species of the falcon tribe. SEE GLEDE.

The allusion in Job alone affords a clew to its identification. The deep mines in the recesses of the mountains from which the labor of man extracts the treasures of the earth are there described as "a track which the bird of prey hath not -known, nor hath the eye of the ayyah looked upon it." Bochart (Hieroz. ii, 193 sq., 779), regarding the etymology of the word, connected it with the Arabic al-ypuyu, a kind of hawk, so called from its cry yadd, described by Damir as a small bird with a short tail, used in hunting, and remarkable for its great courage, the swiftness of its flight, and the keenness of its vision, which is made the subject of praise in an Arabic stanza quoted by Damir. The English designate it as the merlin, the Falco  cesalon of Linnenus, which is the same as the Greek αἰσαλών and Latin cesalo. This smallest of British hawks is from ten to twelve inches long; the male with blue-gray back and wings, body rufous; the female dark brown back and wings, with brownish-white body (see Penny C(yclop. s.v. Merlin). Gesenius, however (Thesaur p. 39), is inclined to regard the Hebrew term as a general denomination of the hawk genus, on account of the addition לַמַינָהּ, after its kind. SEE HAWK.

" The Talmud goes so far as to assert that the four Hebrew words rendered in the A. V.-' vulture,' glede,' and ' kite,' denote one and the same bird (Lewysohn, Zoologie des Talmuds, § 196). Seetzen (i, 310) mentions a species of falcon used in Syria for hunting gazelles and hares, and a smaller kind for hunting hares in the desert. Russell (Aleppo, ii, 196) enumerates seven different kinds employed by the natives for the same purpose. Robertson (Clavis Pentateuchi) derives ayyah from the Heb. איה, an obsolete root, which he connects with an Arabic word, the primary meaning of which, according to Schultens, is 'to turn.' If this derivation be the true one, it is not improbable that 'kite' is the correct rendering. The habit which birds of this genus have of' sailing in circles, with the rudder-like tail by its inclination governing the curve,' as Yarrell says, accords with the Arabic derivation" (Smith). Wood (Bible Animals, p. 358) inclines to adopt Tristram's identification of the ayyah with the red kite (Milvus regalis), which is scattered all over Palestine, feeding chiefly on the smaller birds, mice, reptiles, and fish. Its piercing sight and soaring habits peculiarly suit the passage in Job. SEE VULTURE.

## Kithlish[[@Headword:Kithlish]]

             (Heb. Kithlish', כַּתְלישׁ, prob. for אַישׁ כְּתִל, a man's wall; Sept. Χαθαλείς v. r. Καθλώς ant Μααχώς,Vulg. Cethlis), a town in the valley or plain (Shephelah) of Judah, mentioned between Lahmam and Gederoth (Jos 15:40); evidently situated in the south-western group, possibly at the "mound and some foundations called Jelamneh" (Robinson, Researches, ii, 386), on wady el-Heroy, between Gaza and Lachish (Van de Velde, Map). A writer in Fairbairn's Dictionary, s.v., proposes the ruined site el-Jilas given by Smith (in Robinson's Res. 3, Appendix, p. 119) in this vicinity; but this is not laid down on any map, if, indeed, it be not the same place as the above. The derivation proposed by the same writer for the name Kithlish, from כָּתִת, to crush, and לִיַשׁ, a lion, as if it were the  haunt of that animal, is fanciful, and unwarranted by any allusion of the kind in the text; the form, moreover, would then have been כּתְּלַישׁ.

## Kito[[@Headword:Kito]]

             a god whom the Chinese soldiery honor as their patron.

## Kitoo[[@Headword:Kitoo]]

             a particular prayer which is used by the Japanese in all seasons of public distress.

## Kitron[[@Headword:Kitron]]

             (Heb. Kitron', קַטְרוֹן, knotty, otherwise curtailed, or castle; Sept. Κετρών v. r. Κέδοων, and even Χεβρών), a city of Zebulun from which the Israelites were long unable to expel the native Canaanites (Judges i, 30). It is very possibly the same elsewhere called KATTATH (Jos 19:15), notwithstanding the objection of Keil (Comment. on Joshua ad loc.) that this and all the other names are needed as distinct cities in order to make up the number twelve there specified; for even thus the number will be incomplete, without either supposing the text corrupt or borrowing from those enumerated in the preceding verses (doubtless the true solution), in either of which cases these three names, so nearly identical (Kattah, Kartah, Kitron), may be assigned to one place. Schwarz (Palest. p. 173), on Talmudical grounds, apparently incorrectly, identifies it with Sepphoris (q.v.).

## Kittim[[@Headword:Kittim]]

             (Gen 10:4; 2Ch 1:7). SEE CHITTIM.

## Kittle, Andrew N.[[@Headword:Kittle, Andrew N.]]

             a minister of the Reformed (Dutch) Church, was born at Kinderhook, N.Y., in 1785, graduated at Union College in 1804, studied theology under Drs. Froeligh and Livingston, and entered the ministry in 1806. Until 1846 he was successively pastor of the churches of Red Hook Landing and St. John's, Linlithgo, Upper Red Hook, and Stuyvesant. Early consecrated to the Lord, he was an able, vigorous, and indefatigable minister of Jesus Christ. Though he was of good record as a theologian and a general scholar, possessed of strong common sense, and fond of reading, his retiring disposition kept him aloof from the agitating controversies and public excitements of the times. Aspiring only to be a preacher and pastor, he dwelt among his people until the infirmities of age constrained him to give up the active ministry. He died in 1864. Kittle was a man of fine features and noble form, a dignified Christian gentleman, and a true man of God. Corwin, Manual of Ref. Church, p. 126. (W. J. R. T.)

## Kitto, John[[@Headword:Kitto, John]]

             one of the most eminent Biblical scholars of this age, was born at Plymouth, England, Nov. 4, 1804. To humble birth was added, in his twelfth year, the affliction of a total loss of his sense of hearing; but neither poverty nor bodily defect were sufficient to deter the ambitious and energetic youth from the acquisition of knowledge. Every effort that could possibly be put forth to secure books was made; to pay for a few books from a circulating library, he groped for old iron and ropes in Sutton Pool, and with the few pennies obtained by this irksome task he supplied himself with the elements of an education. The destitution of his parents obliged them at last to place John in the " workhouse" at Plymouth, where he was admitted Nov. 15, 1819, and taught the shoemaker's trade. In this place his powerful will soon asserted his position against older and stronger boys, and here he began in 1820 a diary which is still preserved, and large excerpts from which have been printed in his Life. It contains many self- portraits, physical and mental, and shows the awakening of his mind to literary tastes and ambition. In his trade, however, he was often so dull and dispirited that he called himself "John the Comfortless," and twice had thoughts of bringing his life to a premature end. In 1821 he was hired out to a shoemaker, but his awkwardness and tendency to books greatly irritated his master, and John was submitted to such harsh treatment that he was readmitted to the workhouse about six months later. In the year following he finally brought out some essays in Nettleton's Plymouth Journal, and also wrote some imaginary correspondence.

These efforts attracted attention, and he was by the interposition of several gentlemen removed to Exeter to become a dentist. In 1825 he published a volume of Essays and Letters, which, though it afforded him but a small pecuniary remuneration, secured him many friends, made him quite generally known, and finally result :d in a complete change of basis for life. Instead of' perfecting himself in the art of dentistry, he accepted an offer to enter the Missionary College at Islington, where he was to be taught the art of printing with a view to service in some foreign missionary institution. In June, 1827, he was sent out to Malta; but, his health declining, he returned to England in 1829. Shortly after this his former employer, Mr. Groves, the dentist, desired a tutor for his children, to accompany him on a tour East, and selected Kitto for the position. He was now afforded a sight of a large part of Europe and Asia, and acquired that familiarity with the scenery and customs of the East which was afterwards of such signal service in the  department of literature to which he became devoted. In turn he visited St. Petersburg, Astrachan. the Calmucks, Tatars, the Caucasus, Armenia, Persia, and Bagdad, and by way of Trebizond and Constantinople returned to England in 1833. Through the influence of friends he gained attention by a series of papers in the Penny Magazine (one of these under the suggestive title "The Deaf Traveller'), and by other literary efforts.

In 1835 Kitto finally entered upon the preparation of that class of works which have so justly secured him a prominent place in the field of letters. In this year Mr. Charles Knight, then the editor of the Penny Magazine, suggested to Kitto the preparation of a "Pictorial Bible." All that Kitto needed was the suggestion. He not only eagerly embraced the proposal, but earnestly entreated to be allowed to undertake the responsibility of the entire work. The expiration of scarcely more than two years saw the Pictorial Bible finished (new edit. 1847, 4 vols. 8vo), and shortly after (in 1838) he embodied a great portion of his experience in Persia in two small volumes, Uncle Oliver's Travels. Next followed (1839-40) a Pictorial History of Palestine and the Holy Land. From 1841 to 1843 he found employment in preparing the letter-press for the Gallery of Scripture Engravings, in 3 vols. In 1843 he wrote a History of Palestine (published by A. and C. Black, of Edinburgh), and Thoughts among Flowers (published by the Religious Tract Society). In 1845 he prepared The Pictorial Sunday Book, and commenced the work which, in its latest form (3d edition), still constitutes one of the best works of the kind in any language, the Cyclopaedia of Biblical Literature. SEE DICTIONARIES, BIBLICAL, Though the work already accomplished (up to 1848) would have sufficed for the lifetime of almost any man, Kitto labored on indefatigably, and not only brought out contributions of great value, but originated and edited the Journal of Sacred Literature, a quarterly, which, by its masterly productions, has made English scholarship famous even among the all-knowing Teutons. He continued the editorship of the Journal until 1853. His last and most popular work was the Daily Bible Illustrations, completed in eight volumes. During its progress his health gave way, and he retired to Cannstadt, near Stuttgard, in Germany, where he died, Nov. 25, 1854. Dr. Kitto's services to the cause of Scripture learning were great in his own sphere. He revived and freshened the study of Eastern manners, and his origination of his Cyclopcedia marks an epoch in the Biblical literature of England. Our own work is not unfrequently dependent upon the labors of this extraordinary character. His life itself,  with his physical defect and early privations, was a marvel of self-education and heroic perseverance. The University of Giessen in 1844 honored him with the doctorate of divinity, though he was a layman. An interesting autobiography is contained in his Lost Senses. See Kitto, Cyclop. Bibl. Lit. vol. ii, s.v.; English Cyclop. s.v.; Allibone, Dict. Encyl. and Am. Auth. s.v.; Memoirs of John Kitto, D.D., compiled chiefly from his letters and journals, by J. E. Ryland, M.A.; with a Critical Estimate of Dr. Kitto's Life and Writings, by Prof. Eadie, D.D. (Edinb. and London, 1856, 8vo); Eadie, John, Life of Kitto (Edinb. 1857, 8vo); Lond. Athenceum, 1857, June 27; North Brit. Rev. Feb. 1847; Littell, Living Age, lii, 445 sq. (J. H. W.)

## Kitu[[@Headword:Kitu]]

             homage or reverence paid by one person to another among the natives of Japan. Inferiors being seated on their heels, according to the Japanese fashion, testified their respect for their superiors by laying the palms of their hands on the floor, and bending their bodies so low that their foreheads almost touched the ground. The superior responded by laying the palms of his hands upon his knees, and nodding or bowing, more or less low, according to the rank of the other party.

## Kiwasa[[@Headword:Kiwasa]]

             a deity among the savages in Virginia. They represented this god with a lighted pipe in his mouth, which a priest, cunningly concealed behind the idol, smoked, thus proving the god to be alive.

## Klaiber, Christian Benjamin[[@Headword:Klaiber, Christian Benjamin]]

             a German theologian, was born Sept. 15, 1795, in Wurtemberg, and was educated at the University of Tubingen, where he became a professor of theology in 1823. Later he removed to Stetten, in Remsthal, as pastor, and died in 1836. He published Studien der Wmurttembergischen Geistlichkeitf.

## Klaproth, Heinrich Julius[[@Headword:Klaproth, Heinrich Julius]]

             a German Orientalist, was born in Berlin, October 11, 1783. In 1802 he published, Asiatisches Magazin, and was made adjunct to the academy for Asiatic languages at St. Petersburg: — Reise in den Kautkasus und Georgien in den Jahren 1807 und 1808 (Halle, 1812-14, 2 volumes; transl. into French, Paris, 1823). In 1812 he left the Russian civil service, went in 1814 to Italy, in 1815 to Paris, where he was made professor of the languages of Asia in 1816. He died August 20, 1835. Besides the above works, he published, Geogr. historische Beschreibung des ostlichen Kaukasus (Weimar, 1814): — Reise nach Georgien und Imirethi (Berlin, 1815): — Verzeichniss der chinesisches und mandschuischen Bucher und Vanuskripte der konigl. Bibliothek in Berlin ( Paris, 1822 ): — Asia Polyglotta (1823): — Tableaux Historiques de l'Asie (1834, 4 volumes): Memnoires Relatifs a l'Asie (eod.): — Collections d'Antiquites Egyptiennes (1829): — Exanmen Critique des Travaux dufetu M. Champollion sur les Htroglyphes (1832): — Aperqu General des Trois Royaumes, Traduit Deuteronomy 1' Original Japonais-Chinois (1833). (B.P.).

## Klarenbach, Adolf[[@Headword:Klarenbach, Adolf]]

             a noted martyr of the Reformation, was born at the close of the 15th century, near the city of Lennep, in the duchy of Berg, and eagerly pursued his studies first at Munster, then at Cologne, under two instructors who afterwards became his inquisitors. He became master of a school at Munster in 1520, and sought to impart his new views of faith to his pupils. On this account he was driven successively from Munster, Wesel, Buderich, and Osnabrtick, followed sometimes by those who had come under his instruction. He became at last a preacher in his native region, boldly fulfilling his mission, notwithstanding the anxious remonstrances of his parents and the threats of the magistrates, and on finally leaving Lennep he addressed to the authorities of the city a defence from Scripture of his decidedly Lutheran position, declaring that, should they even take his life, " they could not take from him Christ, his everlasting life." At Cologne, in the spring of 1528, he undertook the defence of an old friend and colaborer, Klopreiss, and was himself thereupon imprisoned with his friend. He was heard before the civil. and later before the ecclesiastical court, in presence of his two former instructors, Arnold von Zongern and Johann von Venradt. Theodore Fabricius, who had himself suffered much in  Cologne in behalf of the evangelical doctrine, made great efforts for Klarenbach's release. He succeeded in delivering Klopreiss, and there came an imperial requisition from Speier upon the city of Cologne to show cause why Klarenbach was detained. The city disregarded the subsequent judgment of the imperial court in the prisoner's favor, and said "it knew no supreme court, but only a dungeon court." Into the archbishop's dungeon Klarenbach was now thrown with others, especially Peter Flysteden.

On the 4th of March, 1529, Klarenbach, exhorted to firmness and bravery by his friend Peter, was taken from the dungeon for final judgment before the inquisitors. The grand inquisitor, Kollin, solemnly admonished him to a definite retraction. No free address, notwithstanding the clamors of the spectators for it, was permitted him. After the example of Paul he appealed to the emperor, but the appeal was only set down as another strong evidence of heresy; sentence of death was pronounced on the 19th of March, and the city council determined upon its execution. Farther attempts were made during the subsequent months of his imprisonment to turn the martyr from his faith. "It will cost you your neck," it was said. " Here it is," replied he, bending his neck; " this you can have, but not your will with me." In the autumn a destructive pestilence visited Cologne, and the priests declared it a judgment of heaven upon heresy and the sin of forbearance with heretics. The 27th of September had come. Through an air-hole of the dungeon, the prisoners were asked if they still stood by their opinions. "As long as God will," replied Klarenbach. Efforts of his relatives at persuasion, and of the monks who accompanied them, were unavailing. Both the prisoners went forth courageously. Minute events in the passage of the procession, the contending sentiments which it awakened in the spectators, and the whole dramatic power of the scene, are depicted in a publication of that day entitled Alle Acta Adolphi Klar-enbach written professedly by an eye and ear witness. The prophecy uttered by Klarenbach on his way to the stake has met its fulfilment: "Oh Cologne, Cologne, how thou dost persecute the Word of God! a cloud is in the sky which will yet bring down a rain of righteousness." Herzog, Real-Encylopadie, vol. 19, s.v.

## Klaus, Brother[[@Headword:Klaus, Brother]]

             SEE FLUE, NICHOLAS OF.

## Klauser, Salomon[[@Headword:Klauser, Salomon]]

             a German theologian, was born at Zurich, Switzerland, in 1745; entered the ministry in 1768, and was called to a pastorate in his native place in 1784, where he died April 14, 1796. Klauser has left us only a few of his sermons, but these all evince superior scholarship. A selection of them was printed in 1798, and was accompanied with an introduction by Dr. H. A. Niemeyer. A list of those printed is given by Doring, Gelehrte Theol. Deutschlands, vol. ii, s.v.

## Klausing, Anton Ernst[[@Headword:Klausing, Anton Ernst]]

             a German theologian of some note, was born at Hervorden, in Westphalia, April 11, 1729, and educated at the University of Leipzig. He travelled for three years in Holland, Italy, and England, and on his return taught at Leipzig. He died July 6, 1803. Klausing was thoroughly conversant with several modern languages, and besides translations of the Sermons of Sterne, King's Usages in the Greek Church of Russia, a collection of the latest works on the History of the Jesuits in Portugal, etc., he published several valuable theological works. The most important of his original productions are, perhaps, Commentatio super loco Pauli ad Rom 9:23-24 (Ialae, 1754, 4to): — Historiem controversice recentissimce inter Pontificem Romanum et republicam Genuensem, etc. (Lips. 1765, 4to). See Doring, Gelehrte Theol. Deutschl. ii, 106 sq.

## Klausing, Heinrich[[@Headword:Klausing, Heinrich]]

             a Lutheran theologian of Germany, was born December 28, 1675, in Westphalia. He studied at Wittenberg, commenced his academical career there in 1696, and was doctor of theology in 1710. In 1719 he was called to Leipsic as professor of theology, and died October 2, 1745. His writings are very numerous, and their titles are given by Jocher, Allgemeines- Gelehrten-Lexikon, s.v. (B.P.) ,

## Klebitz (Klebitus), Wilhelm[[@Headword:Klebitz (Klebitus), Wilhelm]]

             a German theologian of the Reformation period, and favorably inclined to the reformatory movement, flourished at Frevburg about 1560. Nothing further is known of his personal history. He wrote De buccella intincta, quam comedit Judas, Matthew 26 : contained in the Crit. Sac. vol. vi; and, in the bitter controversy which he waged with Heshusius (q.v.), Victoriam veraitatis ac ruinam Paltatus Saxonici contra Themannum Heshusium de S. Synaxi.

## Klee, Heinrich[[@Headword:Klee, Heinrich]]

             one of the most distinguished German Roman Catholic theologians of modern times, was born at Munstermaifeld, near Coblentz, April 20, 1800. In 1809 he entered the Seminarium puerorume of Mayence, and in 1817 the great theological school under Liebermann. At the early age of nineteen  he became a professor in the minor theological school, a situation which he held for some ten years, and, in connection with pastor Schmitz, greatly developed the sciences of philology and pedagogics. He was ordained priest in 1823, became professor of Biblical exegesis and Church history in the theological seminary in 1825, and a few years after professor of philosophy. In 1825 he attained the degree of D.D. at Wurzburg by his able dissertation De chiliasmo primorum sceculorum. In 1827 he wrote a treatise on Auricular Confession, and in 1829 a commentary on the Gospel of St. John. He acquired at the same time great popularity at Mayence as a preacher. So great, indeed, was his renown, that several highschools endeavored to secure him, but he finally accepted a call to Bonn University. Here he gave great satisfaction to the strict Roman Catholic party, but had a long and severe controversy with Hermes (q.v.) and the Hermesians, who were then protected by the archbishop. Klee taught the popular doctrine that faith was the basis of theology; Hermes, on the other hand, inclined more to accept philosophy as its basis.

With Klee, who evidently endeavored to infuse into the theological system of Romanism a philosophical method, .objective reason, revelation, Christianity, the Roman Catholic Church, all having the same origin, must naturally constitute part of an indivisible whole, which it remained only for subjective reason to prove by the testimony of history, and to arrange in obedience to faith. Thus, with him, the definition of religion was chiefly objective: "Religion is a union between God, as truth, and man, as recognising him," etc.; "Religion is realized by revelation on the part of God, and by faith on the part of man;" "The Church is Christianity in its present state and activity;" " The Church, in its nature, is such as Christ has made it;" " The inward and outward life of the Church is established and preserved by the hierarchy;" "It is the most perfect divine-human polity;" "Christ established the primacy in order to preserve the unity of the hierarchy." He argued against Hermes that the Roman Catholic doctrine of faith has for the theologian and thinker the same authoritative evidence as the empiric laws of nature for the student of natural philosophy. This is losing sight of the fact that nature is the result of necessary laws, and a pure action of God, while Church tradition is but the result of historical freedom, which we find full of defects, and has therefore to be judged on the ground of its origin and of its continued validity. In his theory Klee was a Kantian, but in practice he was an ardent Roman Catholic apologist.

It may even be questioned whether the strong traditionalistic faith of Klee and his school, which permits only a historical demonstration of the truth  of revelation, has rendered any great and lasting service to Roman Catholic theology. Klee's system coincides with the final development of abstract Protestant supranaturalism, inasmuch as he makes the truth of the whole system of revelation to depend upon historical proofs. Nevertheless his system is much more dangerous than Hermes's, for while the latter identified philosophical certainty with confidence of faith, Klee identified philosophy with ecclesiastical Christianity itself. He gave permanent form to these doctrines in System der Kathol. Dogmatik (Bonn, 1831). When Clement August became archbishop, Klee's system prevailed; he was appointed examinator, and his lectures on dogmatics, which had always been well attended, were crowded. The exile of the archbishop, however, changed his position, and he accepted a call to Munich in 1839. He died there July 28, 1841. Besides the above mentioned works he wrote Commentar uber d. Apostels Paulus Sendschreiben a. d. Rconer (Mentz, 1830): — Encykl. d. Theologie (ibid. 1832): -Auslegung d. Briejfs a. . ldebrier (ibid. 1833): — Die Ehe (ibid. 1833): — D. Kathol. Dogmatik (ibid. 1834-35,3 vols.; 3d ed. 1844): — Dogymengeschichte (ibid. 1835- 37, 2 vols.). His Grundriss d. Kathol. Moral was published after his death (in 1843) by Himioben. See, besides the authorities cited in the article Hermes, Herzog, Real Encyklopadie, 7:711; Wetzer und Welte, Kirchen- Lex. 6:213 sq.; Migne, Conclusions, p. 1239.

## Klefeker, Bernhard[[@Headword:Klefeker, Bernhard]]

             a German preacher of distinction, was born at Hamburg Jan. 12, 1760, and was educated at Leipzig University, which he entered in 1779, and where, under the instruction of that eminent German pulpit orator Zollikoffer, he laid the foundation for his future excellency as a preacher. In May, 1791, he was called as regular preacher to Osnabruck, and, after a stay of five years, removed thence to his native city to assume the pastorate of St. James's Church. Here he labored with great acceptance and success until his death, June 10,1825. Though Kefeker aimed to be eminently successful in the pulpit, his literary efforts betoken a mind of rare activity. He published, besides several works on practical religion and his Sermons, a homiletical magazine (Homiletisches Ideenmagazin, 180919, 8 vols. 8vo): — Praktische Vorlesungen i. das N. Test. (1811-12, 3 vols. 8vo). See Doring, Deutsche Kanzelredner, p. 158 sq.

## Klein, Anton[[@Headword:Klein, Anton]]

             a Roman Catholic theologian, was born in 1788. In 1811 he received holy orders. He was for some time professor of Church history at Graitz and Vienna, and died at the latter place, April 9, 1867. He is the author of, Historia Ecclesice Christiance (Gratz, 1827, 2 volumes): — Geschichte des Christenthums in Oesterreich und Steiermark (Vienna, 1840-42,7 volumes). (B.P.)

## Klein, Georg Michael[[@Headword:Klein, Georg Michael]]

             a German Roman Catholic priest, was born at Alizheim in 1777, and was educated at the high-school in Wurzburg. He was ordained priest in 1800, but. securing the friendship of the celebrated German philosopher Schelling, Klein thereafter devoted himself zealously to the study of metaphysics. He became professor at Wurzburg in 1804, and in 1808 removed to Bamlberg in the same capacity. In 1815 he went to Regensburg University as professor of philosophy, but in the year following he returned again to Wurzburg. He died in 1819. His works are, Beitrs-ie zumz Studiumn der Plhilosophie des All (Wirzb. 1805, 8vo): — Verstandceslehre (1810): — Versuch d. Ethik als Wissenschaeft zu begriinden (Rudolfst. 1811, 8vo):Darstellung der philosophischen Religions- u. Sittenlehre (Wurzb. 1818, 8vo)-by far his ablest work. - Kathol. Real-Encyklop. 11:850.

## Klein, Priedrich August[[@Headword:Klein, Priedrich August]]

             a German theologian, was born at Friedrichshaide, near Ronneburg, Nov. 7, 1793; entered the University of Jena in 1811, and became a minister at Jena in 1819; but only two years later he was suddenly taken ill, and died Feb. 12, 1823, having a year before his death received the honorable appointment of professor of theology at the university. Klein published in 1817 Vertraute Briefe i. Christenthum u. Protestantismus, and in 1817 began with Schroter the publication of the theological journal Fiir Christenthulm und Gottesgelahrtheit. Of his other publications the following deserve our notice: Beredsamnkeit des Geistlichen (1818, 8vo): — Grundlinien des Religiosismnus (1819, small 8vo): — Dogmatik d. evamgel. protest. Kirche (1822, 8vo). See Doring, Gelehrte Theologen Deutschlands, ii, 108 sq. (J. H. W.)

## Kleinknecht, Conrad Daniel[[@Headword:Kleinknecht, Conrad Daniel]]

             a German theologian, was born at Leipheim Aug. 22, 1691, and was educated at the University of Jena. By advice of the celebrated Orientalist and theologian Buddeus, in whom Kleinknecht found a warm friend, he accepted a position as teacher in the Orphanage of Halle, which he held until 1719. In 1725 he became pastor at Pfuhl, in 1731 at Leipheim, and died July 11, 1753. He was especially active in behalf of missions, and sought to interest the state authorities for them. For a list of his writings, see Doring, Gelehrte Theol. Deutschlands, ii, 115 sq.

## Klemm, Johann Christian[[@Headword:Klemm, Johann Christian]]

             a German theologian, born at Stuttgard Oct. 22, 1688, was the son of Johann Conrad Klemm, who, at the time of his death in 1717, was professor of theology at Tubingen. Young Klemm was educated at the universities of Stuttgard and Tubingen, and secured the degree of A.M. in 1707. Shortly after he began to lecture at the university, in 1717 he became professor extraordinary of philosophy, in 1725 of theology, and the year following of the Oriental languages. The degree of D.D. was bestowed upon him in 1730. He was promoted to a full or regular professorship in 1736. He died Oct. 1, 1754. A list of his works is given by Doring, Gelehrte Theologen Deutschlands, ii, 118 sq. See also Allgemeines Hist. Lex. s.v.; Pierer, Universal-Lexikon, s.v.

## Klemm, Johann Conrad[[@Headword:Klemm, Johann Conrad]]

             a Lutheran theologian of Germany, was born November 23, 1655. He studied at Tubingen, was in 1687 professor there, and died February 18,  1717. He wrote, Do voce βάρβαρος ad 1Co 14:11 : Vindiciae Locorum Pentateuchis Corruptionis Accusatorunm: — De κοινωνίᾷ θείας φύσεως ad 2Pe 1:3-4 : — De Concilio Benedicti XIII: — De Papatu Hfierarchico: — De Nominibus Hebraicis, etc. See Neue Zeitungen von gelehrten Sachen; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kleptomania[[@Headword:Kleptomania]]

             (κλέπτω, to steal, and μανία, madness), a form of partial mental derangement which is manifested by a propensity to steal and hoard articles that can be surreptitiously appropriated. The propensity to acquire becomes, in such cases, so irresistible, and the will so impotent, that the appropriation is generally regarded as involuntary, and the perpetrator, therefore, irresponsible; but, in order to constitute a case of moral irresponsibility, it should undoubtedly be insisted on that to the phenomena of moral there should always be superadded those of intellectual disorder, the assumption being that so long as the intellect is unperverted the person will be found to possess a consciousness of the nature of the criminal act in relation to law. The plea of insanity in the agent should not be admitted where it is evident that the subject is perfectly aware of the tendency of his or her actions; the simple moral inability to resist this temptation is only in the same predicament with that of every unquestioned candidate for the penitentiary or gallows. A state which may seem to deserve the name of moral insanity, as exhibiting a perversion of the moral sentiments, tendencies, and perceptions, with a loss, to a great extent, of self-control, is often prominent in the early stages of mental disease, and before the intellect is palpably affected. Up to this point the patient should undoubtedly be held personally responsible for his or her conduct in a criminal sense.

When certain delusions, when delirium or incoherency supervene, the case then, without question, may be set down as that of insanity, which would absolve the patient from responsibility. The question here suggests itself as to the place which morbid impulses ought to have-  how nearly are they allied to insanity, and how far can they be urged as extenuating, or even excusing misdemeanors or crimes? This strange thraldom to a morbid prompting not unfrequently has its outlet in crimes of the deepest dye. When lord Byron was sailing from Greece to Constantinople, he was observed to stand over the sleeping body of an Albanian with a poniard in his hand, and after a while to turn away muttering, "I should like to know how a man feels who has committed a murder!"' There can be no doubt that lord Byron, urged by a morbid impulse, was on the very eve of knowing what he desired to know. But one of the most singular instances of morbid impulses in connection with material things is related in the case of a young man who, in visiting a large manufacturing establishment, stood opposite a large hammer, and watched with great interest its perfectly regular strokes. At first it was beating immense lumps of crimson metal into thin black sheets, but the supply becoming exhausted, at last it only descended on the polished anvil. Still the young man gazed intently on its motion; then he followed its strokes with a corresponding motion of his lead; then his left arm moved to the same tune; and, finally, he deliberately placed his fist on the anvil, and in a second it was crushed to a jelly. The only explanation he could afford was that he felt an impulse to do it; that he knew he should be disabled; that he saw all the consequences in a misty kind of manner, but that he still felt a power within above sense and reason-a morbid impulse, in fact, to which he succumbed, and by which he lost a good right hand. This incident suggests many things besides proving the peculiar nature and power of morbid impulses-such, for instance, as a law of' sympathy on a scale hitherto undreamt of, as well as a musical tone pervading all things. An illustrious physician has lately left on record the opinion that " one of the chief causes of the terrible scenes which accompanied the final suppression of the Communist outbreak was a contagious mental alienation.

The minds of the Parisians were gradually unhinged by the privations of the siege. The revolt of the 18th of March gave the last blow to brains which were already shaken, and at length the greater part of the population went raving mad. Women are, under such circumstances, fiercer and more reckless than men. This is because their nervous system is more fully developed; their brain is weaker, and their sensibilities are more acute than those of the stronger sex; and they are consequently far more dangerous in such paroxysms. None of them knew exactly what they were fighting for; they were possessed by one of the various forms of mania-that which impelled the French Jansenists of the latter half of the 18th century to torture  themselves with a strange delight in pain of the acutest kind. The men who threw themselves on the bayonets of the soldiers in a paroxysm of passion were a few moments afterwards utterly prostrate and begging for mercy. They were no more cowards in the last state than they were heroes in the first they were simply madmen." In recurring to the " Reign of Terror" of the first French Revolution, Lewis Cass has this profound reflection: "In surveying the French national character of the present day" (this was written in 1840), "it is difficult to recognise those traits of cruelty which were so shockingly developed during the Revolution. A monomuania must have prevailed, hurrying the nation into acts inconsistent with its general feeling, and marking that time of political effervescence as an extraordinary period in human history." The general term monomania implies that the individual is deranged only on one subject, or in reference to one object, or in one particular train of thought or faculty of thinking, and that his intellect, judgment, and emotions are otherwise sound, at least when not exercised on the subject of his derangement. This, however, is not strictly true. In almost all cases of so-called monomania there are other morbid indications besides the salient one-morbid dislikes or suspicions, morbid vanity or irritability. Monomania seems to arise in the failure of the faculties round a given centre of thought, in a paralysis of power along a given line of mental direction, unaccompanied by any parallel paralysis of interest, so that the patient busies himself involuntarily on a subject on which he has lost the power of bringing his faculties properly to bear. It is the attempt of weakened faculties to work upon an overstrained nervous string, so that all mental power disappears just where the wish to apply it is greatest.

Now these morbid centres of partial imbecility are, cceteris paribus, more likely to spring up in minds below the average in general power than in those above them, though the centre of the disease itself will often be on the noblest or most sensitive part of the mind. These peculiarities are nearly always distinctly marked in monomania, particularly in that form of it which is called kleptomania. It is usually exhibited by persons who have no motive to steal, and is frequently satisfied by purloining articles of no value. A baronet of large fortune stole, while on the Continent, pieces of old iron and of broken crockery, and in such quantities that tons of these collections were presented to the custom- house officers. In the second volume of the Medical Critic the case of a female is detailed who could not resist the impulse of appropriating everything within her reach. In searching this woman on one occasion there were found 15 bags upon her person, in which there were 1182 articles,  mostly worthless, viz., 104 bits of paper, 82 sewingneedles, 18 old gloves, 12 moulds for wax leaves, 19 buttons, 60 feathers, 8 parcels of dried fish, 135 bits of ribbons, 9 bottles, 61 lozenges, and a variety of other articles, the refuse of the place, to which she had at various times taken a fancy. Another case reported by high medical authority is that of a rich but eccentric gentleman living in an old manor-house in Lincolnshire, England. He was a good business man, and managed his estate with care and prudence, auditing his steward's yearly accounts with the skill of an expert. His neighbors were all kindly disposed towards him, and he was charitably disposed towards the poor. Even the servants who saw him every day, although they confessed that he was "certainly very peculiar at times," never once dreamed of impugning his intellect. He was insane in one direction only, and one might have passed a lifetime with him without discovering it. He would be seized by a sudden determination to travel, and on such occasions he would travel in state, with a retinue of servants. After a fortnight's or perhaps a month's absence, he would return home. Invariably, on the morning of the next day after his return, towels, which had been taken from an open portmanteau, were found scattered about the room. After breakfast, his custom was to retire to the library and write the addresses of all the hotel-keepers at whose houses he had slept during his absence on so many slips of writing-paper, with directions to his servants to inclose to each address the number of towels specified upon each piece of paper, and to copy such other writing as they might find there, and send this in a letter, with the towels, to the hotel-keeper. This gentleman was one of the unhappy race of kleptomaniacs, whose particular mania impelled him to purloin towels. He subsequently gave to a friend a history of his case, and said he was goaded to these journeyings and pilferings by an irresistible impulse, which he insisted was the result of demoniacal possession. He was never impelled, however, a second time on the same journey; so that, while no hotel-keeper would be likely to suspect, during his visit, a gentleman of his rank and style as one who would steal his towels, it never transpired publicly, so far as is known, that he was a thief, although his own consciousness of the fact embittered his existence. Sometimes, in the case of this form of monomania, there exists, in the mind of the sufferer, the delusion that what he steals is his own property, or has been stolen from him, and that he merely reclaims his own. Sometimes he imagines that God orders him to steal. The case is recorded of a Scotch clergyman, distinguished for his learning, piety, and charity; he stole Bibles with a special view to the glory of God by the propagation of the Gospel.

His manse was a little "missionary society of stolen Bibles," and he was as much in earnest in the conversion of souls by the contraband process as the most enthusiastic foreign missionary could be in his calling. He was at last detected in wholesale Bible-stealing. It was farther discovered that he had organized a wide missionary district, and left a Bible or a Testament at every cottage where it was needed along the route. The most touching fact in the story is that he was arrested while on his knees by the bedside of a dying old man, with a stolen Bible lying wide open before him on the bed. "What made you steal the Bible, Mr. B.?" asked the sheriff, with pious horror on his face. "God made me steal them, good man," was the reply; "he was weary of seeing his poor people perish of Gospelhunger because the rich Bible Society could not afford to feed them without the baubees, and so God set me to steal for them and save them." He could not be persuaded that he had done wrong. The delusion of the clergyman, who was a very poor man, naturally suggested insanity. But he was perfectly sane upon all other points, and it is doubtful whether he would have received the benefit of his malady-whether, indeed, it would have been admitted as a malady at all-if a learned and philosophical physician in a neighboring town had not positively sworn that he was the "victim of moral mania." There is this peculiarity sometimes in the case of kleptomaniacs, that their purloining is confined to single articles. The case is reported of a lady who could not resist the temptation to steal silk stockings. Another lady would steal gloves whenever the opportunity was afforded. A boy was arrested some months since in Brooklyn for stealing slippers from the feet of ladies while walking in the street. His friends came forward and testified that he had been in the habit of stealing slippers, and was never known to have stolen anything else, all his life. A letter-carrier in Harlem, N. Y., was detected in abstracting letters and concealing them under a rock, which he had practiced for more than a year. They were most carefully hoarded in his place of concealment, and were found unopened. It was proven in his case, we believe, that he had a mania for stealing letters Without any apparent motive, as he never made any use of them except to hoard them.

The cases quoted are sufficient to prove that the form of moral insanity to which the name of kleptomania has been given really exists. From these, as well as many other instances which will readily occur to the reader, it will be seen that there can be little difficulty for a skilful physician, after a short examination, in distinguishing between a real victim of this disease and an ordinary thief. And this, as well as every other true form of insanity, we  presume, frees every one, whether previously bad or good, from moral responsibility in this particular regard. When the actual condition exists. no matter what the conduct may have been which preceded and conduced to it, the earthly account of the subject has already been closed, and the deeds that follow, we are sure, will be mercifully judged of by him who knows whereof his poor frail creatures are made, and remembers that they are but dust. (E. de P.)

It is proper to add to the above remarks, which are evidently just in their conclusion, some considerations setting the question of moral responsibility in such cases in a fuller light.

1. The distinction is well made in the beginning of the article that some intellectual defect must be proven in order to constitute real insanity in any case. It is not enough that a perversion of the moral faculties exists, for that is the quintessence of guilt; and on this ground he who should most effectually obliterate his own conscience would thereby the most completely excuse himself in whatever crime he might thus render himself capable of committing. The mere fact that the persons laboring under kleptomania are frequently not conscious of any wrong-doing on their own part is not of itself an adequate plea in their justification.

2. The actual presence of mental imbecility in these peculiar cases is proved by the fact of the absurd manner in which the subjects of the disease steal. In the first place, they do not commit theft for their own benefit; they do not appropriate the articles taken to their own use, nor do they have any occasion for them. The moral motive, i.e. gain, is evidently absent, and their conduct is at once understood, when the circumstances become known, as very different from ordinary cases of shop-lifting. In the second place, there is usually a pettiness, oftentimes an absolute puerility in the acts committed, that marks the person as for the time "non compos mentis." The articles purloined are frequently worthless in themselves, and always relatively so. The conduct of the individual so strongly resembles that harmless and unmeaning gathering of sticks and straws which is one of the most common signs of lunacy, that every one informed with the case spontaneously sets it down in the same category. In the third place, the impulse to these acts comes on in sudden fits, quite (tt variance with the usual course of the individual's conduct. A general good character is always held to be one of the strongest evidences against the probability of a particular offence; in these cases, the isolated nature of the acts, their  sporadic occurrence, the peculiar line in which they take place, all go to show the abnormal condition of the mind at the time. The mere violence of the impulse to commit them, it is true, is not a valid excuse; for it is hard even for the subject himself to be sure that this is really irresistible; but the frantic character of it, as he experiences it, and as it appears to others, is Ia legitimate proof of its insanity. In short, the utter and marked want of congruity between the behavior of the person under these circumstances and ordinary rational life stamps the act as that of a special mania, unaccountable to the individual himself in his lucid moments. The foregoing criterion, we may remark, will serve to distinguish genuine cases of irresponsible kleptomania from deliberate and culpable thievishness, whether habitual or occasional.

3. The question whether this may be a congenital tendency we cannot here digress to consider, except so far as to remark that this, if proved in the affirmative, would not really affect the main issue of moral responsibility; for human depravity is all confessedly inherited, but we do not, on that account, hold any one free from the obligation to restrain its manifestation, and, by using the helps within his reach, even ultimately eradicating it. In like manner we pass by the interesting cognate subject of the peculiar passion for intoxicating drinks experienced by the habitual inebriate, and its violent seemingly overwhelming-tendency to return on the slightest stimulus, even after years of reform; merely observing that here, whether in instances of inherited or acquired appetite, the disease-for it undoubtedly is such-is a compound one, i.e. both of the body and the mind, the latter only- as being the controlling element being the subject of moral consideration; and that the responsibility in these cases is at most simply shifted to total abstinence henceforth from the deadly seducer. His last thought, however, may essentially apply to kleptomania likewise; for just as it is the first drop that brings back the drunkard's fatal appetite, so perhaps it was the indulgence in the first petty theft that developed the uncontrollable passion for purloining. In this light the subject has a grave lesson for all fallen humanity, inasmuch as each son of man bears within his bosom the germ of every hydra sin, which perchance needs but one fecundative act to cause it to spring forth into virulent life.

## Kleschius, Daniel[[@Headword:Kleschius, Daniel]]

             a German theologian, born at Iglau, in Moravia, in the early part of the 17th century, was educated at the universities of Strasburg and Wittenberg,  and then preached for a number of years in Hungaria and Croatia. In 1673 he went to Jena, taught there for a time, and then removed to Weissenfels, where he became a professor at the gymnasium. Kleschius was a very peculiar character. He made many predictions, among others that the year 1700 would bring the final judgment day. He lived, however, beyond the time appointed. He died about 1701. See Allgemeines Hist. Lex. vol. 3, s.v.

## Klesel[[@Headword:Klesel]]

             SEE KHLESL.

## Klette, Johann Georg[[@Headword:Klette, Johann Georg]]

             a German Lutheran divine, was born at Radeberg, in Meissen, October 12,1650, and studied theology at Leipzig and Wittenberg. He was made professor of theology and metaphysics at Zerbst in 1684. In 1696 he became pastor in that place, and died Dec. 28,1697.

## Kleuker, Johann Friedrich[[@Headword:Kleuker, Johann Friedrich]]

             one of the most eminent modern German theologians, was born at Osterode Oct. 24, 1749. He studied history, philosophy, and theology at the University of Gottingen. In 1773 he became a private tutor in Baickeburg, and there made the acquaintance of Herder, through whose influence he was appointed prorector of the gymnasium of Lemgo, and, in 1778 rector of the gymnasium of Osnabruck. Herder also induced and encouraged him to write on the theological questions of the day. In acknowledgment of his literary activity and profound learning, he was made D.D. by the University of Helmstaddt in 1791. In 1798 he was appointed fourth ordinary professor of theology at Kiel, which position he filled with great success, lecturing on the exegesis of the 0. and N. Test., Christian apologetics, Christian antiquities, ancient Church history, the doctrine of Christ and of the apostles, symbolics, and Christian science, of which, in 1800, he published a Grundriss or Encyklopadie d. Theologie in 2 vols., for the use of his numerous pupils. The last few years of his life were spent in retirement after he had vainly tried to oppose the progress of scientific rationalism. Kleuker, says Hagenbach (see below), "was one of the few men who, in doctrine and writings, stood in avowed opposition to the prevailing theological spirit of his times, of which he said that 'it had so poisoned the whole atmosphere that men hardly dared to speak of Christ as anything more than a passing shadow.'" He was not even satisfied with  Herder, who, as he held, made too many concessions to the new style of doctrine and thinking. Yet his simple, evangelical faith, his humble piety, and his active interest in all that was grand and good, secured him the intimate friendship of that class of men, while his profound learning, especially in Oriental and in classical antiquities, procured him the respect and consideration of all scholars. In judging a theologian, his influence on his associates and on the age in which he lived, it does not suffice to examine simply his writings; as much, if not more, can be determined of his character by the testimony of his life and death. With pleasure, then, do we point to the dying testimony of this celebrated German theologian. His biographer (see below) says of his last moments: "I had the fortune to be present when Kleuker died, for I must call it a good fortune to see a true Christian die as calmly as he did. As I came in, the approach of death was clearly indicated by his cold hands, almost motionless pulse, and difficult breathing.

A kind of prophetic spirit appeared to come over him when he once more warned against the errors of his contemporaries by proclaim, ing the great truths that he had so often taught. After saying,' It is plainly recorded in all passages of the Old and New Testament that there is only one true Saviour, and by them all the error of our day which looks to selfredemption for salvation is refuted,' he sweetly fell back into the corner of the sofa, bowed his head, and, without experiencing the least convulsive struggle with death, fell asleep, and passed away into the better world," May 23, 1827. Kleuker's activity as a writer was wonderful, He wrote first a Latin programme, entitled Genius e scriptis antiquitatis monumentis hauriendus (1775), which was followed in quick succession by Zend- Avesta nach Anquetil du Perron (1776-1777, 3 parts):- Anhang z. Zend- Avesta (1781-1783, 2 vols.): — Zend-Avesta im Kleinen (1789):- Menschlicher Versuch i. d. Sohn Gottes u. d. Menschen, in l. Zeit unie ausser d. Zeit (1776):-Gedanken Pascals (1777): — Uebersetzung u. Erklidrungk d. Schriften Salomos u. d.Salomonischen Denkwiirdigkeiten; Uebersetzung der Werke Plato's (1778-1797, 6 vols.):Johannes, Petrums, und Paulus als Christologen betrachtet (1785):-a prize essay, entitled Ueber d. Natur u. d. Ursprung (ld.manationslehre b. d.Kabbalisten (1785): — ollwells merkuiirdige historische Nachrichten v. ndostan u. Bengalen, etc. (from the English, 1778): — Abhandlungen ii. d. Gesch., etc., Asiens, von Sir William Jones (from the English, 1795-1797, 4 vols.):- Einige Belehrungen uber Toleranz, Vernunft, O'ehnbarung, Wanderung d. Israeliten durchs rothe Fleer und Auferstehung Christi von d. Todten (1778): — Aeue Priufung u. Erklarung de. vorziiglichsten  Beweise f. d. Warheit u. cl. gottlichen Ursprung d. Christenthums w. d. Offenbarung uberhaupt (3 parts, 1788):Aus/ihrmliche Untersucheung d. Gmriinde : dl. Aechtheit und Glaubwirdigkeit d. schriftlichen Urkun7den d. Christenthums (5 vols.):-Qutintuts Septimius Florens Tertullianus's /Vertheidigaung d. christlichen Sache gegen d. tHeiden mit erliauternden Anmerkzungen (from the Latin, 1798) :Briefe an eine christliche Freundin uiber el. lerder'sche Schrift v. Gottes Sohn (1802): — Ueb. d. Ja u. Nein l. biblisch-christlichen u. Vd.ernunfttheolog. (1819):-JBiblische Sympathien od. erlauternde Bemerkungen u. Betrachtungen ii. d. Berichte d. Evangelisten v. Jesu Lehren u. Thatten 1820): — Ueb. d. alten und neuen Protestantismus (1823). See H. P. Sexto, Expositio Sermonis Jesu. Joh. V 39 et super ejus sententia de nexu inter scriptoruetm Mosaicorum argumentum et doctrinan suam nonnulla (Helmst. 1792, 8vo); Notiz und Karakteristik d. iztlebenden theologischen Schriftsteller Deutschlands (1797, p. 108 sq.); Neue Kielische gelehrte Zeitunq (2 Jahrg. 1798), p. 282286; J. O. Thiess, Gelehrtengesch. d. Universitat zu Kiel i 3 75-447; Ratjen, J. F. Kleuker u. Briefe seiner Freunde (Gittingen, 1842); Hagenbach, Ch. Hist. 18th and 19th Cent. ii, 190 sq.; Herzog, Real- Encykl. 7:742. (J. H.W.)

## Kleutgen, Joseph[[@Headword:Kleutgen, Joseph]]

             a Jesuit, was born at Dortmund, September 11, 1811. In 1834 he joined his order, and received holy orders in 1837. For some time he lectured on rhetoric and philosophy at Freiburg and Brieg,: Switzerland, went to Rome in 1843, where he became professor at the Collegium Germanrcum. He died at St. Anton, in Tyrol, January 14, 1883, leaving, Die Theologie der Vorzeit (Munster, 1853-65, 2 volumes; 2d ed. 1867-73): — Die Philosophie der Vorzeit (1860-63, 2 volumes): — Institutiones Theologicce (1881, volume 1): — Das Evangelium des Matthdus nach seinem inneren Zusammenhang (1882). (B.P.)

## Kley, Edward[[@Headword:Kley, Edward]]

             a Jewish preacher and educator of note, born June 10, 1789, at Bernstadt, in Silesia, was prominently connected with the reformatory movements in the synagogue at the opening of the 19th century. He was a teacher and preacher at Berlin when, in 1818, the Progressive Jews of Hamburg called him to the superintendency of their schools, and later to the duties of a pastorate. Kley was the first Jew who preached in a temple (the name for the houses of worship of Reformed Jews), and who used a German liturgy and introduced an organ. May 9, 1840, he resigned his pastoral office, but the superintendence of the Jewish schools he held until 1848, when his advanced age obliged him to forego all active labors. His admirers presented him with a large fund for his support, but he declined to use it for himself, and founded the " Eduard Kley Stiftung" for the support and assistance of old teachers not sufficiently provided for by the state. He died Oct. 4, 1867. His sermons, which are generally acknowledged to be of superior order, were published at Hamburg in 1826-27, 1844, 8vo. He also published two volumes of homilies: Predigt Skizzen, or Beitrdye zu einer kuinftiyen Homiletik (Leipz. 1856, 2 vols. 8vo), and Die deutsche Synagogue oder Ordnung des Gottesdienstes (Berlin, 1817-18, 2 vols.  8vo) : — " עדות יי, Katechismus d. Mosaischen Religionslehre (Berl. 1814; 3d ed. Leipz 1839 and 1850). Kley is often and justly called the Schleiermacher of the Jewish pulpit of Germany in our age. See Jost, Gesch. d. Judenthums -. s. Sekten, 3:336; Kayserling (Dr. M.), Bibliothek Jid. Kanzelredner (Berl. 1870, 8vo), i, 47 sq.; Illustrirtes Monatsheft jf d. gesramten Int. d. Judenthums, ii, 419 sq.; Jonas, Lebensskizze v. Imerrn Dr. E. Kley (Hamburg, 1859, 12mo); Fiirst, Bib. Jud. s.v. (J. H. W.)

## Kliipfel, Emanuel Christoph[[@Headword:Kliipfel, Emanuel Christoph]]

             a German theologian, was born Jan. 29, 1712, at Hattenhofen, in Wirtemberg, and educated at Tiibingen. In 1741 he became pastor at Geneva of a German Lutheran church, and in 1745 he became the instructor and travelling preacher of the king of Saxony, and resided for some time at Paris. On his return to Saxony he was promoted, and finally, in 1752, became one of the highest dignitaries in the Church of Saxony. He died Nov. 21, 1776. Although a superior scholar and a ready writer, Klupfel has left us only two small contributions to theological literature: Dissert. de nominibus Hebrmis acppellativis Aleph praeformativo (Tubingen, 1733, 4to): — Bedeenk uber die Frage; ob die Ehe mit des Bruders Wittive erlaubt sei (Gotha, 1752, 8vo). -Dring, Gelehrte Theolog. Deutschlands, ii, 123 sq.

## Kling, Christian Friedrich[[@Headword:Kling, Christian Friedrich]]

             a German theologian, was born at Altdorf, in Wurtemberg, Nov. 4,1800, and was educated at the University of Tubingen, where he became " repetent" in 1824. Two years later he entered the ministry, and settled at Waiblingen until 1832, when he removed to Marburg as professor of theology. In 1840 he was appointed to and accepted a like position at Bonn University, which he held until 1847; then became preacher at Ebersbach, in Wurtemberg; later deacon at Marbach, and died in 1861. Kling was a ready writer, and contributed largely to the different German periodicals; he was one of the ablest assistants on the Theologische Studien und Kritiken. He edited J. F. von Flatt's Vorlesungen uber die Pastoral Briefe (1831), and contributed a Commentary to the Corinthians to Lange's Bibelwerk (translated by Daniel W. Poor, D.D., Scribner's edit. New York, 1871, royal 8vo).

## Klinge, Zacharias Laurentius[[@Headword:Klinge, Zacharias Laurentius]]

             a Swedish theologian who flourished about the middle of the 17th century, was first professor of theology at Dorpat, then preacher at the Swedish court, and later pastor at Stockholm and bishop of Gothenburg. He died Sept. 3,1671. He wrote Theatrum Biblicum, etc. See Allgemeines Hist. Lexikon, 3:38.

## Klingler, Antonius[[@Headword:Klingler, Antonius]]

             a German Reformed theologian, was born at Zurich, Switzerland, Aug. 2,1649; was educated at several of the most celebrated German universities; and became doctor theologiae in 1677, and professor at the gymnasium at Hanau in the same year. In 1680 he was offered a professorship at the University of Groningen, but he declined this honor in favor of a pastorate in his native place. He died there in August, 1713.  Klingler published several theological works, of which his best is Bella Jehovce. See Allgemeines Hist. Lexikon, 3:38.

## Klopstock, Friedrich Gottlieb[[@Headword:Klopstock, Friedrich Gottlieb]]

             an eminent German poet, one of the forerunners of the great German poetic renaissance of the 18th century-" the German Milton," as he is frequently styled-was born at Quedlinburg, Saxony, July 2, 1724. He received his early education at the school of his native place, and when sixteen years of age was admitted to the Gymnasium at Naumburg, where he became acquainted with the style of the classical authors of his country. While here his private hours were devoted to compositions both in prose and verse, particularly to the writing of pastorals, which were in great vogue among the Germans, and it is said that even at that early period he had decided to write a poem of greater length than any that had hitherto been attempted by his countrymen, and one that should do honor to German literature, which was at this time rather at low ebb. France was in the avantguard of political influence, and everything French was considered worthy of imitation; but French influence was most completely manifest in the social life of the Germans, particularly in their literature, and, as a late writer in the Westminster Review (Oct. 1871, p. 212) has it, "at no time, perhaps, was it more difficult to form and express original views in Germany." Klopstock had acquired the English language, and in his readings of English works his eye had fallen upon the immortal production of Milton. Trained from his youth to a religious life, and destined for the ministry, he naturally decided to present his nation with a like work that should stand by the side of the English production. If no more, he was determined that the German mind should turn towards English literature, and drink at its fountains, rather than be any longer subjected to that cold, correct, and unimaginative spirit which had hitherto tyrannized over their thoughts and habits.

Bodmer, the great leader of the so-called " Swiss school" of German literature, and others of the Swiss school, were already furnishing his countrymen with able translations of English poets; among other works, he translated Milton's Paradise Lost. In 1745 Klopstock went to the University of Jena to study theology, but, amid the pursuit of studies in divinity, his attention at every convenient moment was occupied with the great work which he had projected. During his residence at that institution he composed the first three cantos in prose; but after his removal to Leipzig (in 1746), having made trial of hexameters in imitation of the melodious strains of Homer and Virgil, and being pleased with the success  of the experiment, he resolved to execute the whole poem in that measure. Finally, in 1748, the first three cantos of his Messiah were published in the Bremer Beitrage, a journal which had been started by men determined, like Klopstock, to break loose from that shallow despotism which, under the leadership of the pedantic Gottsched, had so long hung over them. The fame of Klopstock, whom the year previous such men as Gellert, Rabener, Hagedorn, and Gleim had pointed out as the man likely and competent to inaugurate a new era in German poetry, now spread far and wide; for that poem enjoyed an extraordinary popularity among all who could appreciate the attractions of elegant diction and high devotional feeling.

It was the subject of admiration in every circle-even in the pulpit it attracted notice, and was often quoted with applause. It gratified its pious author by its subserviency to the purposes of practical religion, for many portions of it were set to sacred music, and sung at the family worship of the Germans, and many of its finest passages were introduced to give point and liveliness to the pages of religious and devotional works of that day. It raised the name of Klopstock to the highest pinnacle of renown, insomuch that all classes of his countrymen, even the peasantry, learned to understand and love him as a sacred poet. His fame was spread even to foreign countries- for in 1750, when, on the invitation of some friends, he went to spend some time in German Switzerland (at Zurich), in the enjoyment of its wild and romantic scenery, he was received with a degree of respect almost bordering on veneration. While in that country his mind seems to have taken a patriotic tendency: the ancient Hermann (the Arminius of Tacitus) became his favorite hero, whose deeds he afterwards celebrated in some dramatic works. In Denmark the minister Bernstorff had become acquainted with the three cantos of the Messiah, and Klopstock was offered a pension of $400 by the Danish king on condition of coming to Copenhagen, and there finishing his poem. He set out in 1751, travelled through Brunswick and Hamburg, and at the latter place formed an intimacy with Margaretha Moller, daughter of a respectable merchant.

At Copenhagen he was received by Bernstorff with the greatest respect, and introduced to the king, Frederick V, whom he accompanied on his travels. In 1754 he went to Hamburg, which was at this time a sort of literary capital of Germany, and more particularly of its northern half, as Weimar became some years later of the southern half. Not only could Klopstock claim it as his residence, but it also contained for some time the great Lessing, who, by the way, was no mean defendant of Klopstock in the attacks made against the latter by Gottsched and his school; Herder  occasionally visited the Hanse city, and a number of lesser lights, such as Voss, Claudius, Reimerus, the Stolbergs, etc., gathered there about the two chief luminaries. " Klopstock," says Mrs. Winkworth (Christian Singers of Germany, p. 326 sq.), speaking of his residence at Hamburg, ' enjoyed a sort of reverence not unlike that paid to Dr. Johnson il England, but in some respects more flattering, as he was a mall of whom it was much easier to make a popular, and especially a ladies' hero." Here the Messiah was at last finished in 1773, having thus occupied twenty-seven years in preparation. A complete edition of his odes and lyrics was brought out, and here he devoted the autumn of his long life to tie study and purification of the German language and its grammar. He had always been a passionate lover of his country, but this did not prevent him from taking the keenest interest in the American War of Independence, and the opening of the French Revolution. He was among those who hailed the earlier years of the latter with eager sympathy, and the hope of a coming brighter era for humanity, and who afterwards underwent the bitterness of profound disappointment. The National Assembly had marked their recognition of his friendship for the French people by according him the rights of a French citizen, but when the terrible massacres of 1793 took place he sent back to them his diploma. In Hamburg he married his "beloved" Margaretha, with whom, however, he enjoyed only a short union; she died in childbed in 1758. In 1771 he was honored with the appointment of Danish ambassador to Hamburg, and flourished at this place the remainder of his days, dividing his time between his public duties and the pursuits of literature. In 1792 Klopstock married for the second time, choosing the Frau von Winthern, an old love of his, who had meanwhile become a widow, and who survived him. He died in 1803, and was buried (March 22) by Hamburg with royal honors, a distinction which in Germany is generally accorded only to royal personages.

His work of next importance to the Messiah is a drama, above alluded to, entitled Hermann's Schlacht (the Battle of Arminius), the subject of which is the defeat of the Roman general Varus by the ancient Germans. It is scarcely so much a drama as a lyric poem in a dramatic form. It was composed in 1764. His other dramas are of a similar character, and were written evidently with intent to arouse German patriotism from its lethargy, and to breathe into the German heart the air of freedom. But the Messiah alone is of special interest to our readers, and we therefore give a particular description of it.  Klopstock's Messiah is a poem in twenty cantos, written in hexameters, except where certain choral songs occur in unrhymed lyrical measure. " The action opens after the triumphal entry into Jerusalem, when the Messiah withdraws from the people, and, alone on the Mount of Olives, renews his solemn vow to the Almighty Father to undertake the work of redemption; it closes when that work is completed, and he sits down at the right hand of God. Around the central figure of the God-man are grouped an infinite variety of spectators and actors: angels and seraphs, among whom Elva and Gabriel are especially appointed to attend on the divine sufferer; evil spirits who conspire against him, but one of whom, Abbadonna, repents and at last obtains mercy; Adam and Eve, and the patriarchs, who watch with profound interest and gratitude the reparation of the fall; and the inhabitants of another world, like in nature to man, but unfallen, who are permitted to know what is taking place among their sinful kindred.

Even the Father himself is introduced as speaking, and the scene is sometimes laid in the highest heaven. The earthly actors are the mother and disciples of Jesus, the Jews, and the Romans, who lead him to death, and a number of those who have come in contact with him in his ministrations, among whom the most clearly drawn are two female figures, both named Cidli: one, the wife of Gedor, is a reminiscence of Meta, and her death is an exact transcript of Meta's death-bed; the other is the daughter of Jairus, between whom and Semida, the youth of Nain, there exists a pure but ardent attachment, which at last finds satisfaction in heaven. The immense number of personages thus introduced produces a confused impression; everything is described by one or another of them, and talked over at length; scarcely anything actually takes place before the reader; there is an absence of local coloring and of character, and very few of the actors have any distinct individuality at all; while the effuo-t to keep the whole tone of the poem at the highest possible pitch of intensity and awe gives rise to an overstrained inflation of both thought and style, which becomes in the long run inexpressibly fatiguing.

Yet Klopstock's poem has made for itself and for him a place in the literature of his country which does not depend on the number of readers it now attracts. Its subject is linked by a thousand invisible fibres to the whole Christian thought of centuries past, while its spirit of mercy, forgiveness, and tolerance-in a word, of redemption-is essentially characteristic of the later developments of Christianity. To treat such a theme worthily at all-to embody it in a form which, however full of defects, yet possesses a certain dignity and real genius-marks its author as a great poet, if not one of the greatest, and gives  him a place historically even higher, perhaps, than he has a right to command as an artist." The poem certainly abounds in passages of the most beautiful and splendid poetry. An exuberant imagination everywhere scatters its wealth, and Klopstock has been said by one critic to be " as superior to Pindar in richness and deep feeling as the spiritual world he paints transcends in intrinsic magnificence the scenes celebrated by the Grecian bard;" and by another critic, "now to rival the tenderness of David, now to soar in the loftiest flights like Isaiah. The purity and pathos of its religious sentiments are equal to the excellence of its poetry. But all good and candid judges-will allow that, though exhibiting a sublimity and beauty of no common order, it has failed to accomplish the confident expectations of the Germans, that it would eclipse the Paradise Lost of Milton."

For, notwithstanding its grandeur, it is exceedingly tedious to read t and even at the time of Klopstock's greatest popularity this seems to have been felt, for Lessing observes, in an epigram, that everybody praises Klopstock, but few read him. His odes are valued by his own countrymen more than his epic, and some are truly sublime; but the construction of the language is so singular, and the connection of the thoughts so often non-apparent, that these odes are reckoned among the most difficult in the language. Both in his Messiah and his odes he is dignified and sublime, but his rhapsodical manner contrasts strangely with the pedantry which is always apparent. Goethe, in his conversations with Eckermann, expressed his opinion that German literature was greatly indebted to Klopstock, who was in advance of his times, but that the times had since advanced beyond Klopstock. The young Hardenberg (who wrote under the name of " Novalis") has happily said that Klopstock's works always resemble translations from some unknown poet, done by a clever but unpoetical philologist. As for the theological aspect of his poem of the Messiah, Klopstock fell into the almost inevitable fault, in treating this subject poetically, of dividing the kingdom of heaven between the Father and the Son (ditheism), and even opposing them to each other, as when he makes Christ say to God, "I, who am God as well as thou, swear to thee by myself that I will redeem mankind." (Comp. Hurst's Hagenbach, Church History of the 18th and 9th Centuries, i, 249; ii, 277 sq.)

The Messiah was first published in fragments. and then as a whole (Altona, 1780; 7th ed. Lpz. 1817): it has been translated into Latin, English, French, Polish, Dutch, and Swedish. Klopstock also wrote the following shorter poems: Oden u. Elegien (Hamb. 1771, 2 vols.; 6th ed. Lpz. 1827; trans.  into English by W. Nind, 1847): — Geistliche Lieder (Kopenh. 1758-69, 2 vols.); besides dramas under the following titles: Adam's Tod (Kopenh. 1757; 4th ed. 1773): — Salomo (Magdeb. 1764): — David (Hamburg, 1772); etc. His complete works have been published under the title Klopstock's sinamtliche Werke (Lpzg. 1798-1817, 12 vols.; 1822-24, 12 vols; 1823-29, 18 vols.; 1839, 9 vols.; 1839, 1 vol.; Kopenh. 1844, 10 vols., with 3 supplements. See Cramer, Klopstock, er u. uber ihn (Dessau, 1780, 5 vols. 8vo); Mme. de Stael, De l'Allemagne; Klamer-Schmidt, Klopstock u. s. Freunde (Halberstadt, 1810); H. Doring, Klopstock's Leben (Weimar, 1825); English Cyclop. s.v.; Herzog, Real-Encyklop. vol. 7:s.v.; Kurtz, Literaturgesch. vol. ii (see Index in vol. iii); and especially the valuable work of Koberstein, Grundriss d. Gesch. der deutschen Literatur, mii, 260 sq., 2884 sq., etc.; Lobell, Entwickelungy d. deutschen Poesie v. Klopstock bis Goethe (Braunschw. 1856), Irol. i; Gervinus, Gesch. d. deutschen Dichtung (Leipzig, .1844, 5 vols. 8vo, 2d ed.), 4:115 sq.; British and Foreign Quarterly Review, Jan. 1843. (J. H.W.)

## Kluge, David[[@Headword:Kluge, David]]

             a German theologian, was born at Tilsit, Prussia, April 14,1618, and, upon the urgent request of his father, studied theology, although his own inclinations were in favor of medicine. In 1641 he began to lecture at the University of Rostock, where he had pursued his theological studies for several years, in addition to his course at Konigsberg University. Later he travelled abroad, and visited the high-schools of Sweden and the Netherlands. He began to preach in 1644 at Marienwerder; removed in 1646 to Saalfeld, and in 1657 to Elbingen, in 1660 to Wissmar, and in 1665 to Hamburg. He (died there April 14,1688. For a list of his works, see Jocher, Gelehrt. Lex. ii, 2118 sq.

## Kluge, Johann Daniel[[@Headword:Kluge, Johann Daniel]]

             a German theologian, was born at Weissenfels June 6, 1701, and educated at !the Universities of Leipzig and Wittenberg. He was made a professor at the gymnasium in Dortmund in 1730; in 1735 he removed to Weissenfels as preacher and superintendent of the churches, and in 1745 accepted a call as court preacher to Zerbst, where he died July 5,1768. Kluge was well acquainted with dogmatics and the exegesis of the N.T., as is evinced by his writings in those departments. He contributed largely to periodicals, and published in. book form Concilium syntagmatis confessionzum Eccles.  Luther (Hamb. 1728, 4to) :Commentatio de Mart. Chemnitii auctoritate commentitice eonorum operum in actu justificationis praesentice falso praetexta (ibid. 1734, 4to): — Commentatio in locum (Tim. 3:2) (Dortm. 1747, 4to): — Eclogce in pericopas epistolicas (ibid. 1748, 4to), etc. See Doring, Gelehrte Theologen Deutschlands, ii, 131 sq.

## Klupfel, Engelbert[[@Headword:Klupfel, Engelbert]]

             a German Roman Catholic theologian of note, was born at Wipfelda, between Wirzburg and Schweinfurt, Jan. 18,1733. He received his early education in the school of Wurzburg, and in 1750 joined the Augustinian Hermits of that city. In 1751, however, he renounced his vows at Oberndorf, and went to study philosophy at Freiburg. Next he removed to Erfurt, and was finally ordained priest at Constance in 1756. In 1758 he became professor of philosophy at Mannerstadt, and in 1763 at Oberndorf; afterwards professor of theology at Mentz, and finally at Constance. The Austrian court wishing to replace the Jesuits by the Augustinians, he was made professor of the University of Freiburg, in Breisgau, in 1768. The Jesuits, however, tried to revenge themselves, and Klupfel's Theses de statu naturee purae impossibili were attacked by professor Waldner as tending to Jansenism. But Klupfel was sustained by the court. After the expulsion of the Jesuits he undertook the publication of that gigantic task, Nova bibliotheca ecclesiastica (Freib. 7 vols. 8vo, 1775-1790, after the plan of Ernesti's.Bibliotheca Critica), an effort which was highly commended by his contemporaries, and even brought him a recognition  from Maria Theresa in her own handwriting, with the proffer of assistance, if needed, to complete the work. The Roman Catholic population, nevertheless, were opposed to him, and when, in a discourse at the jubilee of 1776, he attacked the system of indulgences, he was called by them " Martin Luther," and " the enemy of indulgences." He was involved in a controversy also with the Protestants by his recension of Semler's Institutio cad Christianam doctrinamn liberaliter discendamn. His principal work is his Institutiones theologice dogmatice (1789), which has been used as a textbook in many universities, but was quite transformed by Ziegler. He resigned his professorship in 1805, and died July 8,1811. Kliipfel was a man of very varied scholarship, and, being blessed with a long life and good health, he furnished the world, besides the extraordinary works already mentioned, as a result of his study of the Church fathers, a treatise entitled Tertulliani mens de indissolubilitate matrimonii in inmidelitate contracti, conjuge alterutro adfiden Christi converse (in the first vol. of Riegger's Oblectamenta Historice et Juris ecclesiastici [1776]): - Vindiciae vaticinii Jesaice 7:14 de Immanuele (1779, 4to), etc. See De vita et scriptis Conradi Celtis opus posthumum Engelberti Kluepfelii (pub. by J. C. Ruef and C. Zell, Friburgi, 1827); J. L. Hug, Elogium Kluepfelii Friburgi; Herzog, Real-Encyklop. 7:761; also Doring, Gelehrte Theol. Deutschlands, ii, 126 sq. (where, by mistake, he is treated as Klupfl, Johann Andreas). (J. H. W.)

## Knak, Gustav[[@Headword:Knak, Gustav]]

             a Lutheran minister of Germany, was born in Berlin, July 12, 1806. He studied in his native city, was in 1834 pastor at Wusterwitz, in Pomerania, in 1849 Gossner's successor at the Bethlehem Church in Berlin, and died July 27, 1878, at Dunnow, in Pomerania, whither he had gone to restore his feeble health. Knak was famous alike as preacher and hymnwriter. See Zuchold, Bibl. Theol. 1:701; Koch, Gesch. d. deutschen Kirchenliedes, 7:194; Wangemann, Gustav Knak. Ein Prediger der Gerechtigkeit, die vor Gott gilt (Berlin, 1879). (B.P.)

## Knapp, Albert[[@Headword:Knapp, Albert]]

             a German theologian, and one of the ablest workers in the Wirtemberg Church of the 19th century, peculiarly distinguished for his poetical gifts and influence in establishing a school of religious poetry, was born in Tungen July 25,1798. His childhood was passed in the village of Alpirsbach, under the old 11th-century Benedictine cloister, and he enjoyed the careful instruction of Handel. afterward pastor at Stammhelm. Night and day he dreamed poetry. His university studies, upon which he entered in 1816, were rather poetic than theological; the authorities did not restrain his choice, and for that he always expressed his gratitude. In 1820 he was established vicar near Stuttgard, and here, through intercourse with the pious Wilhelm Hofacker (q.v.), he received that deep religious impression which ever after characterized his work. In 1831 he became deacon at Kirchheim, where, at the instance of a friend, he began the publication of the Christoterpe, an annual which contained religious selections from various eminent authors, was popular, and often sought as a Christmas gift  in families, but ceased with the year 1853. In 1836 he was made pastor at Stuttgard, and labored there with great zeal for the cause of his Master, exercising a large influence until his death, June 18, 1864. The prayer expressed in one of his best hymns was answered: "Grant me one thing here below-thy Spirit and thy peace, and the honor in my grave of having known thy love."

Albert Knapp is chiefly known by his religious poems, and as the best of these may be pointed out his Christliche Gedichte (in 2 vols. Stuttg. 1829; 3d ed. Basle, 1843), Herbstbluthen (1859), and Christoterpe, already referred to. To the hymnology of the Church Knapp rendered special service in preserving, in the revision of the Church hymn-book, many forgotten treasures. His Liedersclhatz, generally acknowledged to be one of the most valuable collections of Christian hymns of all ages, was first published in 1837 (2d ed. 1850, 2 vols. 8vo), and the Evangelische Gesanybuch in 1855. His avowed principle of modernizing obsolete forms in the old hymns was sharply assailed, and he himself restored at a later dav some of the original expressions. As a preacher the manifold richness of his thought and delicacy of diction was his attraction. He did not suffer himself to appear the poet in his sermons, never having once so used a poem of his own, nor even having appointed one of his own hymns to be sung, yet no one could listen to him without acknowledging a rare union of extensive learning with original genius. His singular merit as a hymnmaker remains, notwithstanding a haste of composition and lightness of tone in some of his poems, and although the subjective individuality of the author, according to the spirit of the times, often characterizes his weightier pieces, yet his individuality is one of simple faith.

In theology he was fully evangelical in his doctrine of salvation, which he defended not in mere polemic, but in heart-devotion against all opposers. See his preface to the Christoterpe of 1846 for a statement of his belief. He grounded all defence of doctrine upon the necessities and joyful faith of spiritual experience, and severely condemned a merely external method and the zeal of argumentative orthodoxy. He had no sympathy with sects as such. Knapp's biographical contributions in the Christoterpe are of great interest and beauty; we name that on his own " Childhood Days" in the issue of 1849, on Ludwig Hofacker (1848), Hedinger (1836), Steinhofer (1837), Jacob Balde (1848), Jeremias Flatt (1852). The writer's poetic humor and narrative power, joined with love for his theme, make these sketches perfect artworks. Dr. Friederich Wilhelm Krummacher, in his autobiography (translated by  Easton, Edinb. 1869, 8vo, p. 203, 204), pays the following tribute to the high poetical talents of our subject: "That in Albert Knapp there was a true poetic inborn genius no one will seriously deny, and yet he is not generally mentioned in our recent histories of literature as ranked among the ' Suabian poets,' although, without doubt, he would have been named among them, and in the very foremost rank, had he consecrated his harp to the spirit of the world instead of seeking all his inspiration from the Spirit of God; but worldly fame, to which the way and the door stood wide open for him, he gladly cast at his feet, and recognised it as his calling, as it indeed was the impulse of his heart, to sing the praises of the heavenly Prince of Peace. through whom he knew he was redeemed and ordained 'to the inheritance of the saints in light.' Instead of worldly fame, there was destined for him, so long as a Church of Christ shall remain on earth, the glorious reward of God, that his Eines wiinsch ich mir vor allem Anderl, his Ani deien Bluten und Erbleichen, his Abend ist es, Iterr, die Stunde, and many others of his hymns, will never cease to be sung in it. We bless him in the name of many thousands to whom the melodies of his harp, breathing peace and joy, have lightened their steps on the way to the city of God, and we hope that the people of Stuttgard may long refresh themselves at the 'streams of living water' which, according to the word of the Lord, yet flow for them to this hour from the life and labors of their highly-gifted pastor." See Herzog, Real-Encyklop. 19:s.v.

## Knapp, Georg Christian[[@Headword:Knapp, Georg Christian]]

             an eminent German Protestant theologian, was born at Glaucha, near Halle, in 1753. He entered the university of that city in 1770, and afterwards also spent a semester at the University of Gottingen. He began lecturing on philosophy in 1775, was appointed professor extraordinary in 1777, and regular professor in 1782. In 1785 he became director of Franke's celebrated orphan asylum and educational institute, previously presided over by his father, which he managed for forty years in conjunction with Niemeyer. In the division of labor he had charge of the orphan asylum, the Latin school, and the Biblical and missionary departments, which, notwithstanding delicate health, he conducted in a manner that gained him the esteem of all. He died Oct. 14,1825. Naturally inclined to mysticism, which in latter years caused his writings and teaching to assume a supernaturalistic form, he did not succeed, notwithstanding the popularity of his lectures, in forming a school of his own in the midst of the Rationalistic tendencies of his colleagues. Constitutional timidity also  impaired much of his influence, as he shrank from all personal arguments either with the students or with the other professors. Dr. F. W. Krummacher has described him as "the last descendant of the old theological school of Halle," and assures us that he " was well able, from intellectual ability and scientific attainment, to have waged a successful war against the then reigning Rationalism, and to have tossed from their airy saddles its champions among his colleagues who were intoxicated with triumph," but that "his excessive gentleness and modesty, bordering even on timidity, led him carefully to avoid everything like direct polemics." (Compare, for a fuller description of his character, etc., F. W. Krummacher's Autobiography, translated by the Rev. M. G. Easton [Edinb. 1869, 8vo], p. 55 sq.). His principal works are, 'Psalm en ubersetzt und mit Anmerkungen (1778; 3d ed. 1789): — a very carefully edited and useful edition of the Greek Testament, Novum Testamentum Greece recognorit atque insiagioris lectionum varietatis et argumentorunm notitiam snubjunxit(Halle, 1797, 4to; the last ed. in 1829, 2 vols. 8vo; also N.Y. 1808):- Scripta varii argumenti maximnum parteam exegetica atque historica (Halle, 1805, 8vo; a second and enlarged edition in 1823, 2 vols. 8vo).-the following dissertations-Ad vaticinium1 Jacobi (1774); De versione Alexandrina in emenndenda lectione exempli Hebraici cauteadibenda (Halle, 1773,1776). After his death K. Thilo published his Vorlesungen uber d. Glaubenslehre (1836, 2 parts, which were translated by Dr. Leonard Woods under the title Lectures on Christian Theology [Andover, 1831-39, 2 vols. 8vo, and often since], and have been extensively used, especially in this country); and Guerike his Bibl. Glaubenslehre z. praktischen Gebrauch (1840). Knapp also wrote Traktat i. d. Frage . Was soll ich thun, dass ich selig werde ? (1806): — Anleitung z. einem gottseligen Leben (1811). Some valuable biographical sketches which he contributed to the paper entitled Franke's Stiftungen, were republished under the title Leben und Karakter einiger gelehrten u.frommen Mudnner d. vorigen JaIhrh. (1829). See Niemeyer, Epicedien zum Andenken auf Knapp (1825); K. Thilo, in the preface to Knapp's Vorlesungen ii. d. Glaubenslehre; Herzog, Real-Encyklop. 7:763; Wetzer und Welte, Kirchen-Lexikon, s.v.; Doring, Gelehrte Theol. Deutschlands, s.v. (J. H. W.)

## Knapp, Jacob[[@Headword:Knapp, Jacob]]

             a distinguished Baptist evangelist, generally known as "Elder Knapp," was born in Otsego County, N.Y., December 7, 1799. Having pursued his studies at Hamilton, he first settled in Springfield, near his native place, and then in Watertown. After having been in the pastoral office for eight years, he felt that he must henceforth devote himself to the work of an evangelist. At this time he had what he always considered a remarkable religious experience. His early labors as an evangelist in some of the great cities and villages of our land were followed by wonderful results. Thousands of conversions took place. In some of these places "his preaching gathered  such crowds and produced such excitement that mobs threatened his meetings, and police force had to be employed to suppress popular violence. By the terrors of the law rather than by tender exhibitions of God's love, he sought to drive men to the Cross for salvation." Many of his sermons were models of reasoning and eloquence, the most gifted men feeling the impression as well as the ignorant. He died at his residence, near Rockford, Illinois, March 2, 1874. See Jeffrey, Memoirs of Jacob Knapp; The Baptist Weekly, March 12, 1874. (J.C.S.)

## Knapp, Johann Georg[[@Headword:Knapp, Johann Georg]]

             father of Georg Christian, was himself a theologian of some note. He was born at Oehringen Dec. 27, 1705, of pious parents, and went to the  University of Altdorf to study theology. He removed to Jena in 1723 to continue his preparatory studies for the ministerial office, and completed them at Halle, where, in 1728, he was appointed instructor at the royal paedagogium. In 1732 he became pastor to the Prussian military school at Berlin, but remained there only one year, and then returned to Halle to fill an adjunct professorship in theology at the university. He was made ordinary or regular professor in 1739. After the decease of the celebrated Franke he was placed over the orphan asylum, and held this position until his death, July 30, 1771. Knapp took a particular interest in the cause of missions, and published Neuere Gesch. d. evangel. Missionsanstalten zur Bekehrung d.Heiden en Ostindien (Halle, 1770, 8vo), and other reports of missions. He also published several valuable dissertations, for a list of which, see Doring, Gelehrte a Theolog. Deutschlands, ii, 144. (J. H. W.)

## Knatchbull, Sir Norton[[@Headword:Knatchbull, Sir Norton]]

             a learned English baronet, born in Kent in 1601, was a man of considerable erudition, and devoted himself with some success to the study of the Biblical writings. In 1659 he gave to the world Animadversiones in Libros Novi Testam., which speedily went through a considerable number of editions (a translation of it, prepared by himself or under his superintendence, appeared at Cambridge in 1693), and was reprinted both at Amsterdam and Frankfort, at which latter place it formed part of the supplement to N. Gurtler's edition of Walton's Polyglot, 1695-1701. He died in 1684. " Knatchbull's remarks are sensible, and show very fair learning; but they are entirely wanting in depth, and we cannot read them without wonder at the small amount of knowledge which procured for their author such a wide-spread reputation" (Kitto, Bibl. Cyclop. vol. ii, s.v.). Dr. Campbell calls Knatchbull " a learned man, but a hardy critic."

## Knauer, Joseph[[@Headword:Knauer, Joseph]]

             a German Roman Catholic prelate of note, was born at Rothflissel, near Mittelwalde, in the duchy of Glatz, Dec. 1, 1764, and was educated at Breslau University. He was ordained priest March 7,1789, and became at once chaplain to the dean of Mittelwalde. In 1794 he was appointed priest at Alpendorf, and rose gradually to distinction in his Church until in 1841 (August 27) he was honored with the appointment of archbishop of Breslau. He died May 16,1844.-Kathol. Real Encyklopadie, 11:852.

## Knead[[@Headword:Knead]]

             (לוּשׁ, lush), to prepare dough by working it with the hands; a task usually performed by women (Gen 18:6; 1Sa 28:24; 2Sa 13:8; Jer 7:18) ; once spoken of a male baker (Hos 7:4). SEE DOUGH.

## Kneading - Trough[[@Headword:Kneading - Trough]]

             (משְׁאֶרֶת, mishe'reth, so called from the feirmentation of the dough), the vessel in Which the materials of the bread, after being mixed and leavened, is left to swell (Exo 8:3; Exo 12:34, rendered " store" in Deu 28:5; Deu 28:17); probably like the wooden bowl used by the modern Arabs for the same purpose. On the monuments of Egypt we find the various processes of making bread represented with great minuteness. Men were chiefly occupied in it, as with us at the present day. Their grain was ground in hand-mills, or pounded in mortars, and then kneaded into dough, which was sometimes done by the hand, in a large circular bowl, or in a trough with the feet (Wilkinson, Anc. qg. i, 174-6). SEE BAKE.

The process of making bread in Egypt is now generally performed in villages by women, among whom proficiency in that art is looked upon as a sort of accomplishment. Except in large towns, each family bakes its own bread, which is usually made into small cakes and eaten new, the climate not admitting of its being kept long without turning sour. When the dough is sufficiently kneaded, it is made up into a round flat cake, generally about a span in width, and a finger's breadth in thickness. SEE CAKE.

A fire of straw and dung is then kindled on the floor or hearth, which, when sufficiently heated, is removed, and the dough being placed on it, and covered with hot embers, is thus soon baked. Sometimes a circle of small stones is placed upon the hearth after it has been heated, into which some paste is poured, and covered with hot embers: this produces a kind of biscuit. SEE OVEN.

"The modern Oriental kneading-troughs, in which the dough is prepared, have no resemblance to ours in size or shape. As one person does not bake bread for many families, as in our towns, and as one family does not bake bread sufficient for many days, as in our villages, but every family bakes for the day only the quantity of bread which it requires, but a comparatively small quantity of dough is prepared. This is done in small wooden bowls, and that those of the ancient Hebrews were of the same description as those now in use appears from their being able to carry them, together with the dough, wrapped up in their cloaks, upon their  shoulders without difficulty. The Bedouin Arabs, indeed, use for this purpose a leather, which can be drawn up into a bag by a running cord along the border, and in which they prepare and often carry their dough. This might equally, and in some respects better answer the described conditions; but, being especially adapted to the use of a nomade and tent- dwelling people, it is more likely that the Israelites, who were not such at the time of the Exode, then used the wooden bowls for their 'kneading- troughs' (Exo 8:3; Exo 12:34; Deu 28:5; Deu 28:7). It is clear, from the history of the departure from Egypt, that the flour had first been made into a dough by water only, in which state it had been kept some little time before it was leavened; for when the Israelites were unexpectedly (as to the moment) compelled in all haste to withdraw, it was found that, although the dough had been prepared in the kneading-trough, it was still unleavened (Exo 12:34; compare Hos 7:4); and it was in commemoration of this circumstance that they and their descendants in all ages were enjoined to eat only unleavened bread at the feast of the Passover." SEE BREAD.

## Knee[[@Headword:Knee]]

             (Heb. and Chald. בֶּרֶךְ, be'rek; Gr. γόνυ; Psa 109:24; in Dan 5:6, the Chald. term is אִרְכֻּבָה, arkcubah'). The Hebrew word, as a verb, signifies to bend the knee (2Ch 6:13), also to bless, to pronounce or give a blessing, because the person blessed kneels. SEE BLESSING. In this sense it refers to the benediction of dying parents (Gen 27:4; Gen 27:7; Gen 27:10; Gen 27:19), of the priest to the people (Lev 9:22-23), of a prophet (Num 24:1; Deu 33:1). It also signifies to salute, which is connected with blessing (2Ki 4:29). In relation to God, to praise, to thank him (Deu 8:10; Psa 16:7).

The expression is also, in another form, used in reference to camels, as to make them bend the knee in order to take rest: "And he made his camels to kneel down without the city" (Gen 24:11). SEE CAMEL.

To bow the knee is to perform an act of worship (1Ki 19:18), and in this sense it is used in the Heb. in Isa 66:3; "He that worships idols" is, literally, " He that bows the knee" to them. SEE WORSHIP.  That kneeling was the posture of prayer we learn from 2Ch 6:13; Dan 6:10; Luk 22:41; Act 7:60; Ephesians 3,14. SEE PRAYER.

Knees are sometimes put symbolically for persons, as in Job 4:4; Heb 12:12 (Wemyss). SEE KNEEL.

For the peculiar term in Gen 41:43 (see Reineccius, De nomine , אִבְרֵךְW Veissenf. 1726), see ABRECI.

## Kneel[[@Headword:Kneel]]

             (בָּרִךְ, to bend the knee [q.v.], γονυπετέω), the act of reverence and worship (Psa 95:6; Dan 6:10; Act 9:40; Act 21:5). SEE ATTITUDE.

## Kneelers[[@Headword:Kneelers]]

             SEE GENUFLECTENTES; SEE CATECHUMENS.

## Kneeling[[@Headword:Kneeling]]

             the act of bending the knee in devotional exercises, is a practice of great antiquity. Reference to it is made in all parts of the Scriptures, both of the O.T. and N.T. writings, as in Isaac's blessing on Jacob (Gen 27:29), compared with his brother's subsequent conduct (Gen 42:6), and with an edict of Pharaoh, "Bow the knee" (Gen 41:43), and again in the second commandment (Exo 20:5). Then we find David exclaiming, " Let us worship and bow down, let us kneel before the Lord our maker" (Psa 95:6); "We will go into his tabernacle, and fall low on our knees before his footstool" (Psa 132:7). Solomon " kneeled on his knees" before the altar of the Lord, with his hands spread up to heaven (1Ki 8:54) ; Ezra fell upon his knees, and spread out his hands unto God, and made his confession (Ezr 9:5-15); Daniel "kneeled upon his knees three times a day," and prayed "as he did aforetime" (Dan 6:10); the holy martyr Stephen " kneeled down, and cried with a loud voice," praying for his murderers (Act 7:60); Peter likewise " kneeled down and prayed" (Act 9:40); Paul also (Act 20:36; Act 21:5). That the posture was a customary one may be inferred from the conduct of the man beseeching Christ to heal his son (Mat 17:14), and of the rich young man (Mar 10:17), as also of the leper (Mar 1:40); yea, we have even the example of Christ himself, who,  according to Luke (Luk 22:14), "kneeled down" when he prayed. That the practice was general among the early Christians is plain from the Shepherd of Hermas, from Eusebius's History (ii, 33), and from numberless other authorities, and especially from the solemn proclamation made by the deacon to the people in all the liturgies, " Flectamus genua" (Let us bend our knees), whereupon the people knelt till, at the close of the prayer, they received a corresponding summons, " Levate" (Arise), and from the fact that prayer itself was termed κλίσις γονάτων), bending the knees.

In the days of Irenaeus, and for some time after, four postures were in use among Christians, namely, standing (for which see reason below), prostration (as a sign of deep and extraordinary humiliation), bowing, and kneeling. The posture of sitting during the time of public prayer, of modern days, seems to have been unknown to the early Christians. Kneeling at public devotions was the common practice during the six working days, and was understood by the early Church to denote humility of mind before God, and "as a symbol of our fall by sin." A standing posture in worship (explained as being emblematic of Christ's resurrection from the (lead, and the forgiveness of sins, and also as being a sign of the Christian's hope and expectation of heaven) was assumed by the early Christian worshippers (except penitents) on Sundays and during the fifty days between Easter and Whitsuntide, "as a symbol of the resurrection, whereby, through the grace of Christ, we rise again from our fall." Cassian says of the Egyptian churches that from Saturday night to Sunday night, and all the days of Pentecost, they neither knelt nor fasted. The Apostolical Constitutions order that Christians should pray three times on the Lord's day, standing, in honor of him who rose the third day from the dead, and in the writings of Chrysostom we meet with frequent allusions to the same practice, especially in the oft-repeated form by which the deacon called upon the people to pray, " Let us stand upright with reverence and decency." Tertullian says, " We count it unlawful to fast, or to worship kneeling, on the Lord's day, and we enjoy the same immunity from Easter to Pentecost." This practice was confirmed by the Council of Nice, for the sake of uniformity, and it is from this circumstance, probably, that the Ethiopic and Muscovitish churches adopted the attitude of standing generally, a custom which they continue to this day. From Cyril's writings it would appear that also at the celebration of the Eucharist a standing attitude was assumed by the early Christians. He says "it was with silence and downcast eyes, bowing themselves in the posture of worship and adoration." The exact  period when kneeling at the Lord's Supper became general cannot be ascertained, but it has prevailed for many centuries, and it is now generally, though not altogether, practiced as the proper posture for communicants.

In ordination, also, a kneeling posture was early practiced. Dionysius says, "The person to be ordained kneeled before the bishop at the altar, and he, laying his hand upon his head, did consecrate him with a holy prayer, and then signed him with the sign of the cross, after which the bishop and the clergy present gave him the kiss of peace." It would appear, however, that bishops elect did not relish much the humiliating posture of kneeling at their ordination, for Theodoret informs us that "it was a customary rite to bring the person about to be ordained bishop to the holy table, and make him kneel upon his knees by force." But this, no doubt, was a significant mode of showing with what reluctance men should undertake so important, so weighty a charge as that of bishop in the Church of Jesus Christ. Indeed, so solemn and onerous were its responsibilities esteemed, that we read of several who absconded as soon as they understood that the popular voice had chosen them to fill this honorable post; and many of them, when captured, were brought by force to the holy altar, and there, against their will and inclination, were ordained by the imposition of hands, being held down on their knees by the officers of the church. SEE ELECTION OF CLERGY.

In the Roman Catholic Church the act of kneeling belongs to the highest form of worship. It is especially practiced in the performance of monastic devotions and in acts of penance. It is also frequently employed during the mass, and in the presence of the consecrated elements when reserved for subsequent communion. In acts of penance this Church has carried the practice to great excess, subjecting the penitent to sufferings which remind us of the legend told of St. James, that he contracted a hardness on his knees equal to that of camels because he was so generally on his knees. "Instances," says Eadie, " are innumerable, and ever recurring in the Romish Church, of delicate women being obliged to walk on rough pavements, for hours in succession, on their bare knees, until at length nature, worn out by the injurious and demoralizing exercise, compels them to desist. To encourage the penitent and devout in acts of this nature, the most wonderful tales are related of the good resulting from self- mortification and entire submission to the stern discipline of the Church." SEE GENUFLEXION.

In the Anglican Church the rubric prescribes the kneeling posture in many parts of the service, and this, as well as the practice of bowing the head at the name of Jesus, was the subject of much controversy with the Puritans. A like controversy was in 1838 provoked in Bavaria by a ministerial decree obliging Protestants to join Romanists in this ceremony when required of them, and ended only with its repeal in 1844 (for details on this point, see the Roman Catholic version in Wetzer und Welte, Kirtchen Lex. 6:23(;; the Protestant side in Herzog, Real-Encyklopadie, s.v. Baiern. See Eadie, Eccles. Diet. s.v.; Farrar, Eccles. Dict. s.v.; Hook, Church Dict. s.v.; Riddle, Christian Antiquities, 391 sq., 631 sq.; Coleman, Christian Antiquities (see Index).

## Kneph[[@Headword:Kneph]]

             or Knuphis, also known under the name of Num cr NEF, in Egyptian mythology is the oldest designation of deity, and signifies either spirit or water, perhaps in allusion to the Spirit of God, who "'in the beginning moved upon the face of the waters." Greatly distorted by the priests, the legend is in brief that from his mouth came the egg which gave existence to all things temporal; hence the egg is his symbol; likewise the snake, which assumes the shape of a ring, to indicate his eternal existence. His representation is frequently found on Egyptian monuments, sometimes with a snake holding an egg between its head and tail. The Egyptians of Thebes knew only this one god to be immortal; all others they supposed to be more or less subject to temporal changes.

In the later idolatry Kneph was the special god of Upper Egypt, where he was represented in human shape, with the bead of a ram; still regarded as the creator of other gods, he was figured at Elephantine sitting at a potter's wheel fashioning the limbs of Osiris, while the god of the Nile is pouring water on the clay. "The idea," says Trevor (Anc. Egypt, p. 131), "seems to be the same as in Job (Job 10:8-9; Rom 9:23): 'Thine hands have made me and fashioned me together round about. Remember, I beseech thee, that thou hast made me as the clay."' (Comp. Herodotus, ii, 41.) See Vollmer, Worterb. d. Mythol. p. 1066. SEE EGYPT. (J. H. W.)

## Knibb, William[[@Headword:Knibb, William]]

             a Baptist missionary to Jamaica, was born at Kettering, in Northamptonshire, England, about 1800. He sailed as a missionary to Kingston, Jamaica, in 1824; in 1828 removed to the Ridgeland Mission, in the north-western part of the island, and subsequently became pastor of the mission church at Falmouth. He exercised a very important part in bringing about the Emancipation Act of 1833, by which slavery was abolished in the island, and afterwards so exposed the apprenticeship system established by the same act as to secure the complete emancipation of apprentices in the island. In 1838 he erected a normal school at Kettering, in Trelawney, for training native and other schoolmistresses for both Jamaica and Africa, and in 1842 he visited England to promote the establishment of a theological seminary in connection with the native mission to Africa. He died at Kettering July 15,1845.

## Knichin, Charles[[@Headword:Knichin, Charles]]

             a minister of the Church of England, was one of the Oxford Methodists, and a fellow of Corpus Chisti College. He left Oxford at about the same time the Wesleys did, and became rector of Dummer, a small village of about four hundred inhabitants. In his parish he kept up the habits of the Oxford Methodists, visited from house to house, catechised the children, and had public prayers twice each day. In 1736 he was chosen dean of Corpus Christi College, but retained his rectory at Dummer. While at Oxford he kept the old Oxford Methodist spirit of work alive, visiting the prisoners and ministering unto them. Mr. Knichin never revived the friendship between him and the Wesleys, but followed them in their struggles after higher life until he himself experienced salvation by faith. At the time when the Established churches refused the Wesleys their pulpit, Mr. Knichin's was one of eight to which they had access. He was intensely religious, "lived it, looked it, breathed it." He died January 4, 1742. See Tyerman, The Oxford Methodists, page 363.

## Kniepstro[[@Headword:Kniepstro]]

             SEE KNIPSTRO.

## Knife[[@Headword:Knife]]

             is the representative in the Auth. Version of several Heb. terms: הֶרֶב(che'reb, from its laying waste), a sharp instrument, e.g. for circumcising (Jos 5:2-3) a razor (Eze 5:1); a graving-tool or chisel (Exo 20:25); an axe (Eze 26:9); poet. of the curved tusks of the hippopotamus (Job 40:19); elsewhere usually a "sword." מִאֲכֶלֶת(nzaake'leth, so called from its use in eating), a large knife for slaughtering and cutting up food (Gen 22:6; Gen 22:10; Jdg 19:29; Pro 30:14). שִׂכַּין(sakkin', so called from separating parts to the view), a knife for any purpose, perhaps a table-knife (Pro 23:2). מִחֲלָŠ(mnachalaph', so called from gliding through the flesh), a butcher's knife for slaughtering the victims in sacrifice (Ezr 1:9). SEE SWORD.

"The probable form of the knives of the Hebrews will be best gathered from a comparison of those of other ancient nations, both Eastern and Western, which have come down to us. No. 1 represents the Roman culter, used in sacrificing, which may be compared with No. 2, an Egyptian sacrificial knife. Nos. 3, 4, and 5 are also Egyptian knives, of which the most remarkable, No. 3, is from the Louvre collection; the others are from  the Monumenti Reali of Rosellini. Nos. 6-9 are Roman, from Barthelemy. In No. 7 we have probably the form of the pruning-hook of the Jews (מזְמַרָה, Isa 18:5), though some rather assimilate this to the sickle (מִגָּל). It was probably with some such instrument as No. 9 that the priests of Baal cut themselves." SEE ARMOR. The knife used by the fisherman for splitting his fish (q.v.) was of a circular form, with a handle, as likewise that used by the currier for cutting leather (q.v.), only larger and heavier. In the British Museum various specimens of ancient Egyptian knives may be seen. There are some small knives, the blades of bronze, the handles composed of agate or hematite. There is likewise a species of bronze knife with lunated blade; also the blade of a knife composed of steatite, inscribed on one side with hieroglyphics. There is also an iron knife of a late period and peculiar construction: it consists of a broad cutting-blade, moving on a pivot at the end, and working in a groove by means of a handle. The following summary comparison of the Biblical instruments of cutlery with those used at various times in the East, as to materials and application, is well illustrated from the Egyptian monuments.

1. The knives of the Egyptians, and of other nations in early times, were probably only of hard stone, and the use of the flint or stone knife was sometimes retained for sacred purposes after the introduction of iron and steel (Pliny, Hist. Nat. 35:12, § 165). Herodotus (ii, 86) mentions knives both of iron and of stone in different stages of the same process of embalming (see Wilkinson, Anc. Egypt. ii, 163). The same may perhaps be said, to some extent, of the Hebrews (compare Exo 4:25).

2. In their meals the Jews, like other Orientals, made little use of knives, but they were required for slaughtering animals either for food or sacrifice, as well as for cutting up the carcase (Lev 7:33-34; Lev 8:15; Lev 8:20; Lev 8:25; Lev 9:13; Num 18:18; 1Sa 9:24; Eze 24:4; Ezr 1:9; Mat 26:23; Russell, Aleppo, i, 172; Wilkinson, i, 169; Mishna, Tanid, 4:3). SEE EATING.

Asiatics usually carry about with them a knife or dagger, often with a highly-ornamented handle, which may be used when required for eating  purposes (Jdg 3:21; Layard, Nin. ii, 342. 299; Wilkinson, i, 358, 360; Chardin, Voyage, 4:18; Niebuhr, Voyage, i, 340, pi. 71). SEE GIRDLE.

3. Smaller knives were in use for paring fruit (Josephus, Ant. 17:7; War i, 33, 7) and for sharpening pens (Jer 36:23). SEE PENKNIFE.

4. The razor was often used for Nazaritish purposes, for which a special chamber was reserved in the Temple (Num 6:5; Num 6:9; Num 6:19; Eze 5:1; Isa 7:20; Jer 36:23; Act 18:18; Act 21:24; Mishna, Midd. ii, 5). SEE RAZOR.

5. The pruning-hooks of Isa 18:5 were probably curved knives. SEE PRUNING-HOOK.

6. The lancets of the priests of Baal were doubtless pointed knives (1Ki 18:28). SEE LANCET.

## Knife, Eucharistic[[@Headword:Knife, Eucharistic]]

             was a knife with which to prepare the sacramental bread and for dividing the eulogiae, anciently found in most sacristies. The holy loaf, out of which they were cut, was ordered to be provided by the parish by the Salisbury constitution of 1254. King Athelstan left his knife on the altar of Beverley; as a pledge for his redemption of a vow of benefaction.

## Knight, Franklin Lafayette, D.D[[@Headword:Knight, Franklin Lafayette, D.D]]

             a Protestant Episcopal clergyman, was born in Maine, in August 1824. He graduated from Bowdoin College in 1846; after teaching for several years, was elected professor of Greek and Latin in a Southern university; in 1853 was ordained, and, for some time, exercised his ministry in the state of Maryland; in 1859 he was invited to be chaplain to the bishop of New Jersey. For a few years he was principal of the Diocesan Training and Theological School, in Tennessee. Resigning this position, he removed to Washington, D.C., where, during the remainder of his life, he was assistant minister in the Church of the Epiphany, and also in St. John's. He died there in April 1876. Dr. Knight was a classical teacher of repute, of blameless life, retiring in disposition, highly esteemed and respected. See History of Bowdoin College, page 622. (J.C.S.)

## Knight, James (1), D.D.[[@Headword:Knight, James (1), D.D.]]

             an English divine, who flourished in the early part of the 18th century, was vicar of St. Sepulchre's, London. Nothing further is known to us of his personal history. He wrote in Defence of the Doctrine of the Trinity two treatises (1714-15), which are highly commended by Dr. Waterland (Moyer's Lectures). Knight also published five separate Sermons (1719- 36), and eight sermons delivered at lady Moyer's Lecture in 1720-21 (1721, 8vo). — Allibone, Dict. of English and American Authors, vol. ii, s.v.

## Knight, James (2)[[@Headword:Knight, James (2)]]

             a Congregational minister, was born at Halifax, Yorkshire, England, July 19,1769, and was educated for the ministry at Homerton College, where he is said to have made rapid attainments in Biblical science. Upon his graduation he was called to the Church in Collierskents, Southwark, where he was ordained in 1791. In 1833 he resigned his pastorate there, after a faithful and successful service. He was one of the founders of the London Missionary Society. Mr. Knight's sermons, some of which have been published, were celebrated for their sacred unction, and their thorough and searching appeals to the conscience. His eminent piety was both the  strength and ornament of his character. He knew how not only to discuss a subject with logical precision, but also to infuse into it the spirit of vital evangelical piety. See Morison, Missionary Fathers.

## Knight, Joel Abraham[[@Headword:Knight, Joel Abraham]]

             a Methodist minister, was born at Hull,Yorkshire, England, April 23,1754; was ordained at Spafields Chapel, London, March 9, 1783, where he was also appointed master of the charity school and assistant preacher. In 1788 he preached at Pentonville Chapel, and in 1789 became pastor of the Tabernacle and Tottenham Court chapels, London, a position which he occupied until his death, April 22,1808. Mr. Knight was a zealous worker in the formation and proceedings of the London Missionary Society in 1795. His sermons, some of which were published in London in 1788-9, were always richly imbued with the distinguishing doctrines of evangelical Christianity, but they especially taught that " the cordial reception of the doctrine of salvation by grace must necessarily produce obedience to the law of God." In speech he was invariably chaste, and in manner affectionate and pathetic. -Morison, Missionary Fathers.

## Knight, Richard, D.D[[@Headword:Knight, Richard, D.D]]

             a Wesleyan Methodist: minister, was born in Devon, England, in 1789. He was accepted by the British Conference, and sent to Newfoundland in 1816. He endured persecutions and hardships, escaped perils oft, was appointed to Halifax,. N.S., in 1832, labored thenceforth principally in Nova, Scotia until his death at Sheffield, N.B., May 23, 1860. Apparently stern and unapproachable at first a kind heart and large sympathies dwelt in Knight's stalwart frame. Inflexible when right, humble, dignified, zealous, cantious, courageous, yet gentle; he was an excellent; preacher, well-read, and one of the ablest and most prominent ministers in the Maritime Provinces. Dr. Knight was a strong friend of temperance, and published an address on the subject. He also published a Lecture on the Genuineness and Authenticity of Revelations (St. John's, N.B., 1850). See Huestis, Memorials of Meth. Ministers in East Brit, America, page 56; Morgan, Bibl. Canadensis, page 214.

## Knight, Samuel, D.D.[[@Headword:Knight, Samuel, D.D.]]

             an English divine of note, was born in London in 1675, and was educated at St. Paul's School and at Trinity College, Cambridge. He first became chaplain to Edward, earl of Oxford, and was by him presented to the rectory of Borough-green, in Cambridgeshire, in 1707; was made prebendary of Ely and rector of Bluntesham (Huntingdonshire) in 1714; became chaplain to George II in 1730, and was promoted to the archdeaconry of Berks in 1735. He died Dec. 16, 1746. Between the years 1721 and 1738 he published several of his Sermons. He also wrote Life of Dr. John Coles, Dean of St. Paul's (London, 1724, 8vo; new edit. Oxford, 1823, 8vo): — Life of Erasmus (Cambridge, 1726, 8vo).-General Biog. Dict. 8:46 sq.; Allibone, Dict. of Engl. and Amer. Authors, vol. ii, s.v.

## Knighthood[[@Headword:Knighthood]]

             the condition, honor, and rank of a knight, also the service due from a knight, and the tenure of land by such service. In a secondary sense, the word is employed to denote the class of knights-the aggregate body of any particular knightly association; the institution itself, and the spirit of the institution. In these remoter meanings it becomes identical with Chivalry,  and it is in this point of view that it will principally be considered here. The term is one of various significance, and is, therefore, apt for ambiguities; it is one whose applications were of gradual development, and which is, accordingly, of diverse historical import. Its explanation is thus necessarily intricate and multifarious, and care is requisite to avoid confounding different things, or different phases of the same thing, under the single common name. Neglect of this precaution has occasioned much of the extravagance and complexity which-are noticeable in speculations on this subject.

A knight under the feudal system-miles in the Latinity of feudal jurisprudence-was one holding land by military service (servilium militare), with horse, and shield, and lance, and armor cap-a-pie (Blackstone, Commentaries, ii, 62-3). Knighthood in this application corresponds closely with the French designation chevalerie, and its consideration is inextricably intertwined with that of chivalry.

The characteristics of knighthood have undergone many modifications in the lapse of long centuries. The lord mayor of London is knighted for the presentation of an address to the sovereign, and Michael Faraday is deservedly made an officer of the Legion of Honor for chemical and other scientific discoveries; but in the main conception and strict usage of the term knighthood, liege service in war is implied.

"A knight ther was, and that a worthy man, That from the tyme that he ferst bigan To ryden out, he lovede chyvalrye, Trouthe and honour, fredorm and curtesye. Ful worthi was he in his lordes werre, And therto had he riden, noman ferre, As wel in Cristendom as in hethenesse, And ever honoured for his worthinesse."

The character of knighthood, however, as distinguished from the mere tenure of land by knight-service, was entirely personal, and hence it is conferred and attaches only for life, and is not descendible by inheritance. It cannot be assumed by one's own act, but must be bestowed by another of knightly or of superior rank. The knight's estate was held by knight- service, or chivalry, and the heir at full age was entitled and could be compelled to receive knighthood. Compulsory writs for the latter purpose were frequently issued from the proper courts. But, until the dignity was conferred, the aspirant was no knight. Many entitled to claim the dignity declined to do so, though holding land by knightly tenure, because unable to bear the expenses incident to the rank. Hence arose the old adage: "Bon  escuyer vault mieulx que pauvre chevalier." But the reality or the obligation of personal military service was always entailed by knighthood.

I. Origin of Knighthood or Chivalry. — Under the impulse of the same uncritical spirit which referred the descent of the Britons to Brutus and wanderers from Troy, the origin of knighthood has been traced back to the judges of Israel or to the heroes of the Iliad. More modest inquirers have been content to go no further back than to Constantine's supposed "Order of the Golden Angel" (313), or to the equally imaginary Ethiopian "Order of St. Anthony," and the anchorites of the African deserts. Others, more modest still, ascend only to " King Arthur and the Knights of the Round Table," or to Charles Martel and the "Order of the Gennet," or to "Charlemagne and his Paladins." In all such genealogies there is much fantasy, confusion, and retrospective legend. The incidents of war must in all ages present some general resemblances. There must always have been leaders and followers, brothers in arms, and associations of warriors-" vixerefortes ante Agamemnona." Such tendencies in human nature as prompted these military unions might furnish the impulse to subsequent institutions, but to ascribe the origin of the institutions themselves to the first recorded manifestation of these tendencies is to renounce all historical discrimination. When the origin of knighthood is investigated, what is desired is the discovery of the existence of a definite institution, with precise and distinctive characteristics, animated by a peculiar spirit, which gave its coloring to society for many generations, and which still exercises a potent influence over life and manners. What is contemplated is "a military institution, prompted by enthusiastic benevolence, sanctioned by religion, and combined with religious ceremonies, the purpose of which was to protect the weak from the oppression of the powerful, and to defend the right against the wrong" (James, History of Chivalry, chap. i). The only important omissions in this definition are the obligation of "honneur aux dames," knightly truth, and the thorough interpenetration of Christian profession, if rarely of Christian practice.

The germ of knighthood, but only the germ, may unquestionably be found in the ancient usages of the Teutonic tribes and in the Teutonic comitatus, which coalesced with Roman customs and with the suggestions of the times in shaping feudalism. The very name of knight-cniht, cnicht, boy, servant, military follower would indicate such a derivation. "Arma sumere non ante cuiquam moris quam civitas suffecturum probaverit. Tumr in ipso concilio principum aliquis, vel pater, vel propinqui, scuto frameaque  juvenem ornant. Hoc apud illos toga, hic publicus juventme honos; ante hoc domus pars videntur, mox reipublic.e.... Ceteris robustioribus et jam pridem probatis adgregantur; nec rubor inter comites aspici" (Tacitus, Germ. c. xiii; comp. c. xiv). To this same source must be ascribed in part, but only in part, the chivalrous deference for women: " in esse quin etiam sanctum aliquid et providum pertant; nec aut consilia earum aspernantur aut response neglegunt" (ibid, c. viii). The intensification and spiritualization of this deference are due to Christianity.

Ethnical temperaments, ethnical tendencies, and ethnical usages are seldom entirely eradicated. They continue under many transmutations and disguises; lurk under new forms, animate new institutions, and enter into strange and often undetected combinations. With this explanation, knighthood may be, in some measure, referred to the rude warriors of the forests of Germany, who are described in the satirical romance of Tacitus in terms more appropriate to the Indians of North America than to any populations which really occupied the provinces of the crumbling empire of Rome. The actual historical origin of knighthood, though very obscure, may be safely assigned to a much later age, and to other more potent influences than those which flowed from the Rhine, and the Elbe, and the shores of the Baltic.

Without recurring to the details of the feudal system, SEE FIEF, it may be stated that feudal services (servilita) were strictly limited, and prescribed military service for a fixed time and of a fixed amount. Circumstances might occur which would demand longer. less restricted, and less formally organized warfare. Such circumstances did occur in the ninth, tenth, and eleventh centuries. During the Norman ravages of France, on the disruption of the Carlovingian empire and the decay of the Carlovingian dynasty, universal anarchy, misery, and outrage covered the land. The perils from the barbarous enemy were scarcely greater than those from violent and rapacious barons, and from lawless and lordless plunderers. The multiplied horrors of the dismal period were aggravated by general destitution, by famine, by plague, and by disastrous prodigies on the earth and in the heavens. The bonds of authority were snapped; the regular organization of the feudal society was rent and suspended; immediate protection and prompt redress, without too nice distinction of rank and subordination, were demanded on all sides. Those who had the power, the heart, and the will, found abundant work for active hands to do in the defence of women and children, of the old and infirm, of unarmed  merchants and pilgrims, of priests and monks; and rode through the country endeavoring to repress disorder, if unable to establish order. The condition of things was even worse than such as might now provoke Lynch law or instigate vigilance committees. Of course, the vigilance committees of the closing millennium assumed the mould of the time in which their services were rendered. Accordingly, the avengers of iniquity were guided by an earnest, though usually rude and blundering sense of Christian obligation in their generous warfare. It thus became the avowed duty of the true knight to serve women, to protect the feeble, to minister to the wounded, to comfort the wretched, to repress or punish wrong, and in all honor to uphold and to do the right.

"He had abroad in armes wonne muche fame,

And fild far landes with glorie of his might;

Plaine, faithful, true, and enimy of shame,

And ever lov'd to fight for ladies right;

But in vaine-glorious frayes he litle did delight."

While these calamitous generations writhed through their long agony in France, the progress of the Holy Warfare in Spain against the Saracens invited and enriched the princes, nobles, and adventurers who fought for the Cross against the Crescent. Religious fervor was thus intimately conjoined with martial prowess. But. both in France and Spain, and, in less degree, in other countries, similar necessities concurred in the production of like phenomena. Ill all cases there was a relaxation of the direct connection of military achievement with landed estates and feudal subordination. High moral qualities and Christian zeal were required of the landless or lonely knight, or were annexed as requirements to complete the character of the accomplished feudal vassal. Thus the true knight came to be distinguished from the knight by feudal tenure; though the feudal knight might possess, and was expected to possess, knightly characteristics in addition to his feudal domain and its attendant obligations.

Doubtless in France and Spain, and elsewhere, chivalrous emprise was encouraged, if not originated by the Church, the sole moral authority of those days, which was anxious for peace, earnest for order, vowed to the maintenance of right, and eager to subordinate to spiritual rule and guidance the military ardor and the temporal power of the time.

All these influences and all these tendencies, of various age and origin, converged and commingled, with augmented energy in each, in the  Crusades. These romantic and persistent enterprises may have been undertaken and prolonged by the instigation and for the interest of the Papacy, but they were none the less the outburst of popular enthusiasm, and of a popular enthusiasm which gave form and active reality to an instinctive perception of urgent policy. Whole nations are not impelled for centuries to arduous and perilous undertakings by any extrinsic force; the enduring impulse by which they are set and kept in motion must be a living power in their own bosoms, " bequeathed by bleeding sire to son." Looking back from the safe vantange ground, which has been secured only within two hundred years, it is difficult to appreciate justly the alarming dangers to which Christianity and Christian nations were exposed from Moslem aggression at the commencement of the second millennium of our era. The apprehension was not dispelled entirely till the victory of John Sobieski under the walls of Vienna (1683). It is equally difficult to estimate now the effect of a wild, warlike fanaticism against, Saracens and Pagans in implanting the recently acquired and imperfectly received creed in turbulent spirits, and perhaps still more difficult to recognise the service rendered by the Holy Wars in diffusing and deepening the sentiment of a common faith, a common interest, a common civilization throughout Western Europe-a Christendom, or dominion of Christ.

All of these feelings were quickened by the Crusades, and were both exalted and rendered, in some sort, self-conscious by them. It must be remembered that the Crusades did not begin with Peter the Hermit and the Council of Clermont, but that the crusading spirit had been previously manifested and cherished in Spain, in Sicily, and in Northern Africa. This spirit only received its full development and definite purpose by being directed to the recovery of Jerusalem. Through distant Asiatic expeditions the desultory and unregulated adventure for the maintenance of Christian belief and Christian security was generalized, organized, disciplined, and refined. The disorderly violence of martial barons was withdrawn from domestic discords, and guided to a great European aim. War was in some degree sanctified; it was ennobled, at least in the conception of the warrior, by being employed for the defence and maintenance of the faith. A strange but not unfruitful union was thus effected between devotion and military prowess. There is no question here of the use which was made of this combination for the extension of ecclesiastical domination. All that is contemplated is the consequence of this union in the production of chivalry and of the knightly character-a magnificent and previously unimagined  ideal, however far human vices, and passions, and frailties may have prevented the perfect realization of that ideal. Is Christianity to be condemned in these late ages because so few of those who profess its behests reach their performance, and because so many fail to add the Christian graces to the plainer merits of Christian belief and morals? The vision of the Holy Grail may visit this sorrowful earth, but it is not on earth that it can be won even by Sir Galahad.

Another influence must be admitted to have exercised a beneficial effect on the formation of knighthood. 'This is the contact and comparison with the intellectual and social culture of the degenerate Greeks, and with the elegance and courtesy of the Saracens. This influence must have commenced early, for Bohemond, and Tancred, and Raymond of Toulouse, and Godfrey of Bouillon, and Robert of Normandy carried with them to the Holy Land in the First Crusade much of that courtly bearing and generous sentiment which did not become generally disseminated through the Christian West, or through the nobility at home, till the Second and Third Crusades. These qualities may have been directly and indirectly communicated by the Saracens in Spain, Sicily, and Southern France.

Old institutions of the German forest life; the effects of feudal organization and of feudal society; the necessities of a ravaged, ruined, and distracted country; the operation of religious zeal, and even of general religious fanaticism; the action of the priesthood, and collision with cultivated Greeks and brilliant Saracens, all contributed to the formation of the type of a Christian soldier — a true knight, a prleux checdier, sans talche et sans reproche. The judgment is accordingly correct which regards the era of the Crusades, when the regular and permanent Orders were instituted, as the true period of the formation of that kieal of knighthood which is one of the most precious bequests for which modern times are indebted to the Middle Ages. Undoubtedly there was a previous growth of the same kind, but the growth did not proceed to mature and perfect fruitage until all agencies were efficaciously combined on the sacred soil of Palestine.

It is a cause of great embarrassment in endeavoring to ascertain the characteristics and origin of any institution which has widely prevailed in obscure ages, that such institutions only gradually assume the complete form which is their familiar shape, that many concurrent streams flow in at different periods and add their contributions, and that the darkness of the foregone time affords every opportunity and every temptation to throw  back into the past those characteristics which only belong to the institution in its final development. The same confusion which presented Virgil as a necromancer to medieval fancy, and made Theseus a feudal duke of Athens in the imagination of Chaucer and Shakespeare, and exhibited Dan Hector and Sir Alexander to the admiring regards of baronial circles in the thirteenth century, pushed back the distinctions of knighthood to periods in which the germs of chivalry existed only in a loose and disconnected form. By this glamour the Arthurian cycle and the Carlovimngian myths were fashioned, and the inventions and ideas of the twelfth century were provided with a historical existence in the sixth and eighth. After knighthood became an established institution, it prevailed so widely and so generally that it seemed to be a necessary part of social order. Saladin is said to have sought and received the accolade from a Christian captive, and the Byzantine emperor Manuel Comnenus held jousts and tourneys on the plains of Antioch (Nicet. Chomat. 3:3; comp. Joann. Cantacuzenus, 1, 42).

II. Nature of Knighthood. — A knight was a soldier (miles), usually, but not necessarily, of gentle blood-a soldier who fought on horseback (caballarius, chevalier, caballero) with panoply complete

"From top to toe no place appeared bare,

That deadly dint of steele endanger may."

In the feudal hierarchy he was the holder of a knight's fee, but, as chivalry was developed, he might be "lord of his presence and no land beside."

The quality was thus distinguished from the estate. and, although penalties were imposed for conferring the character on any one not of knightly blood and of knightly havings, yet the honor, once bestowed, was indelible except by degradation for unworthy conduct. This point was decided in an English court of law by lord Coke, and the decision was more recently confirmed by lord Kenyon in the case of "Sir John Gallini," a ballet-master. Knighthood thus came to designate personal character and station, in contradistinction to political rank. The impoverished warrior, like " Walter the Penniless," or Bertrand du Guesclin, or the Chevalier Bayard, might be the pearl of knights, and might sit down with princes; the powerful and wealthy baron might be wholly destitute of knightly estimation.

It was a precious service that was rendered to morals and civility when lofty virtues were thus broadly discriminated from territorial possessions  and worldly rank. It was a noble model of personal purity and elevation which was presented for imitation to a warlike and stormy age. The knightly character, and the obligations imposed by that character, are strikingly delineated in the instructions of Alphonso V of Portugal to his son and heir, when he knighted him after the conquest of Arzilla (1471), in the presence of his slain Count de Marialva. "First, to instruct you," said the king, "what the nature of knighthood is, know, my son, that it consists in a close confederacy or union of power and virtue, to establish peace among men, whenever ambitions avarice, or tyranny troubles states or injures particulars; for knights are bound to employ their swords on these occasions, in order to dethrone tyrants and put good men in their place. But they are likewise obliged to keep fidelity to their sovereign, as well as to obey their chiefs in war, and to give them salutary counsels. It is also the duty of a knight to be frank and liberal, and to think nothing his own but his horse and arms, which he ought to keep for the sake of acquiring honor with them, by using them in defence of his religion and country, and of those who are unable to defend themselves; for, as the priesthood was instituted for divine service, so was chivalry for the maintenance of religion and justice. A knight ought to be the husband of widows, the father of orphans, the protector of the poor, and the prop of those who have no other support; and they who do not act thus are unworthy to bear that name. These, my son, are the obligations which the order of knighthood will lay upon you." Striking the infant thrice on the helmet with his sword, Alphonso added, "May God make you as good a knight as this whose body you see before you, pierced in several places for the service of God and of his sovereign" (cited by lord Lyttelton, Hist. of Len. II, 3:159, 160. See also Digby, Moores Catholici, bk. 9:chap. x; James, Hist. of Chivalry, chap. i).

This lofty exemplar may have been rarely approached in the ages of chivalry. The Black Prince was guilty of sanguinary atrocities. The passions of men were brutal and untamed; temptations were great and frequent; but continual failures would not furnish strange instances of the disproportion between conception and performance, Much, however, was achieved by the constant contemplation of excellence, even though it was unattained, and by the repeated efforts after each declension to aspire to the perfection so often abandoned. Much, too, was gained by the partial and occasional accomplishment of the high duties prescribed. Even more, perhaps, was slowly secured by the bitter shame and repentance which ever revived, and  thus perpetuated, the desire and the image of better things. "Altius ibunt qui ad summa nituntur."

Much corruption undoubtedly flowed from the conjunction of chivalry with the Provengal courts of love, which were of mingled Greek and Saracenic descent. They contributed much to the obscuration and debasement of the wise ideal, but they contributed fully as much to the refinement and polish of the intercourse between the sexes. They added literary and intellectual culture to martial bearing; they toned down the rough, blunt manner of the battle-field to the elegant and respectful courtesies of the boudoir. They exacted from "the dauntless in war" that he should be equally gentle in peace and "faithful in love." Thus gallantry was mellowed and softened into civility, which was the antithesis of military brusquerie, as in the abbe Talleyrand's celebrated witticism. Hence sprung that thoroughly modern and Christian product, "the gentleman of the olden time," of which Sir Harry Lee of Ditchley may be taken as a specimen. If fearful licentiousness accompanied these amiable graces in Provence, Languedoc, Aquitaine, and other sunny southern lands, at any rate vice was stripped of its brutality and coarsenes, and lost its brazen shamelessness and virulent contagion. But, though truth and fidelity to his " faire ladye" were always demanded of the knight, the sensualism of the countries of romance was only accidentally connected with knightly conduct, and never formed any part of its nature. Moreover, though it be true that

 "The evil that men do l'ves after them,

 The good is oft interred with their bones,"

the converse is equally true; and modern generations unquestionably owe much of those rarely-attained perfections which are now most admired to the fragrant nastiness and ornate prurience of the Cours d'Amour and Jeux Floraux.

In the splendid Arthurian cycle-a brighter realm of romance than all the legends of Homer and the Homeride — the heroes and heroines are sadly stained and spotted with moral blurs and blotches; and even with gross crimes. Sir Lancelot, "first of knights," bears an ineradicable brand; but still is scarce

"Less than archangel ruined, and the excess

Of glory obscured."

The birth and the marriage of king Arthur are equally foul; and the champions and dames that encircled him

are all tainted, except Sir Galahad-" among the faithess, faithful only he." But, despite the endless detail of weakness, of truth, and of sin, the central idea comes forth, like the sun emerging from a bank of clouds-the noblest dream of human fantasy, the highest evidence of ethereal aspirations from the midst of vicious indulgences and multiplied contaminations. This type is true knighthood. What knighthood was has been already partly explained; what it is in the Arthurian romances is shown by Arthur's latest bard:

"In that fair Order of the Table Round, A glorious comp-any, the flower of men, To serve as model for the mighty world, And be the fair beginning of a time. I made them lay their hands in mine, and swear To reverence the king, as if he were Their conscience, and their conscience as the king To break the heathen, and uphold the Christ; To ride abroad redressing human wrongs; To speak no slander, no, nor listen to it; To lead sweet lives in purest chastity; To love one maiden only, cleave to her, And worship her by years of noble deeds, Until they won her; for indeed I knew Of no more subtle master under heaven Than is the maiden passion for a maid, Not only to keep down the base in man, But teach high thoughts, and amiable words, And courtliness, and the desire of fame, And love of truth, and all that makes a man."

III. Classes and Degrees of Knighthood.-Knighthood may be loosely distributed into six classes:

1. Feudal knighthood;

2. Simple knighthood;

3. Regular knighthood, or the knighthood of the spiritual orders, like the Knights of Malta;

4. Honorary knighthood, as of the Garter;  5. Titular knighthood, as in England and many other countries, constituting a dignity of lesser nobility;

6. Social, or fantastic knighthood, as the Templars in Freemasonry, the Knights of Pythias, etc.

The first of these classes furnishes the foundation and origin of all the rest, but needs no further notice than has been already given. The last is foreign to the present purpose. 'he fifth may be excluded, as it is political rather than chivalrous. Simple, regular, and honorary knighthood require further, but brief consideration.

Each of these classes exhibits the same general constitution, though the third is only an imitation, and a preposterous prolongation of the first with the forms of the second. In each there are usually three degrees. In actual chivalry, these were the page, the squire, and the knight. The young son of a knight, or of a noble who was also a knight, was placed at the age of seven years in the service and charge of another knight, selected on account of family connection, friendship, or personal renown. The education of the young in the ages of chivalry was secured by attendance on their elders in the field, in hunting, at the table, and in the concerns of domestic life (see Correspondence of Simon ale Monffort and bishop Grosseteste, and the Treatises on Manners in The Babees' Boke). The page, or varlet, or valet (vassaletus, oarletus, vtletus) was taught to ride, to run, to leap, to shoot with the bow, to hawk, to play on the lute. He was taught obedience and attention to his superiors, and was supposed to be kept in the observance of religion and morals. He attended his patron in war, but armed only with a short dagger. His person was safe in the melee, for it was dastardly to assail a page. In the intervals of serious occupation he received guests and ministered to their comforts, and waited on the chatellaine and the other ladies of the household, receiving instruction in legend, and poesy, and song; in manners, and in the formalities of love. The character of the instruction in the last easy science may perhaps be conjectured from the tenor of the lessons composed for his daughters by the knight De la Tour Landry in 1371.

At the age of fourteen the young valet-the term is often extended to the second stage-received a sword, consecrated by religious benedictions, in exchange for his dagger, and entered on the degree of squire (escuyer, scutifer, armiger). His exercises were now mainly directed to the pursuits of war. He was trained to vault on horseback without touching the stirrup.  He was taught the manazge, and the whole art of "noble horsemanship." He carried the knight's lance, or shield, or helmet, or groomed his horse, or led his destrier. He attended him in the tourney and in the battle. He was not a regular combatant in the fight, but he rescued, or defended, or remounted his principal. He cultivated courtsisle, prosecuted his pleasant studies in the art of love, began to wear ladies' favors, sought to become debonnair-that is, neither shy, nor haughty, nor awkward; and diligently imitated the procedure and imbibed the spirit of his senior.

At full age-though the honor was often postponed, and sometimes accelerated-the squire was advanced to the complete knightly dignity, which was bestowed with much solemnity, ceremonial, and religious intervention. These accompaniments were, of course, dispensed with when the promotion was conferred on the battle-field. Usually, however, the reception of knighthood was ordered at some high festival, and was surrounded with imposing and onerous rites.

IV. Institution of a Knight. — Various procedures were adopted in different countries, in different orders, and at different times. They were all symbolic, in accordance with that love of symbol and allegory which characterizes unlettered times. There was, however, such a general resemblance in the form and spirit of the ceremonial that a general description of the procedure may be readily given. It is only necessary to understand that some of the incidents were at times omitted, and that others were frequently modified.

The most elaborate of all investitures appears to have been the old procedure of the Order of the Bath, as described in a manuscript in Frend, first published by Eduardus Bissaeus, and cited textually by Du Cange (s.v. Miles). The novice was intrusted to the charge of select squires. His beard was shaven and his hair was shorn. In the evening, prudent and distinguished knights were sent to instruct him in his obligations. Minstrels and squires came singing and dancing to conduct him to the bath that had been prepared. He was stripped naked and put into the bath. He then received further instructions. When he issued from the bath, he was put to bed to dry off. When dry, he was taken up and clad warmly, with a red garment over the rest, having sleeves and a cowl like a hermit's. The knights led him to the chapel, the attendant squires singing and dancing again. He remained at his vigils and prayers all night. At break of day he confessed and received mass, after which he was put to bed. After he had  rested, the knights and squires reappeared, and clothed him. He was then conducted on horseback, with song and dance, to the great hall. His spurs were fastened on by the two noblest knights present, who crossed and kissed him when they had discharged their office. His sword, suspended from a baldric (cingullum), was buckled on by another knight. The king, or officiating knight, then struck him thrice on the cheek (alopa, a slap), or on the neck or helmet, with the flat of his sword (accolluae, adobare, adoptaro: see these titles in Du Cange, and that author's Dissertation xxii sur ,Joinville), and kissed him. The spurred and belted knight was now led back to the chapel, when he knelt, and, laying his hand on the altar, swore to uphold Holy Church through life. Guizot enumerates twenty-six engagements in a knightly oath. The postulant, with his attendant knights, next proceeded to hold high festival, but the young knight was not allowed to eat, to drink, or to move, or to look about him, while the rest were feasting. After further ceremonial, he mounted his horse, assumed his arms, and exhibited feats of warlike dexterity for the entertainment and admiration of the assembled ladies.

This is an abridged, if not a brief account of knightly investiture. These minute and tedious formalities, which are travestied by Don Quixote, belong only to times of peace, and subsequent to the establishment of the regular orders.

V. The Regular Orders grew out of the necessities of the Holy War in Spain and in Palestine. The knights, like priests, were vowed to celibacy, and were designed to be ecclesiastical soldiers. They were to protect pilgrims, to feed the hungry, to entertain the poor, to shield the weak, to nurse the sick and the wounded, to assert the faith, to defend the Christian land, and to do zealously all duties of charity, devotion, and war. The most noted of these Orders were

(I.) The Knights of the Holy Sepulchre, instituted by Godfrey de Bouillon in 1099 to guard the sepulchre of Christ. They were distinguished by a golden cross, cantoned with four crosses of the same, pendent from a black ribbon. They languished and expired after the fall of the Latin kingdom of Jerusalem.

(II.) Knights of St. John of Jerusalem, or Knights Hospitallers, afterwards successively Knights of Rhodes (q.v.) and Knights of Malta (q.v.). They were founded about 1048 by some Neapolitan merchants, and organized in  1104. In peace they wore the black robe of the Augustinian fraternity, with a cross of white cloth; in war they exchanged the black robe for a white gown. On the expulsion of the Christians from Palestine they passed over to Cyprus, where they remained till their conquest of Rhodes, 1308. Driven out of Rhodes by the Turks, 1522, they received Malta from the emperor Charles V, 1530. 'The order expired with the surrender of the island to Napoleon in 1798. SEE HOSPITALLES.

(III.) The Knights of the Temple, or Red Cross Knights, founded in 1118 by two French Crusaders, Hugo de Paganis and Godfrey Aldemar (or of St. Omer), and organized in 1128. Their rules were drawn up for them by Bernard of Clairvaux. Their badge was a red cross embroidered on a white cloak; their emblem, two knights on one horse, to indicate their vow of poverty. They soon, however, acquired immense wealth, and were accused of horrid vices and crimes; but Ashmole remarks that many sober men judge that their wealth was their greatest crime. After sharp persecutions and iniquitous trials, they were suppressed with savage cruelty in France by Philippe le Bel, 1310, and soon after in other countries. They were charged with the possession of 40,000 lordships in Europe. SEE TEMPLARS.

(IV.) The Knights of Mary, or the Teutonic Order, established for the support of poor pilgrims of all nations by wealthy German knights, organized in 1190 by the survivors of the army of Frederick Barbarossa. Their distinctive garb was a White mantle, having on the front a black cross with a white potence. Before the loss of Palestine, the Teutonic knights, under their grand-master Hermann von Salza, had directed their efforts and arms against the Prussians, Lithuanians, and heathen tribes of north-eastern Europe. By the secularization of Prussia, in 1525, under their grand-master Albert of Brandenburg, the order was broken up, was deprived of its most valuable possessions, and passed out of notice. SEE TEUTONIC KNIGHTS.

(V.) The Knights of San Salvador, founded by Alphonso V of Aragon in 1118. Extinguished, and its commanderies added to the crown, by Charles II, 1665.

(VI.) The Knights of Santiago de la Espcana, in Spain, refer their origin to 837, but received their definite constitution in 1170.

(VII.) The Knights of Acantara, 1158, and,

(VIII.) The Knights of Calatrava, 1199, were instituted to guard the western and southern portions of Spain against the Moors. The grand- mastership of both was ultimately assumed by the crown of Spain.

The regular orders of knighthood were designed to promote Christian virtues and Christian conduct, and to employ chivalrous energies for the maintenance and extension of Christianity, and the protection of Christendom against Saracens and Pagans. These functions they unquestionably discharged in their better age, and while such services were essentially necessary. With merit came favor, and power, and wealth, and arrogance, and negligence, and idleness, and luxury, and other vices. It is the old and oft-repeated story of energy declining into corruption. But they had afforded Europe time and security to develop, knit together, and confirm its civilization and its strength. When they were extinguished by secular greed for their possessions, their aptitude had disappeared. " Othello's occupation was gone" when " villainous saltpetre" had .totally changed the organization of armies and the conduct of battles. It was chiefly during this period of confusion that sovereigns and princes, desirous of preserving the amusements, exercises, attachments, loyalty, splendors, and honors of knighthood-perhaps, also, of perpetuating its spirit-instituted princely in imitation of the regular orders. The enumeration and description of the multitude of such associations would afford little additional illustration of knighthood. It must suffice to name a few of these imitative establishments.

VI. Honorary Knighthood. -Of this there were the following orders:

The Order of the:InstitutedWhite Elephant of Denmark1190.the White Eagle of Poland1325.the Garter1343.the Bath1399.the Golden Fleece1430.the Thistle1540.The Order of Saint Esprit1578Saint Louis1693Saint Andrew and Saint Catharie1698.the Black Eagle of Prussia1705.Saint George (for Russia)1769.

Saint Patrick1783.the Legion of Honor1802.the Iron Crown (or Italy)1805There is no necessity, and would be little propriety in noticing titular and social, or fantastic knighthood here.

In 1790, Burke lamented that "the age of chivalry was gone." Its expiring gleams gilded the stark forms of Bayard at the Sesia and of Sir Philip Sidney at Zutphen. An institution which, even after a long decline, could breed such characters as these, had obviously rendered an enduring service to humanity. The age of chivalry may be gone, and the forms of chivalry may be relegated to the domain of Romance, but its spirit lives on, offering examples which the young still welcome in their dreamy and joyous days, and which the mature and the old still contemplate with fond and reverential regard. The ideal remains-purified by time, freed from the frailities and alloys of its former embodiment-and aids in fashioning modern sentiment to the conception and admiration of the Christian gentleman. Disregarding the vices which connected themselves with chivalry, but which were not of its essence, knighthood merits the commendation invariably bestowed upon it by discerning historians. It aimed to achieve-as far as the circumstances of its actual manifestation permitted; it did achieve, in thought, if rarely in act-what the oath of the new-made knight bound him to pursue as his rule of action through life. Its influences are transmitted to the passing generation, which has itself witnessed shining illustrations of their abiding efficacy.

VII. Literature.-Mills, History of Chivalry (London, 1825); James, History of Chivalry and the Crusades (London, 1830), are well known to general readers. Familiar also are the notices in Blackstone's Commentaries, bk. ii, chap. v; Robertson, History of Charles V, Introduction; Hallam, Middle Ages, and Guizot, Hist. de la Civilisation en France, ii Cours, chap. vi. The more important and authoritative works on the subject are less known, and some of them are inaccessible to students il this country. Among them may be specified, Lord Lvttelton, Life and History of Henry II (London, 1 77, 6 -vols. 8vo: tedious, but full of information); K. H. Digby, The Broadstone of Honor (London, 1845-8, 3 vols. 12mo), and Mores Catholici, or The Ages of Faith (London, 1844-7, 3 vols. 8vo); Dugdale, Dissertation upon Knighthood in The Antiquities of  Waruickshire (London, 1656, folio); Selden, Titles of Honor (1614, 4to) ; Segar, Honor, Military and Civil (1602, folio); Spelman, Disertatio de Mite ; Upton, De Studio Militari, etc. (London, 1654, folio); Clarke, History of Knighthood; Sir H. N. Nicolas's Heraldic Works; Du Cange, Gloss. Med. et IJ: Latin. title Miles, Adobare, Alopa, Armiger, Calcar, Cingulum, Valetus, etc., and Dissertations sur Joinville; Muratori, Amztiq. Italicre; Mireus, Origines E'questrinum sirve Militariume Ordinum; Favin, Thetre d'.Honneur et de Chevtalerie; Menestrier, De la Chevalerie cancienne et moderne; Vulson de la Colombiere, Le Vrai Theatre d'lonneur et de la Chevalerie; De la Curne de St. Palaye, Memoires sur l'ancienne Chevalerie (Paris, 1759-1780); Ampere, De la Chevalerie; Perrot, Collection Historique des Ordres de Chevalerie (Paris, 1836); Gourdon de Genouillac, Dictionnaire Historique des Ordres de Chevalerie (Paris, 1853); Reibisch, Geschichte des Ritterwesens (Stuttgard, 1842). A very copious account of the regular and natural Orders of Honorary Knighthood-extending to 137 associations, but not including the Order of the Victoria Cross and other recent orders-may be found in the Encyclopaedia Londinensis. (G. F. H.)

## Knill, Richard[[@Headword:Knill, Richard]]

             an English missionary of the Independents, was born of humble parentage, at Braunton, April 14, 1787. In 1816 he proceeded as a missionary to India under the London Society, where he continued until 1819, and then returned to England.

Shortly after his arrival he went to St. Petersburg, Russia, to take charge of an English congregation in that city, over which he presided many years. Subsequently he was appointed travelling agent for the London Missionary Society, and for eight consecutive years labored to awaken the Christian mind to the duty of sending the Gospel to the heathen, a work for which he was peculiarly qualified. In 1842 he became minister of a congregation in Wotton-under-Edge, and finally received a unanimous invitation to the pastorate of Queen-Street Chapel, Chester, where he finished his eminently useful career in 1857. His style of preaching was simple, graphic, chaste, and full of unction, with a fund of illustration that rendered it always effective. See Life of Rev. Richard Knill, by the late Rev. Angell James and Charles M. Birrell (Lond. 2d ed. 1859, 12mo; N. Y. 1860, 16mo).

## Knipperdolling, Bernard[[@Headword:Knipperdolling, Bernard]]

             one of the leaders of the Anabaptists of Munster, was born, probably in that city, towards the close of the 15th century. His attachment to Lutheran principles caused him to be exiled from Munster. and in his travels he connected himself with the Anabaptists in Sweden. Returning to Munster, he became the leader of the religious enthusiasts there, together with Rothmann, Matthiesen, and Bockhold, and, creating disturbances, he was imprisoned by order of the bishop of Munster. Imprisonment by no means dampened his ardor, and no sooner had he been released than he placed himself at the head of his partisans, and actually succeeded in becoming master of the city. Taken and imprisoned again, he was released by his friends, and soon acquired such reputation that the Anabaptists elected him in 1534 burgomaster of Munster. The same rabble which had succeeded in electing, him to the principal office of the city now assumed control over him, and, making common cause with the fanatical Bockhold, better known as John of Leyden, and with Matthiesen, they immediately filled all public offices with their adherents, and proclaimed equality of estates, community of goods, and polygamy. All who showed the least signs of opposition were summarily dealt with; but so severe, became Knipperdolling, who had subsequently been elected stadtholder, and had appointed John of Leyden king of Munster, that he was arrested by order of the " king" and imprisoned. The Roman Catholic party finally gained the upper hand in 1536, when Knipperdollinig was taken, condemned to have his body torn with red-hot pincers, and to be afterwards put to the sword, which sentence was executed Jan. 23, 1536. He persisted to the last in his opinions, and refused to become reconciled to the Roman Catholic Church. His body was exhibited in an iron cage (which still remains) suspended from the belfry of St. Lambert's Church, Munster. See Catrou, Hist. des Anabaptistes, vol. ii; Mencken, Scriptores Rev. Germ. 3:1534 sq.; Hamelmann, Hist. .Eccles. renati AEvang. in Urbe Monast. Opp.; Conr. Heresbachie, Hist. Actionis Monasteriensis, edit. Bouterwek (Elberf. 1866, 8vo). SEE ANABAPTISTS. (J. H. W.)

## Knipstro[[@Headword:Knipstro]]

             (also KNIEPSTROH or KNIPSTROW. Latin Knipstrovius), JOHN, a German reformer, was born at Sandow, near Lovelberg, Silesia, May 1, 1497. Educated among the Franciscans, he was sent by the abbot of his convent to finish his studies at the University of Frankfort-on-the-Oder.  Here he was a witness of the famous "Actus disputationis" in which John Tetzel attempted to overthrow Luther's theses against indulgences. Knipstro, who had read the theses, answered Tetzel so conclusively that the latter withdrew from the contest. Knipstro was then sent to the convent of Pyritz, in Pomerania. in the hope that quiet and rest would calm his revolutionary ardor; but he improved his time in reading the Bible and Luther's works, and finally brought the whole convent to share in his views. The town heard of this, and Knipstro was invited by the citizens to preach to them, which he did with such success that the whole town soon became Protestant, but the bishop interfered in favor of Roman Catholicism, and Knipstro was obliged in 1522 to flee to Stettin, where he married. In 1524 he went to Stargard, and thence to Stralsund, where his eloquence proved fatal to the Roman Catholic party, and where, in 1525, he was appointed superintendent of ecclesiastical affairs. He took part as such in the General Synod of Pomerania in 1535, and was then appointed the first general superintendent of the Church in Wolgast. In 1539 he was made professor at the University of Greifswald, Pomerania, and in 1547 became its rector. A controversy with Frever, a professor in the same institution, gave him such annoyance that he withdrew to Wolgast, and devoted the remainder of his life to teaching and to Church administration. He died at the last-named place Oct. 4, 1556. His works are: Vom rechten Gebrauch d. Kirchen - Guter (Stralsund, 1533): - Bedenken wider d. Interim, etc. (Stralsund, 1548): — Epistola ad D. Melanchthonem, qua, Consensus Ecclesiae Pomeranice ad suspiciendam Aug. Confessionem repetitionem declaratur (1552): — Widerlegung d. Bekentniss Andr. Osiandri v. dl. Rechtfertigung (1555?): — Forma repetendi catechismi (1555 ?). See Mayer, Vita Knipstrovii; Jancke, Gelehrtes Pommerland; H. Schmid, Einleitung z. Brandenburg Kichen Gesch.; J. I. Balthasar, Sammlung einiger Pommerschen Kirchen- Hist. gehourigen Schriften, i, 93; ii, 317 sq. Zeller, Universal Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, 27:896; Herzog, Real-Encyklopadie, 7:765. (J. N. P.)

## Knittel, Franz Anton[[@Headword:Knittel, Franz Anton]]

             a German theologian of note, was born at Salzdahlum, April 3, 1721, and was successively archdiaconus, general superintendent, and consistorialrath at Wolfenbuittel. le died April 13, 1792. He is celebrated as the discoverer (in the library at Wolfenblittel) of a MS., a fragment of Ulfila's Gothic version of time Epistle to the Romans. It is a palimpsest, the newer surface being occupied with the Origines and some letters of Isidorus Hispalensis.  The portions of the Gothic version of the Epistle to the Romans contained in it are 11:33-36; 12:1-5, 17-21; 13:1-5; 14:9-20; 15:3-13. These Knittel printed (in all probability in 1762 or 1763) in a volume entitled Ulphile Versio Gothica nonnullorum capitum Ep. ad Rom. venerandum antiquitatis monumentum,... e Latina codicis cujusd. MSti rescripti ... una cum variis varice litteruaturae monimentis huc usque ineditis, etc. The text is printed on one side of the page in Gothic letters, under each word is Knittel's reading of it in italics, and under that a Latin translation of each. On the other side there is a Latin version found in the Codex, under that the reading in the Vulgate, and under that the Greek text. There are also twelve plates, containing admirably-executed facsimiles of different codices; and among the notes is found an extract of considerable length from Otfried's Gospel Harmony. The volume contains also two fragments from ancient Greek codices of the N.T. in the Wolfenbtittel library, and a copious critical commentary by Knittel, and is altogether a splendid one; but, as Knittel's knowledge of Gothic was rather imperfect, its literary merits are not quite equal to its sumptuous appearance. Knittel deserves, however, the praise of great laboriousness, as is evinced by his collection of a vast amount of curious matter not elsewhere to be found. 'he book is very rarely to be met with at present; at least copies containing all the plates.-Kitto, Dict. Bibl. Lit. vol. ii, s.v.; Doring, Gelehrten Theol. Deutschlands, vol. ii, s.v. SEE GOTHIC VERSION.

## Knobel, Karl August[[@Headword:Knobel, Karl August]]

             a German theologian, highly distinguished as an exegetical scholar in the Old Testament and as archaeologist, was born Aug. 7, 1807, near Sorau, Silesia. In this town he studied under associate principal Scharbe, who inspired Knobel with a zeal for learning, and also befriended him with money to pursue his university course at Breslau after his father's death. David Schultz, to whose children he became tutor, exerted a special influence in determining his choice of teaching as a profession, and in fixing the unfailing rationalistic tendency of his mind. He began lecturing in 1831, and his freshness, power, and genuine worth at once drew and ever attracted to him numerous hearers. In 1835 he was made extraordinary professor, and in 1837 he received from Breslau the degree of doctor in theology, chiefly in recognition of his exceedingly valuable work on Hebrew Prophecy (Prophetismus d. hebraer. Breslau, 1837, 2 vols. 8vo). The fame of this work brought him at once the offer of a professorship in Gottingen, in Ewald's place, and of one in Giessen, which latter he  accepted. Thenceforth his attention was confined to the study of the Old Testament; but his cold, critical, rationalistic spirit avails but little to a right appreciation of the theological import or even poetical beauty of the Scriptures. His publications during his twenty-four years' labor at Giessen (nearly all exegetical) bear the same defect of insight, with the display of great learning. The Commentary on the Prophet Isaiah appeared in the Kuryef. exeget. Handb. z. A. T. in 1843 (2d ed. 1854, 3d ed. 1861); on Genesis in 1852 (2d ed. 1860); Exodus and Leviticus, 1857; Numbers, Deuteronomy, and Joshua, 1861. These commentaries are characterized by special sobriety and thoughtfulness, healthy linguistic and historical views, with comprehensive knowledge of Oriental antiquity. In the firstmentioned feature they have the advantage of Hitzig. Knobel is independent, and gives positive views on many points which he was obliged earnestly to defend. He was in conflict with Ewald, as also specially in reference to the origin of the Pentateuch with Hupfeld, Tuch, Bertheau, and Stachlin. He is deserving of credit for his ingenuity in bringing out the " Composisition theory" concerning the production of the Pentateuch. Knobel died, after long and severe suffering, from a cancer in the stomach, May 25, 1863. In addition to the works already mentioned, Knobel published Commentar uber Koheleth (Lpz. 1836, 8vo) ; and Voilkertafel der Genesis (1850, 8vo), a very learned work, and frequently cited in the exegetical department of this Cyclopcedia. See Herzog, Real-Encyklopadie, vol. 19:s.v.

## Knobelsdorff, Eustachius Of[[@Headword:Knobelsdorff, Eustachius Of]]

             a German Roman Catholic theologian, was born of noble parentage in 1519, at Heilsberg, Prussia; was educated at the universities of Frankfort- on-the-Oder, Leipzig,Wittenberg, and Paris, and upon the completion of his studies took orders in the Church. During a visit of the bishop and cardinal of Wermeland to Rome, Knobelsdorff administered the duties of the episcopal office, and in 1563, upon the return of the bishop, was appointed dean-cathedral. He died in 1571. His writings are of but little account. See Allgem. Hist. Lex. iii. 41.

## Knock[[@Headword:Knock]]

             (דָּפִ,ִ Son 5:2; "beat," Jdg 19:22; κρούω, Mat 7:7; Rev 3:20, etc.). " Though Orientals are very jealous of their privacy, they never knock when about to enter your room,  but walk in without warning or ceremony. It is nearly impossible to teach an Arab servant to knock at your door. They give warning at the outer gate or entrance either by calling or knocking. To stand and call is a very common and respectful mode. Thus Moses commanded the holder of a pledge to stand without, and call to the owner to come forth (Deu 24:10). This was to avoid the violent intrusion of cruel creditors. Peter stood knocking at the outer door (Act 12:13; Act 12:16), and so did the three men sent to Joppa by Cornelius (Act 10:17-18). The idea is that the guard over your privacy is to be placed at the entrance to your premises" (Thomson, Land and Book, i, 192 sq.). SEE HOUSE.

## Knoll, Albert Joseph[[@Headword:Knoll, Albert Joseph]]

             a Roman Catholic theologian of Germany, was born in 1796. He received holy orders in 1818 at Trent, and joined in the same year the order of the Capuchins. In 1820 he was teacher of religious philosophy, in 1823 professor of dogmatics, in 1847 custos-general at Rome. He died at Botzen, Tyrol, March 30, 1863. Knoll published. Institutiones Theologiae Generalis seu Fundamentalis (Innsbruck, 1846; 4th ed. 1865): — Expositio Regulae F.F. Minorum S.P. Francisci Assisi Congesta (ibid.  1850); Institutiones Theologiae Theoreticae seu Dogmatico Polemicae Concinnatae (Turin, 1862-64, 6 volumes). After his death was published Institutiones Theologiae Theoreticae seu Dogmatico-Polemicae (1865, 2 volumes). (B.P.)

## Knollis, Francis[[@Headword:Knollis, Francis]]

             a distinguished English statesman, was born at Grays, Oxfordshire, about 1530. He studied at the University of Oxford. Admitted at court, he showed great zeal for the Reformation, and when queen Mary ascended the throne he was obliged to retire to the Continent. At Elizabeth's accession he returned, became privy counsellor, treasurer of the queen's household, and knight of the Carter. He was one of the judges of Mary Stuart. He died in 1596. Knollis wrote a treatise on the Usurpation of papal Bishops (1608, 8vo). See Turner, History of the Reign of Edward VI, Mary, and Elizabeth; Rose, New General Biographical Dictionary; Hoefer, Nouv. Biog. Genesis 27:915. (J. N. P.)

## Knollys, Hanserd[[@Headword:Knollys, Hanserd]]

             an eminent English Baptist minister, was born in Chalkwell, Lincolnshire, in 1598. He was educated at the University of Cambridge, and after his graduation was ordained as a deacon, and then as a presbyter of the Church of England, and was presented by the bishop of Lincoln with the living at Humberstone. About 1632, beginning to doubt the lawfulness of conformity to the Church of England, he resigned his living, but continued to preach several years longer. In 1636 he was arrested for preaching the Gospel, and thrown into prison; but his keeper, being conscience-stricken, connived at his escape, and he came over to America early in 1638. He arrived at Boston, Mass., a persecuted fugitive, in a state of utter destitution, and was obliged to work daily at manual labor for his subsistence. At first he met with a cold reception in Boston, which was then in a ferment on the question of Antinomianism, and suspicious of all new-comers; but, being invited to preach in Dover, N. H., he went thither,  and in 1638 founded the first church in that place. He returned to England in 1641, where he spent the next fifty years of his life. during that .most agitated period of English history, and died Sept. 19,1691. Mr. Knollys was an able minister, a most accomplished teacher of youth, a bold pioneer of religious liberty, a man of large public spirit, and pre-eminently great in the purity of his character. He published a little work on the Rudiments of Hebrew Grammar (1648, 12mo); also Flaming Fire in Zion (1646, 4to); and his Autobiography in 1672, which was brought down to his death by Wm. Kiffin (1692, 8vo; 1813, 12mo). See Sprague, Annals of the American Pulpit, 6:1. (J. L. S.)

## Knop[[@Headword:Knop]]

             that is, KNOB (Anglo-Saxon cnoep), a word employed in the A.V. to translate two terms, of the real meaning of which all that we can say with certainty is that they refer to some architectural or ornamental object, and that they have nothing in common.

1. Kaphtor' ( כִּפְתּוֹרor כִּפְתֹּר) occurs in the description of the candlestick of the sacred tent (Exo 25:31-36; Exo 37:17-22, the two passages being identical). The knops are here distinguished from the shaft, branches, bowls, and flowers of the candlestick; but the knop and the flower go together, and seem intended to imitate the produce of an almond-tree. In another part of the work they appear to form a boss, from which the branches are to spring out from the main stem. In Amo 9:1 the same word is rendered, with doubtful accuracy, "lintel." The same rendering is used in Zep 2:14, where the reference is to some part of the palace of Nineveh, to be exposed when the wooden upper story -the" cedar work"-was destroyed. The Hebrew word seems to contain the sense of "covering" and " crowning" (Gesenius, Thes. Heb. p. 709). Josephus's description (Ant. 3:6,7) names both balls (σφαιρία) and pomegranates (ῥοϊvσκοι), either of which may be the kaphtor. The Targum agrees with the latter, the Sept. (σφαιπωτῆρες) with the former. SEE LINTEL.

All these circumstances point to a signification corresponding essentially to that of crown; and in the case of the sacred candelabrum, the term seems to point to a sharp ornamental swell placed (like a horizontal button) immediately beneath the cups that surmounted each arm and section of the shaft. SEE TABERNACLE.

2. The second term, pekaim' (פְּקָעַים), is found only in 1Ki 6:18; 1Ki 7:24. It refers in the former to carvings executed in the cedar wainscot of the interior of the Temple, and, as in the preceding word, is associated with flowers. In the latter case it denotes an ornament cast round the great reservoir or " sea" of Solomon's Temple below the brim: there was a double row of them, ten to a cubit, or about two inches from centre to centre. The word no doubt signifies some globular thing resembling a small gourd (being only the masc. of the fem. term so rendered in 2Ki 4:39) or an egg, though as to the character of the ornament we are quite in the dark. The following wood-cut of a portion of a richly ornamented door-step or slab from Kouvunjik probably represents something approximating to the " knop and the flower" of Solomon's Temple. But as the building from which this is taken was the work of a king at least as late as the son of Esar-haddon, contemporary with the latter part of the reign of Manasseh, it is only natural to suppose that the character of the ornament would have undergone considerable modification from what it was in the time of Solomon. — Smith.

Mr. Paine suggests (Temple of Solomon, p. 41) that the difference in gender (above noted) of the terms for the gourds (or cucumbers, as he renders) is accounted for by the circumstance that these ornaments were artificial (hence in the masc.), while the real fruit is fem. He thinks that on the laver they were arranged in vineform, ten in each of the two rows, like a netting (ib. p. 50). SEE SEA, BRAZEN.

## Knorr Von Rosenroth, Abraham[[@Headword:Knorr Von Rosenroth, Abraham]]

             a Lutheran divine, descended from a noble family noted in the annals of the history of Silesia, flourished in the 17th century as pastor at Alt Rauden, in the duchy of Wohlau, and was the father of Christian and Caspar, both also noted Lutheran pastors.

The former of these two sons, namely, Christian, was born July 15,1631, and was educated at the high-schools in Wittenberg and Leipzig. He was then sent abroad, and visited Holland, France, and England in turn, and on his return devoted himself at Sulzbach to the study of the Oriental languages, especially the Hebrew, of which he had acquired the rudiments while abroad. He took up the writings of the Cabalists, and even attempted to prove the authenticity of the N.-T. Scriptures by this Jewish philosophical system, in his Kabbala denudattr, sive doctrina Hebrceorumn transcendentalis (part i, Sulzbach, 1677-8, 4to; pt. ii, F. ad M. 1684, 4to a third part was supplied by Pagendorm). His other writings, all of this eccentric nature, do not deserve mention here, as they have lost all value as literary contributions. See. for details, Allgem. Hist. Lex. iii. 42; Gratz, Gesch. d. Juden, 10:295 sq. (J. H.W.)

## Knorr Von Rosenroth, Christian[[@Headword:Knorr Von Rosenroth, Christian]]

             SEE KNORR VON ROSENROTH, ABRAHAM.

## Knorr, Georg Christian Von[[@Headword:Knorr, Georg Christian Von]]

             a German divine, was born at Oettingen in 1691, and was educated at Jena from 1708 to 1712. His dissertation for the master's degree was an attack on Leibnitz, and created quite a sensation at the time; it was entitled Doctrince orthodoxce de origine mail contra recentiorum quorundcam hypotheses modesta assertio (Jenae, 1712, 4to). In 1716 he became corector, and a few months later rector over the schools at Oettingen; and in 1726 was called to Blankenburg, as librarian to the duke of Brunswick. Some time after this he joined the Romanists. He died in 1762. There are no works of special merit from the pen of Knorr except the dissertation already mentioned.-Doring, Geleherte Theol. Deutschlands, vol. ii, s.v.

## Knott, Edward[[@Headword:Knott, Edward]]

             an English Jesuit, whose true name was Matthias Wilson, and memorable for his controversy with Chillingworth, which called forth the famous book called The Religion of Protestants, was born at Pegsworth, near Morpeth, in Northumberland, in 1580. He was entered among the Jesuits in 1606, being already in priests' orders; and is represented in the Bibliotheca Patrum Societatis Jesu as a man of low stature, but of great abilities. He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself which he as rigidly exacted from others. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was twice sent thither to perform the functions of his office. He was present, as provincial, at the general assembly of the orders of the Jesuits held at Rome in 1646. and was elected one of the definitors. He died at London January 4,1655-6. Knott was a great controversialist, and wrote largely, displaying  in all his works great acuteness and learning. His first book was a little work entitled Chari il Mistaken (Lond. 1630), with the " want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestancy, unrepented, destroys salvation," which was answered by Dr. Potter, provost of Queen's College, Oxford (in 1633), by a piece entitled Want of Charity justly charged on all such Romanists as dare, without truth or modesty, affirm that Protestancy destroyeth Salvation. To this Knott replied, under the title Mercy and Truth, or Charity maintained by Catholics (in 1634), which occasioned Chillingworth to publish The Religion of Protestants. SEE CHILLINGWORTH. Knott came to the defence in 1638, in a pamphlet entitled Christianity Maintained, and later in a work under the title of Infidelity Unmasked, etc. (Ghent, 1652, 4to). At this time, however, Chillingworth had been dead nine years, and in behalf of the noted deceased a reply was made by Thomas Smith, fellow of Christ's College, Cambridge (in 1653), in the preface to an English translation of Daille's Apology of the Reformed Churches. See Genesis Biog. Dict. 8:49 sq.; Wood, Athence Oxon. ; De Maizeaux, Life of Chillingworth. (J. H. W.)

## Knott, John W.[[@Headword:Knott, John W.]]

             a Presbyterian minister, was born near Blairsville, Westmoreland County, Pa., Oct. 7, 1812. He was educated at Jefferson College, Pa., and studied theology at Western and Princeton theological seminaries. After graduation he preached at Gilgal, Pa., for about a year, when he removed to Ohio, and was installed over the churches of Leesville and Ontario; there he continued three years, and then for four years served as pastor of the churches at Havesville and Jeromeville. He was next called to the churches of Keene and Jefferson, where he officiated for seven years. During the remainder of his life, with intervals of relaxation on account of ill health, he preached at Eden, Caroline, Waynesburg, Nevada, and Sandusky, Ohio. He died at Shelby, Ohio, Sept. 3, 1864. Mr. Knott made many sacrifices of personal advancement and comfort to further the cause of religion. He was a man of unbounded faith in the Bible, from which he drew all his theology and philosophy. The burden of his preaching was Jesus Christ and him crucified. He believed, "when he had proven his position from the Bible, he had established it immovably." See Wilson, Presb. Historical Almanac, 1865.

## Know[[@Headword:Know]]

             (properly יָדִע, γινώσκω) is a term used in a variety of senses in the Scriptures. It signifies particularly to understand (Rth 3:11), to approve of and delight in (Psa 1:6; Rom 8:29), to cherish (Joh 10:27), to experience (Eph 3:19). In Job 7:10 it is used of an inanimate object: "He shall return no more to his house, neither shall his place know him any more." By a euphemism it frequently denotes sexual connection (Gen 4:1; Mat 1:25). The other scriptural applications of the word are mostly obvious, as follows:

(1.) It imports to have acquired information respecting a subject.

(2.) It implies discernment, judgment, discretion; the power of discrimination. It may be partial; we see but in part, we know but in part (1Co 13:9).

(3.) It frequently signifies to have ascertained by experiment (Gen 22:12).

(4.) It implies discovery, detection; by the law is the knowledge of sin (Rom 3:20).

Natural knowledge is acquired by the senses, by sight, hearing, feeling, etc.; by reflection; by the proper use of our reasoning powers; by natural genius; dexterity improved by assiduity and cultivation into great skill. So of husbandry (Isaiah 28:36), of art and elegance (Exo 35:31), in the instance of Bezaleel. Spiritual knowledge is the gift of God, but may be improved by study, consideration, etc. SEE KNOWLEDGE.

Particular Phrases.-The priests' lips should keep knowledge (Mal 2:7); not keep it to themselves, but keep it in store for ethers; to communicate knowledge is the way to preserve it. Knowledge is spoken of as an emblematical person, as riches, and treasures, as excellency, and as the gift of God (Pro 1:29; Pro 8:10, etc.). SEE WISDOM. " Knowledge puffeth up, but charity edifieth" (1Co 8:1); i.e. the knowledge of' speculative and useless things, which tend only to gratify curiosity and vanity, which contribute neither to our own salvation nor to our neighbor's, neither to the public good nor to God's glory; such knowledge is much more dangerous than profitable. The true science is that of salvation; the best employment of our knowledge is in sanctifying  ourselves, in glorifying God, and in edifying our neighbor: this is the only sound knowledge (Pro 1:7).

God is the source and fountain of knowledge (1Sa 2:3; 2Ch 1:10; Jam 1:5). He knows all things, at all times, and in all places. SEE OMNISCIENCE. Jesus Christ is possessed of universal knowledge; knows the heart of man, and whatever appertains to his mediatorial kingdom (Joh 2:24-25; Joh 16:30; Col 2:3). Men know progressively, and ought to follow on to know the Lord (Hos 6:3); what we know not now we may know hereafter (Joh 13:7). Holy angels know in a manner much superior to man, and occasionally reveal part of their knowledge to him. Unholy angels know many things of which man is ignorant. The great discretion of life and of godliness is to discern what is desirable to be known, and what is best unknown; lest the knowledge of "good lost and evil got," as in the case of our first parents, should prove the lamentable source of innumerable evils (Gen 2:9; Gen 3:7).

Knowledge of God is indispensable, self-knowledge is important, knowledge of others is desirable; to be too knowing in worldly matters is often accessory to sinful knowledge; the knowledge of our Lord Jesus Christ is a mean of escaping the pollutions which are in the world (Joh 17:3). Workers of iniquity have no knowledge, no proper conviction of the divine presence (Psa 14:4). Some men are brutish in their knowledge (Jer 51:17); e.g. he who knows that a wooden image is but a shapely-formed stump of a tree, yet worships it; he boasts of his deity, which, infact, is an instance of his want of discernment, degrading even to brutality (Isa 45:20). Some are wicked in their knowledge, "knowing th the depths of Satan, as they speak" (Rev 2:20). SEE GNOSTICISM.

## Knowledge[[@Headword:Knowledge]]

             By this, according to Sir William Hamilton, " is understood the mere possession of truths," and the possession of those truths about which our faculties have been previously employed, rather than any separate power of the understanding by which truth is perceived. " I know no authority," says Dr. Reid, "besides that of Mr. Locke. for calling knowledge a faculty, any more than for calling opinion a faculty." Knowledge is of two kinds, viz. historical or empirical, and philosophical, or scientific or rational. Historical is the knowledge that the thing is, philosophical is the knowledge  why or how it is. The first is called historical, because in this knowledge we know only the fact — only that that phenomenon is; for history is properly only the narration of a consecutive series of phenomena in time, or the description of a co-existent series of phenomena in space; the second philosophical, to imply that there is a way of knowing things more completely than they are known through simple experiences mechanically accumulated in memory or heaped up in cyclopaedias. It seeks for wide and deep truths, as distinguished from the multitudinous detailed truths which the surface of things and actions presents, and therefore a knowledge of the highest degree of generality. " The truth of philosophy," says Herbert Spencer, bears the same relation to the highest scientific truths that each of these bears to lower scientific truths. As each widest generalization of science comprehends and consolidates the narrower generalizations of its own division, so the generalizations of philosophy comprehend and consolidate the widest generalizations of science. It is therefore a knowledge the extreme opposite in kind to that which experience first accumulates. It is the final product of that process which begins with a mere colligation of crude observations, goes on establishing propositions that are broader and more separated from particular cases, and ends in universal propositions. Or, to bring the definition to its simplest and clearest form, knowledge of the lowest kind is ununified knowledge; science is partially unified knowledge; philosophy is completely unified knowledge."

This term, however, is associated with the greatest problems and controversies of philosophy, all of which are involved in the discussion of what is meant by knowledge. The different problems, therefore, of the philosophy of mind will be found discussed under those names that severally suggest them. — Watts, On the Mind; Dr. John Edwards, Uncertainty, Deficiency, and Corruption of Human Knowledge; Reid, Intellectual Powers of Man; Stennett, Sermon on Acts t 16:24, 25: Upham, Intellectual Philosophy ; Douglas, On the Advancement of Society; Robert Hall, Works; Amer. Library of Useful Knowledge. SEE FAITH AND REASON; SEE IDEALISM; SEE JUDGMENT; SEE MORAL PHILOSOPHY; SEE RELIGIOUS PHILOSOPHY.

## Knowledge Of God[[@Headword:Knowledge Of God]]

             By this is not: meant a mere knowledge of his existence, for the devils believe that God is; they tremble as they believe it, and they hate the God  before whom they tremble. It cannot be a mere partial acquaintance with the character of God, because we cannot for a moment doubt that the Jews were partially acquainted with God's character, and vet our Lord said to them, "Ye neither know me nor my Father." Neither can it be a dry, uninfluential, notional knowledge of God, however accurate in its outline that knowledge may be. The knowledge of God includes far more than this. It implies a real, personal, experimental, sanctifying acquaintance with him. It especially regards him as a reconciled God in Christ-that is, the reconciliation of all his perfections in the way of his mercy, unfolding them as the basis for the soul's confidence; that he is righteously and holily merciful, pardoning sin at the expense of no other perfection, but in the full and perfect harmony of all his perfections. Without this knowledge, all our advances in other branches of knowledge are but vain and unprofitable. All other knowledge is useful, entertaining; this alone is needful. This may do without other knowledge, but no other knowledge will do without this. If you teach men the elements of education, you put into their hands a powerful weapon either for good or for evil, according to the direction that may be given to it. If you put into their hands the elements of sound religious knowledge, you give their minds a right and safe exercise, while the knowledge will keep them from the abuse of the tremendous power you put into their hands. See Charnock, Works, ii, 381; Saurin, Sermons, i, serm. 1; Gill, Body of' Divinity, 3:12 (8vo); Tillotson, Sermons, serm. 113; Watts, Works, i, serm. 45; Hall, Sermon onl the Advantages (f Knowledge to the lower Classes; Foster, Essay on Popular Ignorance; Dwight, Theology; Martensen, Dogmatics. SEE KNOW.

## Knowledge, Divine[[@Headword:Knowledge, Divine]]

             SEE OMNISCIENT.

## Knowler, William, LL.D.[[@Headword:Knowler, William, LL.D.]]

             an English divine, was born in May, 1699, and was educated at St. John's College, Cambridge. He was first chaplain to the first marquis of Rockingham, and was by him presented with the rectory of Irthlingborrow, and afterwards with Boddington, both in Northamptonshire. He died, in all probability, in 1773. Dr. Knowler published an English translation of Chrysostom's Commentary on St. Paule's Epistle to the Galatians, with an account both of Chrysostom and of Jerome.-New Genesis /ioyr. Diet. 8:53; Allibone, Dict. Engl. and Ami. Authors, vol. ii, s.v.

## Knowles, James Davis[[@Headword:Knowles, James Davis]]

             a Baptist minister, was born in Providence, R.I., July, 1798. He learned the printing business, and in 1819 became co-editor of the Rhode Island American. Having joined the Baptist Church in March, 1820, he was in the fall following licensed to preach. Shortly after he entered the sophomore class of Columbian College, Washington, D. C., graduated il 1824, and was immediately appointed one of the tutors of the college, which position he held until called as pastor to the Second Baptist Church of Boston, where he was ordained Dec. 28, 1825. In 1832 impaired health obliged him to resign his pastoral charge, and he became professor of pastoral duties and sacred rhetoric in the Newton Theological Institution, acting at the same time for over two years as editor of the Christian Review, a Baptist quarterly. He died May 9,1838. Mr. Knowles published a number of occasional Sermons, Addresses, etc.; Memoir of Mrs. Ann H. Judson, late Missionary to Burmah (1829); and Memoir of Roger Williams, the Founder of the State of Rhode Island (Boston, 1834).-Sprague, Annals, 6:707; Appleton, New American Cyclopedia, 10:192.

## Knowles, James Sheridan[[@Headword:Knowles, James Sheridan]]

             the celebrated modern dramatist of England, in later years a minister in the Baptist Church, was born at Cork, Ireland, in 1784, and early distinguished himself as a dramatic writer. About 1845 he began to entertain religious scruples about his connection with the stage, was finally converted, and in 1852 joined the Baptist Church and entered the ministry. He died Dec. 1, 1862, at Torquay, in Devonshire. Several of his sermons have been published, but they do not so greatly merit our notice as his exposition of the Protestant view on the Lord's Supper, which he defended in The Idol demolished by its own Priest (Lond. 1851, 12mo), an answer to cardinal Wiseman's lectures on transubstantiation. He also wrote The Rock of Rome, or the Arch Heresy (London, 1849, 1850, 1851). His dramatic works have been collected and published in 3 vols. sm. 8vo, in 1843 and since. See Allibone, Dict. Engl. and Am. Authors, vol. ii, s.v.; North Amer. Review, xl, 141 sq.; Chambers, Cyclop. s.v. (J. H. W.)

## Knowles, John[[@Headword:Knowles, John]]

             a Congregational minister, was born in Lincolnshire, England, and educated at Magdalen College, Cambridge. In 1625 he was chosen fellow of Katharine Hall, and while employed in his duties as a teacher, upon the  invitation of the mayor and aldermen of Colchester, became their lecturer. In consequence of his opposition to archbishop Laud, his license was revoked in 1639, and he immediately removed to New England, and was ordained co-pastor at Watertown, Mass., Dec. 19. In October, 1649, he departed to Virginia, in response to a call for ministerial aid in that destitute region. In a few months, however, he returned to Watertown, whence he returned to England in 1650, where he soon became preacher in the cathedral at Bristol. From this place he was ejected at the Restoration, and in 1662 was prevented from public ministrations by the Act of Uniformity. By permission of king Charles in 1672, he became colleague of the Rev. Thomas Kentish at St. Katharine's. London, where he preached till near the close of his life, April 10, 1685. It is said of him that sometimes, while preaching, his very earnestness and zeal so exhausted him that he fainted and fell. Mr. Knowles is represented as having been " a godly man and a prime scholar."-Sprague, Annals of the American Pulpit.

## Knowles, Thomas, D.D.[[@Headword:Knowles, Thomas, D.D.]]

             an English divine of great learning and talents, was born at Ely in 1723; studied at Pembroke Hall, Cambridge, of which he was chosen fellow, and was afterwards, for over thirty years, lecturer of St. Mary's, in Bury St. Edmund's. He became successively prebendary of Ely, rector of Ickworth and Chedburgh, and, finally, vicar of Winston, Suffolk. He died in 1802. His principal works are, The Passion (f our Lord Jesus Christ (Lond. 1780, 12mo; a new ed., with additions, by the Rev. H. Hasted, London, 1830, 12mo) : — Twelve Sermons on the Attributes (Camb. 1750, 8vo): — Answer to Bp. Clayton's Essay on Spirit (Lond. 1753, 8vo):- Primitive Christianity (1789, 8vo). He also wrote several pamphlets on religious subjects. See Gent. Magazine, vol. lxxii; Chalmers, Genesis Biog. Dict . Allibone, Dict. Engl. and Am. Authors, vol. ii, s.v.

## Knowlton, Gideon A[[@Headword:Knowlton, Gideon A]]

             a Methodist Episcopal minister, was born in East Haddam, Conn., entered the itinerancy in Central New York in 1800, was mostly employed in what was the old Genesee Conference, stationed at Albany in 1804, at Saratoga in 1805, and died at Whitestown, N. Y., Aug. 15, 1810. He was deeply pious, a "plain, practical, and useful preacher." and of great and exemplary faithfulness in the work of his Master. — Minutes of Conferences, i. 195.

## Knowlton, Miles Justin, D.D[[@Headword:Knowlton, Miles Justin, D.D]]

             a distinguished missionary of the American Baptist Missionary Union, was born at West Wardsborough, Vermont, February 8, 1825. When quite young he was sent to the academy at West Townsend, and while there determined to enter the Christian ministry. His college and theological studies were pursued at Madison University, Hamilton, N.Y., where he graduated in 1853. He was ordained at West Wardsborough, October 8 of the same year, and, with his wife, Lucy Ann (St. John), embarked for China. and arrived in June 1854, at Ningpo, where, with singular earnestness and marked success, he labored for' nearly twenty years. He died there, September 10, 1874. Among the qualities which made him a model missionary were his remarkable singleness of purpose, his persistency in active labor, and his gentle bearing towards the people. See Amer. Bapt. Miss. Magazine, 5, page 91. (J.C.S.)

## Knowne Men[[@Headword:Knowne Men]]

             or just fastmen, a name for persons who, in the reign of Henry VII, suffered martyrdom at the instigation of John Longland, bishop of Lincoln, either for reading the Scriptures or treatises of Scripture in English, or for hearing the same read. See Hardwick, Hist. of the Reformation, p. 180, note 3; Fox, Book of Martyrs (Lond. 1583), p. 820-37; Burnet, Hist. of the Reformation (London, 1681), i, 27 sq.

## Knox, Andrew[[@Headword:Knox, Andrew]]

             a Scotch prelate, of the same family with the Scottish reformer, was born at Ranfurly, in Renfrewshire. He was educated at Glasgow, was first minister at Lochwinnoch, and then at Paisley. King James made him bishop of the Isles in April, 1606, where he distinguished himself by his attention to the propagation of religion. In 1622 he was translated to the see of Raphoe, in Ireland, where he remained until his death, November 7, 1632. See Reid, Hist. of the Presb. Church in Ireland; Keith, Scottish Bishops, page 308.

## Knox, Hugh, D.D[[@Headword:Knox, Hugh, D.D]]

             a Presbyterian minister, was born in Ireland, and came to America in 1751. He spent several years in teaching, leading a somewhat dissipated life; but he shook off his follies and entered Nassau Hall, and graduated in 1754. He. studied divinity with president Burr. At his ordination, preparatory to his accepting a call to the island of Saba, the New York Presbytery was so much pleased with his trial sermon on the Dignity and Importance of the Gospel Ministry, that they unanimously requested it for publication. A  sermon preached by him, On the Sinner's Faultiness and Inability, was published by bishop Hobart in 1808, and became the subject of much controversy on the distinction between natural and moral inability. The Presbytery corresponded with him yearly through Dr. Rodgers, and expressed regret on hearing after the Revolution of the declining condition of his flock. The celebrated Alexander Hamilton, in early boyhood, was placed under the instruction of Dr. Knox. He published two volumes of sermons on; interesting subjects, at Glasgow, in 1772. He spent the closing years of his life at St. Croix, and died there in October 1790. See Webster, Hist. of the Presb. Church in America. (W.P.S.)

## Knox, John (1)[[@Headword:Knox, John (1)]]

             the Reformer of Scotland. I. Early Life. — He was born in Gifford, a village in East Lothian, in 1505, of respectable parents, members of the Romish Church, who were able to give their soin a liberal education. After spending some time at the grammar-school of Haddington, he was sent by his father, in 1521, to the University of Glasgow. Here he studied under Mayor, a famous professor of philosophy and theology. A disciple, by the way, of Gerson and Peter d'Ailly, he advocated the supremacy of general councils over the popes, and, carrying this view into politics, held also that the king's authority is derived from the people-a doctrine which he inculcated in his pupils (Knox as well as Buchanan), and which fully explains the democratic tendencies of the Scottish reformer. Soon after taking the degree of M.A., Knox became an assistant professor, and rivalled his master in the subtleties of the dialectic art. He obtained clerical orders even before he reached the age fixed by the canons, and about 1530 went to St. Andrew's, and began to teach there. A veil of obscurity hangs over his life for several of the following years. It is supposed, however, that the study of the fathers, especially Jerome and Augustine, shook his attachment to the Romish Church as early as 1535, but he did not become an avowed Protestant until 1542 -a fact which shows that lie did not act from hasty or turbulent impulses, but with prudence and deliberation. His reproof of existing corruptions compelled him to retire from St. Andrew's to the south of' Scotland, and he was degraded from his orders as a heretic. He now became a tutor to the sons of two noble families, and occasionally preached to the people in the neighborhood. During this period he became a frequent companion of the reformer and martyr Geo. Wishart, to whose instructions he was greatly indebted. When Wishart was apprehended, Knox would fain have clung to him and shared his fate, but his friend refused, saying, " Nay, return to your barns, and God bless you; one is sufficient for a sacrifice." Wishart was burnt at the stake, under cardinal  Beaton's orders, in March. 1516, and within two months afterwards the cardinal was put to death in his own castle of St. Andrew's by a band of nobles and others who held the castle as a stronghold of the reforming interest. Knox, who was daily in danger of his life from Beaton's successor, determined to go to Germany to pursue his studies, but was induced by the parents of his pupils to give up his purpose and take refuge in the castle, which he did with many other Protestants in Easter, 1547. Here for the first time he entered upon the public ministry of the Gospel, and he distinguished himself both as a powerful preacher and a fearless opponent of the papacy. But this did not continue long.

II. His Exile.-The arrival of a French fleet enabled the regent of Scotland to invest the castle by sea and by land, and on the last day of July the garrison was compelled to surrender, which they did upon honorable terms. But instead of being simply expatriated according to the engagement. they were taken to France, where the principal gentlemen were hell as prisoners, and Knox and others were made galley-slaves. The following winter the galleys lay on the Loire, but the next summer they cruised on the east coast of Scotland, often in sight of the steeple of St. Andrew's. Knox's constancy continued unshaken under all toils and trials, which were greatly increased at one time by disease, until in Feb. 1549, after nineteen months of bondage, he was released through the personal interposition of Edward V1 of England with the king of France. He immediately repaired to England, where he was warmly welcomed by Cranmer and the council. He was stationed in the north at Berwick, and afterwards at Newcastle, where he labored indefatigably, preaching often every day in the week, notwithstanding many bodily infirmities. He enjoyed the confidence of the English reformers, was made one of king Edward's chaplains, was consulted in the revision of the Prayer-book, and also of the Articles of Religion, and was offered the bishopric of Rochester, but declined it from scruples as to the divine authority of the office. After five years of great and faithful activity, at the end of which he married a Miss Bowes, of Berwick, the accession of Mary to the throne put an end to his usefulness and endangered his life. His own desire was to remain and meet the issue, for, as he said, "never could he die in a more honest quarrel," but the tears and importunity of friends prevailed on him to fly.

Accordingly, in January, 1554, he took ship to Dieppe, where he spent his first leisure in writing suitable advices to those whom he could no longer reach by his voice. Afterwards he travelled in France and Switzerland, visiting particular  churches and conferring with the learned. At Geneva he studied Hebrew, and formed with the celebrated Calvin an intimate friendship, which ended only with Calvin's death. By Calvin's influence he was induced to take charge of the Church of English exiles at Frankfort-on-the-Main, but unhappy disputes about the service-book led to his withdrawal after less than six months' service, in March, 1555. He immediately turned his steps to Geneva, where he took charge of an English congregation. But in the same year he made a flying visit to Scotland, during which he preached incessantly, and labored night and day. Among the many distinguished converts he made at this time figured three young lords, who afterwards played no unimportant part in the affairs of their country: Archibald Horn, later earl of Argyle; James Stuart, natural brother of Mary, and later earl of Murray, and regent during the minority of James VI; and John Erskine, who, under the title of earl of Marr, also acted as regent. His influence rendered the reformers more decided in their course, and he instituted in 1556 the first of those religious bonds' or covenants which are so marked a feature in Scottish ecclesiastical history. But he judged that the time was not ripe for a general movement, and accordingly returned to Switzerland. After his departure he was cited to appear before an assembly of the Romish clergy, and in his absence was condemned to be burnt as a heretic, and the sentence was executed upon his effigy. In Geneva he spent nearly three years, the happiest and most tranquil of his life. He counted it " the most perfect school of Christ that ever was in the earth since the days of the apostles." He was surrounded by his family, and lived in the greatest harmony with his colleague, Goodman, and the small flock under his charge. During his stay he took part in the preparation of what is called the Geneva Bible. He also wrote a number of letters and appeals which were forwarded to Scotland, and had great influence in guiding the counsels of the friends of the Reformation. His most singular treatise was a volume entitled The First Blast of the Trumpet against the monstrous Regiment of' Women. Although undoubtedly honest in his opinions, it is certain that he was led to them by his abhorrence of Bloody Mary, who was then wearying England by her cruelties. But it was an unfortunate publication, for it subjected him to the resentment of two queens, during whose reign it was his lot to live; the one his native princess, Mary, queen of Scots, and the other Elizabeth, exercising a sway in Scotland scarcely inferior to that of any of its own sovereigns. Although his residence at Geneva was so agreeable in many ways, yet duty to Scotland was always uppermost in his  mind, and when a summons came from the leading Protestants there for his return, he yielded at once.

III. His Life work in Scotland.-The inducement for him to return was the concession of liberty of worship promised by the queen regent, but upon his arrival at Leith in May, 1559, he found that she had thrown off all disguises (she had just stipulated to assist the Guises in their plans against Elizabeth), and was determined to suppress the Reformation by force. Not only did she refuse the demands of the Protestants, but even summoned a number of the preachers for trial at Stirling. But Knox was not disheartened. He wrote to his sister, " Satan rageth to the uttermost, and I am come, I praise my God, even in the brunt of the battle." The regent, alarmed at the attitude of the Protestants, promised to put a stop to the trial, and induced the accused to stay away, and then outlawed them for not appearing. The news of this outrage came to Perth on the day when Knox preached against the idolatry of the mass and of image worship. At the conclusion of the service, an encounter between a boy and a priest who was preparing to celebrate mass led to a terrible riot. The altar, the images, and all the ornaments of the church were torn down and trampled under foot; nor did the rascall multitude," as Knox called them, stop till the houses of the Gray and Black Friars and the Carthusian Monastery were laid in ruins. Treating this tumult as a designed rebellion, the regent advanced upon Perth with a large force, but finding the Protestants prepared to resist, made an accommodation. Henceforth the latter came to be distinguished as the Congregation, and their leaders as the lords of the Congregation. Under the advice of Knox, they reformed the worship wherever their power extended, and the iconoclasm of Perth was repeated at St. Andrew's and many other parts of the kingdom, not, however, by a riotous proceeding, but by the harmonious action of the authorities and the people. The briefest and best defence of this course is the reformer's pithy saying, that ";the rookeries were demolished that the rooks might not return." The contest between the two parties went on for a year, during part of which Knox prosecuted a flaming evangelism in the southern and eastern counties, while at other times he acted as chief agent in securing foreign help for his oppressed countrymen. In this occurred the only serious blot on his fair fame. He wrote to the English governor of Berwick that England might send troops to their aid, and then, to escape reproach from France, might disown them as rebels. The rebuke which he received from Sir James Croft was well deserved. The civil war was at length  terminated by the entrance of an English army, which invested Edinburgh, and by the death of the queen regent. These events led to a truce, and the calling of a free Parliament to settle religious differences.

This body met in August, 1560, and, carrying out what was undoubtedly the wish of the greater part of the people, established the Reformed religion, and interdicted by law any performance of Roman Catholic worship. In all this Knox was not only an active agent, but the agent above all others. The Confession of Faith and the First Book of Discipline both bear the impress of his mind. Thus a great step was taken, from which there never afterwards was any serious recession. Knox did not attain all that he desired, especially in respect to the provision for the support of the Church and of education throughout the country. Still he accomplished a radical work, of which all that followed was only the expansion and consolidation. The arrival in the next year (1561) of the youthful queen Mary, who had high notions of prerogative, as well as an ardent attachment to Romanism, occasioned new difficulties, in which Knox, as minister in the metropolis, was actively engaged. He had prolonged interviews with her, in which she exerted all her wiles to win him to her side, but in vain. He was always uncompromising, and once drove her into tears, for which he has often been censured; but his own statement to Mary at the time was that he took no delight in any one's distress, that he could hardly bear to see his own boys weep when corrected for their faults, but that, since he had only discharged his duty. he was constrained, though unwillingly, to sustain her majesty's tears rather than hurt his conscience and betray the commonwealth through his silence. Meanwhile his activity in the pulpit was unabated. In the Church of St. Giles, where sometimes as many as three thousand hearers were gathered, he preached twice on Sundays, and thrice on other days of the week.

To these were added other services in the surrounding country. The effect of these prodigious labors was immense, as we learn from what the English ambassador wrote to Cecil: Where your honor exhorteth us to stoutness, I assure you the voice of one man is able in an hour to put more life in us than six hundred trumpets continually blustering in our ears." The vehemence, however, of his public discourses offended some of his friends, and his unyielding opposition to the court led to his alienation from the more moderate party who tried to govern the country in the queen's name; so that from 1563 to 1565 he retired into comparative privacy, but he continued his labors in the pulpit and in the assembly of the kirk. The rapid series of events which followed Mary's  marriage with Darnley in July, 1565, the murder of Rizzio in the next year, the murder of' Darnley in 1567, and the queen's marriage with Bothwell, brought Knox again to the front. Mary was compelled to abdicate in favor of her son, and Murray, Aug. 1567, became regent. Further reforms were effected by the Parliament of 1567. The sovereign was bound to be a Protestant, and some better provision was made for the support of the clergy. Knox and Murray were in complete accord, and the affairs of religion seemed so settled that the former deemed his work done, and thought of retiring to Geneva to end his days in peace. But in 1570 Murray was assassinated. Knox shared in the general grief, and this event, with the confusions that followed, led to a stroke of apoplexy, which affected his speech considerably. He recovered in part, and was able to resume preaching, but misunderstandings sprang up between him and the nobles, and even some of his brethren in the General Assembly. His life having been threatened, he, in 1571, by the advice of his friends, who feared bloodshed, retired to St. Andrew's, where he preached with all his former vigor, although unable to walk to the pulpit without assistance. In the latter part of 1572 he was recalled to Edinburgh, and came back to die, " weary of the world," and " thirsting to depart." One of his last public services was an indignant denunciation of the inhuman massacre of St. Bartholomew's. On the 24th of November he quietly fell asleep, not so much oppressed with years as worn out by his incessant and extraordinary labors of body and mind. In an interview with the session of his Church a few days before, he solemnly protested the sincerity of his course. Many had complained of his severity, but God knew that his mind was void of hatred to those against whom he had thundered the severest judgments, and his only object was to gain them to the Lord. He had never made merchandise of God's word, nor studied to please men, nor indulged his own or others' private passions, but had faithfully used whatever talent was given to him for the edification of the Church.

IV. His Character. — Knox was a man of small stature, and of a weakly habit of body, but he had a vigorous mind and an unconquerable will. Firmness and decision characterized his entire course. His piety was deep and fervent, and the zeal which consumed him never knew abatement. Yet it was not unintelligent. He was well educated for his time, and always endeavored to increase his knowledge, even in middle life seizing his first opportunity to learn Hebrew. Anl inward conviction of eternal realities inspired him with a bold and fervid eloquence which often held thousands  of his countrymen as if under a spell. In dealing with men, he was shrewd and penetrating to the last degree. No outward show or conventional pretence deceived him. Whether he encountered queens, nobles, or peasants, he went straight to the heart of things, and insisted upon absolute reality. His mind was not of a reflective or speculative cast, and his writings, which are not few, have at this day mainly an antiquarian interest.

His earnestness was all in a practical direction, as, indeed, his life was one long conflict from his flight from St. Andrew's in 1542 until his return thither in 1571. His language was such as became his thought-simple, homely, and direct. " He had learned," as he once said in the pulpit, "plainly and boldly to call wickedness by its own terms, a fig a fig, and a spade a spade." Nor did he ever quail. Nothing daunted him; his spirit rose high in the midst of danger. The day his body was laid in the grave, the regent Morton said truly, " There lies he who never feared the face of man." Just such a man was needed for the work to which Providence called him. To lay the axe to the root of the tree and warn a generation of vipers requires one stern as Elijah, vehement as John the Baptist. It has been asked if the work would not have been done better had the spirit of love and moderation, as well as of power, presided over it; the answer is that, considering the character of the times and the people, in that case perhaps. the thing would not have been done at all. But it was done, thoroughly done, and more effectually than in any other country in Europe. The First Book of Discipline required a school in every parish, a college in every "notable town," and three universities in the kingdom. The burst of Carlyle (Essay on Sir Walter Scott) is well deserved: "Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true ! That, in the moment while he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth into all corners, and said, 'Let the people be taught;' this is but one, and, indeed, an inevitable and comparatively inconsiderable item in his great message to men. His message in its true compass was, Let men know that they are men; created by God, responsible to God; who work in any meanest moment of time what will last through eternity. This great message Knox did deliver with a man's voice and strength, and found a people to believe him.... The Scotch national character originates in many circumstances; first of all, in the Saxon stuff there was to work oni; but next, and beyond all else except that, in the Presbyterian Gospel of John Knox."  Says Cunningham (Church Hist. of Scotland [Edinb. 1859, 2 vols. 8vo], i, 407 sq.), " Knox was not perfect, as no man is.

He was coarse, fierce, dictatorial; but he had great redeeming qualities-qualities which are seldom found in such stormy, changeful periods as that in which he lived. He was consistent, sincere, unselfish. From first to last he pursued the same straight, unswerving course, turning neither to the righthand nor to the left; firm amid continual vicissitudes; and if he could have burned and disembowelled unhappy Papists, he would have done it with the fullest conviction that he was doing God service. He hated Popery with a perfect hatred; and regarding Mary and her mother as its chief personations in the land, he followed them through life with a rancor which was all the more deadly because it was rooted in religion. He was, perhaps, fond of power and popularity, but he gained them by no mean compliances. On a question of principle he would quarrel with the highest, and, having quarreled, he would not hesitate to vilify them to their face. His hands were clean of bribes. He did not grow rich by the spoils of the Reformation. He was content to live and die the minister of St. Giles's. Is not such a one, rough and bearish though he be, more to be venerated than the supple, time- serving Churchmen who were the tools of the English Reformation? Does he not stand out in pleasing relief from the grasping barons with whom he was associated, who hated monks because they coveted their corn-fields, and afterwards disgraced the religion they professed by their feuds, their conspiracies, and coldblooded assassinations ?" But perhaps the greatest tribute that has ever been paid to the memory of John Knox has of late been penned by Froude (Hist. of England, 10:457 sq.). Frequently the charge of fanaticism has been laid at the door of the great Scottish reformer; this Froude unhesitatingly refutes, and assures us that it was only against Popery, the system that enslaves both the Church and the State, that he fought. ' He was no narrow fanatic who, in a world in which God's grace was equally visible in a thousand creeds, could see truth and goodness nowhere but in his own formula. He was a large, noble, generous man, with a shrewd perception of actual fact, who found himself face to face with a system of hideous iniquity. He believed himself a prophet, with a direct commission from heaven to overthrow it, and his return to Scotland became the signal, therefore, for the renewal of the struggle."

V. Works and Literature.-Besides the Geneva Bible and occasional pamphlets, John Knox wrote, History of the Reformation of Religion within the Realm of Scotland from 1422 to 1567 (Lond. 1644, folio;  Edinb. 1732, folio). His Works have been collected and edited by Duv. Laing (Edinb. 1846, 8vo). See M'Crie, Life of John Knox (Edinb. 1814, and often since); Ch. Niemever, Knox Leben (Lpz. 1824, 8vo); T. Brandes, Life of' John Knox (London, 1863); Hetherington, list. o/' Ch. of Scotland; Burton, Hist. of Scotland, particularly ch. 38; Tytler, Hist. of Scotland, vols. vi and vii; Hardwick, Hist. of the Reformation, p. 142 sq.; Russell, Ch. in Scotland; Hallam, Const. Hist. Engl. i, 140, note, 171, 280; 3:210; Froude, Hist. of Engl. vols. 4:v, 6:7:9, and 10, and his Studies on great Subjects, series i and ii; Edinb. Rev. xcv, 236 sq.; Westminster Rev. 41:37 sq.; London Qu. 418 sq.; 85, 148 sq.; Meth. Qu. Rev. ii, 325 sq.; Edinb. Rev. July, 1853. (T.W. C.)

## Knox, John (2), D.D.[[@Headword:Knox, John (2), D.D.]]

             an American divine of the Reformed (Dutch) Church, was born in 1790 near Gettysburgh, Pa., graduated at Dickinson College in 1811, studied theology under Dr. John M. Mason in New York, was licensed to preach by the Associate Reformed Presbyter- of Philadelphia in 1815, became pastor of the Collegiate Reformed Dutch Church, New York, in 1816, and remained there until his death in 1858. This brief chronological record covers the life and ministry of one of the most eminent and useful of American pastors. Without the rare gift of popular eloquence, he was remarkable for clearness of thought and purity of diction, for comprehensive and instructive discourses, and for practical usefulness. The best designation of his character is that of its completeness. He was a judicious counsellor, a safe guide, a devout believer, and a model pastor. In the ecclesiastical assemblies of the Church he was often a conspicuous leader. In the American Tract Society, with which he was for many years closely identified as a member of its executive committee, he did much to shape the policy and direct the publications of that grand catholic institution. He was active in many other public charities of the country. Dr. Knox published a number of occasional sermons, among which, those on "Parental Responsibility" and on "Parental Solicitude" are worthy of particular notice. He was also the author of several useful tracts and addresses, and was a frequent contributor to the religious newspapers. He was, in respect of piety, a very Barnabas, "a son of consolation," "full of faith and of the Holy Ghost." — Memorial Sermon, by Dr. Thomas De Witt; Sprague, Annals, vol. ix. (W. J. R. T.)

## Knox, John P., D.D[[@Headword:Knox, John P., D.D]]

             a Presbyterian minister, was born at Savannah, Georgia, July 28, 1811. He graduated from Rutgers College and the Theological Seminary, New Brunswick, N.J., and was ordained pastor of the Reformed Church of Nassau, N.Y. After this he served as pastor of the Reformed Church at Utica, for two years. He then went to St. Thomas, W.I., where he spent ten years of ministerial labor, and then returned to the United States and accepted a call, in 1855, to the Presbyterian Church at Newtown, L.L In this old church he labored with zeal and success until his death, June 2, 1882. See N.Y. Observer, June 8, 1882. (W.P.S.)

## Knox, Thomas[[@Headword:Knox, Thomas]]

             a Scotch prelate, and son of Andrew Knox, was made bishop of the Isles upon his father's translation, in 1622. He died in 1626. See Keith, Scottish Bishops, page 308.

## Knox, Vicesimus, D.D.[[@Headword:Knox, Vicesimus, D.D.]]

             a distinguished English writer and divine, born at Newington Green, Middlesex, Dec. 8, 1752, was a son of the Rev. Vicesimus Knox, LLB., fellow of St. John's College, Oxford, and head master of Merchant Taylors' School, London. Young Vicesinmus Knox was also educated at St. John's College, Oxford, and in 1778 was elected master of Tunbridge 'School, Kent, where he remained some thirty-three years, and was then succeeded by his eldest son. He was also rector of Rumwell and Ramsden Crays, in Essex, and minister of the chapelry of Shipbourne, in Kent. In the latter part of his life he resided in London. He was much admired as a preacher, and frequently gave his aid in behalf of public charities by delivering a sermon. He died while on a visit to his son at Tunbridge, Sept. 6, 1821. Dr, Knox's chief theological works were:

1. Essays, Moral and Literary (Lond. 1777, 12mo, anonymously; republished in 1778, with additional essays, in 2 vols. 12mo: many additions have been since published): —

2. Liberal Education, or a practical Treatise on the Methods of acquiring useful and polite Learning (1781, 8vo; enlarged in 1785 to 2 vols. 8vo): this work was chiefly intended to point out the defects of the system of education in the English universities, and is said to have had some effect in producing a reformation: —

3. Sermons intended to promote Faith, Hope, and Charity (1792, 8vo):-

4. Christian Philosophy, or an Attempt to display the Evidence and Excellence of Revealed Religion (1795, 2 vols. 12mo):

5. Considerations on the Nature land Efficacy of the Lord's Supper (1799, 12mo). He also published occasional sermons and pamphlets. Dr. Knox's writings were once much esteemed. His style has considerable neatness and elegance, but he has little originality or power of thought, and his popularity has for some years been gradually decreasing. They have been reprinted under the style Works (Lond. 1824, 7 vols. 8vo). — Egl. Cyclop. s.v.; Allibone, Dict. of English and American Authors, vol. ii, s.v.

## Knox, William Eaton, D.D[[@Headword:Knox, William Eaton, D.D]]

             a Presbyterian minister, was born at Knoxboro, Oneida County, N.Y., October 16, 1820. He graduated from Hamilton College in 1840, and pursued his theological studies at Auburn Seminary. In 1844 he was ordained pastor of the Presbyterian Church in Watertown, and in 1848 of that in Rome. In 1870 he accepted a call from the First Presbyterian Church at Elmira, where he continued for the rest of his life. He died at Blue Mountain Lake, in the Adirondacks, September 17, 1883. He occupied an elevated position among his clerical brethren. See N. Y. Observer, September 28, 1883; Genesis Cat. of Auburn Theol. Sem. 1883, page 70. (W.P.S.)

## Knute[[@Headword:Knute]]

             SEE CANUTE.

## Knutzen, Martin[[@Headword:Knutzen, Martin]]

             a German writer and philosopher of the Leibnitz-Wolfian school, was born in Konigsberg. Prussia, in 1713, and held a professorship of philosophy in  the university of his native place. He died there in 1751. His most important work is Von der immateriellen Natur d. Seele (Frankfort, 1744, 8vo). See Krug, Philosoph. Worterb. ii, 627.

## Knutzen, Matthias[[@Headword:Knutzen, Matthias]]

             a noted German atheist, was born at Oldensworth, in Schleswig-Holstein, in the early part of the 17th century, and was educated at Konigsberg and Jena Universities. He was the founder of the Conscientiarians, advocating the doctrine that reason and conscience are sufficient to guide all men; besides conscience, he asserted there is no other God, no other religion, no other lawful magistracy. He gave the substance of his system in a short letter (preserved in the edition of Micrcelii syntagma historic ecclesiasticce [1699]), dated from Rome, the contents of which may be reduced to the following heads: "First, there is neither a God nor a devil; secondly, magistrates arc not to be valued, churches are to be despised, and priests rejected; thirdly, instead of magistrates and priests, we have learning and reason, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due; fourthly, matrimony does not differ from fornication; fifthly, there is but one life, which is this, after which there are neither rewards nor punishments; the holy Scripture is inconsistent with itself." Knutzen boasted of numerous followers in the principal cities of Europe; and, as he prided himself in having found adherents to his doctrine at Jena, Prof. John Musieus attacked and refuted him, mainly to dispel the impression which Knutzen had sought to make that Jena was likely to become a convert to his views. He died about 1678, or later. See Bayle, Hist. Dict. s.v.; Genesis Biog. Dict. s.v.: Rossel, in Stud. und Krit. 1844; Hall, Encyklop. vol. lxvi. (J. H.W.)

## Koach[[@Headword:Koach]]

             SEE CHAMELEON.

## Kobavius, Andreas[[@Headword:Kobavius, Andreas]]

             a noted Jesuit, was born at Cirkwitz in 1594, and died at Trieste Feb. 22, 1644. Of his personal history nothing further seems to be known. He wrote Vita B. Johannis fundatoris fratrum misericordice.- Allgem. Histor. Lex. 3:43.

## Kobler, John[[@Headword:Kobler, John]]

             an early Methodist Episcopal minister, was born in Culpepper Co., Va., Aug. 29,1768; was converted in 1787; entered the itinerancy in 1789; volunteered as missionary to the North-western Territory and for eighteen years labored with great success in that vast and varied field. In 1809 his health obliged him to locate, but he labored as his strength permitted till his death. In 1839 the Baltimore Conference, unsolicited, placed his name on its list as a superannuate. The remainder of his life was spent with great usefulness at Fredericksburg, Va., where he died July 26,1843, full of years and honored labors. — Minutes of Conf. 3:465.

## Kobudaisi[[@Headword:Kobudaisi]]

             a celebrated Buddhist pilgrim of Japan, was born in the year 774. In early youth he began studying the Chinese and Japanese writers, and. in order to have more time to indulge in his studies, he embraced religious life at the age of twenty. Having become high-priest, he accompanied a Japanese ambassador to China in 804, to study more thoroughly the doctrines of Chakia. A learned Indian named Azari gave him the information he desired, and presented him with the books he had himself collected in his  pilgrimages. Another hermit of northern Hindustan gave him also a work he had translated from the Sanscrit, and several MSS. on religious subjects. With these Kobudaisi returned to Japan in 806, where, by his preaching and miracles, he succeeded in converting the religious emperor of Japan, who embraced Indian Buddhism, and was baptized according to the rite of Chakia. Encouraged by his success, Kobudaisi published a number of ascetic works, and a treatise in which he exposed the fundamental dogmas of Buddhism. According to Kobudaisi, the four scourges of humanity are hell, women, bad men, and war. There is no end to the number of miracles he is said to have wrought, or to the number of pagodas he caused to be built. He also caused the foundation of three chairs of theology for the interpretation of the sacred writings. He died in 835. See Tit-Sing, Bibliotheque Japonaise ; Abel Remusat, Nouveaux Melanges Asiatiques; Hoefer, Nouv. Biog. Gene. 27:935. (J. N. P.)

## Koburg[[@Headword:Koburg]]

             SEE SAXONY.

## Koch, August[[@Headword:Koch, August]]

             a Protestant theologian, was born at Helmstadt in 1818. For some time privatdocent at Zurich, he retired from that position, and died, March 4, 1882, at Oberkaufungen, near Cassel. He wrote, Commentar uber den Brief Pauli an Philemon (Zurich, 1846): — Commentar uber den ersten Brief Pauli an die Thessalonicher (1849; 2d ed. 1855). See Zuchold, Bibl. Theol. 1:706 sq. (B.P.)

## Koch, Eduard Emil[[@Headword:Koch, Eduard Emil]]

             a Lutheran theologian, who died April 27, 1871, at Erdmannhausen, near Marbach, is the author of Geschichte des Kirchenliedes und Kirchengesanges (Stuttgart, 1866-70, 7 volumes), the best hymnological work now extant. (B.P.)

## Koch, Henry[[@Headword:Koch, Henry]]

             a pioneer minister of the German Reformed Church in Western Pennsylvania, was born in Northampton Co., Pa., in 1795; pursued his theological studies with Rev. Dr. Becker, of Baltimore, Md.; was licensed and ordained in 1819, and settled in what is now Clarion Co., Pa. He died August 7,1845. He laid the foundations of numerous congregations. Five charges have grown up on his field, which constitute the heart of what is now Clarion Classis. His memory is blessed.

## Koch, Ignatius, D.D[[@Headword:Koch, Ignatius, D.D]]

             a Protestant Episcopal clergyman, first appears in the record as rector of St John's Church, Western, Missouri. In 1865 he became rector of St. John's Church, Valparaiso, Indiana. The following year he was a teacher in Palmyra College in Missouri. In 1867 he was appointed a missionary to, the German population in Maysville, Kentucky, and served in this relation until about 1870, when he was elected principal of St. John's Academy, Jacksonville, Florida, besides performing missionary work in adjacent places,. Here he remained until his death, which occurred December 8, 1872. See Prot. Episc. Almanac, 1873, page 134.

## Koch, John Henry[[@Headword:Koch, John Henry]]

             a German Methodist minister, was born of Lutheran parentage in Wollmar, electorate of Hessen, Germany, Feb. 14,1807, and emigrated in 1834 to this country. At New Orleans, La., he was attacked with yellow fever, and resolved on his sick-bed to serve God with his whole heart. He removed afterwards to Cincinnati, where brother Nuelson invited him to attend the meetings of German Methodists, and there, under the preaching of father Schmucker and Dr. William Nast, he was awakened and converted. He was licensed to preach in 1841, and in 1845 joined the Kentucky Conference. He was successively appointed to the following charges: West Union, Pomeroy, Captina, in Ohio; Wheeling, W.Va.; Portsmouth, Madison, New  Albanv, Mount Vernon, Ind.; Louisville, Ky.; Madison Street, Lawrenceburgh, Batesville, Poland and Greencastie, La Fayette and Bradford. His health failing, he retired from the effective service, but re- entered the active work three years later, and served two years at Madison and one year at Charlestown, Ind., where he died Oct. 1, 1871. " Brother Koch was an earnest Christian and a faithful itinerant. Many were converted under his ministry, and great is his reward in heaven." Minutes of Conferences, 1871, p. 227.

## Kochanowski, John[[@Headword:Kochanowski, John]]

             a Polish nobleman and distinguished poet, who was born in 1532, and died in 1584, deserves our notice for his translation of the Psalm s into Polish verse, which he performed in so masterly a manner that he was surnamed the " Pindar of Poland." See Bentkowski, History of Polish Literature (see Index).

## Kochberg, Johannes[[@Headword:Kochberg, Johannes]]

             a German theologian and descendant of a noble family, flourished in the early part of the second half of the 14th century. He was in high position at the convent St. Michael, at Jena, about 1366. -Allgemn. Histor. Lex. 3:43.

## Kocher, Hermann Friedrich[[@Headword:Kocher, Hermann Friedrich]]

             a Lutheran theologian of Germany, was born in 1747 at Osnabruck, and died April 2, 1792. He is the author of, Nova Bibliotheca Hebraica (Jena, 1783-84, 2 volumes): — Versuch einer Erklarung der Geschichte Saul's mit der Betrugerin zue Endor (Gera, 1780): — Specimen Observationum Philologicarum in 1 Samuel 2 (Jena, 1772): — Comm. Sistens Explicationemn Vocum ויאמרet ויקראGen 1:3; Gen 1:5, de Deo Usurpatorum (1778): — Comm. ad Gen 2:18-20, de Vocatis ab Adamo Animantibus (1779): — Stricturarums Antimasorethicarum in  Kirjan et Chetib. ad Librum, Judicum Specimen (1780). See Furst, Bibl. Jud. 2:194 , Winer, Handbuch der theol. Lit. 1:69. (B.P.)

## Kocher, Johann Christoph, D.D.[[@Headword:Kocher, Johann Christoph, D.D.]]

             a German theologian, was born at Lobenstein April 23,1699. He was successively rector of the gymnasium at Osnabriick, superintendent at Brunswick, and professor of theology at Jena, and died there Sept. 21, 1772. He published a continuation of Wolfs Curce Philologicae, under the title Analecta Philologica et Exegetica in Quatuor Evangelia (Altenburg, 1766, 4to). "It supplies," says Orme, " some of the desiderata of Wolf's work, and brings down the account of the sentiments of the modern writers on the Gospels to the period of its publication" (Biblioth. Bib. p.276). For a list of all his works, see Doring, Gelehrte Theol. Deutschlands, ii, 147 sq.

## Kodashim[[@Headword:Kodashim]]

             SEE TALMUD.

## Kodesh [[@Headword:Kodesh ]]

             SEE KADDISH.

## Kodom [[@Headword:Kodom ]]

             SEE GOTAMA.

## Koeberger, Wenceslaus[[@Headword:Koeberger, Wenceslaus]]

             a noted Flemish painter and architect, was born in Antwerp about 1550; studied in his native city, and later at Rome; and died either in 1610 or in 1634. He selected chiefly religious subjects, land among his best paintings are " the Martyrdom of Saint Sebastian," and "Christ taken from the Cross and supported by Angels." See Descamps, Vies des Peintres Flamands, etc.

## Koffler, John[[@Headword:Koffler, John]]

             a Roman Catholic missionary to Cochin China. We have no details of his life until after he departed for that country in 1740. He remained there fourteen years, and, being made physician to the king, availed himself of this position to further his missionary purposes. The persecution of the Christians in China led, however, to similar measures in Cochin China, and, with the exception of Koffler, whom the king prized highly on account of his medical knowledge, all the missionaries were arrested and shipped to Macao Aug. 27, 1750. The same fate also overtook Koffler in 1755. Arriving at Macao, he was arrested, and sent with his colleagues to Portugal, where they were imprisoned as having encroached upon the monopoly granted to the Portuguese government by the Holy See, and which it claimed gave that nation the exclusive right of evangelizing the East Indies. Koffler was finally released through the intervention of the empress Maria Theresa in 1765, and was sent on a mission to Transylvania, where he labored until his death in 1780. While in prison he wrote a memoir of his travels, which was published by Eckart, and reprinted by De Murr, under the title, Joannis Koffler historica Cochinchinm Descriptio in epitome redacta ab J. F. Eckart, edente De Murar (1805, 8vo). See Migne, Biog. Chratienne et Antichrdtienene; De Monteron et Esteve, Mission de la Cochchihine et du Tonkin, 1858.-Hoefer, Nouv. Biog. Gen 27:28. (J. N. P.)

## Kogler, Ignaz[[@Headword:Kogler, Ignaz]]

             a Jesuit German missionary to China, was born at Landsberg, Bavaria, in 1680, entered the order of Jesuits in 1696, prepared for missionary work in 1715, and departed the year following for China, where he enjoyed the favor of the emperor in a remarkable degree. Kogler was master of the sciences, and especially in astronomy displayed superior acquisition. He died in Pekin in 1746.-Hoefer, Nouv. Biogr. Generale, 27:959.

## Kohath[[@Headword:Kohath]]

             (Heb. Kohath', קַהָתassembly, Num 3:19; Num 3:29; Num 4:2; Num 4:4; Num 4:15; Num 7:9; Num 16:1; oftener Kehath', קְהָת; Gen 46:11; Exo 6:16; Exo 6:18; Num 3:17; Num 3:27; Num 26:57-58; Jos 21:5; Jos 21:20; Jos 21:26; 1Ch 6:1-2; 1Ch 6:16; 1Ch 6:18; 1Ch 6:22; 1Ch 6:38; 1Ch 6:61; 1Ch 6:66; 1Ch 6:70; 1Ch 15:5; 1Ch 23:6; 1Ch 23:12; Sept. Καάθ, but Κάθ; in Gen 46:11), the second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel (Gen 46:11; Num 3:19, etc.). B.C. 1873. The descendants of Kohath formed one of the three great divisions of the Levitical tribe. This division contained the priestly family which was descended from Aaron, the son of Amram. In the service of the tabernacle, as settled in the wilderness, ,they had the distinguished charge of bearing the ark and the sacred vessels (Exo 6:16; Num 4:4-6). SEE KOHATHITE.

## Kohathite[[@Headword:Kohathite]]

             (collective קַהָתי, Kohathi', Num 3:27; Num 3:30; Num 4:18; Num 4:34; Num 4:37; Num 10:21; Num 26:57; 2Ch 34:12; or קְהָתַי, Kehathi', Jos 21:4; Jos 21:10; 1Ch 6:33; 1Ch 6:54; 1Ch 9:32; 2Ch 20:19; 2Ch 29:12; Sept. Καάθ; Auth. Vers. " Kohathites"), the descendants of KOHATH, the second of the three sons of Levi (Gershon, Kohath, Merari), from whom the three principal divisions of the Levites derived their origin and their name (Gen 46:11; Exo 6:16; Exo 6:18; Num 3:17; 2Ch 34:12, etc.). Kohath was the father of Amram, and he of Moses and Aaron. From him, therefore, were descended all the priests; and hence those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's first-born. Korah, the son of Izhar, was a Kohathite, and hence, perhaps, his impatience of the superiority of his relatives, Moses and Aaron. In the journeyings of the tabernacle the sons of Kohath had charge of the most holy portions of the vessels, to carry them by staves, as the vail, the ark, the tables of show-bread, the golden altar, etc. (Numbers 4); but they were not to touch them or look upon them "lest they die." These were all previously covered by the priests, the sons of Aaron. In the reign of Hezekiah the Kohathites are mentioned first (2Ch 29:12), as they are also 1Ch 15:5-7; 1Ch 15:11, when Uriel their chief assisted, with 120 of his brethren, in bringing up the ark to Jerusalem in the time of David. It is also remarkable that in this last list of those whom David calls " chief of the fathers of the Levites," and couples  with " Zadok and Abiathar the priests," of six who are mentioned by name four are descendants of Kohath, viz., besides Uriel, Shemaiah, the son of Elzaphan, with 200 of his brethren; Eliel, the son of Hebron, with 80 of his brethren; and Amminadab, the son of Uzziel, with 112 of his brethren. For it appears from Exo 6:18-22, comp. with 1Ch 23:12; 1Ch 26:23-32, that there were four families of sons of Kohath Amramites, Izharites, Hebronites, and Uzzielites; and of the above names Elzaphan and Amminadab were both Uzzielites (Exo 6:22), and Eliel a Hebronite. The verses already cited from 1 Chronicles 26; Num 3:19; Num 3:27; 1Ch 23:12, also disclose the wealth and importance of the Kohathites, and the important offices filled by them as keepers of' the dedicated treasures, as judges, officers, and rulers, both secular and sacred. In 2Ch 20:19 they appear as singers, with the Korhites.

The number of the sons of Kohath between the ages of thirty and fifty, at the first census in the wilderness, was 2750, and the whole number of males from a month old was 8600 (Num 3:28; Num 4:36). Their number is not given at the second numbering (Num 26:57), but the whole number of Levites had increased by 1300, viz. from 22,000 to 23,300 (Num 3:39; Num 26:62). The place of the sons of Kohath in marching and encampment was south of the tabernacle (Num 3:29), which was also the situation of the Reubenites. Samuel was a Kohathite, and so of course were his descendants, Heman the singer and the third division of the singers which was under him. SEE HEMAN; SEE ASAPH; SEE JEDUTHUN. The inheritance of those sons of Kohath who were not priests lay in the half tribe of Manasseh, in Ephraim (1Ch 6:61-70), and in Dan (Jos 21:5; Jos 21:20-26). Of the personal history of Kohath we know nothing, except that he came down to Egypt with Levi and Jacob (Gen 46:11), that his sister was Jochebed (Exo 6:20), and that he lived to the age of 133 years (Exo 6:18). He lived about eighty or ninety years in Egypt during Joseph's lifetime, and about thirty more after his death. He may have been some twenty years younger than Joseph his uncle. A full table of the descendants of Kohath may be seen in Burrington's Genealogies, Tab. X, No. 1. SEE LEVITE.

## Koheleth[[@Headword:Koheleth]]

             SEE ECCLESIASTES.

## Kohen[[@Headword:Kohen]]

             SEE COHEN.

## Kohen, Jacob Shalom[[@Headword:Kohen, Jacob Shalom]]

             a Jewish writer of Germany, was born at Meseritsch, December 23, 1771, and died at Hamburg in 1846. He is the author of, סדר העבודהor Historisch-kritische Darstellung des judischen Gottesdienstes (Leipsic, 1819): — תורת לשון עברית, a Hebrew grammar (Berlin, 1802, and often) — קורא הדורות, or History of the Jewish People (Warsaw, 1838):מקרא קדש, or Die ganze heilige Schrift (Hamburg, 1824, 4 volumes), etc. See First, Bibl. Jud. 2:195 sq. (B.P.)

## Kohen, Naphthali[[@Headword:Kohen, Naphthali]]

             a great Cabalistic rabbi, " a man whose life was full of incidents which would give a biography of him the air of a romance," was born at Ostrow, in the Ukraine, Poland, about 1660. While yet a youth he was carried off by some Cossacks into the wilds of Poland, and for several years there followed the employments of a hunter and a shepherd. He learned to excel in horsemanship and archery, in which he took great delight all his after life. At length he succeeded in making his escape from the Tartars, and travelled in Poland. Here new impulses stirred within him, and his naturally vigorous mental powers were roused to earnest efforts after learning. He made rapid progress in the study of the Talmud and Cabala, was ordained rabbi, and subsequently elected chief rabbi at Posen. He studied the Cabala profoundly, and was at once admired and feared for his supposed ability to command the intervention of the supernatural powers. But in 1711, while he was in charge of the Hebrew congregations at Frankfort-on-the- Maine, where, as in Poland, he enjoyed for a time a high reputation as an expound Ratzeburg, where he died, August 13, 1750. Kohlreif ' wrote largely in the different departments of theological a science, but he has earned special credit by his contributions to Biblical chronology. His most important . works are, Chronologia Sacra (Hamburg, 1724, 8vo) :Chronologia Liphratkon (Liib. and Lpzg. 1732, 8vo):Gesch. d. Philister u. Moambiter (Ratzeb. 1738, 8vo). A complete list of his writings is given by Doring, Gelehrte Theol. Deutschlands, ii, 163 sq.

## Kohlbrugge, Herman Friedrich[[@Headword:Kohlbrugge, Herman Friedrich]]

             the founder of the Dutch-Reformed congregation at Elberfeld, was born at Amsterdam, August 15, 1803. He was of Lutheran parentage, and after studying theology became preacher to a Lutheran congregation in Amsterdam,. But the rationalism of his colleagues brought him into, a conflict which resulted in his deposition. He took the degree of doctor of theology at Utrecht, and after living for several years in retirement joined the Reformed Church. While travelling through the Rhine regions in 1834, where just at that time a kind of revival took place, he preached often, and made a deep impression. After many difficulties, the Reformed, congregation at Elberfeld, which had separated from, the state establishment, chose Kohlbrugge for its minister (1847), constituting itself as a member of the Church of the Netherlands. At Elberfeld Kohlbriigge labored with great success till his death, March 5,1875. Besides a considerable number of sermons, he published, Das siebente Capitel des Briefes Pauli an die Rohmer (3d ed. 1855): — Wozu das Alte Testament  (eod.), etc;. See Zuchold, Bibl. Theol. 1:709 sq.; Plitt-Herzog, Real- Encyklop. s.v.; Lichtenberger, Encyclop. des Sciences: Religieuses, s.v. (B.P.)

## Kohlman, Anthony[[@Headword:Kohlman, Anthony]]

             an eminent Roman Catholic author, was born at Kaizersberg, near Colmar, July 13, 1771. He was ordained priest in April 1796, joined the fathers of the Sacred Heart, and in 1799 he served those who were taken with the plague in Hagenbrunn, and was appointed chief chaplain of the Austrian military hospitals in Padua, whose moral and physical state was described as frightful. He exercised the ministry in Upper Germany and in Prussia until, in 1805, he entered the Society of Jesus. In 1807 he was sent to America, a part of the time superior of the Jesuit missions. In 1809 he visited Thomas Paine on his death-bed, in company with father Benedict Fenwick. A faithful account of it is in the United States Catholic Magazine, 1842, page 358. In 1813 the "Catholic Question in America" was discussed in the courts of New York, in which Kohlman took an important part. The case was reported by William Simpson, Esq., one of the counsel, and published in New York by Gillespy. In 1820-21 Kohlman published his Unitarianism Philosophically and Theologically Examined (2 volumes, 8vo), going through three editions in a short time. He was rector of Washington Seminary in 1824, when the so-called Mathingly. Miracle took place, an account of which was published by Wilson (12mo). In 1825 this keen and learned Jesuit was called to Rome to teach moral theology in the Gregorian University, just restored to the Jesuits by Leo XII, who held him in great esteem, and had placed at his service his private library. Kohlman died in Rome, April 10, 1836. See Cath. Almanac, 1872, page 80; De Courcey and Shea, Hist. of the Cath. Church in the U.S. page 356 sq.

## Kohlor Kol[[@Headword:Kohlor Kol]]

             SEE BRASSICANUS.

## Koi Version Of The Scriptures[[@Headword:Koi Version Of The Scriptures]]

             The Kois, who are a branch of the Gonds in Central India, number about one hundred thousand souls. At the request of the Church Missionary Society, the British and Foreign Bible Society published, in 1884, a tentative edition of five hundred copies of the gospel of Luke and the 1st pistle of John. The translation was made by general Haig, assisted by three Kois who understood the Telugu Bible. The translator read also the proofs of the edition. (B.P.)

## Koinonia[[@Headword:Koinonia]]

             (κοινωνία), the Greek word for communion, was one of the names by which the early Church referred to the Lord's Supper. See Riddle, Christian Antiquities, p. 542 sq. SEE COMMUNION.

## Koitsch, Christian Jacob[[@Headword:Koitsch, Christian Jacob]]

             a Lutheran theologian of Germany, was born in 1671 at Meissen. He studied at Halle, was inspector of the Royal School there from 1700 to 1705, head master of the grammar-school at Elbing, in Prussia, from 1705 to 1725, and died in 1735. Koitsch was a man of eminent piety, and his love to Jesus finds expression in his hymns, of which a few are preserved. The most beautiful of his hymns, O Ursprung des Lebens, O ewiges Licht, is found in an English translation in the Moravian Hymn-Book, No. 540. See Koch, Geschichte des deutschen Kirchenliedes, 4:370 sq. (B.P.)

## Koive[[@Headword:Koive]]

             the ancient pagan high-priest of the Prussians. When it thundered they believed that their Koive was conversing with their god Perkun, hence they fell down before that deity, and implored of him to send them more favorable weather.

## Kojalowicz, Albert Wijuk[[@Headword:Kojalowicz, Albert Wijuk]]

             a Polish Jesuit, who died at Wilna, October 6, 1677, is the author of, Colloquia de Sincero et non Adulterato Usu S. Scripturae ad Probandos Articulos Fidei: — De Electione Unius Verce Christiante Religionis. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kokabim[[@Headword:Kokabim]]

             SEE TALMUD.

## Koken, Johann Karl[[@Headword:Koken, Johann Karl]]

             a German theologian, was born at Hildesheim June 9, 1711, and was educated at the universities of Helmstadt and Gottingen. In 1740 he accepted a call to Martin's Church, Hildesheim, and in 1756 became superintendent of the Hildesheim churches. In 1757 the theological faculty  of Rinteln conferred on Koken the doctorate of theology. He died March 15, 1773. Besides a number of small but valuable contributions to practical religious literature, he wrote Vortrefflichkeit d. christl. Religion (Hildesh. 1761, 4to; 1762, 4to):-Kern der Sittenlehre Jesu u. seiner Apostel (Brem. 1766-72, 6 vols. 8vo). See Doring, Gelehrte Theologen Deutschlands, ii, 168 sq.

## Kol[[@Headword:Kol]]

             (Heb. id. קוֹע, Sept. ῾Υχουέ v. r. Κούθ, Κουδέ, Λούδ; Vulg. principes), a word that occurs but once, in the prophetic denunciations of punishment to the Jewish people from the various nations whose idolatries they had adopted: " The Babylonians and all the Chaldaeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses" (Eze 23:23). The Sept., Symmachus, Theodotion, Targums, Peshito, and Engl. Vers., followed by many interpreters, regard it as a  proper name of some province or place in the Babylonian empire; but none such has been found, and the evident paronomasia with the preceding term in the same verse suggests a symbolical signification as an appellative, which appears to be furnished by the kindred Arabic kua, the designation of a he-camel or stallion for breeding (a figure in keeping with the allusions in the context to gross lewdness, as a type of idolatry), and hence tropically a prince or noble. This is the sense defended by J. D. Michaelis (Suppl. 2175), after Jerome and the Heb. interpreters, and adopted by Gesenius (Thesaur. Heb. p. 1207). SEE SHOA; SEE PEKOD.

## Kol Nidrey[[@Headword:Kol Nidrey]]

             (כָּל נַדְרֵי, all the vows of, being the initial words) is a Jewish prayer which opens the service for the day of atonement. It is repeated three times in the most solemn manner, and runs thus, "All vows, obligations, oaths, or anathemas, whether termed קינם קונסor otherwise, which we shall have vowed, sworn, devoted, or bound ourselves to, from this day of atonement until the next day of atonement (whose arrival we hope for in happiness), we repent, aforehand, of them all; they shall all be deemed absolved, forgiven, annulled, void, and made of no effect; they shall not be binding, nor have any power; the vows shall not be reckoned vows, the obligations shall, not be obligatory, nor the oath considered as oaths." This liturgical formula has been turned against the Jews, as if by it they absolved themselves from all obligations, and therefore could not be bound by an oath. But it must be considered that the Kol Nidrey speaks only of vows  made voluntarily, and not of oaths made to others, for the latter were regarded as inviolable except by the personal consent of the individual who had received the oath. The Kol Nidrey dates from about the 9th century, and in MS. its form varies. In its general form it might be used by bad men to escape obligations. But hatred of the Jews has turned the possibility into a fact, and against this charge the Jews have protested at all times. See Lehmann, Die Abschaffung des Kol Nidre (Mayence, 1863); Aub, Die Eingangsfeier des Versohnungstages (ibid. eod.); Eisenmenger, Entdecktes Judenthum (Konigsberg, 1711), 2:489 sq.; Bodenschatz, Kirchliche Verfassung der heutigen Juden, 2, chapter 5; Strack, in Plitt-Herzog, Real- Encyklop. s.v. (B.P.)

## Kolaiah[[@Headword:Kolaiah]]

             (Heb. Kolayah', קֹלָיָה, voice of Jehovah), the name of two men.

1. (Sept. Κωλέας v. r. Κωλίας or Κωλιᾶς; Vulg. Colias.) The father of Ahab, which latter was one of the false and immoral prophets severely denounced by Jeremiah (Jer 29:21). B.C. ante 594.

2. (Sept. κωλεϊvα,Vulg. Colaja.) Son of Maaseiah and father of Pedaiah, a Benjamite, and ancestor of Sallu, which last led back a party from Babylon (Neh 11:7). B.C. much ante 536.

## Kollar, Jan[[@Headword:Kollar, Jan]]

             one of the most conspicuous Slavic poets and preachers, was born July 29, 1793, at Moschowze. in the north-west of Hungary, studied at Presburg and Jena, and in 1819 became pastor of a Protestant congregation at Pesth. He wrote many poems of great literary value, and was one of the earliest and most zealous advocates of Panslavism. In 1831 he published a volume of his sermons, Kazne (Pesth, 1831, 8vo), which were found so eloquent that they were at once translated into several of the modern languages. The revolution in Hungary compelled him to abandon his country. He withdrew to Vienna, where he was made professor of archaeology in 1849, and died there Jan. 29,1852. See For. Quart. Rev. April, 1828; Jungmann, Gesch. d. Bohmischen Literatur.

## Kolle, John[[@Headword:Kolle, John]]

             a German Methodist minister, was born at Billenhausen, Wirtemberg, Germany, on the 19th of July, 1823; came to the United States Aug. 25,1852; became acquainted with some intelligent and pious members of the Methodist Episcopal Church, and soon was led to a knowledge of his sins, and was enabled to realize by faith that Jesus was his Saviour. In 1857 he was licensed to preach, and in the spring of 1858 was sent to Cape Girardeau, and joined the Southern Illinois Conference. In 1861 he was  ordained a deacon, and sent to Benton Street, St. Louis, where he labored two years with great acceptability. In 1863 he was ordained an elder, and sent to St. Charles, where he again labored successfully for two years. His next appointments were Manchester Mission, one year, and Union Mission, three years. After this he was sent to Booneville and Manito Mission, where he labored till his course was finished on the 18th of March, 1870. " As a preacher, Kolle was faithful and punctual. He was a diligent student, and acquired a considerable amount of theological knowledge. In his preaching he was original and practical, and it was easy to perceive that he loved the souls of those to whom he ministered. His motto was Holiness to the Lord,' and that in an especial sense, as he considered it to be his calling to bear the vessels of the Lord." He contributed largely to the Christliche Apologete, the German organ of the M. E. Church. Conference Minutes, 1871.

## Kollenbusch (Also Collenbusch), Samuel, M.D.[[@Headword:Kollenbusch (Also Collenbusch), Samuel, M.D.]]

             an eminent German pietist, and the founder of a theological school, was born of pious parents in the town of Barmen (Rhenish Prussia), Sept. 1,1724. He hesitated long between theology and medicine, but finally decided for the latter, and studied at Duisburg and Strasburg. Through all his studies, however, he did not forget to attend to his spiritual improvement, and attained great Christian self-control and perfection. While studying at Strasburg he began to inquire into mysticism and alchemy, which were then considered as having a close connection with each other. Upon the completion of his university studies he began the practice of medicine at Duisburg, but in 1784 retired to Barmen, and there spent the remainder of his life, partly in the practice of medicine, partly in disseminating his peculiar religious views. He died Sept. 1,1803. Dr. Kollenbusch can, in many respects, be considered entitled to a place between the mystic separatist Tersteegen (q.v.), born twenty-seven years before him, and J ung-Stulling (q.v.), sixteen years younger. Like the latter, he first inclined to Leibnitz and Wolf's philosophical system, then became a Bengelian, though without approving all Bengel's views. He attached especial importance to the visions of Dorotheo Wuppermann, of Wichlinghausen, a patient of his attacked with hysterics. Among the results of Dr. Kollenbusch's practical activity are to be named the Barmen Missionary Society, and the Barmen Mission establishment. He wrote Erklarung biblischer Wahrheiten (Elberf. 1807): — Goldene Aepfel in silbernen Schalen (Barmen, 1854). See T. W. Krug, Die Lehre d. Dr. K.,  etc. (Elberfeld, 1846); same, Kritische Gesch. d.protest.-relig. Schwarmerei, etc. (Elberfeld, 1851) ; Baur, Die Dreieinigkeitslehre, p. 655 sq.; Hase, Dogmatik, p. 344 sq.; Hagenbach, Hist. of Doctrines, ii, § 300.

## Kollock, Henry, D.D.[[@Headword:Kollock, Henry, D.D.]]

             a Presbyterian minister, was born Dec. 14,1778, at New Providence, Essex County, N.J., and graduated at New Jersey College in 1794. Having devoted himself to study for the three successive years, he was appointed tutor in his alma mater. In this position he distinguished himself for his skill in debate, passing his leisure hours in the study of theology. In 1800 he was licensed, and preached for five months at Princeton, where he also delivered a series of discourses on the life and character of St. Peter, which were remarkable for their brilliancy and attraction. On leaving Princeton he took charge of' the Church at Elizabethtown, and was a zealous promoter of missions to the destitute regions in Morris and Sussex Counties. In 1803 he returned to Princeton as pastor and professor, and in 1806 accepted a call from the Independent Presbyterian Church at Savannah, Ga., where his labors were abundant. He sailed for England in 1817, not only in quest of health, but also to collect materials for a life of John Calvin, and after an absence of eight months returned to Savannah, where he died, Dec. 29,1819. A collection of his Sermons was published in 1822 (Savannah, 4' vols. 8vo). Dr. J. W. Alexander (Life of Dr. Archibald Alexander, p. 359) pays Dr. Kollock a very high tribute as a scholar, and says of him as a preacher that he was " one of the most ornate yet vehement orators whom our country has produced."-Sprague, Annals, 4:263 sq. See Cambridge General Repository, i, 135; Christian Review, vol. 14; Kollock (S. K.), Biography of I. Kollock.

## Kollock, Shepard Kosciusko[[@Headword:Kollock, Shepard Kosciusko]]

             a Presbyterian minister, and brother of the preceding, was born at Elizabeth, N. J., June 25, 1795; graduated with high honors from Princeton College when but sixteen years of age, and soon thereafter pursued a course in theology with the Rev. Dr. M'Dowell, and afterwards with his brother, Rev. Dr. Henry Kollock. He was licensed June, 1814, and preached with abundant success for three years in Georgia, when he was called in May, 1818, to Oxford, N. C., where he was ordained. He soon after accepted the position of professor of rhetoric and logic in the University of North Carolina. In 1825 he was called to the Church at  Norfolk, and labored there ten years; and was next agent of the Board of Domestic Missions. From 1838 to 1848 he was pastor at Burlington, N. J., and subsequently, till 1860, had charge of a Church at Greenwich, N. J. For the last five years of his life he filled the position of preacher to the benevolent institutions of Philadelphia, where he died, April 7,1865. The following writings from his pen give evidence of uncommon culture and breadth of mind: Hints on Preaching without Reading; Pastoral Reminiscences (translated into French):-The Bards of the Bible.:- Eloquence of the French Pulpit (1852): — Character and Writings of Felon (1853):-Character and Writings of Pascal:-St. Ignatius and the Jesuits (1854):-Character and Writings of Nicole:-Sidney Smith as a Minister of Religion (1856) : — Pastoral Reminiscences (N. Y. 1849, 12mo); etc. See Princeton Review, Index, ii, 229; Amer. Ann. Cyclop. 1865, p. 469; Allibone, Diet. Of Engl. and Amer. Authors, vol. ii, s.v.; Wilson, Presb. Hist. Am. 1866, p. 126 sq.

## Kolontaj, Hugo[[@Headword:Kolontaj, Hugo]]

             a Polish Roman Catholic theologian of note, was born in the county of Sandomir April 1, 1759; was educated at Pinczow and Cracow, and in 1774 became canon at the cathedral of Cracow. He was a decided opponent of the Jesuits, and did all in his power to purge the schools of Poland from Jesuitical aid or influence. In 1782 the University of Cracow, in recognition of his services, elected him rector for three years, but his opponents succeeded in driving him from the place after only two years of his term had expired. )During the Polish Revolution he worked earnestly in behalf of reform, and when the Revolution failed he was obliged to flee from the country, and thereafter he never held office again, though he was permitted to return to his native country. He died at Warsaw February 28, 1812. His works are all of a secular nature; their titles are given in Brockhaus, Conversations Lexikon (11th edition), 8:923.

## Komander, Johann[[@Headword:Komander, Johann]]

             (Dosfmnann), a German theologian of the Reformation period, became interested in the cause of the Reformers while pursuing his studies at Zurich, and was highly prized as a friend by Zwingle, and after his secession from the Romish Church (in 1525), in which he had been priest, became the chief support of the Reformation in the Biinden region. Here the worthlessness of the clergy, who were often ignorant of the language of  the people, and guilty of gross immorality, necessitated reform, for which a people of truly independent spirit were also ready. Many prominent laymen early favored the movement, particularly Jacob Salzmann, at Chur. At the Bundestag of 1524, held at Hanz, a complaint, set forth in an act of eighteen articles, was entered against the corruptions of the Church, and especially the malpractices of the clergy. In accord with the spirit of this "Artikelbrief," which was adopted by the Assembly, and remained for centuries the fundamental law in Graubunden, Komander was appointed pastor at St. Martin's Church. of which position the former incumbent confessed himself incapable, and he there began and continued his labors for thirty-three years. He met bitter opposition and yet encouraging success. Zwingle, especially, sent a letter of congratulation in January, 1525, addressed to the "three Rhmetian Federations." The most troublesome obstacles to the movement were the Anabaptists, whom the Papists themselves encouraged for the sake of creating division. Brought under accusation in the Bundestag of 1525, Komander asked opportunity for a public defence of his position, which he made at Ilanz in January, 1526, in eighteen theses. He could only with difficulty secure a fair and orderly debate, but finally brought all his opponents to acknowledge his first thesis, viz. "That the Church is born of the Word of God, and must abide by it alone." In the whole affair the learning of the Reformers was confessed; seven priests were won to the evangelical faith, and the accusations were not established. Komander administered the Lord's Supper in the evangelical form on Easter of 1526, and had the images removed. The Bundestag of this year granted full liberty and protection of worship under the new form. Against the intrigues of the Catholic bishop twenty new reform articles were established. The abbot Schlegel, former accuser of Komander, was beheaded for connivance with the declared enemies of the Confederacy, and the bishop fled. Komander, in order more perfectly to organize the reform movement, secured the formation of a synod that should have authority in the examination and appointment of pastors. A disputation sustained at Sus, in the Eugadine, in 1537, in the Romance language, chiefly by Gallienus, the fast friend of Komander, and Blasius his colleague, where the eighteen theses defended by Kormander at Ilanz were adopted, secured the entire prevalence of the reform in the Eugadine. Kornander prepared a catechism, and succeeded, with the aid of Bullinger's influence, in establishing a gymnasium at Chur in 1543. He was deeply interested for the Italians of the southern districts, but found his work with them chiefly a matter of dispute on sceptical points. The  Rhemtian Confession was adopted by the synod with particular reference to the errors of the Italians. Komander rejoiced at the sudden end of the Council of Trent in 1552. In the following year he had to counteract the pope's endeavors to bring in the Inquisition. Prostrated by the plague of 1550, which carried off 1500 of the population of Chur, he never recovered full strength, though he worked on till his death early in 1557.- Herzog, Real-Encyklop. s. V.

## Komano-Bikuni[[@Headword:Komano-Bikuni]]

             a female order of Japanese Beghards, or begging nuns, who accost travellers for their charity, singing songs to divert them, though upon a strong, wild sort of tune, and stay with travellers who desire their company. Most of them are daughters of the Jamabos (q.v.), and are consecrated as sisters of this begging order by having their heads shaved. They are neatly and well clad, and wear a black silk hood, with a light hat over it, to protect their faces from the sun. Their behavior is, to all appearance, free, yet modest. They always go two and two, and are obliged to bring a certain portion of their alms to the temple of the sun goddess at Isye. See M'Farlane, Japan, p. 219, 220.

## Komp, Heinrich[[@Headword:Komp, Heinrich]]

             a German Roman Catholic theologian of note, born at Fulda in 1765, was educated at the University of Heidelberg; became priest in 1789, in 1790 professor at the gymnasium of his native place, in 1792 professor of theology, etc., in 1811 court chaplain to prince Primas, grand duke of Frankfort-on-the-Main and archbishop of Regensburg, and in 1829 cathedral scholastic. He died Feb. 14, 1846.-Kathol. Real Encylop. 11:858.

## Konarski, Adam[[@Headword:Konarski, Adam]]

             a Roman Catholic prelate, flourished about the middle of the 16th century. He was bishop of Posen from 1562 to 1574. He is noted for his efforts to improve the religious educational advantages of the youth of his Church. Upon the model of the school at Braunsberg, one of the most noted Roman Catholic literary institutions, he founded a Jesuit college at Posen in 1572, furnishing for its support a great part of his own income. He was at the head of the Polish delegation of magnates that went to France to meet  Henry of Valois, afterwards king of Poland.-Wetzer und Welte, Kirchen- Lex. 6:243.

## Kongsdorfer, Colestin Bernhard[[@Headword:Kongsdorfer, Colestin Bernhard]]

             a German Roman Catholic monastic, was born Aug. 18,1756, at the village of Flotzheim; was educated at Augsburg from 1768 to 1776. and entered the Benedictine order in 1777, at Donatuwrth. He was ordained priest Dec. 23, 178), and was sent to the university at Ingolstadt to continue his theological studies and the acquisition of the Oriental languages. In 1790 he was called to a professorship at Salzburg University; in 1794 was elected abbot of his convent, and remained its head until 1803, when the convent was suppressed. He died March 16, 1840. Kiinigsdorfer wrote Theologia in Compedium redacta (Kopenh. 1787)-a theological compend which he intended mainly for his monastic brethren: — Gesch. d. Klosters z. heiligen Kreuze in Donoauworth (1819-1829, 3 vols. in 4 parts). He also published several sermons (1800, 1812, 1814). — Kathol. Real- Encyklopadie, 6:328.

## Konig, Christian Gottlieb[[@Headword:Konig, Christian Gottlieb]]

             a German theologian of note, was born at Altdorf March 26, 1711, and was educated at the university of his native place. In 1734 he was appointed professor at Giessen University, but resigned this position only two years later. In 1742 he became pastor at Elberfeld, and remained there until 1747, when he removed to Amsterdam, where he taught the Oriental languages. He died at Leyden in 1782. His principal work is Weissagung Mosis inn den letzten Tagen (Frankfort, 1741, fol.). A list of his writings is given in Doring's Geleherte Taheol. Deutschl. ii, 152 sq.

## Konig, Georg[[@Headword:Konig, Georg]]

             a German Lutheran theologian, was born at Amberg Feb. 2,1590, and was educated at the universities of Wittenberg and Jena. In 1614 he was called as professor of theology to Altdorf, and in 1644 he added to the duties of his chair the librarianship of that high-school. He died Sept. 10,1654. He wrote Casus Conscience, etc.-Alleemn. Hist. Lexikon, 3:45.

## Konig, Johann Priedrich[[@Headword:Konig, Johann Priedrich]]

             a German Lutheran theologian, was born at Dresden October 16, 1619. He studied at Leipzig and Wittenberg; became professor of theology at Greifswalde in 1651, superintendent of Mecklenburg and Ratzeburg in 1656, and finally professor of theology at Rostock in 1659, where he died Sept. 15,1664. His Theologia positiva acroamatica (Rost. 1664: 6th ed. Rest. 1680, 8vo; Wittenb. 1755) became, notwithstanding its dryness, a very popular text-book of dogmatics. Hahn, Richter, and Haferung have expounded and commented upon it, and it became the foundation of J. A. Quenstadt's celebrated work. See Walch, Bibl. theol. sel. i, 39; Heinrich, Versuch einer Geschichte d. verschiedenen Lehrarten d. christlichen Glaubenswarheiten, etc. (Leipz. 1790); Schrockh, Kirchengesch. seit l. Refor. 8:11 sq.; Gass, Gesch. d. prot. ognmatik, i, 321 sq.; Herzog, Real Encyclopadie, 8:1 sq.

## Konig, Mauritius[[@Headword:Konig, Mauritius]]

             a Danish prelate of note, flourished in the second half of the 17th century. He was professor of theology at Copenhagen, and later bishop of Aalburg, and died May 2, 1672.-Allem. Hist. Lexikon, 3:46.

## Konig, Samuel[[@Headword:Konig, Samuel]]

             celebrated in the annals of Swiss pietism, was born at Gergensee, in the canton of Berne, about 1670. He studied at Berne and Zurich, and afterwards made a journey to Holland and England, as was customary in those days. He evinced great zeal and talents in the Oriental languages, which were then much studied by the Protestants, and was considered by his followers as a first-class Orientalist. He was also noted for his participation in the mystic tendencies of his day, and after studying Petersen's chiliastic expositions, became himself a zealous partisan of the doctrine of the Millennium. After his return to Berne he was ordained, and appointed at first preacher in the hospital attached to the Church of the Holy Ghost. About the same time Spener's pietism was beginning to gain adherents in Berne, especially through the efforts of Lutz (Lucius). Konig, who at first held aloof, was gradually drawn into connection with them, and thus became identified with the development of pietism in Berne. Here, as elsewhere, pietism was strenuously opposed by the orthodox party in the Church, who, on April 3,1698, appointed a special committee to proceed against "Quakerism, unlawful assemblies, and doctrinal schisms." In August of the same year the upper council appointed a committee on religion, for the purpose of ascertaining all about pietism (in Berne), and reporting thereon to the council. Konig was several times summoned before this committee, and courageously defended his views on these occasions on chiliasm, as also his sermons. in which he insisted with peculiar force on the necessity of repentance and of regeneration. Among his theological opponents the most distinguished were the professors of theology, Wyss and Nudorf. Konig was finally ejected and exiled, the pietists were persecuted, and the so-called " association oath" was instituted, July, 1699, with a view to prevent separation. To these measures were added a strict censorship of books, and the prohibition of religious reunions. Konig retired to Herborn, but was soon driven out from that place also, and went to the county of Sayn-Wittgenstein, the general refuge of all pietists and illuminati. In 1700 he went to Halle, where he gained many adherents, and afterwards to Magdeburg, where he found congenial  spirits, especially in Petersen and his wife, Johanna Eleonora von Merlau, Nik. von Rodt, and Fellenberg. Finally he returned to active life as pastor of a French Church in Budingen. Here he resided eighteen years, during which he wrote a number of works. In 1730 he returned to Berne, and secured an appointment as professor of modern languages and mathematics in the university. -He continued to hold religious meetings, and travelled occasionally in the interest of pietism, but, having attempted to establish meetings for mutual edification at Basel (in 1732), he was expelled from the city. Konig died May 30, 1750. His principal works are, Betrachtung d. inwendigen Reichs Gottes, wie es im Herzen d. Menschen aucerichtet wird (Basel, 1734):-Theologia Mystica (Berne, 1736). See F. Trechsel, Samuel Konig u. dl. Pietismus in Berne (Berner Taschenbuch, 1852); Schicgel, Kirchezugeschichte d. 18ten Jahrhunderts, ii (1), 367 sq.; Schuler, Thaten und Sitten d. Eidlgenossen, 3:268 sq.; Hurst's Hagenbach, C/I. Hist. 181h and 19th Cent. i, 179, 183.

## Konigsdorfer, Martin[[@Headword:Konigsdorfer, Martin]]

             brother of the preceding, a popular pulpit orator, was born at Flotzheim Oct. 20. 1752; studied theology at Dillingen; was ordained priest at Augsburg March 15, 1777, and was successively appointed to Moumheim, Heideck, Seiboldsdorf near Neuburg, and Lutzungen near Hochstidt. He died about 1815. Konigsdorfer was noted as a preacher for his rare ability in adapting himself to the standard of his audiences; thus, in his  appointments in rural districts, he knew how to interest the peasants in his preaching, and did much good among them. He published Katholische Homilien und Erklarungen d. heil. Evangelien auf alle Sonn- u. Feiertage (Augsburg, 1800, and often): — Kathol. Geheimnisse u. Sittenrseden (1812-32,8 vols. 8vo): — Kathol. Crtistenlehren (1806, 2 vols.):-Die christliche Kinderucht (six sermons, 1814):-Das euige Priesterthum d. Kathol. Kirche (1832).- Kathol. Real-Encyclopedic, 6:329.

## Konigswarter, Baron Jonas[[@Headword:Konigswarter, Baron Jonas]]

             a celebrated Jewish philanthropist, was born at Frankfort-on-the-Main about 1806, and removed to Vienna about 1830, when a man of only moderate wealth. There his means increased rapidly, and he died Dec. 24, 1871, leaving an only son heir to a property worth fifteen million dollars. He was a great benefactor to the Jews of the Austrian capital, over whom he presided as chief, and took particular interest in all the charitable institutions of Vienna. He left large sums to benefit each of these, without any regard to confession or creed.-New York Jewish Messenger, Jan. 26, 1872.

## Konkani Version Of The Scriptures[[@Headword:Konkani Version Of The Scriptures]]

             The Konkani (or Kunkana) is the proper language of the Concan, a long, narrow tract of land, the continuation of Malabar and Canara. It is a dialect of the Marathi, influenced by the Davidian languages of South India. It is spoken by upwards of one hundred thousand inhabitants, chiefly on the western coast. The majority of the people belong to the Hindu faith, but many are Roman Catholics; some of them speak the language with a mixture of Portuguese words. A version of the New Test. into this language was executed at Serampore between the years 1808 and 1819, and was printed in the Devanagari character. In 1821 the Pentateuch left the press. Of late (1883) the gospels of John and Matthew have been published by the Madras Auxiliary Society, in a revised form, so as to be better understood by all classes. See Bible of Every Land, page 129. (B.P.)

## Konrad[[@Headword:Konrad]]

             SEE CONRAD.

## Konrad III[[@Headword:Konrad III]]

             emperor of the Germans, the founder of the Hohenstaufen dynasty, eminent among the Crusaders, was the son of Frederick of Suabia, and was  born in 1093. He was elected successor to Lothaire by the princes of Germany at Aix-la-Chapelle, Feb. 21, 1136, to prevent the increasing preponderance of the Gulf party. For his quarrels with Henry the Proud, duke of Bavaria and Saxony, and head of the Guelf party in Germany, etc., SEE GUELFS AND GHIBELLINES.

When St. Bernard of Clairvaux commenced to preach a new crusade, Konrad, seized with the general infatuation, set out for Palestine at the head of a large army, SEE CRUSADES, in company with his old enemy, Guelf of Bavaria, who proved treacherous, however, returned to Germany before Konrad, and with his nephew, Henry the Lion, renewed, though unsuccessfully, the former attempt to gain possession of Bavaria. Konrad took sides with the pope and the northern Italians against Roger of Sicily, but, while preparing for an expedition against the latter, he was poisoned, Feb. 15, 1152, at Bamberg. Konrad was largely endowed with the virtues necessary for a great monarch, and, though himself unlearned, was a warm patron of science and letters. His marriage with a Greek princess was symbolized by the two-headed eagle which figured on the arms of the emperor of Germany, and now appears on the arms of the sovereign of Austria. SEE GERMANY.

## Konrad Of Marburg[[@Headword:Konrad Of Marburg]]

             a German Dominican of the 13th century, one of the most trusted of Rome's votaries, was confessor of princess St. Elizabeth of Thuringia, and inquisitor of Germany. Of his personal history but little is known. Some suppose him to be identical with the Konrad who, as a scholastic of Mentz, enjoyed the favor of Honorius III (q.v.). Konrad of Marburg was a particular favorite of pope Gregory IX, by whom he was intrusted with various disciplinary offices, particularly with the punishment of heretics and the extirpation of heresy. His conduct towards St. Elizabeth (q.v.) was perfectly atrocious, but no less inhuman was the treatment which the Patarenes (q.v.) received at his hands. He was finally slain in 1233 by, or at the instigation of, some German nobles whom he had opposed. See Hausrath, Konrad von Marlburg (1861); Henke, K. v. Marburg (1861); Herzog, Real-Encyklop. 8:25; and the Roman Catholic Kirchen-Lexikon, by Wetzer und Welte, ii, 805 sq. (J. H.W.)

## Konradin Of Suabia[[@Headword:Konradin Of Suabia]]

             the last descendant of the house of the Hohenstaufen, son of the excommunicated Henry IV, was born in 1252. He deserves our notice for the relation he sustained to the intriguing pope Innocent IV, and the treatment he received at the pope's hands. His Italian possessions were seized by Innocent IV on the plea that the son of a prince who dies excommunicated has no hereditary rights, an example which the other enemies of the house of Hohenstaufen rejoiced to follow. Konradin's cause was befriended by his uncle Manfred, who took up arms in his behalf, drove the pope from Naples and Sicily, and, in order to consolidate his nephew's authority, declared himself king till the young prince came of age. The pope's inveterate hatred of the Hohenstaufen induced him thereupon to offer the crown of the Two Sicilies to Charles of Anjou, a consummate warrior and able politician. Charles immediately invaded Italy, met his antagonist in the plain of Grandella, where the defeat and death of Manfred, in 1266, gave him undisturbed possession of the kingdom. But the Neapolitans, detesting their new master, sent deputies to Bavaria to invite Konradin, then in his sixteenth year, to come and assert his hereditary rights. Konradin accordingly made his appearance in Italy at the  head of 10,000 men, and, being joined by the Neapolitans in large numbers, gained several victories over the French, but was finally defeated, and, along with his relative, Frederick of Austria, taken prisoner near Tagliacozzo, Aug. 22, 1268. The two unfortunate princes were, with the consent of the pope, executed in the marketplace of Naples on the 20th of October. A few minutes before his execution, Konradin, on the scaffold, took off his glove, and threw it into the midst of the crowd, as a gage of vengeance, requesting that it might be carried to his heir, Peter of Aragon. This duty was undertaken by the chevalier De Waldburg, who, after many hair-breadth escapes, succeeded in fulfilling his prince's last command. SEE INNOCENT IV; SEE SICILIAN VESPERS.

## Koolhaas, Caspar[[@Headword:Koolhaas, Caspar]]

             often named with Koonmhert, in Holland, as the predecessor of Arminius, was born at Cologne in 1536. He studied at Diisseldorf, and in 1566 renounced many advantages to join the Reformation. He afterwards held some situations as pastor in the duchies of Zweibruck and Nassau. In 1574 he was called to the University of Leyden, then opening, as a professor. He subsequently resigned the professorship, and died a private teacher at Leyden in 1615. His opinions had been the cause of his resignation: he maintained nearly the same views professed afterwards by the Arminians on the extension of the authority of superiors in ecclesiastical affairs, reduction of the doctrine of the Church to a few simple, fundamental points, and the correction or absolute rejection of the doctrine of predestination. His work De jure Czristiani magistratus circa disciplimnam et regimen ecclesice gave great offence. He was summoned before a synod held at Middelburg in 1581, and requested to recant and sign the Belgian Confession, but refused, and appealed to the States. A provincial synod of Haarlem excommunicated him in 1582, but he was protected by the chief magistrate of Leyden, who reported to the Dutch States against the renewal of religious persecution, as well as against the acts of the synods, and the encroachments of the ecclesiastical college on the rights of the authorities. See A. Schweizer, Gescah. d. rej: Centraldogmen, ii, 40; Benthem, Holland Kirchen-u. Schulenstcat, ii, 33., Ugtenbogaert Kerkel. Hist. p. 214.-Herzog, Real-Encyklopadie, 8:26.

## Koopmann, Wilhelm Heinrich[[@Headword:Koopmann, Wilhelm Heinrich]]

             a Protestant theologian of Germany, was born September 4, 1814, at Tonning, in Holstein, and died May 21, 1871, a general superintendent, with the title "bishop" of Holstein. He wrote, Die Scheidewand zwischen Christenthum and Widerchristenthum (Heide, 1843): — Die grundrechtliche Confusion in Staat, Schule, und Kirche (1850): — Das evangelische Christenthum in seinem Verhaltnisse zu der modernen Kultur (Hamburg, 1866): — Die Rechtfertigung allein durch den Glauben an Christum (Kiel, 1870): — Phantasie und Offenbarung (eod.). Besides, he  contributed largely to the Kirchliche Blatter of Holstein. See Zuchold, Bibl. Theol. 1:718 sq.; Gedenkblatter an Dr. theol. W.H. Koopmann, weiland Bischof fur Holstein (Altona, 1871). (B.P.)

## Koordistan[[@Headword:Koordistan]]

             SEE KURISTAN.

## Koornhert[[@Headword:Koornhert]]

             SEE CORNARISTS.

## Kopacsy, Joseph Von[[@Headword:Kopacsy, Joseph Von]]

             a Hungarian Roman Catholic prelate, was born of noble parentage at Wessprim in 1775, and was educated at the seminary in Presburg. He was ordained priest in 1798, and shortly after received an appointment as professor of Church history and ecclesiastical law. In 1806 he became preacher at Wessprim, in 1822 he was made bishop of Stuhlweissenburg, and in 1824 bishop of Wessprim. In 1839 he was promoted to the archbishopric of Grau, and at the same time was made primate of Hungary. He died Sept. 18, 1847. Bishop Kopacsy published a German translation of Fleury's Customs and Usages of Jews and Christians (1803).-Kathol. Real-Encyklop. 11:861.

## Koph[[@Headword:Koph]]

             SEE APE.

## Kopher[[@Headword:Kopher]]

             SEE CAMPHIRE.

## Kopiatai[[@Headword:Kopiatai]]

             SEE COPIATAE.

## Kopistenski, Zacharias[[@Headword:Kopistenski, Zacharias]]

             a Russian theologian, flourished in the beginning of the 17th century as archimandrite of the convent of St. Anthony at Kief. and died there April 18, 1626. He translated into Slavonic the commentary of St. Chrysostom on the Acts and Paul's epistles (Kief, 1623 and 1624, folio). He also published a Funeral Sermon, in which he seeks to prove that the doctrine of Purgatory is sanctioned by apostolic authority; and a Nomacanon, or review of the canons (Kief, 1624 and 1629; Moscow, 1639; Lemberg, 1646).Hoefer, Nouv. Biog. Generale, 28:75.

## Kopitar, Bartholomaus[[@Headword:Kopitar, Bartholomaus]]

             a learned Orientalist, was born at Repnje in 1780, and educated at the University of Vienna. In 1809 he was appointed assistant at the Imperial Library, was promoted to the head librarianship in 1843, and died Aug. 11, 1844. He published an edition of the Polish Psalter found in the convent of St. Flarian, with a German and Latin translation (Viennsa, 1834), etc.- Kathol. Real-Encyklop. 6:362.

## Kopke, Adam[[@Headword:Kopke, Adam]]

             a German fanatic, who flourished in the first half of the 18th century as pastor at Walmo, was an ardent follower of Dippel (q.v.), and, with Hagenbach (Church Hist. 18th and 18th Cent., transl. by Dr. Hurst, i, 168 sq.), we are in doubt what place to assign any of Dippel's followers; he was measurably a Mystic, yet he can neither be definitely classed with them nor with any of the sects known as Pietists or Rationalists, fanatics or scoffers, Mystics or Illuminists. He wrote Histor. Nachricht v. Caspar Schwenkfeld (Prenzlau, 1745, 8vo): — Wegweiser zum gottlichen Leben, etc. (ibid, 1744, 8vo):-Die reinigende Kraft des Gottes-Blutes Jesu Christi (ibid, 1744, 8vo). See Kraft, Theol. Bibliothek, i, 262; Walch, Comp. hist. eccl. recentiss. p. 233 sq.; Fuhrmann, Handwirterb. d. Kirchengesch. ii, 591.

## Kopke, Rudolf Anastasius[[@Headword:Kopke, Rudolf Anastasius]]

             a Protestant theologian and historian of Germany, was born at Konigsberg, August 23, 1813. He studied theology and history, was teacher at the Joachimsthalsche gymnasium in Berlin from 1838 to 1842; commenced lecturing at the university in 1846, and was made professor in 1856. He died June 21, 1870. Besides his editorial work on the Monumenta Germanice, he wrote, De Vita et Scriptis Luidprandi Episcopi Cremonensis (Berlin, 1842): — Widukind von Corvei (1867): — Hrotsuit van Gandersheim (1879). (B.P.)

## Kopken, David Heinrich[[@Headword:Kopken, David Heinrich]]

             a Lutheran theologian of Germany, was born November 4, 1677, at Luneburg. He studied at Helmstadt, Jena, and Rostock, and commenced his academical career at the latter place. In 1704 he was doctor of theology, in 1708 professor of philosophy, and died in 1745. He wrote, De Filio Dei ex AEgypto Divinitus Vocato: — De Donis AEgyptiacis Quibus Abeuntes Israelitae Donati Fuerunt: — Disp. II de Jesu Christo sub Metu et Tristitia Acerbissime Dolente: — De Via Rationis ad Revelationem: — De Theologia et Religione: — De Revelatione Divina. See Bibliotheca Lubecensis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Koppe, Johann Benjamin[[@Headword:Koppe, Johann Benjamin]]

             a distinguished German Biblical scholar, was born at Dantzig Aug. 19,1750. He studied philology and theology at the universities of Leipzig and Gottingen, and became professor of Greek at the college of Mittau in 1774, and professor of theology at Gottingen in 1775. He subsequently became (in 1777) director of the seminary for preachers, superintendent and president of the consistory at Gotha (in 1784), and preacher at the court of Hanover (in 1788). He died Feb. 12,1791. He wrote De Critica Veteris Testamenti caute adhibenda (Gottingen, 1769): — Vindicice oraculorum a denmonum ceque inperio ac sacerdotum ffraudibus (Gotting. 1774, 8vo):-Israelifas non 215 sed 430 annos in rypto commor- atos esse (Gottingen, 1777, 4to; reprinted in Post and Ruperti's Sylloge Commentationum theologicarum, vol. iv): — Interpretatio Isaice, 8:23 (Gott. 1780, 4to): — Ad Matthceum, 12:31, De Peccato in Spiritum Sanctum (Gott. 1781, 8vo): — Super Evangelio Marci (Gott. 1782, 4to) : — Exlicatio Moisis, 3:14 (Gotting. 1783, 4to): — Marcus non epitomator Matthcei (Gott. 1783, 4to): — Prediten (Gott. 1792-3, 2 vols. 8vo). He  also edited three vols. of the Novum Testamentum Greece perpetua annotatione illustratum, published at Gottingen, 10 vols. 8vo, at the close of the 18th century. This work, which he began, but did not live to complete, bears his name, as the plan, which is excellent, is his. It furnishes " a corrected edition of the Greek text, mostly agreeing with Griesbach, with critical and philological notes on the same page, with prolegomena to each book, and excursus on the more difficult passages. On this plan Koppe gave a volume on the Epistles to the Galatians, Ephesians, and Thessalonians, and another on the Epistle to the Romans, which closed his labors. Heinrichs, in continuation of the original design of Koppe, has published the Acts, and all the remaining epistles of Paul, except those to the Corinthians; and Pott has published the Epistles of Peter, and that of James. Koppe is esteemed a safe and judicious critic; Heinrichs and Pott less so. Koppe's Romans has been republished by Ammon, the well-known neologist, with characteristic notes of his own" (Orme). See Koppenstadt, Heb. Koppe (1791, 8vo); Schlichtegroll, Necrolog. vol. i; Annalen d. Braunschw. Liineburg. Churlande, 6:60-84; Hoefer, Nouv. Biog. Gener. 28:79; Herzog, Real-Encyklop. 8:27. (J. H. W.)

## Koppen, Daniel Joachim[[@Headword:Koppen, Daniel Joachim]]

             a German divine, was born at Lubeck in 1736. He was pastor at Zettemin for thirty-nine years, and died June 7, 1807. Koppen secured for himself, by earnest literary labors, the reputation of great scholarship, and his works are all valuable. He wrote Hauptweck des Predigtamtes (Leipzig, 1778, 8vo) : — Die Bibel, ein Werk der gottlichen Weisheit (ibid, 1787-88, 2 vols. 8vo; 2d edition, much enlarged, 1797-98):-Wer ist Christ (ibid, 1800, 8vo).-Doiring, Gelehrte Theol. Deutschlands, ii, 155 sq.

## Koppen, Friedrich[[@Headword:Koppen, Friedrich]]

             a German theologian and philosopher, was born at Lubeck in 1775; became preacher in Bremen in 1805; professor of philosophy in 1807, at Landshut; and in 1826 was appointed professor at Erlangen. He died Sept. 4,1858. Koppen was an ardent follower of Jacobi (q.v.), and wrote Ueber die Offenbarung in Beziehung auf Kantsche u. Fichtesche Philosophie (Lib. 1797; 2d ed. 1802): — Schelling's Lehre odet das Ganze der Philosophie des absoluten Nichts (Hamb. 1805): — Darstellung des Wesens d. Philosophie (Nuremb. 1810):-Philosophie des Christenthums  (Leipz. 1813-15, 2 vols.; 2d ed. 1825); etc.-Pierer, Universal Lexikon, 9:711.

## Kor[[@Headword:Kor]]

             SEE COR.

## Korah[[@Headword:Korah]]

             (Heb. Ko'rach, קֹרִח, ice, as in Psa 147:17; Sept. Κορέ, also N.T. in Jud 1:11; Josephus Κορῆς, Ant. 4:2; Vulg. Core; Auth. Vers. " Kore" in the patronyrmic, 2Ch 26:19, and " Core" in Jud 1:11), the name of several men.

1. The third son of Esau by his second Canaanitish wife Aholibamah (Gen 36:14; 1 Chronicles i, 35). B.C. post 1964. He became the head of a petty Edomitish tribe (Gen 36:18). In Gen 36:16 his name appears as a son of Eliphaz, Esau's son; but probably by a confusion of the parentage, for in the parallel passage (1 Chronicles i, 36) this name is omitted, and " Timna" inserted after the next name-probably another interpolation for Timnah. SEE ESAU.

2. A Levite, son of Izhar, the brother of Amram, the father of Moses and Aaron, who were therefore cousins to Korah (Exo 6:21). B.C. probably not much ante 1619. From this near relationship we may, with tolerable certainty, conjecture that the source of the discontent which led to the steps afterwards taken by this unhappy man, lay in his jealousy that the high honors and privileges of the priesthood, to which he, who remained a simple Levite, might, apart from the divine appointment, seem to have had as good a claim, should have been exclusively appropriated to the family of Aaron. When to this was added the civil authority of Moses, the whole power over the nation would seem to him to have been engrossed by his cousins, the sons of Amram. Under the influence of these feelings he organized in conspiracy, for the purpose of redressing what appeared to him the evil and injustice of this arrangement. Dathan, Abiram, and On, the chief persons who joined him, were of the tribe of Reuben; but he was also supported by many more from other tribes, making up the number of 250, men of name, rank, and influence, all who may be regarded as representing the families of which they were the heads.

The appointment of Elizaphan to be chief of the Kohathites (Num 3:30) may have further inflamed his jealousy. Korah's position as leader in this rebellion  was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. This appears from his address to Moses in Num 3:3, and especially from his conduct in Num 3:19, where both his daring and his influence over the congregation are very apparent. Were it not for this, one would have expected the Gershonites -as the elder branch of the Levites-to have supplied a leader in conjunction with the sons of Reuben, rather than the family of Izhar, who was Amram's younger brother. The private object of Korah was apparently his own aggrandizement, but his ostensible object was the general good of the people: and it is perhaps from want of attention to this distinction that the transaction has not been well understood. The design seems to have been made acceptable to a large body of the nation, on the ground that the first-born of Israel had been deprived of their sacerdotal birthright in favor of the Levites, while the Levites themselves announced that the priesthood had been conferred by Moses (as they considered) on his own brother's family, in preference to those who had equal claims; and it is easy to conceive that the Reubenites may have considered the opportunity a favorable one for the recovery of their birthright-the double portion and civil pre-eminence-which had been forfeited by them and given to Joseph. (See Kitto's Daily Bible Illustrat. ad loc.) These are the explanations of Aben-Ezra, and seem as reasonable as any which have been offered. (See below.)

The leading conspirators, having organized their plans, repaired in a body to Moses and Aaron, boldly charged them with public usurpation, and required them to lay down their arrogated power. Moses no sooner heard this than he fell on his face, confounded at the enormity of so outrageous a revolt against a system framed so carefully for the benefit of the nation. He left the matter in the Lord's hands, and desired them to come on the morrow, provided with. censers for incense, that the Lord himself, by some manifest token, might make known his will in this great matter. As this order was particularly addressed to the rebellious Levites, the Reubenites left the place, and when afterwards called back by Moses, returned a very insolent refusal, charging him with having brought them out of the land of Egypt under false pretences, "to kill them in the wilderness' (Num 16:1-17).

The next day Korah and his company appeared before the tabernacle, attended by a multitude of people out of the general body of the tribes. Then the Shekinah, or symbol of the divine presence, which abode between the cherubim, advanced to the entrance of the sacred fabric, and a voice  therefrom commanded Moses and Aaron to stand apart, lest they should share in the destruction which awaited the whole congregation. On hearing these awful words the brothers fell on their faces, and, by strong intercession, moved the Lord to confine his wrath to the leaders in the rebellion, and spare their unhappy dupes. The latter were then ordered to separate themselves from their leaders and from the tents in which they dwelt. The terrible menace involved in this direction had its weight, and the command was obeyed; and after Moses had appealed to what was to happen as a proof of the authority by which he acted, the earth opened, and received and closed over the tents of Korah, Dathan, and Abiram.

The Reubenite conspirators were in their tents, and perished in them; and at the same instant Korah and his 250, who were offering incense at the door of the tabernacle, were destroyed by a fire which "came out from the Lord;" that is, most probably, in this case, from out of the cloud in which his presence dwelt (Num 16:18-35). The censers which they had used were afterwards made into plates, to form an outer covering to the altar, and thus became a standing monument of this awful transaction (Num 16:36-40). The rebellious spirit excited by these ambitious men vented itself afresh on the next day in complaints against Moses as having been the I cause of death to these popular leaders a degree of obduracy and presumption that called forth the divine indignation so severely as not to be allayed till a sudden plague had cut off thousands of the factious multitude and threatened still further ravages had it not been appeased by Aaron's offering of incense at the instance of Moses (Num 16:41-50). The recurrence of a similar jealousy was prevented by the divine choice of the family of Aaron, attested by the miraculous vegetation of his rod alone out of all the tribes (Numbers 17). On, although named in the first instance along with Dathan and Abiram (Num 17:1), does not further appear either in the rebellion or its punishment. It is hence supposed that he repented in time; and Abendana and other Rabbinical writers allege that his wife prevailed upon him to abandon the cause.

It might be supposed from the Scripture narrative that the entire families of the conspirators perished in the destruction of their tents. Doubtless all who were in the tents perished; but, as the descendants of Korah afterwards became eminent in the Levitical service, SEE KORAHITE, it is clear that his sons were spared (Exo 6:24). They were probably living in separate tents, or were among those who sundered themselves  from the conspirators at the command of Moses. There is no reason to suppose that the sons of Korah were children when their father perished. Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From Num 16:27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. His tent may have been one pitched for himself, in contempt of the orders of Moses, by the side of his fellow rebels, while his family continued to reside in their proper camp nearer the tabernacle; but it must have been separated by a considerable space from those of Dathan and Abiram. Or, even if Korah's family resided among the Reubenites, they may have fled, at Moses's, warning, to take refuge in the Kohathite camp, instead of remaining, as the wives and children of Dathan and Abiram did (Num 16:27). Korah himself was doubtless with the 250 men who bare censers nearer the tabernacle (Num 16:19), and perished with them by the " fire from Jehovah" which accompanied the earthquake. It is nowhere said that he was one of those who " went down quick into the pit" (compare Psalm cvi, 17, 18), and it is natural that he should have been with the censer-bearers. That he was so is indeed clearly implied by Num 16:16-19; Num 16:35; Num 16:40, compared with 26:9, 10.

The apostle holds up Korah as a warning to presumptuous and self-seeking teachers, and couples his crime with those of Cain and Balaam, as being of similar enormity (Jud 1:11). The expression there used, "gainsaying" (ἀντιλογία, contradiction), alludes to his speech in Num 16:3, and accompanying rebellion. Compare the use of the same word in Heb 12:3; Psa 106:32, and of the verb, Joh 19:12, and Isa 22:22; Isa 65:2 (Sept.), in which latter passage, as quoted Rom 10:21, the A. V. has the same expression of " gainsaying" as in Jude. The Son of Sirach, following Psa 106:16, לְמשֶׁה יְקִנְּאוּ, etc. (otherwise rendered, however, by the Sept., παρώργισαν), describes Korah and his companions as envious or jealous of Moses, where the English "maligned" is hardly an equivalent for ἐξήλωσαν (Ecclus. xlv, 18). A late ingenuous writer (Prof. Reichel, of Dublii, Sermons, Cambr. 1855) distinguishes the crime of Korah from that of Dathan and Abiram (q.v.) as being an ecclesiastical insubordination, whereas the latter was a political rebellion; he also draws a parallel between the position of Aaron as representing the highpriesthood of Christ-the one undlerived, perpetual, and untransferable pontificate "after the order of Melchizedek," and the Levitical order represented by Korah corresponding to the Christian ministry; and he  arrives at the following conclusion: "The crime in the Christian Church corresponding to that which Korah and his followers committed ins the Jewish Church consists, not, as is often stated, in the people taking to themselves the functions of the ministry. but in the Christian ministry, impiously usurping the functions of Christ himself; and, not contented with their Master's having separated them from the congregation of his people to bring them near unto himself, to do the service of his house, and to stand before the congregation to minister to them, in their'seeking the priesthood also.' This is the gainsaying of Korah, which the authority of inspiration declares should be repeated even in the earliest ages of the Christian Church, and which is significantly coupled by the apostle Jude with the way of Cain, and with the running greedily after the error of Balaam for reward." In short, it was an attempt on the part of such as were already invested with an official rank in the Levitical cultus to supplant those occupying the higher offices in I the same economy, and even to derogate the supreme and exclusive control of its dispensation; and all this for the sake merely of the honors and emoluments of the promotion. It is therefore at once apparent how little this narrative supports the arrogant claims of any class of so-called priests in the modern Church, and that it altogether fails to warrant their exclusion and condemnation of others who have as clear a divine call as themselves to the same order of functions, especially when the latter move in a different community, are actuated by the most unselfish motives, and proceed in accordance with the most imperative demands of circumstances.

Korah is elsewhere referred to in Num 26:9-11; Num 27:3; 1Ch 6:22; 1Ch 6:37; 1Ch 9:19. See Journ. Sac. Lit. App. 1852, p. 195; Forster, Israel in the Wilderness (Lond. 1865). On the Korachide, see Carpzov. Introduct. ii, 105; Van Iperen, De oiliis Korachi psalmor. quorund. auctorib., in the Bibl. Hagan. II,i, 99 sq.; comp. Eichhorn, Bibl. d. bibl. Lit. i, 911 sq.; Bauer. Hebr. Mytholoq. i, 302; Erlidar. d. Maund. d. A. Test. i, 219 sq. On I the Arabic legends, see Fleischer, Hist. acmteislam. p. 321.

3. The first named of the four sons of Hebron, of the family of Caleb, of the tribe of Judah (1Ch 2:43). B.C. considerably post 1612.

## Korahite[[@Headword:Korahite]]

             (Hebrew Korchi', קָרְחַי, Exo 6:24; Num 26:58; 1Ch 9:31; 1Ch 26:19; plur. Korchim', קָרחַים, 1Ch 9:19; 1Ch 12:6; 1Ch 26:1; 2Ch 20:19; Septuag. Κορίτης, 1Ch 9:31; Κορῖται, 1Ch 9:19; 1Ch 12:6; elsewhere paraphrases υἱοὶ, δῆμος, or γενέσεις Κορέ; Auth.Vers. " Korahites," 1Ch 9:19; " Korahite," 1Ch 9:31; " Korathites," Num 26:58; " Kore," 1Ch 26:19; elsewhere " Korhites"), the patronymic designation of that portion of the Kohathites who were descended from Korah, and are frequently styled by the synonymous phrase Sons of Korah (q.v.). SEE ASAPH. It would appear at first sight, from Exo 6:24, that Korah had three sons -Assir, Elkanah, and Abiasaphas Winer, Rosenmuller, etc., also understand it; but as we learn from 1Ch 6:22-23; 1Ch 6:37, that Assir, Elkanah, and Abiasaph were respectively the son, grandson, and great grandson of Korah, it seems obvious that Exo 6:24 gives us the chief houses sprung from Korah, and not his actual sons, and therefore that Elkanah and Abiasaph were not the sons, but later descendants of Korah. SEE SAMUEL. The offices filled by the sons of Korah, as far as we are informed, are the following:

1. They were an important branch of the singers in the Kohathite division, Heman himself being a Korahite (1Ch 6:33), and the Korahites being among those who, in Jehoshaphat's reign, " stood up to praise the Lord God of Israel with a loud voice on high" (2Ch 20:19). SEE HEMAN. Hence we find eleven psalms (or twelve, if Psalms 43 is included under the same title as Psalms 42) dedicated or assigned to the sons of Korah, viz. Psalms 42, 44-49, 84, 85, 87, 88. Winer describes them as some of the most beautiful in the collection, from their high lyric tone. Origen says it was a remark of the old interpreters that all the psalms inscribed with the name of the sons of Korah are full of pleasant and cheerful subjects, and free from anything sad or harsh (Homil. on 1 Kings, i.e. 1 Samuel), and on Mat 18:20 he ascribes the authorship of these psalms to " the three sons of Korah," who, " because they agreed together, had the Word of God in the midst of them" (Homil. xiv). St. Augustine has a still more fanciful conceit, which he thinks it necessary to repeat in almost every homily on the eleven psalms inscribed to the sons of Kore. Adverting to the interpretation of Korah, Calvities, he finds in it a great mystery.

Under this term is set forth Christ, who is entitled Calvus  because he was crucified on Calvary, and was mocked by the by-standers, as Elisha had been by the children who cried after him "Calve, calve!" and who, when they said " Go up, thou bald pate," had prefigured the crucifixion. The sons of Korah are therefore the children of Christ the bridegroom (Homil. on Psalm s). Of moderns, Rosenmiller thinks that the sons of Korah, especially Heman, were the authors of these psalms, which, he says, rise to greater sublimity and breathe more vehement feelings than the Psalm s of David, and quotes Hensler and Eichhorn as agreeing. De Wette also considers the sons of Korah as the authors of them (Einl. p. 335-339), and so does Just. Olshausen on the Psalm s (Exeg. Handb. Einl. p. 22). As, however, the language of several of these psalms, e.g. of 42, 84, etc., is most appropriate to the circumstances of David, it has seemed to other interpreters much simpler to explain the title "for the sons of Korah" to mean that they were given to them to sing in the Temple services. If their style of music, vocal and instrumental, was of a more sublime and lyric character than that of the sons of Merari or Gershon, and Heman had more fire in his execution than Asaph and Jeduthun, it is perfectly natural that David should have given his more poetic and elevated strains to Heman and his choir, and the simpler and quieter psalms to the other choirs. A serious objection, however, to this view is that the same titles contain another phrase dedicating the psalms in question "to the chief musician," so that the following expression must be rendered by ( לְauctoris") the Korahites. SEE PSALMS. J. van Iperen (ap. Rosenmuller) assigns these psalms to the times of Jehoshaphat; others to those of the Maccabees; Ewald attributes the 42d Psalm to Jeremiah. The purpose of many of the German critics seems to be to reduce the antiquity of the Scriptures as low as possible.

2. Others, again, of the sons of Korah were "porters," i.e. doorkeepers, in the Temple, an office of considerable dignity. In 1Ch 9:17-19, we learn that Shallim, a Korahite of the line of Ebiasaph, was chief of the doorkeepers, and that he and his brethren were over the works of the service, keepers of the gates of the tabernacle (compare 2Ki 25:18) apparently about the time of the Babylonian captivity. See also 1Ch 9:22-29; Jer 35:4; and Ezr 2:42. But in 1 Chronicles 26 we find that this official station of the Korahites dated from the time of David, and that their chief was then Shelemiah or Meshelemiah, the son of (Abi)asaph, to whose custody the east gate fell by lot, being the principal entrance. Shelemiah is thought to have been the same as Shallum  in 1Ch 9:17, and perhaps Meshullam, 2Ch 24:12; Neh 12:25, where, as in so many other places, a name may designate, not the individuals. but the house or family. In 2Ch 21:14, Kore, the son of Imnah the Levite, the doorkeeper towards the east, who was over the free-will offerings of God to distribute the oblations of the Lord and the most holy things, was probably a Korahite, as we find the name Kore in the family of Korah in 1Ch 9:19. In 1Ch 9:31 we find that Maattithiah, the first-born of Shallum the Korahite, had the set office over the things that were made in the pans. SEE LEVITE.

## Koraidhites[[@Headword:Koraidhites]]

             is a name sometimes applied to the unfortunate Jewish tribe of Koraidha, of Northern Arabia, which Mohammed extirpated upon their refusal to accept him as God's " prophet." For a detailed description of the sufferings of the Jews of Karaidha, see Gratz, Gesch. d. Juden, 5:125-127; Milman, Hist. of the Jews, 3:99 sq.; Muir, Life of Mohammed, 3:135 sq.; Sale's Koran, p. 345, note h. SEE MOHAMMED.

## Koran[[@Headword:Koran]]

             often Anglicized (when, as properly, it has the article prefixed) Al-Coran, but more precisely Quaran. The emphasis is not on the first syllable, as many persons place it. The word is from the Arabic root karaa, and means literally the reading-that which ought to be read; corresponding nearly to the Chaldee Keri (q.v.). The book is also called Furqan, from a root signifying to divide or distinguish; Sale says to denote a section or portion of the Scriptures; but Mohammedans say because it distinguishes between good and evil. It is furthermore spoken of as Al-Moshaf, "The Volume," and Al-Kitarb, "The Book," by way of eminence; and Al-Dhikr, " The Admonition." The Koran is the Mohammedan Book of Faith, or, as we may say, Bible.

Divisions. — It consists of one volume, which is divided into one hundred and fourteen larger sections or portions called Suras, which signifies a regular series. These suras or sections are not numbered in the original, but bear each its own title, which is generally some keyword in the chapter, or the first word therein. In cases where it is taken from near the close of the chapter, it is probable that that portion was originally uttered first. Some suppose these titles to have been matter of revelation, as also the initial  Bism-illah, "In the name of God," etc., which is likewise placed as a prefatory phrase in all Moslem books, but in the Koran stands at the head of each chapter or sura. There are twenty-nine chapters which begin with certain letters, and these the Mohammedans believe to conceal profound mysteries, that have not been communicated to any but the prophet; notwithstanding which, various explanations of them have been proffered. For these curious but unimportant theories, see Sale, p. 43. The chapters or suras do not now stand in the order in which they were originally uttered. As the Mohammedan theory concerning the reconciliation of inconsistencies in the Koran is that the later revelation abrogates any former one with which it conflicts, and as some two hundred and twenty- five of the passages of the Koran are admitted thus to have been cancelled, their chronological order frequently becomes a matter of considerable importance. The real order in point of time, and, therefore, authority, as now determined, after immense painstaking, is the following: Suras numbered 103, 100, 99, 91, 106, 1, 101, 95,102,104, 82, 92, 105, 89, 90, 93, 94, 108, were delivered in the order in which they are here set down in the first stage of Mohammed's prophetic career. Suras numbered 96,112, 74, 111, belong to the second period of his career, and extend to his fortieth year. Those numbered 87, 97, 88, 80, 81, 84, 86, 110, 85, 83, 78, 77, 76, 75, 70, 109, 107, 55, 56, belong to the third period. Numbers 67, 53, 32, 39, 73, 79, 54, 34, 31, 69, 68, 41, 71, 52, 50, 45, 44, 37, 30, 26,15, 51, cover the time from the sixth to the tenth year of Mohammed's mission. Numbers 46, 72, 35, 36, 19, 18, 27, 42, 40, 38. 2, 20, 43, 12, 11, 10, 14, 6, 64, 28, 23, 22, 21, 17, 16, 13, 29, 7, to the fifth stage. The date of numbers 113, 114 is not known. Numbers 2, 47, 57, 8, 58, 65, 98, 62, 59, 24, 63, 48, 61,4, 3, 5, 33, 60, 66, 49, 9, are those delivered at Medina. Most of the others were delivered at Mecca, though some were delivered partly at Medina and partly at Mecca. The Koran is further subdivided by the equivalent of our verses, called Ayat, which means signs or wonders, as the secrets of God's attributes, works, judgments, etc. It is again arranged in sixty equal portions called Heizb, each of which is divided into four equal parts (or into thirty portions twice the length of the former, and subdivided into four parts), for the use of the readers in the royal temples or in the adjoining chapels where the emperors and great men are interred. Thirty of these readers belong to each chapel, and each reads his section every day, so that the whole Koran is read through once a day (Sale, p. 42).  Contents. — The matter of the Koran is exceedingly incoherent and sententious, the book evidently being without any logical order of thought either as a whole or in its parts. This agrees with the desultory and incidental manner in which it is said to have been delivered. The following table of the suras (condensed from Sale) will give the reader some idea of its miscellaneous range of topics. Many of the headings, however, are, as above explained, simply catch-titles, taken from some prominent word or expression. Most of the contents are preceptive merely; some are a travesty of Bible history; others recount in a vague and fragmentary way incidents in the prophet's personal or public career; and a few are somewhat speculative. Generally these elements are indiscriminately mixed in the same piece.

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Manner of Preservation. — Mohammed's professed revelations were made at intervals extending over a period of twenty-three years, when the canon was closed. We have no certain information about the manner of their preservation during the prophet's life. Many persons wrote them on palm- leaves and various other substances which were conveniently at hand. A writer in the Calcutta Review (xix, 8) says: " In the latter part of his career the prophet had many Arabic amanuenses; some of them occasional, as Ali and Othman, others official, as Zeid ibn-Thabit (who also learned Hebrew expressly in order to conduct Mohammed's business at Medina). In Wackidy's collection of dispatches the writers are mentioned, and they amount to fourteen. Some say there were four-and-twenty of his followers whom he used more or less as scribes, others as many as forty-two (Weil's Mohammed, p. 350). In his early life at Mecca he could not have had these facilities, but even then his wife, Khadija (who could read the sacred Scriptures), might have recorded his revelations; or Waraca, Ali, or Abu- Bekr. At Medina, Obey ibn-Kab is mentioned as one who used to record the inspired recitations of Mohammed (Wackidy, p. 277½). Abdallah ibn- Sad, another, was excepted from the Meccan amnesty because he had falsified the revelation dictated to him by the proph. et (Weil's Iolohammed). It is also evident that the revelations were recorded, because they are frequently called throughout the Koran itself Kitab, ' the writing,' i.e. Scriptures." Besides this, however. there were many persons who recited these sayings daily, considering their repetition to be a duty, and persons generally repeated some parts of them. It was said that some Could repeat literally every word of the Koran. The recital of a portion of it was essential in every celebration of public worship, and its private  perusal was urged as a duty and considered a privilege. No order was, however, observed in their perusal, in public the imam or preacher selecting according to his own pleasure.

Collected by Zeid. — Many of the best memorizers of the Koran were slain in battle at Yemana, whereupon Omar advised caliph Abu-Bekr, "as the battle might again wax hot among the repeaters of the Koran," that he should appoint Zeid to collect from all sources the matter of the Koran. This Zeid did from date-leaves, tablets of white stones, breasts of men, fragments of parchment and paper, and pieces of leather, and the shoulder and rib bones of camels and goats. Sale supposes that Zeid did not compile, but merely reduced to order the various suras. This, however, was but imperfectly done. Zeid's copy was committed to the care of Hafza, the daughter of Omar.

Recension in Othnman's Time. — A variety of expression either originally prevailed, or soon crept into copies made from Zeid's edition. The Koran was "one," but if there were several varying texts where would be its unity? There were marked differences between the Syrian and Iranian readings. The caliph Othman ordered Zeid and three of the Koreish (q.v.) to reproduce an authorized version from the copy of Hafza, and this was subsequently sent into all the principal cities, all previous copies being directed to be burned. This recension being objected to in modern times on the ground Cihat the Koran is incorruptible and eternal, and preserved from all error and variety of readings by the miraculous interposition of God, the Mohammedans now say that it was originally revealed in seven different dialects of the Arabic tongue, and that the men in question only selected from these. The variations in the copies of Othman's edition are marvellously few. There is probably no other work which has remained twelve centuries with so pure a text.

Authenticity. — It would appear difficult, notwithstanding the care taken since Othman's day, to prove that the Koran has been entirely uncorrupted. The Shiite Mussulmans say that Othman struck out ten sections, or one fourth part of the whole; and the Dahbistan, translated by Shea and Iroyer (ii, 368), contains one of the sections said to have been struck out. Again, while the Koran was in the care of Hafza, one of Mohammed's wives, we cannot say that it was not in any way tampered with. The balance of evidence, however, is probably against the views of the Shiite sect. At the time of the recension there were multitudes who had transcripts, and who  remembered accurately what they had heard. There was bitter political enmity to Othman, headed by All, who would gladly have seized on any such flaw or failure. Abu-Bekr was a sincere follower of Mohammed, and all the people seem to have been earnest in their endeavor to reproduce the divine message. The compilation was made within two years of the prophet's death, while yet there were official reciters and tutors of the Koran in every quarter. The very fragmentary and patchwork character of the arrangement of the book bears marks of honesty; yet passages revealed at various periods may, after all, not be all included. The very call for the recension of Othman's is, on the other hand, urged as evidence of acknowledged corruption.

The Koran as a Revelation. — The Mohammedan theory is that the Koran is eternal and uncreated, and was first written in heaven on a table of vast size, called " the Preserved Table;" that a copy of this volume was made on paper, and brought by Gabriel down to the lowest heaven in the month of Ramadan, from which copy the work was at various times communicated to the prophet. The whole was shown to Mohammed once a year, and the last year of his life he saw it twice.

The evidence relied on to prove its inspiration, so far as'found within the Koran itself, is as follows:

1. That Mohammed was foretold by Jesus in these words: "Oh children of Israel, I bring glad tidings of an apostle who shall come after me, whose name shall be Ahmad" (sura 6). Ahmad is from the same root, and has almost the same meaning as Mohammed. A passage of the New Test. (Joh 16:7), in which Christ promises to send the Comforter, is wrested for the same service, as also are Psa 1:2, and Deu 33:2.

2. Some suppose that the Koran contains accounts of miracles worked by Mohammed. The 24th sura contains what some Mohammedans interpret as an account of Mohammed's splitting the moon. The Mohammedan critics are not agreed themselves as to whether the prophet there speaks in the future or past tense. Whether he does not merely affirm that the moon shall be split before the day of judgment admits of question. Mohammed elsewhere in the Koran distinctly and repeatedly denies that he could or would work miracles (sura 13-17, etc.). The night journey of Mohammed from Mecca to Jerusalem (sura 17), and the conversion of the jinns or genii who heard him reading the Koran (sura 46, 72), are also referred to as miracles by the Mohammedans, but it is doubtful if the language in the  Koran was intended to assert what it has since been made to support. Various passages are referred to by Mohammedans to show that their prophet foretold future events -as the account in the 30th sura about the Greeks being overcome; but the commentators are not agreed as to the reference (sura 24, 27-48).

3. But the predictions in the Koran were never referred to as evidence of Mohammed's inspiration. The real testimony to the inspiration of the Koran appealed to throughout by Mohammedans is the book itself. The author of it everywhere appeals to it as a literary miracle: it is " uncreated" and "eternal" (Sale, p. 46); it could not have been composed by any but God (Sale, p. 169); Mohammed challenges men and genii to produce a chapter like it (Sale, p. 169-235); no revelation could be more self-evident (Sale, p. 136) ; it contains all thing, necessary to know (Sale, p. 221, 273); it was so wonderful that it was traduced by its enemies as a piece of sorcery (Sale, p. 166), as a poetical composition (Sale, p. 364); it was not liable to corruption (Sale, p. 175), and should not be touched by the ceremonially unclean (Sale, p. 437).

The Style of the Koran. — It is difficult to make a precise judgment of its merits. It was written in a dialect of Arabic which may now almost be called a dead language. It is composed in a kind of balanced prose, with frequent rhyming terminations; a sort of composition once greatly admired by the Syrian Christians, but in Europe neither the poetic cadence nor the jingling sound is deemed suitable to prose composition. Some learned Mussulmans have not considered it remarkably beautiful (Pocock's Specimen Hist. Arabum, ed. White, p. 224; Maracci, Prodromnts, 3:75; Lee's Martyn's Tracts, p. 124, 135). Gibbon is probably too severe in his judgment if his remarks have reference to its manner and not to its matter, when he calls it an " inccoherent rhapsody of fable, and precept, and declamation, which sometimes crawls in the dust, and sometimes is lost in the clouds" (Decl. and Fall Roman Empire, i, ip. 365, Milman's edition). Some affirm that Hamzah benAhmed wrote a book against the Koran with at least equal elegance; and Maslema another, which surpassed it, and occasioned a defection of a great number of Mussulmans. There is perhaps little reason to differ from the representations of Mr. Sale when he says, " The Koran is usually allowed to be written with tile utmost elegance and purity of language in the dialect of the Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rarely, of other dialects. It is confessedly the standard of the Arabic tongue, and, as the  more orthodox believe, and are taught by the book itself, inimitable by any human pen (though some sectaries have been of another opinion), and therefore insisted on as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine original" (Koran, p. 43).

Relation to the Bible. — The Koran maintains that revelation is gradual, and that God has given written revelations to many prophets from time to time, none of which are extant except the Pentateuch of Moses, the Psalm s of David, and the Gospel of Jesus; that God revives, and republishes or reproduces from time to time his revelations through his prophets, according to the necessity of the case. The three revelations-Jewish, Christian, and that of the Mussulman — are equally inspired and divine. The preceding Scriptures are, however, to be interpreted according to the latest revelation, and are liable to have their ordinances modified in conformity therewith. A distinction is thus made between belief in and obligation to obey these precepts. The Jewish and Christian Scriptures are variously spoken of as " the Word of God," "Book of God," Taureat, etc.; they are described as " revelations made by God in ages preceding the Koran." Exhortations are given "to judge" in accordance therewith. Mohammed himself was sent " to attest the former Scriptures," etc. (Compare passages in the following suras: 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 16, 17, 19, 20, 21, 23, 25, 26, 28, 29, 32, 34, 35, 37, 39, 40, 41, 42, 43, 45, 46, 47, 48, 53, 54, 61, 62, 66, 74, 80, 87, 98.)

There are various correspondences with these Scriptures, as in the accounts of the fall of Adam and Eve, the narratives of Noah and the deluge, of Abraham, Sarah, Lot, Isaac, Moses, Joseph, Zacharias, John the Baptist, etc. The contradictions are, however, innumerable: e.g. one of Noah's sons was drowned in the Delluge (sura 11); the wife of Pharaoh saved Moses (sura 28); the wind was subject to Solomon (sura 21); Solomon was driven from his kingdom; devils built for Solomon, other devils dived for him (ibid.); thousands of dead Israelites were raised to life (sura 3); Ezra and his ass died for a hundred years, and were then raised to life (sura 2); the grossest being that Jesus was not crucified, and is not the Son of God (sura 4).

Sources of Jewish and Christian Elements. — The Jewish and Christian elements in the Koran are readily to be accounted for. Jews from all parts of Arabia were in yearly attendance at the great fairs of Ocatz, Mujanna,  Dzul,iMajaz. etc., and great mercantile journeys were made from Mecca to Syria, Yemen, and Abyssinia at least once a year. Christianity was established in these quarters. Some Arabs even reached much further. (thman ibn-Huweirith, a. citizen of Mecca, went to Constantinople, and subsequently returned a baptized Christian. Arabs frequented the Christian courts of Nira and Ghassan, which adjoined Arabia on the north. Mohammed himself had been twice to Medina. More than a hundred of his followers found refuge in the Christian court of Abyssinia, both before and after the Hegira. Embassies were sent by Mohammed to the Roman and Persian courts, to Abyssinian and other Christian chiefs. "Mohammed had connection with Jews and Christians of every quarter of the civilized world" (Muir's Testimony, p. 118 119). There are, moreover, many prominent individual cases : Zeid was of Syria, among whom Christianity prevailed. He was captured and sold into slavery, and was presented to Khadija shortly after her marriage to Mohammed, who loved him, and adopted him as his own son. He learned Hebrew. Waraca, a cousin of Khadija, was a convert to Christianity, acquainted with the religious tenets and sacred Scriptures of the Jews and Christians, copied or translated some portion of the Gospel in Arabic or Hebrew, and was of the family of Mohammed. The slaves generally of Mecca knew something of Christianity and Judaism (Muir's Mohammed).

Mohammedans, however, do not admit that our present Scriptures are trustworthy, but believe them to have been interpolated and otherwise corrupted. They quote a great number of passages of the Koran to establish this. Mr. Muir (Testimony, p. 119 sq.) nevertheless shows that there is no charge in the Koran against the Christians on this account, and that even those against the Jews are of " hiding, concealing" the whole, and not of corrupting.

Doctrines and Morals.-The contents of the Koran as the basis of Mohammedanism will be considered under that head, while for questions more closely connected with authorship and chronology we must refer to MOHAMMED. Briefly it may be stated here that " the chief doctrine laid down in it is the unity of God, and the existence of but one true religion, with changeable ceremonies. When mankind turned from it at different times, God sent prophets to lead them back to truth; Moses, Christ, and Mohammed being the most distinguished. Both punishments for the sinner and rewards for the pious are depicted with great diffuseness, and exemplified chiefly by stories taken from the Bible, the apocryphal writings,  and the Midrash. Special laws and directions, admonitions to moral and divine virtues, more particularly to a complete and unconditional resignation to God's will, legends, principally relating to the patriarchs, and, almost without exception, borrowed from the Jewish writings (known to Mohammed by oral communication only, a circumstance which accounts for their often odd confusion), form the bulk of the book, which throughout bears the most palpable traces of Jewish influence" (Chambers, Cyclop. s.v.).

Outward Reverence. — The Mohammedans regard the Koran with great esteem, never holding it below the girdle nor touching it without purification. It is consulted on all matters of importance, and is the basis of the entire civil code and procedure of all Mohammedan countries. Sentences from it are inscribed on their banners: they are written on tissue paper, and are suspended in gold and silver lockets from their necks. The materials of its binding are often costly, being emblazoned with gold and precious stones. Mohammedans much dislike to see the book in tie hands of "infidels," as they call all but Islamites. The bazaars or streets in which it is sold in Constantinople have become almost as sacred as mosques, and the dealers in the Koran have come to be as much reverenced as the preacher. Kemal Bey has recently had photographed a famous copy of the Koran, written nearly two hundred years ago (in 1094 of the Hegira) by Hafiz Osman, from the MSS. of Al-Kari, a celebrated doctor (Friend o' India, Nov. 2, 1871; also Athenceum). Multitudes of Mussulmans know the entire Koran by heart; these are called Hafiz, and are much venerated in consequence.

Translations, Commentaries, Editions, etc. —Various versions of the Koran have been made. Mohammedans do not object to this (Sale, p. 50). Of French translations we have those of Du Rover, Savary (with notes, 1783), Garcia de Tassy (1829), and Kassi Mirski (1840). In Latin there is an early one (A.D. 1143) by Retenensis, an Englishman (Basle, 1543), and an Italian one from it-both condemned by Sale. The Latin translation of Maracci (1698) is much quoted by authors. In German we have those of Megerlin (1772),Wahl (1828), and Ullmann (1840). In English there is Rodwell's (1862), and the excellent one with notes by George Sale (first edit. 1734; last, Lond. 1861); also Lane's Selections from the Koran (Lond. 1843, 12mo). Besides these there are a great number of Persian, Turkish, Malay, Hindustani, and other translations, made for the benefit of the various Eastern Moslems.  Of concordances to the Koran may be mentioned that of Fltigel (Leipz. 1842), and the Nujum al-Furkan (Calcutta, 1811).

The Koran has been commented upon so often that the names of the commentators alone would fill volumes. Thus, the library of Tripoli, in Syria, is reported to have once contained no less than 20,000 commentaries. The most renowned are those of Samachshari (died 539 Hegira), Beidhavi (died 685 or 716 Hegira), Mahalli (died 870 Hegira), and Sovuti (died 911 Hegira). The American Orientai Society has in its library at New Haven a superior copy of the Persian Commentary on the Koran, by Kamal ed-Din Husain (2 vols. in one, folio). For a lull list of these and the Oriental translations and editions of the Koran, see Trubner's pamphlet, A Catalogue of Arabic, Persian, and Turkish Books printed in the East (Egypt, Tunis, Oudh, Bombay, etc.). SEE ARABIC LANGUAGE.

The principal editions are those of Hinkelmann (Hamburg, 1694), Maracci (Padua, 1698), Fligel (Leipzig, 3d ed. 1838, a splendid one), besides many editions (of small critical value) printed in St. Petersburg, Kasan, Teheran, Calcutta, Cawnpore, Serampore, and the many newly erected Indian presses.

Literature. — In addition to the above, special reference may be made to W. Muir, The Testimony borne by the Koran to the Jewish and Christian Scriptures (Allahabad, India, 1860); Prof. Gerock, Christologie des Koran (Hamburg, 1839); Muir, Life of Mahomet (Lond. 1860), vol. iv (the first volume being almost entirely occupied with a discussion of the sources available for such a biography); a valuable article in the Calcutta Review, vol. 19; the Journal Asiatique, July, 1838, p. 41 sq.; De Tassy, Doctrines et devoirs de lt Religion Musulmane tires du Coran; White (Bampton Lectures), Comparison of Mohammedanism and Christianity; Neal, Islamism, its Rise and Progress (2 vols. 12mo-valueless); Letters to Indian Youth, by Dr. Murray Mitchell, of Bombay; Life and Religion of Mohammed, in accordance with the Shiite Traditions of the Hlezat al- Kulud (translated from the Persian by Rev. J. L. Merrick, Boston, 1850); Noldeke Theodor), Gesch. d. Quoran (Gotting. 1860); Well, Hisiorische Einleit. in den Koran (Bielf. 1844); Weil, Mohammed der Prophet sein Leben u. s. Lehre (Stuttg. 1843, 8vo); Sprenger, Leben u. Lehre von Muhammed (Berlin, 1861); Kremer, Alfred von, Gesch. d. herrschenden Ideen des Islams (Lpz. 1868); Perceval (Caussin de), Essai sur l'histoire des Arabes, avant Islamisme, pendant l'epoque de Mahomet, et jusqu'a la  reduction de toutes les tribus sous la loi Mussulmane (Paris, 1847-8, 3 vols. 8vo); and especially Series of Essays on the Life of Mohamnmed, and Subjects subsidiary thereto, by Seyd Ahmed Khan Bahader (London, 1870); Amer. Presb. Rev. Oct. 1862. p. 754; Revue des deux Mondes, Sept. 1,1865. On the Christology of the Koran, see the Studien u. Krit. 1838-1847; Kitto, Journal Sacred Liter. 28:479; Lond. Quart. .Review, Oct. 1869, p. 160 sq. (J. T. G.)

## Korathite [[@Headword:Korathite ]]

             (Num 26:58). SEE KORAHITE

## Kordes, Berenne[[@Headword:Kordes, Berenne]]

             a German writer on exegetical theology, was born at Lubeck Oct. 27, 1762. and studied at the universities of Kiel, Leipzig, and Jena. In 1793 he became librarian of the university at Kiel. and died there Feb. 5,1823. His exegetical works are, Observationumn in Jonce Oracula Specimina (Jena, 1788):-Ruth ex versione Septuaginta intepraetum (Jena, 1788).-Hoefer, Nouv. Biog. Generale, 28:84.

## Kordovero, Moses[[@Headword:Kordovero, Moses]]

             SEE MOSES CORDOVERO.

## Kore[[@Headword:Kore]]

             (Hebrew Kore', קוֹרֵא, but קֹרֵאin 1Ch 26:1, a partridge, as in 1Sa 26:20; Sept. Κορέ, but Κωρή v. r. Κορή in 2Ch 31:14), the name of two or three men. SEE KORAH.

1. A Levite and Temple-warden of the Korabites, of the sons of Asaph, and father of Meshelemiah or Shelemiah (1Ch 26:1). B.C. 1014. He was probably identical with the son of Ebiasaph and father of Shallum, Levites of the family of Korah, engaged in the same service (1Ch 9:19).

2. Son of Imnah, a Levitical porter of the east gate, appointed by Hezekiah to take charge of the Temple offerings (2Ch 31:14). B.C. 726.

3. By erroneous translation in the A.V. at 1Ch 26:19 for KORAHITE SEE KORAHITE (q.v.).

## Koreish[[@Headword:Koreish]]

             is the name of a celebrated aboriginal tribe of Arabia, from whose ranks came Mohammed, the founder of Islam. The influence which the Koreish must have exerted in the early days of Mohammed is apparent from the fact that they exercised the guardianship over the Kaaba (q.v.). When Mohammed claimed for himself the dignity of a prophet, and inveighed against the primeval superstition of the Koreish (or Meccans, as they are sometimes called, after their principal place of residence, the city of Mecca), he was denounced by all the Koreish tribe. Many of his people were still devoted to Sabaism (q.v.), a somewhat refined worship of the planetary bodies (in all probability the belief of the Koreish in the century preceding the establishment of the Mohammedan creed; compare Sprenger, Life of Mohammed, i, 170; Milman's Gibbon, Decline and Fall of the Roman Empire, 5:92 sq.; Milman, Latin Christianity, ii, 127; and the article SEE ARABIA, vol. i, p. 342, in this Cyclopaedia), while many others, although disbelieving the general idolatry of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, were looking for a revival of what they called the "religion of Abraham."

Indeed, the greater the number of Mohammed's converts, the greater the opposition of his tribe; for had not the new religionists dared to question the sacredness of the holy temple, and call their ancient gods idols, and their ancestors fools? With all the animosity of an established priesthood trembling for their dignity, their power, and their wealth, the Koreish resisted the inroads of the new prophet, and though there were of their number those who had actually longed for the propagation of a monotheistic faith, they now spurned its establishment, as it was likely to give superiority to the family of Hashem, only a side branch of the powerful tribe. Many of the converts suffered all manner of annoyance; not a few were subjected also to punishment. In consequence of this contest, Mohammed felt constrained to advise his followers to seek refuge in Abyssinia. He himself had hitherto escaped only by the heroic conduct of his adopted father, Abu Talib, who, though not a believer in the new religion, considered it his duty to afford protection to Mohammed and all his kindred. But the rapid spread of the Islamitish doctrines made the Koreish violent, and they now demanded that Mohammed should be delivered into their hands.

Upon Abu Talib's refusal to comply with their demands a feud resulted, and all the Hashemites were excommunicated. The Prophet himself, however, they sought to remove by secret  assassination; a price was set upon his head-100 camels and 1000 ounces of silver-and he escaped their vengeance only by the self-possession with which one of his converts, Nueim. met the would-be assassin Omar. "Ere thou doest the deed," said Nueim, "look to thine own near kindred." Omar rushed infatuated to the house of his sister Fatima to punish her apostasy, but there the Koran was presented to him; he read a few sentences, and was changed into a follower of the Prophet. Yet did not the Koreishites abate their hostility; and it is said that for three long years Mohammed was under the depressing influence of the interdict, and constantly obliged even to change his bed in order to elude the midnight assassin (comp. Sale's Koran, ch. 36; D'Herbelot, Biblioth. Orientale, p. 445). A fugitive from his native city, and despairing of making Mecca, the metropolis of the national religion, the centre of his new spiritual empire, he turned to the friendly city of Medina, whither more than a hundred of his faithful flock had preceded him. Here he found a kind reception, and succeeded in winning for his cause and creed six of the most distinguished citizens. From this flight, or rather from the first month of the next Arabic year, the Mohammedan sera (Hegira, q.v.) is dated. SEE MOHAMMED.

Once successfully established at Medina, Mohammed's first object was to secure his native stronghold, and for this purpose he declared himself at war with the Meccans, and opened the contest even during the sacred month of the Rajab. The fair option of friendship, submission, or battle was proposed to the enemies of Mohammed. If they should profess the creed of Islam, they were to be admitted to all the temporal and spiritual benefits of his primitive disciples, and to march under the same banner to extend the religion which they had embraced. In his very first battle he routed the Koreishites, and, notwithstanding a severe loss and a personal wound in the battle near Ohod, his power had increased so rapidly that in the sixth year of the Hegira he determined upon and proclaimed a pilgrimage to Mecca. Although the Meccans did not suffer him to carry out this project, he secured their recognition as a belligerent and equal power with themselves by a formal treaty of peace, into which they mutually entered. In the year following he was allowed to spend a three-days' pilgrimage 'undisturbed at Mecca. The unfortunate attitude of the Koreishites towards Mohammed during his wars with the Christians emboldened him to seek immediate revenge for their treachery, and at the head of an army of 10,000 men he marched against Mecca, before its inhabitants had time to prepare for the attack, without difficulty became master of the place, and  readily secured acknowledgment as chief and prophet. Among the first to fall prostrate at his feet were the chiefs of the Koreish. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain; begone! You are safe, you are free." With the conquest of Mecca the victory of the new religion was secured in all Arabia, and for the history succeeding this event we must refer to MOHAMMED SEE MOHAMMED and MOHAMMEDANISAM SEE MOHAMMEDANISAM . For the detail of the three Koreishite wars, see references in Milman's Gibbon, ii, 133. SEE MECCA; SEE MEDINA. (J. H.W.)

## Koreish, Jehuda[[@Headword:Koreish, Jehuda]]

             SEE IBN-KOREISH.

## Korhite[[@Headword:Korhite]]

             (Exo 6:24; Exo 26:1; 1Ch 12:6; 2Ch 20:19). SEE KORAH.

## Kormczai Kniga[[@Headword:Kormczai Kniga]]

             the Russian "corpus juris canonici," or canonical law, is supposed to have become the possession of the Russians in the days of Vladimir the Great. The oldest Codex of the Kormczai Kniga dates from 1280, and was found in the cathedral at Novgorod; its style of language has led to the supposition that it was translated by a southern Russian. The Greek original has never yet been found. The Codex was first printed Nov. 7, 1650, at Moscow; in a somewhat modified form, it was printed by the Ras- Kolniki (q.v.), a Russian sect at Warsaw, in 1786. Since that date several editions have been published.

The Codex, in its treatment of ecclesiastical law. is divided into seventy chapters, of which forty-one, making part i, contain the canons of the apostles, the councils, and the canonical letters; the remaining chapters, making part ii, contain the laws of the Byzantine emperors, and different treatises on ecclesiastical law. The work also contains historical contributions on the Greek and Russian Church, the Nomocanon of Photius, a notice of the name and edition of the work, the edict and gift of Constantine to Sylvester (q.v.), and a polemical treatise against the Latins. See Schlosser, Morgenl. orthodoxe Kirche Russlands (Heidelb. 1845); Strahl, Beitridge z. russischen Kirchengesch. (Halle, 1827), p. 14; Aschbach, Kirchen-Lexicon, 3:918. SEE PHOTIUS; SEE RUSSIAN CHURCH. (J. H. W.)

## Korn, Selig[[@Headword:Korn, Selig]]

             SEE NORK.

## Korner, Johann Gottfried[[@Headword:Korner, Johann Gottfried]]

             a German theologian, was born at Weimar Nov. 16,1726, entered Leipzig University in 1743, and in 1749 became catechet at St. Peter's Church in that city. In 1752 he was made subdean at Thomas Church, in 1756 at St. Nicholas Church, and in 1775 became archdeacon. Some time after this he was appointed regular professor of theology and superintendent of the churches of Leipzig. He died January 4,1785. Kirner wrote considerably, but his contributions to Church History are of especial value. His most important works are, Epitome controversiarum theologicarum (Lipsiae, 1769, 8vo): — Vom Colibat der Geistlichen (ibidem, 1784, 8vo): — Erasmi sententia de symbolo apostolico ex Rufino defensa (ibid, 1749, 4to).-Doring. Gelehrte Theol. Deutschlands, ii, 157 sq.

## Kornmann, Rupert[[@Headword:Kornmann, Rupert]]

             a Roman Catholic priest, was born at Ingolstadt in 1759; entered the cloister of Prifling in 1776; took the vow in 1777, and was made priest in 1780. In order further to prosecute his theological studies he went to the University of Salzburg, holding at the same time the chaplaincy at Nonnenberg. In 1790 he was made abbot of the cloister of Prifling. He retired from this monastery after its secularization, and died Sept. 23,1817. Among his many writings we have Die Sibylle der Zeit, aus der Vorzeit, oderpolitische Grundsitze durch die Geschichte bewahrt, nebst einer Abhandlung iib. diepolitische Divination (Frankf. and Leipz. 1810, 2 vols. 8vo): — Sibylle der Religion aus der Welt- und A Menschen-geschichte, nebst einer Abhandluny uber die goldenes Zeitalter (Munich, 1813, 8vo) : — actchtrage zu den beiden Sibyllen (with a biography of the author, Regensburg, 1818, 8vo).-Wetzer und Welte, Kirchen-Lexikon, vol. 6:S. v.

## Kornthal, Society Of[[@Headword:Kornthal, Society Of]]

             a German religious community, which bears its name from the place where it originated, Kornthal, in Wurtemberg. Rationalistic influences in the Wurtemberg Church had occasioned changes in the liturgy (1809) obnoxious to many who adhered more strictly to the old Lutheranism. The millenarian influence of Jung Stilling and Michael Hahn incited among this class an inclination to migrate, especially to Russia, where, near Tiflis, in 1816-17, several Wurtemberg settlements were formed, while many hundred families were making ready to follow. The king sought means to restrain this movement, and in 1819 accepted the suggestions of Gottlieb  Wilhelm Hoffmann, burgomaster of Leonburg. The latter, in consequence of deep religious impressions received in his youth, was in sympathy with the Pietists, and now proposed to retain for the state a valuable class of citizens by securing for them the establishment of a community similar to that authorized at Konigsberg under king Frederick, simply independent in its religious matters of the Lutheran Consistory. The motive was Pietistic, and not schismatic. Hoffmann's scheme sought to realize the spirit of the apostolic age; required as condition of membership "a regenerate state of heart, manifested in a true life which springs from a sense of pardoned sin;" and demanded careful education of children both mental and industrial, as well as charitable and missionary work. The community, as established, arose from the combination of three distinct elements, viz., the Old Church Pietism represented by Hoffmann, the Moravian ideas appearing in the constitution and Church service, and the partially millenarian views of Hahn to which the majority adhered.

Michael Hahn, known among the people as “Michel," was at this time sixty-two years old. His spirit was that of Jacob Bohme. Converted at the age of twenty, he passed at that period, and subsequently, through an experience of religious ecstasy. Persecuted by his family and neighbors, he lived ascetically, was much in prayer, addressed religious assemblies, and soon won thousands of adherents, who sought him in Sindlingen, where he settled in 1794. His writings were disseminated in manuscript, and in 1817 his followers numbered 18,000. Hahn's teaching, with its acknowledged defects, brought a spirit of practical activity to the aid of a too subjective Pietism. The Kornthal society was founded Jan. 12,1819, and Hahn was chosen its president, but he died on the 20th of the same month. SEE HAHN, MICHAEL.

The Constitution of the community seeks to realize rather the union of the religious and civil orders than their separation. Truly patriarchal under the presidency of" Father" Hoffmann, who died in 1846, it is really based on the idea of the universal priesthood of Christians. Not the clergy, but the community, is the final authority. The latter (" die Guterkaufsgesellschaft") is the original possessor of the land, from whose authority it cannot be alienated. The lordship of Kornthal, 1000 acres, all its buildings, gardens, vineyards, woods, was purchased for 113,000 gulden, and given out by lot to each member. Money can be borrowed only from the common chest, and no debts can be contracted by members outside the community. A common council and council of elders is periodically elected. The  president, pastor, and schoolmaster are chosen by the community, with recognition of the government and Church. The pastor shares the functions of the Sunday service with the president, councilmen, and schoolmaster, each of whom has authority to conduct a week-day service. The community admits its members by vote, and the children of the members are received only upon their own recognition. The criminal administration is under the general state authority, the property census and tax assessment being controlled by the president.

The usual Church festivals are observed. Baptism is a public and solemn ceremony, the import of which the people are not allowed to forget. The Lord's Supper is administered once a month on Saturday evening, preceded by a week of preparatory meetings.

The Christian activity of the community is displayed in connection with foreign and domestic missions and in education. It has few of its own members in the foreign mission field, though many missionaries, male and female, were educated at its schools. It is a supporter especially of the Basle Mission House, and its yearly missionary festival is an occasion of great interest. 'he destitute of the neighborhood are systematically visited, and its institution for abandoned children is chief among those of its class at Wiirtemberg. In its separate educational institutions for the two sexes about 10,000 persons from various lands have received their training.

Kornthal has in all a population of about 1300. It has ever exerted a salutary influence for the prevention of schism in the Wirtemberg Church, has furnished for the sentiment of Pietism a corrective model of practical life, and has in general shown a successful example of religious and moral principle directly applied to social laws. Iere are uniformly neat dwellings, clean streets, a well-clad people; intemperance and brawls are unknown; not a beggar is seen except such as may come in from abroad; there has been no case of bankruptcy from the foundation of the community, but two illegitimate births, and not a case of civil or criminal process of law has been required, while remarkable fidelity to the government in times of trial has characterized its people.-Kapff, Die uiirtemberyischen Briiderenmeinden Kornthal u. hVilhelmsdorf (Kornth. 1839); Barth, Ueber die Pietisten (Tibing. 1819); Zeitschr.f. hist. theol. 1841; Haag, Studien d. Wirttemb. Geistl. 9:1 sq.; Herzog, RealEncyklop. vol. 19:s.v. (E. B. O.)

## Korsha[[@Headword:Korsha]]

             in Slavonic mythology, is a god of physicians and the medical art. Somes regard him as the same with Bacchus. He is represented naked, with a  wreath about his neck. Beer and nectar were offered to him. His idol stood in Kiew, on a large barrel.

## Kortholt, Christian (1)[[@Headword:Kortholt, Christian (1)]]

             SEE CORTHOLT.

## Kortholt, Christian (2)[[@Headword:Kortholt, Christian (2)]]

             an eminent Danish Protestant theologian, and a nephew of Christian Kortholt (1), was born at Kiel in 1709. He studied at the university of his native city, and afterwards visited Holland and England. On his return to Germany he was appointed rector of the College of Leipzig, and adjunct professor of philosophy in the university of that city. A few years after he became professor of theology in the University of Gottingen, and finally ecclesiastical superintendent. Ie died Sept. 21,1751. Besides a number of articles published in the Acta Eruditorum Lipsiensium, and a collection of sermons in German, he wrote De sacrorum Christianorum in Cimbria primordiis (Kiel, 1728, 4to): — Commentatio historico-ecclesiastica de ecclesiis suburbicariis, qua in dioccsin quams episcopus Romanus cetate concilii Nicceni habuit, inquiritur (Leipz. 1732, 4to):-De Societate Antiquaria Londinensi ad Knappium (Lpz. 1735, 4to): — De Matth. Tindalio (Lpz. 1734, 4to): — De Enthusiasmno Mohammedis (Gotting. 1745, 8vo):-De Simone Petro primo Apostol. et ultimo (GCtting. 1748, 8vo); etc. He published also Leibnitii epistolce ad diversos (Leipzig, 1733- 42, 4 vols.). See Joach. Lindemann, Christ. Kortholti Oratiofunebris (in Sacer decadum septenarius memoriam theologorum nostra cetate, etc., Lpzg. 1705, 8vo): Niceron, Memoires, vol. 31, Hoefer, Nouv. Biog. Genesis 27:93; Pierer, Univ. Lexikon, 9:734. (J. N. P.)

## Kos[[@Headword:Kos]]

             SEE OWL.

## Kosa[[@Headword:Kosa]]

             SEE KOREISH.

## Kosegarten, Bernhard Christian[[@Headword:Kosegarten, Bernhard Christian]]

             a German theologian, was born at Parchim, in Mecklenburg, May 7, 1722; entered Rostock University in 1739, went to Halle in 1745, and became adjunct professor in 1750. He died June 17, 1803. Kosegarten made for himself quite a name by his Versuch das Kirchliche Dogma vom Stande  der Erniedrigung Christi einer Priifung zu unterwerfen (New Brandenburg, 1748, 4to).-Doring, Gelehrte Theol. Deutschlands, ii, 174.

## Kosegarten, Hans Gottfried Ludwig[[@Headword:Kosegarten, Hans Gottfried Ludwig]]

             a German Orientalist and historian, was born at Altenkirchen, Isle of Rigen, Sept. 10, 1792; studied theology and philology at the University of Greifswald, and in 1811 went to Paris to continue the study of the Oriental languages. He became adjunct professor at Greifswald in 1815, and in 1817 professor of the Oriental languages at Jena, and of the same chair at Greifswald in 1824. He died in 1860. Kosegarten wrote De Mohammnede Ebn Batuta ejusque itineribus (Jena, 1818), and published editions of Amru ben-Kelthum's Moallaka (Jena, 1820): — Libri Coronce legis, id est Commentarii in PIentateuchun Karaitici ab Ahacrone ben-Elihu conscripti clliquot particulce (Jena, 1824); etc. See Pieerr, Universal Lexikon, 9:738.

## Kosegarten, Ludwig Theobald[[@Headword:Kosegarten, Ludwig Theobald]]

             a German divine and poet, was born at Grevismuhlen, in Mecklenburg, Feb. 1, 1758: became rector at Wolgast in 1785; pastor at Altenkirchen in 1792, and in 1808 professor of history at the university in Greifswald; later also professor of theology, and pastor at St. James's Church in that place, and died Oct. 26,1818. He was at one time honored with the rectorate of the university. His writings belong to the domain of belles-lettres. See Koberstein, Geschichte d. deutschenz National litteratur, 3:2623 sq.

## Kossoff, Sylvestre[[@Headword:Kossoff, Sylvestre]]

             a Russian divine, who flourished near the middle of the 17th century, was metropolitan of Kief in 1647, and died April 13,1657. Kossoff wrote a work on the Seven Sacraments (Koutimsk, 1653, 4to), which an ecclesiastical council at Moscow in 1690 declared heretical.

## Koster, Friedrich Burchard[[@Headword:Koster, Friedrich Burchard]]

             a Protestant theologian of Germany, was born in 1791 at Loccum, and studied at Gottingen. In 1822 he went to Kiel as professor of theology, was appointed in 1840 general superintendent of the duchies of Bremen and Verden, resigned his position in 1860 on account of feeble health, and died at Stade, December 16, 1878. Of his works we mention, Das Buch Hiob und der Predigear Salonmo's ubersetzt (Schleswig, 1832): — De Fidei Modestia Nostris Temporibus Maximopere Commendanda (Kiel, eod.): — Er luterungen der heiligen Schrift aus den Klassikern besonders aus Homer (1833): — Die Psalaen ubersetzt (Konigsberg, 1837): — Die Propheten des Alten und Neuen Testaments dargestellt (Leipsic, 1838): — Die biblische Lehre von der Versuchung (Gotha, 1859). See Zuchold, Bibl. Theol. 1:722; Winer, Handbuch der theol. Lit. 1:83, 205, 280, 361, 370, 392, 445, 489, 599; 2:31; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Furst, Bibl. Jud. 2:206. (B.P.)

## Koster, Johann Friedrich Burchardt[[@Headword:Koster, Johann Friedrich Burchardt]]

             a German theologian, was born at Loccum in 1791. He became professor of theology in Kiel in 1839, and died about 1850. His works are, Meletemata critica et exegetica in Zachariam Prophetam, cap. 9-14 (Gotting. 1818): -Das Christenthum (Kiel, 1825) : — Lehrb. dera Pastoral Wissenschaft (ibid, 1827):-translations of the Psalm s (1837) and the Prophets (Leipzig, 1838).

## Koster, Martin Gottfried[[@Headword:Koster, Martin Gottfried]]

             a German theologian, was born at Guntersblum Nov. 11, 1734; was educated at the University of Jena, which he entered in 1752, and in 1755 became pastor at Wallersheim. In 1761 he was called to Weilburg as pastor and prorector of the gymnasium in that place. In 1773 he was appointed professor at Giessen, and died there Dec. 6,1802. Koster was decidedly orthodox in belief, and labored both by his tongue and his pen to stay the incoming tide of Rationalism. His most important work in this direction is his Neueste Relgions begebenheiten (Giessen, 1778-1796), in which several eminent German theologians assisted him. He wrote also Vorturtheilefiir und wider die christl. Religion nebst einer Abhandlung von Zulassung des Bisen (Frankfort-on-the-Main, 1774, 8o) :Ersrterung der wichtigsten Schwierigkeiten in der Lehre vom Teufel (ibid, 1776, 8vo; another work on Satm.n,Giessen, 1776, 8vo); etc. See Doring, Gelehrte Theol. Deutschlands, ii, 159 sq.

## Koster, Wilhelm[[@Headword:Koster, Wilhelm]]

             a German theologian, was born in 1765, and early devoted himself to the study of theology. He became pastor first at Oppenheim, later at Eppingen, and died May 8, 1802. He devoted much of his time to the study of practical theology, especially to liturgy, and wrote Liturgie bei Beerdigungen (March, 1797, 8vo):-Allgem. Altarliturgie (ibid. 1799, 8vo).-Doring, Gelehrte Theol. Deutschlands, ii, 162.

## Kostha Ibn-Lika[[@Headword:Kostha Ibn-Lika]]

             (or Luca), an Arabian philosopher. the originator of Heliopolis in Syria, flourished towards the close of the 9th century. He died, according to Abulfarag, about 890. He translated many works of Greek philosophers into Arabic, and wrote himself many original treatises, among which are, De Animce et Spiritus Discrimeine: — De Morte inopinata: — Descriptio Spherce Ccelestis:-Liber apologeticus adversus librum astrologi Aba Isce de Mohameti Apostolatu et Prophetia. See Fabricius, Bibliotheca Grcaca, ii, 801; D'Herbelot, Biblioth. Orielntale, p. 975.

## Kothe, Friedrch August[[@Headword:Kothe, Friedrch August]]

             a Lutheran theologian of Germany, was born July 30, 1781, at Lubben, in Lower Lusatia. He studied at Leipsic, was in 1803 afternoon preacher there, in 1810 professor of Church history and practical theology at Jena, in 18i7 doctor of theology, in 1819 first preacher and member of consistory at Allstadt, in Weimar, and died October 23, 1850. He published, Die symbol. Bucher der evang. luther. Kirche (Leipsic, 1830): — Einfluss des kirchenhistorischen Studiums, etc. (1810): — Stinzmen der Andacht (1823): — Die christliche Volksbildung (1831): — Ueber die Kircheneinigung (1837): — Die Psalmen in Kirchenmelodien ubertragen (1845): — Geistliche Lieder (edited by C.B. Meissner, 1851, after the author's death). See Zuchold, Bibl. Theol. 2:723; Winer, Handbuch der theol. Lit. 1:16, 26, 322, 530, 862, 866; 2:19, 323, 325, 333, 343; Koch, Gesch. des deutschen Kirchenliedes, 7:257 sq. (B.P.)

## Kots[[@Headword:Kots]]

             SEE THORN.

## Kotter, Christopher[[@Headword:Kotter, Christopher]]

             a German religious fanatic, was born at Sprottau, Silesia, in 1585. He claimed to have visions (which were published at Amsterdam in 1657). The first of these was in June, 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates that, unless the people repented, the wrath of God would make dreadful havoc. His pastor and friends kept him in for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, when threatened with eternal damnation by the same spirit, he would suffer himself to be restrained no longer. Kotter was laughed at; nevertheless, his visions continued, and were followed by ecstasies and prophetic dreams. He waited on the elector palatine, whom the Protestants had declared king of Bohemia, at Breslau, in 1620, and informed him of his commission. He became acquainted, in 1625, with Comenius, whom he converted to be a believer in his prophecies, which at this time were rather of a political cast, presaging happiness to the elector palatine, and the reverse to the emperor, so he became at length obnoxious, and in 1627 was closely imprisoned as a seditious impostor. He was finally liberated again and banished from the empire; went to Lusatia, then subject to Saxony, and died there in 1647. Kotter's visions were related by Comenius in a work entitled Lux in tenebris (Amst. 1657; an epitome of this work appeared in 1660: see, for an account of it, under DRABICIUS). See Bayle, Hist. Dict. 3:679 sq. (J. H.W.)

## Kottmeier, Adolph Georg[[@Headword:Kottmeier, Adolph Georg]]

             a Protestant theologian of Germany, was born October 31, 1768, at Neuen-kirchen, near Osnabruck. In 1789 he was teacher at Halle, in 1790, preacher at Haddenhausen, near Minden, in 1792 at Hartum, in 1810  cathedral-preacher at Bremen, and died September 20, 1842, doctor of theology. He was an ascetical writer of some renown. See Zuchold, Bibl. Theol. 1:723; Winer, Handbuch der theol. Lit. 2:67, 99, 185, 233, 294, 375. (B.P.)

## Kotzebur, Johann[[@Headword:Kotzebur, Johann]]

             a German divine, was born in Magdeburg about 1654. He was rector at Quedlinburg. He died September 3, 1692. Kotzebur wrote Suscitabulum Catholico-Lutheranum : — Confutatio tractatus Becani de ecclesia, etc.- Allgen. Hist. Lex. 3:61.

## Kounboum[[@Headword:Kounboum]]

             (ten thousand images), a place in the country of Amdo, in Thibet, where grows a wonderful tree, known as the Tree of Ten Thousand Images. The lamasery of Kounboum contains nearly four thousand lamas, and is a great resort for pilgrims from all parts of Tartarv and Thibet.

## Kouotina[[@Headword:Kouotina]]

             in the mythology of the Caribbeans, is the head of all idols, from whom all the rest flee. Their flight causes the thunder.

## Kouren Of The Thousand Lamas[[@Headword:Kouren Of The Thousand Lamas]]

             a celebrated lamasery in Tartary, which dates from the invasion of China by the Mantchous. The ground and revenues were given by a Chinese emperor, who had recently come into possession of the throne, in token of his gratitude for a favorable prophecy given by a lama before his conquest. It was designed originally to maintain a thousand lamas, but has made such progress that it now contains more than four thousand. The chief officer of the establishment is also governor of the district, and makes laws, administers justice, and appoints magistrates. SEE LAMAISM.

## Kousulu[[@Headword:Kousulu]]

             SEE HINDUWI, DIALECTS OF.

## Kouwwonpeaelisit[[@Headword:Kouwwonpeaelisit]]

             in Finnish mythology, is a lively festival among the nations living in the far north, which was begun with a bear hunt. It is not known in honor of what deity this festival was celebrated.

## Kouyunjik[[@Headword:Kouyunjik]]

             SEE NINEVEH

## Koxkoxn[[@Headword:Koxkoxn]]

             SEE COXCOX.

## Koz[[@Headword:Koz]]

             (Heb. Kots, קוֹוֹ, a thorn, as often; 1Ch 4:8; Sept. Κωέ, Vulg. Cos, Auth. Vers. "Coz ;" elsewhere with the art. הקוֹוֹ, hak-Kots, 1Ch 24:10, Sept. Α᾿κκώς, v. r. Κώς, Vulg. Accos, Auth. Vers. "  Hakkoz ;" Ezra ii, 61, Sept. Α᾿κκούς, Vulg. Accos ; Neh 3:4; Neh 3:21, Sept. Α᾿κκώς, Vulg. Accus, llaccus; Neh 7:63, Sept. Α᾿κκώς, v. r. Α᾿κώς,Vulg. Accos), the name of two or more men.

1. A descendant of Judah, concerning whose genealogy we have only the confused statement that he " begat Anub and Zobebah, and the families of Aharhel, the son of Harum" (1Ch 4:8). B.C. prob. cir. 1612.

2. The head of the seventh division of priests as arranged by David (1Ch 24:10). B.C. 1014. He is probably the same whose descendants are mentioned as returning with Zerubbabel from Babylon, but as being excluded by Nehemiah from the priesthood on account of their defective pedigree (Ezr 2:61; Neh 7:63). To this family appears to have belonged Urijah, whose son Meremoth is named as having repaired two portions of the wall of Jerusalem (Neh 3:4; Neh 3:21).

## Krabbe, Otto Carsten[[@Headword:Krabbe, Otto Carsten]]

             a Lutheran theologian of Germany, was born at Hamburg, December 27, 1805. He studied at Bonn, Berlin, and Gottingen, was in 1833 professor at the gymnasium in Hamburg, in 1840 professor of theology and university- preacher at Rostock, in 1851 member of consistory, and died November 14, 1873, doctor of theology. He wrote, De Codice Canonun qui Apostolorum Nomine Circumferuntur (Gottingen, 1829): — Ueber den Usprung und Inhalt der apostolischen Constitutionen des Clemens Ronmanus (Hamiburg, eod.): — Die Lehre von der Sunde und vom Tode (1836): — Vorlesungen uber das Leben Jesu (1839): — Die evangelische Landeskirche Preussens (Berlin, 1849): — Das lutherische Bekenntniss (1859): — Wider die gegenwortige Richtung des Staatslebens inmerhaltniss zur Kirche (Rostock, 1873). See Zuchold, Bibl. Theol. 1:724 (B.P.)

## Krafft, Adam[[@Headword:Krafft, Adam]]

             a celebrated German sculptor and architect, born at Nuremberg about 1430, and supposed to have died about 1507, deserves our notice for his prominent connection with ecclesiology. One of the most remarkable performances of his still extant is the tabernacle in stone, fixed against one of the columns of the choir of the church of St. Lawrence (Lorenzkirche), Nuremberg. It is in the form of a square open Gothic spire, and is 64 feet high; the pinnacle being turned downwards like the crook of the crosier dr an episcopal staff, to avoid the arch of the church. The ciborium is placed immediately upon a low platform, which is supported partly by the kneeling figures of Adam Krafft and his two assistants; the rail or baluster of the platform is richly carved, and is ornamented with the figures of eight saints. The whole tabernacle is also profusely ornamented with small figures in the round and bassi-relievi: immediately above the ciborium, on three sides, are representations in basso relievo of " Christ taking leave of his Mother," the "Last Supper," and "Christ on the Mount of Olives;" high above these are "Christ before Caiaphas," the " Crowning with Thorns," and the " Scourging;" above these is the "Crucifixion ;" and lastly, above that, is the " Resurrection," all in the round. This elaborate work was executed by Krafft for a citizen of the name of Hans Imhof, and for the small sum of 770 florins. There is a print of this tabernacle in Doppelmavr's listorische Natachricht von den Niirnberqischen Kinsflern. Recent writers have indulged in various conjectures regarding the time and works of Krafft, but  the circumstances of both are still involved in their former uncertainty. See Fiissli, Allgemeines Kunstler-Lexikon, s.v.; Nagler, Allgemeines Kiinstler- Lexikcon, s.v.

## Krafft, Johann Christian Uottlob Ludwig[[@Headword:Krafft, Johann Christian Uottlob Ludwig]]

             the modern reformer of the Protestant Church in Bavaria, was born at Duisburg Dec. 12,1784. He studied first at Duisburg, where he fell temporarily under the influence of infidelity. He then spent five years as private tutor at Frankfort-on-the-Main, and this period was of great spiritual regeneration to him, though he did not succeed in allaying all his doubts. In October, 1808, he became pastor of the Reformed congregation at Weeze, near Cleve. He still felt dissatisfied, however, and continued to search the Scriptures. In 1817 he became pastor of the German Reformed congregation at Erlangen, and professor in the university in 1818. By this time his convictions had become settled, and he a firm Biblical supernaturalist. The last period of his spiritual development, his conversion, took place, according to his own account, in the spring of 1821. He died May 15, 1845. Without being gifted with very brilliant talents or especial eloquence, Krafft, by his earnest practical faith, and his uncommon energy, can be said to have awakened the Protestant Church of Bavaria from the lethargic sleep into which it had fallen under the influence of ultra rationalism. He took great part in the progress of home missions, and was the fiunder of an institution for the daughters of the poor. He wrote De servo et libero arbitrio (Nuremb. 1818):Seven Sermons on Isaiah liii, and four on 1 Corinthians i, 30; Jahrgang: Predigten ii.fireie Texte (Erlang. 1828, 1832, 1845). After his death Dr. Burger published his Chronologie u. Iarmonie d. vier E:vacngelien (Erlangen, 1848). — Herzog, Real-Encyklopdaie, vol. 8:s.v. (J. N. P.)

## Kraft, Friedrich Wilhelm[[@Headword:Kraft, Friedrich Wilhelm]]

             a German theologian, was born at Krautheim, in the duchy of Weimar, Aug. 9, 1712, and was educated at Jena and Leipzig from 1729 to 1732. In 1739 he became pastor at Frankendorf, and in 1747 university preacher at Gottingen, holding also after this an adjunct professorship of theology in this high-school. In 1750 he removed to Dantzic as senior preacher to Mary's Church, and died there November 19, 1758. His most important works are, Schriftmassiger Beweis v. d. Ankuaft d. Messias (Leipz. 1734, 8vo): — Epistola de honore Dei per honores ministrorum ecclesice  pronovendo (Erf. 1739, 4to): — Conmentatio de pietate obstetricumn Egyptiacarum (ibid, 1744, 4to). He also published many of his sermons, some of them under the title Geistliche Reden (Jena, 1746, 8vo), and Neue theologische Bibliothek (Lpz. 1746-1758; continued by Ernesti, and later by Diderlein), which last named work evinces Kraft's extended researches in theological literature. See Doring, Gelehrte Theol. Deutschlands, ii, 176 sq.

## Kraft, Johann Georg[[@Headword:Kraft, Johann Georg]]

             a German theologian, was born at Baiersdorf, in the duchy of Baireuth, June 8, 1740, and was educated at the university in Erlangen. He entered the ministry at first, but in 1764 obtained the privilege of lecturing at the university, and in 1766 became extraordinary professor of philosophy, and in 1768 ordinary professor of theology and university preacher. He died July 2,1772. He furnished many articles to theological periodicals, and published, besides a host of dissertations and several sermons, an edition of Huth's Gesammelte Sonn- u. Festtagspredigten (Schwabach, 17681771, 3 vols. 4to). — Doring, Gelehrte Theol. Deutschlands, ii, 179 sq.

## Kraft, Johann Melchior[[@Headword:Kraft, Johann Melchior]]

             a German theologian, was born atWetzlar June 11, 1673. He pursued his theological studies at Wittenberg University, where he obtained the master's degree in 1693. In 1695 he began lectures at the University of Kiel, and in 1698 he became pastor at Stiderstapel; in 1705 pastor at Sandesneben; in 1709 archdeacon at Husum. and shortly after counsellor of the Danish Consistory. He died July 22, 1751. His most important works are Emendanda et Corrigenda qucedam in historia verasionis Germanicce Bibliorum- (Dr. J. F. Mayero edita, Schleswig, 1705,4to):-Podroma historice versionis Bibliorum Germanicce (ibid, 1714, 4to):-Ausjfth rliche Historie von Exorcismo (Hamburg, 1750, 8vo).-Doring, Gelehrte Theol. Deutschlands, ii, 182 sq.

## Kraft, Johann Wilhelm[[@Headword:Kraft, Johann Wilhelm]]

             a German theologian. was born at Allendorf March 11,1696. He went to Marburg University in 1712, and in 1723 became pastor of the Reformed Church at Marburg; later (in 1738) he removed to Hanau, but returned to Marburg in 1747, to assume the duties of a professorship in theology at his alma mater. He died Nov. 25, 1767. His most important works are  Fasciculi observationum sacrarum quibus varia Scripturce loca atque argumentea theologica illustrantur (Marb. 1758-1766, 8vo): — Sciagraphia theologice moralis ex resipiscentia etfide tanquam ex genuino geminoque omniunm virtutum Christianarum fonte liquido derivatce (Rintel and Hersf. 1760, 8vo).-Doring Gelehrte Theol. Deutschlands, ii, 185.

## Kraft, Justus Christoph[[@Headword:Kraft, Justus Christoph]]

             a German divine, son of the preceding, was born at Marburg Jan. 2,1732, and was educated at the university of his native place and at Gittingen. In 1757 he became pastor at Weimar, and in 1762 at Cassel, whence he moved to Frankforton-the-Main in 1769. He died there Jan. 22,1795. For a list of his sermons as published, see Doring, Gelehrte Theol. Deutschlands, ii, 187.

## Kragh, Peter[[@Headword:Kragh, Peter]]

             a Danish missionary, born at Grimming, near Randers, Nov. 20, 1794, was sent as missionary to Greenland about 1820, and returned to his native country in 1828. The date of his death is not known to us. Kragh wrote extensively, and translated into the vernacular of the people among whom he preached the Gospel of Christ, parts of the O.T., sermons, works on practical religion, etc. He also published in Danish and Greenlandish, Ians Egedes Aftensamtaler med sine dsciples (Copenhagen, 1837, 8vo).- Vapereau, Dict. des Contemporains, s.v.

## Kragh, Theodor[[@Headword:Kragh, Theodor]]

             a Lutheran theologian and missionary of Denmark, was born in 1795. After having passed his theological examination, he went to Greenland as a missionary. He translated a great part of the Old Test. and many ascetical works into Greenlandish, and published a prayer-book and collection of sermons in that language. He died March 25, 1883, at Oesby, near Hadersleben, in Schleswig. See Furst, Bibl. Jud. 2:207. (B.P.)

## Krain, Andreas[[@Headword:Krain, Andreas]]

             archbishop of. SEE ANDREAS OF CRAIN.

## Krakewitz, Albert Joachim Von[[@Headword:Krakewitz, Albert Joachim Von]]

             a German Lutheran divine, was born at Gevezin. near Stargard, in Mecklenburg, May 28, 1674, and was educated for the ministry at the universities of Rostock, Copenhagen, Leipzig, and other German high- schools of note. He became professor of Hebrew at Rostock in 1698; in 1708 also professor extraordinary of theology, and in 1713 was promoted to the full professorship. In 1721 he removed to the university at Greifswald, and there held a prominent position as a theologian. His works, mainly of a controversial nature, are limited to pamphlet form. See Allgemeines Hist. Lexikon, Addenda, s.v.

## Krakewitz, Barthold Von[[@Headword:Krakewitz, Barthold Von]]

             a German Lutheran divine, was born in the isle of Rugen in 1582. He studied at different universities, was professor of theology at Greifswalde, general superintendent of Pomerania, and died November 7, 1642. He wrote, Comment. in Hosean et Jonam: — De Bonis Christianoarun Operibus: — De Jesu Christo θεανθρώπῳ, etc. See Freher, Theatrum Ernuditorum; Witte, Memoriae Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kraliz, Bible Of[[@Headword:Kraliz, Bible Of]]

             the most celebrated Bohemian version of the Holy Scriptures, issued, in the 16th century, by the Bohemian and Moravian Brethren. It was translated, in fifteen years, by a committee of their bishops and ministers, among whom the most prominent were John AEneas, John Nemczansky, Zacharias Ariston, and Isaiah Cepolla, aided by two Hebrew scholars of Jewish extraction. The work of translating and printing was carried on in the castle of Kraliz-hence the name of this Bible-near Willimowitz, in the west of Moravia, at the expense of Baron von Zierotin, the proprietor of the domain, and a member of the Brethren's Church. He set up for this purpose a special and costly printing-press, which was superintended by Zacharias Solin, an ordained minister of the Brethren. The first edition appeared in six folio volumes, as follows: Part i, the Five Books of Moses, in 1579; Part ii, Joshua to Esther, in 1580; Part 3, the Poetical Books, in 1582; Part 4, the Prophetical Books, in 1587; Part 5, the Apocrypha, and Part 6, the New Testament, in 1593. The sixth part was a reprint of the Bohemian N.T. translated from the Greek by John Blahoslaw, a very learned bishop of the Church, who was no longer living. In 1601 a second edition appeared, and in 1613 a third. The last was in one volume quarto. The Kraliz Bible was the first Bohemian version made from the original, six other translations having preceded it, all based on the Vulgate. It was, moreover, the first divided into chapters and verses, and the first which separated the apocryphal from the canonical books. To each single verse, throughout the entire work, was appended a very brief commentary. The correctness of the translation is generally conceded, and the purity of the style universally admired. This Bible is still the classic standard for the Bohemian tongue. At the present day, however, it exists as an antiquarian work only, a copy costing about 300 florins. This is owing to the destruction to which it was doomed in the Bohemian anti-Reformation, when it was everywhere confiscated and committed to the flames by the Jesuits and soldiers who passed through the country in search of Protestant books. A compendium of it was republished at Prague, by J. L. Koher, in 1861 to 1865. It constitutes, moreover, the text, word for word, of the Bohemian Bible issued by the British and Foreign Bible Society. Gindely, Geschichte d. Bohmischen Briider, ii, 309, 310; Czerwenka, Geschichte d. Evang. Kirche in Bohmen, ii, 500, etc.; Croger, Gesch. d. alten Briiderkirche, ii, 157, etc. (E. DE S.)

## Krama Or Krasis[[@Headword:Krama Or Krasis]]

             the practice of mixing water with the sacramental wine (the mixture bearing the name κρᾶμα, and the act of mixing κράσις), was adopted very early in the Church, on the assumption that the wine used at the Passover was mixed with water; but Lightfoot shows that this was not necessarily the. case. In the Western Church, the mixture of cold water with the wine takes place only once before the consecration; wine being first poured into the cup, and the water added. In the Oriental Church a twofold mixing takes place. There is the first mixture of cold water with the wine in the cup before consecration, and then a second mixture with warm water after consecration, and immediately before distribution. This is said to have been designed to represent at once the water which flowed from our Saviour's side and the fire of the Holy Spirit.

## Krantz (Or Cranz), David[[@Headword:Krantz (Or Cranz), David]]

             a Moravian historian, was born at Neugarten, Pomerania, in 1723. In his youth hle was master of a school at Herrnhut; he became secretary to count Zinzendorf in 1747, was afterwards sent on a literary mission to Greenland, where he was eminently successful in collecting historical information. He returned in 1762, and became pastor of the church at Rixdorf, near Berlin, in 1766. He died at Gnadenburg, in Silesia, in 1777. Iis principal works are The History of Greenland, and of the mission of the United Brethren (transl. Lond. 1820,2 vols. 8vo): — The ancient and modern History of the Brethren (Lond. 1780, 8vo). — Darling, Cycl. Bibl. s.v.

## Krantz, Albert[[@Headword:Krantz, Albert]]

             a German theologian and eminent historian, was born at Hamburg towards the middle of the 15th century. He studied at Hamburg, Cologne, etc., and became doctor in theology and canon law. After traveling through most of Europe, he was, on his return, appointed professor at Rostock, and rector of that university in 1482. In 1492 he settled at Hamburg, after having been employed in important diplomatic missions. In 1499 he was sent as envoy to England and France, and was often chosen to decide difficulties: thus he acted as arbiter between king John of Denmark and duke Frederick of Holstein in 1500, etc. In 1508 he was appointed dean of Hamburg, and died there December 7,1517. Though not an ultramontane, he did not show himself practically much in favor of reformation in the church, yet as a historian he exhibits great impartiality and much sound criticism. Krantz wrote Vandalia (1519; Frank:f 1575, 1588, 1601; German by St. Macropus, Ltib. 1600): — Saxonia (1520; Frankfort, 1575, 1580, 1621; Cologne, 1574, 1595; German by Faber, Leipzig, 1593 and 1582; continued by Chytraus, Wittenb. 1585): -Chronicon regnorum aquilonarium, Danice, Suecice et Norwagice (1545; Lat. 1546; Frankf. 1574, 1595; German by Eppendorf, Strasb. 1545): — Metropolis s. [list. eccles. i Saxonia (1548; Basel, 1.568; Cologne, 1574,1596; Wittenb. 1576: Frankf. 1576, 1590, 1627): — Institutiones logicce (Lpz. 1517) : —  Densoriumu eccl.; Spirantissimumn opusculum iz officium mnisse (1506, etc.). Under Clement VIII the writings of Krantz were, on account of some damaging confessions for Romanism therein contained, put in the Index. See Pierer, Universal Lexikon, vol. 8:s.v.; Herzog, Real-Encyklop. vol. 9:s.v.

## Krapf, Johann Ludwig[[@Headword:Krapf, Johann Ludwig]]

             a famous German missionary, was born January 11, 1810, at Devendingen, near Tubingen. He studied at the latter place, and entered the service of the Church Missionary Society in 1837. He was sent to Africa, where he labored till 1855, when the poor state of his health obliged him to return to  Europe. He retired to Kornthal, and spent his time in translating the Scriptures into different dialects of east Africa. He died Nov. 26,1881, while at prayer on his knees. Of his works we mention, Reisen in Ostafiika in den Jahren 1837-55 (Kornthal, 1858, 2 volumes): his Dictionary of the Suahili Language was published after his death (Lond. 1882). (B.P.)

## Krasicki, Ignaz[[@Headword:Krasicki, Ignaz]]

             a Roman Catholic prelate, was born at Dubiecko, Poland, Feb. 3, 1734, and early entered the priestly office. His remarkable talents secured for him, when only twenty-nine years old, the honorable appointment as prince-bishop. He died March 14,1801, as prince-bishop of Gnesen, where he had lived since 1795. See Kathol. Real-Encyklop. 6:396.

## Krasinski, Count Valerian[[@Headword:Krasinski, Count Valerian]]

             the Protestant Church historian of Poland, was a native of the ancient Polish province of White Russia, and was descended from a noble family, which embraced at an early period the Protestant faith. He was born about 1780, and received a superior classical education; while yet a young man he was appointed chief of that department of the ministry of public instruction in the kingdom of Poland which was charged with the superintendence of the various classes of dissenters. He was zealous in his endeavors to promote instruction among them, and especially exerted himself in the establishment of a college at Warsaw for the education of Jewish rabbis. In order to lessen the expense of valuable works, especially those on scientific subjects, he was the first to introduce stere,type printing into Poland, and this was not accomplished without a considerable  diminution of his own income. When the Polish Revolution of 1830 had proclaimed the throne of Poland vacant, and organized a national government, with prince Adam Czartoryski as president, a diplomatic mission was sent to England, of which count Valerian Krasinski was a member. When the Russian armies in 1831 had overpowered the revolutionary movement of his countrymen, he was still in England, where he then became, with many others of his countrymen, a penniless exile. After having acquired the English language, he devoted himself to literature as a means of support, and became the author of several valuable works. He resided in London during the first twenty years of his exile, and during the last five in Edinburgh, where he died Dec. 22, 1855. Count Krasinski was a man of varied learning, and possessed extensive information, especially on all matters connected with the Slavonic races. His most important works are the following: The Rise, Progress, and Decline of the Reformation in Poland (Lond. 1838-40, 2 vols. 8vo): — Lectures on the Religious History of the Slavonic Nations (London, 1849, 8vo): — Sketch of the Religious History of the Slavonian Nations (Edinb. 1851, 8vo): -Treatise on Relics, by J. Calvin, newly translated from the French original, with an Introductory Dissertation on the Miraculous Images of the Roman Catholic and Russo-Greek Churches (1854, 8vo). He published also some works and pamphlets on secular and recent political subjects, especially on those connected with the restoration of' Poland. See English Cyclop. s.v.; British and For. Ebv. Rev. 1845, p. 502; Jenkins, Life o' Cardinal Julian (Preface).

## Kraus, Christian Jacob[[@Headword:Kraus, Christian Jacob]]

             a German philosopher, was born at Osterode July 28, 1753, entered the University of Kinigsberg in 1771, studied first theology and later mainly metaphysics; in 1779 went to Gottingen; was appointed professor of philosophy at the University in Kinigsberg in 1781, and died there Aug. 25, 1807. His writings were published under the title Vermischte Schriften (Kinigsb. 1808-12, 7 vols. 8vo); etc. -Katholische Real-Encyklopaidie, 6:397.

## Kraus, Johann Baptist[[@Headword:Kraus, Johann Baptist]]

             a German Roman Catholic theologian, was born at Regensburg Jan. 12, 1700, entered the Benedictine order in 1715, and in 1721 was sent by his superior to Paris to study in the convent St. Germain under Montfaucon  and Guarin; returned to Germany in 1724, and was ordained priest. In 1725 he was appointed to St. Emmeran Convent, and remained there until his death, June 14,1762. Kraus was a decided Roman Catholic, rather ultramontane in his views, and hardly suited for the liberal German associations which surrounded him. He battled earnestly in behalf of his sect, and opposed vigorously the liberal tendency of the Benedictine Rothfischer, who had frankly confessed the failings of some of the institutions of the Romish Church. For a list of the works of Kraus, see Doring, Gelehrte Theol. Deutschlands, ii, 189 sq.

## Krause, Friedrich August Wilhelm[[@Headword:Krause, Friedrich August Wilhelm]]

             a German doctor in philosophy, was born at Dobrilugk in 1767, and flourished at Vienna, where he died March 24, 1827. He published Pauli ad Corinthios eristole Gr., perpetua annotatione illustratce, vol. i (Franc. ad Meln. 1792); intended as a continuation of Koppe's New Testament, but never carried further. He had previously published Die Briefe an die Phili)pp. und Thessal. ibersetzt und unit Anmerk. begleitit (Frankfort, 1790). — Kitto, Biblical Cyclopcedia, s.v.

## Krause, Heinrich[[@Headword:Krause, Heinrich]]

             a Protestant writer of Germany, was born at Weissensee, near Berlin, June 2, 1816. He studied theology under Twesten and Neander at Berlin, and at one time thought of devoting himself to lecturing at the university. With great success he passed the examination as licentiate, in 1843, and published an essay, Ueber die Wahrnhaftigkeit (Berlin, 1844), which obtained the approval of professor Nitzsch. When about to commence his public lectures at the university, he met with an opposition, the head of which was his former teacher, Twesten. Krause abandoned the theological career, and betook himself to journalism. In 1852 he commenced publishing Die Protestantische Kirchenzeitung, to which he devoted all his talents. The Kirchenzeitung, as the organ of the so-called Protestanten- Verein, became the battle-field against orthodoxy, and Krause's pen was especially directed against men like Hengstenberg, Stahl, and Leo. In his attacks, Krause was supported by such liberal theologians as Sydow, Jonas, Zittel, Karl Hase, Karl Schwarzi,and others. Besides his journalistic work, Krause lectured in public on religious subjects. In 1864 the university at Zurich honored him with the doctorate of theology. Krause died at his native place, June 8, 1868. See H. Spahth, Protestantische Bausteine. Leben und Wirken des Dr. Heinrich Krause nebst einer Auswahl aus seinen publicistischen Arbeiten (Berlin, 1873); Strohlin, in Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Krause, Johann Christian Heinrich[[@Headword:Krause, Johann Christian Heinrich]]

             a German divine, was born at Quedlinburg April 29,1757, and entered the University of Jena in 1775. Four years later he began lectures at the University of Gottingen, but in 1783, on account of straitened circumstances, went to Jever as rector, and in 1792 was called to a like position at Hanover. He died Jan. 12, 1828. For a list of his works, see Diring, Gelehrte Theol. Deutschlands, ii, 193 sq.

## Krause, Johann Friedrich[[@Headword:Krause, Johann Friedrich]]

             a German theologian, was born at Reichenbach Oct. 26, 1770, and was educated at Wittenberg University, where, after securing the master's degree, he lectured a short time. In 1793 he was called to his native place as diaconus, and in 1802 the city of Naumburg called him as preacher to the cathedral. In 1810 he went to the University of Konigsberg to fill a professorship in theology, which position he held until 1819, when he accepted a call as preacher to Weimar, and there he died, May 31, 1820. Krause's writings consist of several academical programmes, two on the Epistle to the Philippians, one on the first Epistle of Peter, and four on the second Epistle to the Corinthians, and of some discussions pertaining to  philosophy and theology. They were collected by him, and issued together under the title Opuscula Theologica, sparsinz edita collegit, ineditisque auxit, etc. (Regiom. 1818). His sermons he published under the title Predigten uber die gewohnlichen Sonn- u. Festtagsevangelien des ganzen Jahres (Lpzg. 1803, 2 vols. 8vo; vol. 3:ibid, 1805, 8vo). See Doring, Gelehrte Theol. Deutschlands, vol. ii, s.v.

## Krause, Karl Christian Friedrich[[@Headword:Krause, Karl Christian Friedrich]]

             a German philosopher, born in Eisenberg May 6, 1781, was educated at the University of Jena, where he attended the lectures of Reinhold, Fichte, and Schelling, and then lectured as "privat docent" from 1802 to 1804. In order to devote himself to the wide range of studies which he deemed necessary to give completeness to his philosophical system, more especially to studies in art, he quitted Jena, and resided successively in Rudolfstadt, Dresden and Berlin. He made several journeys through Germany, France, and Italy, and lectured at Gottingen from 1824 to 1831, when he retired to Munich. "The aim of his speculations was to represent the collective life of man as an organic and harmonious unity; and he conceived the scheme of a public and formal union of mankind, which, embracing the Church, State, and all other partial unions, should occupy itself only with the interests of abstract humanity, and should labor for a uniform and universal development and culture. The germ of such a union he thought he found in freemasonry, to which he rendered great service by his works." He died in Munich Sept. 27, 1832. Among his works are Vorlesungen uiber las Systemn der Philosophie (Gottingen, 1828, 8vo):-A briss der Religions philosophie (1828):and Vorlesunqen uber die Grundwahrheiten der Wissenschtft (Gottingen, 1829). See Krug, Philosophischces Lexikon, ii, 642; Kathol. Real-Encyklopadie, 6:398, 399; Appleton's New Amer. Cyclopcedia, 10:217. (J. H. W.)

## Kraussold, Lorenz[[@Headword:Kraussold, Lorenz]]

             a Lutheran theologian of Germany, who died October 22, 1881, first pastor at Bayreuth, member of consistory, doctor of theology and philosophy, published a number of sermons and ascetical works, for which see Zuchold, Bibl. Theol. 1:732 sq.; Winer, Handbuch der theol. Lit. 2:217, 240, 283, 366, 403. (B.P.)

## Krauth, Charles Philip, D.D.[[@Headword:Krauth, Charles Philip, D.D.]]

             an eminent divine in the Lutheran Church, born in Montgomery Co., Pa., May 7,1797. Originally designed for the medical profession, he commenced its study under the direction of Dr. Selden, of Norfolk,Va., and subsequently attended a course of lectures in the University of Maryland. By a Providential interposition, as he always regarded it, his attention was directed to the ministry as a field of usefulness. Brought under the influence of saving truth, and having consecrated himself  unreservedly to the Master, he felt that " woe would be unto him if he preached not the Gospel." He very soon commenced his theological studies with Rev. Dr. Schaeffer, of Frederick, Md., and concluded them with Rev. A. Reck, of Winchester, Va., whom he also aided in the pastoral work. He was licensed to preach the Gospel by-the Synod of Pennsylvania in 1819. His first pastoral charge was the united churches of Martinsburg and Shepardstown, Va., where he labored for several years most efficiently and successfully. He removed to Philadelphia in 1827; advanced rapidly as a scholar, a theologian, and preacher, and in 1833 was unanimously elected professor of Biblical and Oriental literature in the theological seminary at Gettysburg, Pa., with the understanding that a portion of his time should be devoted to instruction in Pennsylvania College, in the same place. In 1834 he was chosen president of the college, which office he filled with distinguished success for seventeen years, a model of Christian propriety, purity, and honor. The history of the college during his connection with it furnishes an unerring proof of his abilities and faithfulness. During his administration the institution enjoyed several precious seasons of revival, when large numbers of the young men joined themselves to the people of God. In 1850 Dr. Krauth resigned the presidency of the college, to devote his entire time to the quiet and congenial duties of theological instruction, and continued these labors until the close of life, delivering his last lecture to the senior class within ten days of his death. He died May 30, 1867. Dr. Krauth was a man of rare endowments of intellect. His mind was distinguished for the harmonious blendings of all its powers. His attainments in every department of literature and science were very extensive. In the pulpit he was pre-eminent. His sermons were always impressive, often thrilling, and sometimes accompanied with the most powerful results. The following is a list 'of his publications: Oration on the Study of the German Language (1832): — Address delivered at his Inauguration eas President of Pennsylvaniat College (1834): — Sermon on Missions (1837):- Address on the Anniversary of Washington's Birthday (1846):Discourse at the Opening of the General Synod (i850):Baccalaureate Discourse (1850) : — Discourse on the Life and Character of Henry Clay\* (1852). He edited the General Synod's Hymn- book; Lutheran Sunday-school Hymn-book; Lutheran Intelligencer (of 1826); Evangelical Quarterly Review (from 1850-61). (M. L. S.)

## Krauth, Charles Portirfield, D.D., LL.D[[@Headword:Krauth, Charles Portirfield, D.D., LL.D]]

             an eminent Lutheran divine, eldest son of Dr. Charles Philip Krauth (q.v.), was born at Martinsburg, Virginia, March 17, 1823. He graduated from Pennsylvania College, Gettysburg, in 1839; studied theology under Drs. Schmucke and Schmidt; was ordained in 1842, and became pastor in Baltimore, Maryland. He subsequently occupied the same position in Winchester, Virginia. (1848-55), and Pittsburgh, Pennsylvania. In 1859 he was called to the pastorate of St. Mark's Lutheran Church, Philadelphia, and two years afterwards became editor of the Lutheran and Missionary. In 1864 he was appointed professor of theology and Church history in the new Lutheran Seminary, in Philadelphia, and in 1868 professor of philosophy in the University of Pennsylvania, of which he became vice- provost five years subsequently, a position which he retained until his death, January 2, 1883. He had continued preaching, having temporary charge of various churches in the same city, and spent some time in the West Indies in 1852, a visit which occasioned his Sketches of the Danish West Indies. He is the author of a large number of works, among which we mention, a translation of Tholuck's Commentary on John (1859): — Conservative Reformation (1872): — Berkeley's Philosophical Writings (1874): — and an enlarged edition of Fleming's Vocabulary of Philosophy (1877). He was several times president of the Lutheran council, a member of various literary societies, and a member of the American Committee on Bible Revision. His rare attainments, ripe scholarship, genuine catholicity; wise conservatism, and noble spirit made his influence wide and deep, not only in his own denomination, but far beyond it. See Luth. Church Rev. July 1883.

## Krautwald, Valentin[[@Headword:Krautwald, Valentin]]

             SEE SCHWENKFELD.

## Krebs, Johann Friedrich[[@Headword:Krebs, Johann Friedrich]]

             a German theologian, was born at Baireuth March 5, 1651; studied at Jena; became rector of the gymnasium at Heilsbrunn in 1675, where he afterwards filled the posts of professor of theology and Hebrew, and inspector; and died Aug. 16, 1721. Krebs was a copious writer, the list of his works filling five closely-printed columns in Adelung. They embrace natural and moral philosophy, historical and political science, and theology, mostly in the form of dissertations. Among the most valuable is a work on the first five chapters of Genesis, illustrated from the Syriac, Chaldee, Persic, AEthiopic, and other Oriental languages. See Adelung, Gelehrten Lexikon, vol. ii, s.v.; Doring, Gelehrte Theol. Deutschlands, vol. ii, s.v.; Kitto, Bibl. Cyclop. vol. ii, s.v.

## Krebs, Johann Tobias[[@Headword:Krebs, Johann Tobias]]

             a German theologian, was born at Buttelstadt (Thuringia) in 1718, and was educated at Leipzig University, where, after attaining to the master's degree, he lectured on N.T. exegesis. Later he was conrector at Chemnitz, and finally rector at the gymnasium in Grimma, where he died in 1782. Krebs edited Schottgen's Lexicon in Nov. Testcament (Lips. 1765), and wrote himself two works of considerable value for the illustration of the facts and language of the N.T., De usu et prcestantia Romance Historimc in N.T. interpretatione (Lips. 1745): — Observationes in N.T. e Flacvio Joseph. (Lips. 1755). "The latter contains a rich collection of examples of the peculiarities of N.-T. phraseology."-Pierer, Univ. Lexikon, vol. 9:s.v.; Kitto, Bibl. Cyclop. s.v.

## Krebs, John Michael, D.D.[[@Headword:Krebs, John Michael, D.D.]]

             a noted Presbyterian minister, was born in Hagerstown, Md., May 6, 1804, and was converted at the age of nineteen. He entered Dickinson College in 1825, and after graduation in 1827 with the highest honors of his class, studied theology, and was licensed by Carlisle (Pa.) Presbytery in 1829. Shortly after he became the pastor of Rutgers Street Church, New York City, which he served until his death, Sept. 30,1867. Though one of the ablest and most prominent ministers of the Presbyterian Church, Dr. Krebs published only a few occasional sermons, besides several contributions to the periodicals of his Church (for which see Allibone, Dict. Engl. and Amer. Authors, ii, 1016), and to Sprague's Annals of the American Pulpit. " He was a man of rare gifts, and of still more rare and varied  acquirements, being learned not only in theology, but in the whole range of the sciences; and his learning was all made to bear upon the work to which he had devoted his life, that of the Gospel ministry. He was eminent as a preacher of the (gospel, and still more eminent in the councils of the Church, having no equal in the knowledge of ecclesiastical law, and in his acquaintance with the ecclesiastical history of the denomination to which be belonged." He was honored with the appointment of chairman of the Committee on the Reunion of the Presbyterian Church, and had previously held other offices of distinction in the councils of his denomination. See Wilson, Presb. Historical Almanac, 1868, p. 100 sq.

## Krebs, William[[@Headword:Krebs, William]]

             a Methodist Episcopal minister, was born in Baltimore. Md., Sept. 2, 1819; joined the Church in 1841, and was immediately licensed to exhort; and the year following joined the Baltimore Conference as pastor of Wesley Chapel, Baltimore. He died Sept. 26, 1870. " Brother Krebs was a perspicuous preacher, logical in method, earnest in manner, although not vehement, and eminently diligent in preparation. He was also a notably faithful pastor. Five years of his ministry were spent in Washington, five in Baltimore, and one in Chicago, and everywhere the Lord owned his labors." — Conference Minutes, 1871, p. 19.

## Krechling[[@Headword:Krechling]]

             SEE ANABAPTISTS.

## Krell[[@Headword:Krell]]

             SEE CRELL.

## Kreskas[[@Headword:Kreskas]]

             SEE CRESCAS.

## Kreutziger[[@Headword:Kreutziger]]

             SEE CREUTZIGER; SEE CRUCIGER.

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## Krey, Johann Bernhard[[@Headword:Krey, Johann Bernhard]]

             a German theologian, was born at Rostock Dec. 6,1771, and was educated at the university in that city and at Jena. In 1806 he was appointed assistant pastor at St. Peter's Church in Rostock, and in 1814 became the principal pastor. He died Oct. 6,1826. He published Beitrage zur Mecklenburgischen Kirchen- u. gelehrten Geschichte (Rost. 18181823, 3 vols. royal 8vo). For a list of his works, see Doring, Gelehrte Theol. Deutschlands, ii, 207 sq.

## Krider, Barnabas Scott[[@Headword:Krider, Barnabas Scott]]

             a Presbyterian minister, was born in 1825, in Rowan County, North Carolina; received his education in Davidson College, N. C., where he graduated in 1850; and completed his theological studies in Columbia, S. C., and Princeton, N. J., seminaries in 1855. In 1856 he was ordained and installed as pastor of Bethany and Tabor churches, and in 1858 took charge of Unity and Franklin churches, N. C. The year succeeding he became pastor at Thyatira, where he died Oct. 19,1865. Krider "was popular in address, judicious and practical, and won the affection of his people." Wilson, Presb. Historical Almanac, 1866.

## Krinon[[@Headword:Krinon]]

             SEE LILY.

## Kripner, Samuel[[@Headword:Kripner, Samuel]]

             a German divine of some note, was born at Schwabelwald, in the duchy of Baireuth, March 31, 1695; entered Jena University in 1716, and in 1727 was appointed professor of Greek and the Oriental languages at the gymnasium in Baireuth. He died Oct. 15, 1742. For a list of his writings, mainly dissertations, see Doring, Gelehrte Theol. Deutschlands, ii 210 sq.

## Krishna[[@Headword:Krishna]]

             was the eighth and most celebrated of the ten chief incarnations of the god Vishnu, who. together with Brahma and Siva, constituted the divine triad of the Hindu mythology. SEE TRIMURTI. The term Krishna is a Sanscrit word signifying black, and was given to the incarnation either because the body assumed was of a black complexion, or, more properly, because of the relation of the avatar to a deity whose distinguishing color was black, as that of Brahma was red, and Siva was white; or for a reason implied in the citation from Porphyry (Eusebius, De Prcepar. Evang.), that the ancients represented the Deity by a black stone because his nature is obscure and impenetrable by man. See further, Maurice, Indian Antiquities, ii, 364-368; Prichard's Egypt. Mythol. p. 285; Maurice, History of Hindostan, ii, 351.

Krishna is the most renowned demigod of the Indian mythology, and most famous hero of Indian history. It is probable that when the story of his life is stripped of its mythological accidents it will be found that he was a  historical personage belonging to the Aryan race when they were making their gradual inroads south and east in the peninsula of India. It is presumable that the enemies whom he attacked and subdued were the Turanian races who constituted the aborigines of the country, SEE KHONDS, and who, fighting fiercely and mercilessly in their primeval forests, were soon magnified into gods and demigods. SEE MYTHOLOGY.

I. Theory of the Incarnation.- Krishnaism, with all its imperfections, may be accounted as a necessary and the extreme revolt of the human heart against the unsatisfying vagaries of the godless philosophy into which Brahmanism and Buddhism had alike degenerated. The speculations of the six schools of philosophy, as enumerated by native writers, served only to bewilder the mind until the word maya, "illusion," was evolved as the exponent of all that belongs to the present life, while the awful mysteriousness of Nirvana overshadowed the life to come. Man's nature asks for light upon the perplexed questions of mortal existence, but at the same time demands that which is of more moment, an anchorage for the soul in the near and tangible. The ages had been preparing the Hindu mind for the dogma of Krishna-an upheaving of something more substantial from the great deep of human hope and fear than the unstable elements of a life transitory and void. Consult Max Muller's Chips, i, 242; Biblioth. Sacra, 18:543-568.

The avatars preceding that of Krishna were mere emanations of the god Vishnu, but this embodied the deity in the entirety of his nature. In those he brought only an ansa, or portion of his divinity, "a part of a part;" in this he descended in all the fulness of the godhead, so much so that Vishnu is sometimes confounded with Brahma, the latter becoming incarnate in Krishna as "the very supreme Brahma." See Hardwick, Christ and other Masters, i, 280, 291, note; also Sir Wm. Jones, in Maurice's Hindostan, ii, 256. In the Bhagavat Gita, that wonderful episode of the Mahabharata, Arjuna asks of Krishna that he may be favored with the view of the divine countenance. As, in response, the deity bestows upon him a heavenly eye that he may contemplate the divine glory, he indulges in a rhapsody which describes the incarnate god as comprising the entire godhead in all its functions. Again, Krishna says of himself " I am the cause of the production and dissolution of the whole universe," etc. (Thomson's edition, p. 51).  One object of this incarnation was " the destruction of Kansa, an oppressive monarch, and, in fact, an incarnate Daitya or Titan, the natural enemy of the gods" (H. H. Wilson, Religion of the Hindus, ii, 66).

A more satisfactory object is disclosed by Krishna in the Bhaghavat Gita: " Even though I am unborn, of changeless essence, and the lord of all which exist, yet in presiding over nature (prakriti), which is mine, I am born by my own mystic power (maya). For, whenever there is a relaxation of duty, 0 son of Bharata! and an increase of impiety, I then reproduce myself for the protection of the good and the destruction of evil-doers. I am produced in every age for the purpose of establishing duty" (Thomson's ed. p. 30). The incarnations of Vishnu, which were multiplied to infinitude, assuming diversified forms of man, fish, and beast, because physical life has in it nothing real, nothing individual, nothing of lasting worth, we may believe contemplated even yet a more ennobling end, an antidote to the essential evil of nature as declared in one of the Puranas: " The uncreated being abandons the body that he used in order to disencumber the earth of the burden that overwhelmed it, as we use one thorn to draw out another" (Burnouf, quoted by Pressense, Religions before Christ, p. 63). " The thorn is material life, which Vishnu apparently takes on himself that he may the more effectually destroy it' (Pressense, ibidem). " Crude matter and the five elements are also made to issue from Krishna, and then all the divine beings. Naravana or Vishnu proceeds from his right side, Mahadeva from his left, Brahma from his hand, Dharma from his breath, Saraswati from his mouth, Lakshmi from his mind, Durga from his understanding, Radha from his left side. Three hundred millions of gopis, or female companions of Radha, exude from the pores of her skin, and a like number of gopas, or companions of Krishna, from the pores of his skin; the very cows and their calves, properly the tenants of Goloka, but destined to inhabit the groves of Brindavan, are produced from the same exalted source" (H. H. Wilson, Religion of the Hindus, i, 123).

On the other hand, the Puranas disclose with regard to Krishna a human life, when considered from the most favorable stand-point, discreditable to the name and nature of man. It is a tissue of puerilities and licentiousness. The miraculous deeds of Krishna were rarely for an object commensurate with the idea of a divine interposition. His associations as a cowherd (gopala) with the gopis-in which capacity he is most popular as an object of adoration-are no better than the amours of classic mythology. The splendid creation of the Gita, not unlike the human head in the Ars Poetica,  finds in the Puranas an unsightly complement. In his infancy he is represented as destroying in a wonderful manner the false nurse Putana; playing his tricks upon the cowherds-spilling their milk, stealing their cream, and always making cunning escapes; and rooting up trees the fall of which made the three worlds to resound. In his childhood swallowed by an alligator, he burns his way out from the entrails of the monster, and on another occasion contends with and overcomes the dragon, one of whose jaws touched the ground while the other stretched up to the clouds; checkmates Brahma, whose mind had been led by evil suggestions to steal away the cattle and the attendant boys, by creating others which were perfect facsimiles of those that had been stolen. Still a child, he dances in triumph on the great black serpent Kali-naja, and then, in compassion, assigns him to the abyss; hides and restores the clothes of the gopis while bathing; lifts the mountain Govarddhana on his little finger with as much ease as if it had been a lotus, that its inhabitants might be protected from the storm; and plays blind-man's buff, assuming the form of a wolf, that he might find and restore the boys who had been abducted by another wolf. In his more mature manhood we behold him promoting his love intrigues by miraculously corrupting the hearts of the gopis, or accomplishing that most astounding miracle with respect to his 16,000 wives, " quas omnes una nocte invisebat et replebat" (Paulinus, Systema Brahmanicum, p. 150), in order that Nared might be convinced of his divine nature. Now he careers in triumph over battle-fields, with a blade of grass or with a single arrow shot from the all-conquering bow discomfiting entire armies; and now he yields himself to scenes of sumptuous revelry in the gardens of golden earth, through which flowed " the river whose banks were all gold and jewels, the water of which, from the reflection of rubies, appeared red, though perfectly white"-in all the license of joy sporting with his 16,000 wives, by whom he was surrounded " as lightning with a cloud"-they and he pelting each other with flowers, thousands of lotuses floating on the surface of the river-whose water was the water of life -among which innumerable bees were humming and seeking their food (Bhagavat Purana, in Maurice, Hist. of Hindostan, ii, 327-458). Sir Wm. Jones, however, with enlarged charity, takes a modified and more pleasing view of the darker phases of a life the worst scenes of which are not fit to be told, " that he was pure and chaste in reality, but exhibited an appearance of excessive libertinism, and had wives or mistresses too numerous to be counted; he was benevolent and tender, yet fomented and conducted a terrible war." See farther Maurice, Hindostan, ii, 258.

II. Life of Krishna.-" The king of the Daityas or aborigines, Ahuka, had two sons, Devaka and Ugrasena. The former had a daughter named Devaki, the latter a son called Kansa. Devaki (the divine) was married to a nobleman of the Aryan race named Vasudeva, the son of Sura, a descendant of Yadu, and by him had eight sons. Vasudeva had also another wife named Rohini. Kansa, the cousin of Devaki, was informed by the saint and prophet Narada that his cousin would bear a son who would kill him and overthrow his kingdom. Kansa was king of Mathura, and he captured Vasudeva and his wife Devaki, imprisoned them in his own palace, set guards over them, and slew the six children whom Devaki had already borne. She was about to give birth to the seventh, who was Balarama, the playfellow of Krishna, and, like him, supposed to be an incarnation of Vishnu; but, by divine agency, the child was transferred before birth to the womb of Vasudeva's other wife, Rohini, who was still at liberty, and was thus saved" (Thomson's summary in Bhagavad Gita, p. 134). Her eighth child was Krishna, who was produced from one of the hairs of Vishnu (Muir's Sanscrit Texts, ch. ii, sec. 5), and was born at midnight in Mathura, " the celestial phenomenon."

The moment Vasudeva saw the infant he recognised it to be the Almighty, and at once presented his adoration. The room was brilliantly illuminated, and the faces of both parents emitted rays of glory. The child was of the hue of a cloud with four arms, dressed in a yellow garb, and bearing the weapons, the jewels, and the diadem of Vishnu (H. H. Wilson, ut sup. i, 122). The clouds breathed forth pleasing sounds, and poured down a rain of flowers; the strong winds were hushed, the rivers glided tranquilly, and the virtuous experienced new delight. The infant, however, soon encountered the most formidable dangers, for Kansa left no means unemployed to compass the child's destruction. The gods interposed for his deliverance; lulled the guards of the palace to a supernatural slumber; its seven doors opened of their own accord, and the father escaped with his child. As they came to the Yamuna, the child gave command to the river, and a way was opened that they might pass over, a serpent meanwhile holding her head over the child in place of an umbrella. The child was surreptitiously exchanged for another, of which the wife of an Aryan cowherd, Nanda by name, had been delivered. Krishna was left with the cowherd, while Vasudeva returned with the other to the palace.

Not long after, Kansa discovered the imposture, and in anger gave command for the indiscriminate slaughter of all male children. To escape the impending danger, Krishna was removed by Nanda to the village Gokula. Here his youth was passed in the care of the flocks and herds. The  young gopas and gopis, cowherds and milkmaids, flocked to his side from the surrounding country, won by his matchless beauty and the display of his miraculous powers. He selected from the fascinated gopis a bevy of beauties, of whom he married several, Radha enjoying the honor of being his favorite mistress, and subsequently of being associated with him as a joint object of worship. He beguiled the hours with them in the gay revelries of dance and song. A second Apollo, he wielded the power of music, and at the sweet sounds of flute or vina the waters stood still to listen, and the birds lost the power of flight. The Puranas dwell upon his repeated exploits with serpents, daemons, and other monsters, each one of whom was eventually crushed or conquered, for the unequal contest was waged with one who embodied " the strength of the world." An impostor arose, pretending to be the true son of Vasudeva or Krishna himself, but he also was defeated and slain (Johnson's Selections from the Mahabharata, third section, note). Krishna participated in the family feud between the Kurus, or hundred sons of Dhritarasthra, and their cousins, the five sons of Pandu. One of the battles is fabled to have lasted eighteen days, and to have been attended with incredible slaughter. The varied fortunes of this protracted strife, interspersed with a vast number of legends and traditions, constitute the subject of the great epic the Mahabharata. For the protection of the people of Yadu against the invasion of a foreign king, Krishna built and fortified the town of Dvaraka, in Guzerat, all the walls of which were so studded with jewels that there was no need of lamps by night. To Rukmini is accorded the pre-eminence as his wife, though his harem numbered 16,000 others, each one of whom bore him ten sons (comp. The Dabistan, ii, 31,183, and Bhagavat Purana, ibid, ii, 408).

Many were his notable deeds, some of them embracing the regions of the dead, and others India's heaven, from which he stole the famous Parijatatree, produced at the churning of the ocean, and at that time thriving in the gardens of Indra. The mighty tyrant Kansa, and the mightier daemons Chanura and Mushtika, fell beneath his prowess, and even his own tribe, the Yadavas, was exterminated through his agency (H. H. Wilson, Vishnu Purana, 5, passim). His death at last took place in a wonderful manner, and is supposed by some to illustrate the prophecy of the Garden. Durvasa had once warned him, " Oh, Krishna, take care of the sole of thyfoot; for if any evil come upon thee it will happen in that place" (as is related in the Maeahabharata in Maurice, ibid, ii, 472). As he sat one day in the forest meditating upon the fearful destruction of Kuru and Yadava alike, he inadvertently exposed his foot. A hunter, Jara (old age), mistook him for a  beast, and with his arrow pierced the sole of his foot. In his death so great a light proceeded from Krishna that it enveloped the whole compass of the earth, and illuminated the entire expanse of heaven. He abandoned his mortal body and " the condition of the threefold qualities." According to the Purana, "he n he united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit." He returned to his own heaven, denominated Golokathe sphere or heaven of cows-a region far above the three worlds, and indestructible, while all else is subject to annihilation. "There, in the centre of it, abides Krishna, of the color of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adorned with celestial gems, and holding a flute" (Wilson, Religion of the Hindus, i, 123).

In this entire life we find no high moral purpose to elicit our admiration or command our faith. Now and then there appear in the Puranas suggestions of relief from individual burdens of oppression and woe, but they are as void and dissevered as flashes of lightning, which serve but to intensify the gloom. Like Buddha, our divinity bewails the evils of existence. Whatever may be the recognition of human need, the idea of succor is most limited, and only proves that the religion feels itself inadequate to the emergency of man's mortal estate (comp. the opening of the Bhagavat Purana). Its sublimest thought is a method of escape from the necessity of repeated births, but even this it fails to elaborate. With our eye upon the balance in which Krishnaism is weighed, the confession of Porphyry still presses painfully upon us that " there was wanting some universal method of delivering men's souls which no sect of philosophy had ever yet found out" (Augustine, De Civitate Dei, lib. 10:ch. xxxii). SEE INCARNATION, vol. 4:p. 530.

III. The Worship of Krishna. — The worship of this divinity is so blended with that of Vishnu and Rama, another of the incarnations of Vishnu, that it is difficult to treat of the one without trenching on that of the others. These are all generally considered under the (denomination Vaishnavas, or worshippers of Vishnu, who are usually distinguished into four Sampraddyas, or sects, designated in the Padma Purana as Sri, Madhwi, Rudra, and Sanaka (comp. Wilson, Relig. of Hindus, i, 34). The worshippers of Krishna have been subdivided into, 1. those who worship him alone; 2. those who worship his mistress Radha alone; and, 3. those who worship both conjointly (see Vollmer, Worterb. d. Mythol. p. 1093). According to H. H. Wilson, throughout India the opulent and luxurious  among the men, and by far the greater portion of the women, attach themselves to the worship of Krishna and Radha either singly or together. In Bengal the worshippers of Krishna constitute from one fifth to one third of the entire population (Ward, On the Hindus, ii, 175, 448). The temples and establishments devoted to this divinity are numerous all over India, particularly at Mathura and Brindavan, the latter of which is said to contain many hundreds, among them three of great opulence (Wilson, ut supra, i, 135). For the controversy on the extent of Krishna worship, see Wilson's Vishnu Purana, vol. 5:Appendix.

We shall have to content ourselves with glancing at some of the more notable sects or Sampradayas. The Rudra Sampradayis or Vallabhacharis adore Krishna as an infant. This form of worship is widely diffused among all ranks of Hindu society. In their temples and houses are images, not unfrequently of gold, in the form of a chubby boy of a dark hue, and with a mischievous face, in some cases holding butter in both hands, by which is perpetuated one of his boyish pranks (Caullinus, Systema Brahmanicum , n. 146, and plate 15). This image eight times a day receives the homage of its votaries with most punctilious ceremony. At the first ceremony, being washed and dressed, it is taken from its couch, where it has slept for the night, and placed upon a seat, about half an hour after sunrise. Lamps are kept burning, while refreshments are presented, with betel and Pan (see Wilson, Relig. of Hindus, i, 126-128). The Sanakadi, who are scattered throughout the whole of Upper India, the Sakhi Bhavas, the Raddha Vallabhis, and the Charan Dasis differ in minor particulars of creed and ritualism, but all worship Radha in union with Krishna. The Chaitanyas are schismatics. They believe in the incarnation of Krishna in Chaitanya their teacher, who on this account is elevated to joint adoration. With them the momentary repetition of the name of their divinity is a guarantee of salvation.

Festivals in commemoration of Krishna are annually observed throughout India, and still maintain a most powerful hold of the popular heart. The third day of the Uttaravana, a festival held about the middle of January, is sacred to Krishna as gopala or cowherd. In the afternoon the cows and bulls are washed and fed with sacred food, then decorated with chaplets of flowers. Thereupon the Hindus, with joined hands, walk around the herds as well as around the Brahmans, and prostrate themselves before them (Wilson, ibid, ii, 171). The Holi festival is observed about the middle of March. It may be not improperly described as an older and more crazy  sister of our April Fools' Day, and is mostly devoted to Krishna. His image enjoys a swing several times during the day, is besmeared with red powder, and dashed with water colored red. It the mean time unbounded license reigns through the streets. " It would be impossible to describe the depths of wickedness resorted to in celebration of the licentious intrigues of this popular god" (Trevor's India, p. 97). The festival of Jaggernaut (" Lord of the world"), in whose magnificent temple a bone of Krishna is most sacredly preserved, commemorates the departure of Krishna from his native land. SEE JAGGERNAUT.

This also takes place in the month of March. Those who are so highly favored as to assist in the drawing of his car are sure of going to the heaven of Krishna when they die (see Gangooly, in Clark's Ten Great Religions, p. 134; Dubois, Manners and Customs of India, p. 418). The nativity of Krishna is celebrated on the eighth day of August. This is the most popular of all the festivals at Benares. The Rasa Yatra falls on the full moon in October, and perpetuates the dance of the frolicsome deity with the 16,000 gopis. Though it is universally observed in Himndostan, the details are such that it will not be seemly to treat either of the occasion or the observance of this festival (see Holwell's Indian Festivals, pt. ii, p. 132; Maurice, Indian Antiquities, 5:159).

The Hindu sects are distinguished from each other by various fantastical streaks, in different colors, upon their faces, breasts, and arms. The followers of Krishna bear upon their forehead two white marks perpendicular to the eyebrows, between which a red spot is perceptible, in token, says Vollmer, that Krishna bore a sun upon his brow (Worterb. d. Mythol. p. 1093; also Wilson's Rel. of Hind. i, 41; Dubois, Manners of India, ch. 8, and p. 214; Trevor's India, p. 101).

Unquestionably the influence of the worship of this divinity upon the morals of the people is evil. On the one hand, it embraces the hideous barbarity of Jaggernaut; and, on the other, excepting a festival of Siva, it is responsible for the most licentious of all the annual feasts (comp. Dabistan, i, 183). Entire dependence upon Krishna, or any other form of this heathen deity, says H. H. Wilson, not only obviates the necessity of virtue, but sanctifies vice. Conduct is wholly immaterial. It matters not how atrocious a sinner a man may be if he paints his face, his breast, his arms with certain sectarial marks; or, what is better, if he brands them permanently upon his skin with a hot iron stamp; if he is constantly chanting hymns in honor of Vishnu; or, what is equally efficacious, if he spends hours in the simple  reiteration of his name or names; if he die with the word Hari, Rama, or Krishna on his lips, and one thought of him in his mind, he may have lived a monster of iniquity, but he is certain of heaven ('Wilson, Relig. of Hindus, ii, 75; see also i, 161). On the subject of the sects and worship of Krishna, consult Asiatic Researches, 16:1, and 17:169; Journal of the Royal Asiatic Society, 9:60-110; H. H. Wilson, Select Works, vol. i, ii, passim; Penny Cyclop. 26:389.

IV. Resemblances between Krishnaism and Revealed Religion.- Efforts have been made in the interest of scepticism to establish a philological similarity between the words Krishna and Christ. Such speculations belong to a past rather than to the present age, as it is now conceded by philologists that the two words have nothing in common. The curious are referred to Hickson's Time and Faith, ii, 377; Volney's Ruins, p. 165 (Am. ed. 1828); and for refutation to Maurice, Hindostan, ii, 268-271. The readiness with which the sceptical mind of our own age seizes upon and magnifies even fancied resemblances is evinced by Inman, who in his first volume (Ancient Faith, p. 402) gives an engraving of Krishna strikingly like those attributed to Christ, but which in the second volume, on farther acquaintance with the subject, he admits to be " of European and not of Indian origin, and consequently that it is worthless as illustrating the life of Krishna" (p. xxxii).

There are correspondences, however, some of which have already appeared in the summary of the life of Krishna, that deserve more than a passing notice. It is sufficient to adduce the more striking ones, without their correlatives in the Bible, as these will readily occur to the reader. These are as follows: that he was miraculously born at midnight of a human mother, and saluted by a chorus of Devatas; that he was cradled among cowherds, during which period of life he was persecuted by the giant Kansa, and saved by his mother's flight; the miracles with which his life abounds, among which were the raising of the dead and the cleansing of the leprous, perhaps the only ones which particularly resembled those of Christ, for the rest were either puerile or monstrous; his contests with serpents, which he crushed with his foot; his descent to the regions of the dead, and his final ascent to the paradise Goloka (comp. Kleuker, Abhandlung d. Kalk. Gesellsch. i, 235; Stirm, Apologie des Christenthums, p. 181, 2d ed.)

1. The consideration of the interesting questions involved in these correspondences will be facilitated by bearing in mind that India, from the earliest recorded period, had sustained intimate mercantile relations with Shemitic races. " Before merchants sailed from India to Egypt, and from Egypt to India" (that is, as the context shows, before the period of the Ptolemies), "Arabia Felix was the staple (mart) both for Egyptian and Indian goods, much as Alexandria is now for the commodities of Egypt and foreign merchandise" (Arrian, Peripl. Mar. Erythr. in Heeren's African Researches, p. 228). " If," says Heeren, " the explicit testimony here brought forward proves a commercial intercourse between India and Arabia, it proves at the same time its high antiquity, and that it must have been in active operation for many centuries" (ibid, p. 229). A caravan trade also extended from India to Meroe, in Ethiopia, which was its grand emporium (ibid, p. 211). Taking its rise beyond the horizon of history, it was yet in its zenith during the times of Isaiah, Jeremiah, and Ezekiel (see also Vincent's Periplus, p. 57, etc.). It could not be otherwise than that there should have been an interchange of religious knowledge as well as an exchange of wares; for commerce was promoted by religion, and, to a great extent, controlled by the priesthood; even its temples were stations and marts for caravans (see further, Heeren, ibid, p. 219, 225, 232). The striking resemblance existing between the Egyptian and Hindu mythologies, which has been unfolded by many writers, illustrates the fact of an interchange of religious light; and that these extremes of the known world should thus have met remarkably confirms the views of Heeren just adduced (see further, Prichard, Egyptian Mythology, p. 227-301; Maurice, Indian Antiquities, 3:56-124; Bunsen, God in History, bk. 3:ch. ii). The annexed figures were copied by Sonnerat from sculptures in one of the oldest of the Hindu pagodas. No Vishnuite of distinction, Sonnerat tells us, is without these images in his house, either of gold, silver, or copper (see also Prichard's Egypt. Myth. p.261). For a glowing description of Krishna's person, see the Purana in Maurice, Hindost. ii, 363.

2. On the supposition of the oneness of our race there is no reason to exclude the Hindu from an original participation in the patriarchal knowledge of the promised Redeemer, as transmitted by Noah and his family. Suetonius (Vespas. iv) and Tacitus (Hist. 5:4,13) unite in the  thought of" an ancient and permanent belief having spread itself over the whole East" to this effect. (See farther Gray's Connection, i, chap. xxv; Hengstenberg, Christology, 4, Appendix ii; Tholuck, Lehre v. d. Sinde, p. 220-229; Stolberg's Religions Geschichte i, Beilage iv; Faber's Prooph. Diss. i, 57-114; Faber's Hortc Mosaicce, i, ch. iii.) All Hindu traditions connected with the origin of their religion and their people point but one way, and that to the recognised birthplace of our race the lofty watershed from which in every direction human faiths and mythologies have flowed forth. (See Max Miller on the relations of the Veda and Zend-Avesta, Chips, i, 81-86.) Though these traditions in themselves may be as inconsequential as falling stars, still they reflect a light kindred with that which shines forth from fixed stars in the firmament of true faith. Krishna, as seen in the monuments of the Hindu, stands a striking exponent of primeval traditions, that, having sprung from the promise of the Garden, have more or less modified most distant and varied mythologies. He is a crude though not inartistic painting of a hope preserved to us in the Word of God, but otherwise hopelessly lost. He is one of a brotherhood that embraces an Apollo triumphant over the python; a Hercules, burying the immortal and burning out the mortal heads of the hydra; a Sigurd, a descendant of Odin, slaying the serpent Fafnir, and rescuing priceless treasure; a Thor, styled " the eldest of the sons of God," who, in his contest with the serpent, though brought upon his knee, yet bruised his enemy's head with the mace and finally slew him; an Oshanderbegha, predicted by Zoroaster, who contends twenty long years with a malignant daemon, whom he eventually conquers; and even the less renowned Algonquin conqueror Michabo, destroying with his dart the shining prince of serpents who flooded the earth with the waters of a lake. For other instances, consult the authorities referred to. immediately above, and Brinton's Myths of the New World, p. 116, with his interpretations. On the other hand, Major Moor states that among a numerous collection of pictures and images of Krishna he had not one original in which the serpent is represented as biting Krishna's foot (Hindu Pantheon). For an account of this, see above.

3. It is not to be questioned that India was a field of evangelical effort not long after the death of Christ, which, taken in connection with the generally accepted view that Krishnaism is of comparatively recent origin, suggests that its more palpable features of resemblance have been more or less directly derived from the Scriptures themselves. If doubt be cast upon the  extent of country comprehended under the term India in this connection, it is to be borne in mind that those parts of the world which are supposed by some to be confounded with India proper maintained by trade thus early a lively intercourse with India, and could thus furnish a channel for the propagation of Christianity throughout the field where Krishnaism subsequently prevailed.

According to Eusebius, " Pantaenus was constituted a herald of the Gospel of Christ to the nations of the East, and advanced even as far as India." He found himself anticipated by some who were acquainted with the Gospel of Matthew, to whom Bartholomew, one of the apostles, had preached, leaving with them the same Gospel in Hebrew which was preserved until his time (Eccles. Hist. bk. 5, ch. x; see Jerome, Catal. Script. cap. xxxvi; and for comparison of their views consult Mosheim, Commentaries, cent. ii, sec. ii, note 1; see also Neande. Ch. Hist., Clark's ed., i, 112). Tradition tells us that St. Thomas preached to the Indians, which is confirmed by Gregory of Nazianzum. Jerome, however, makes the field of labor to have been Ethiopia. There seems to be little doubt that copies both of the apocryphal and of the genuine Gospels circulated early through portions of Southern India. Silly miracles, resembling those of the former almost to the letter, have been incorporated into the sacred writings of Krishnaism. Theophilus, surnamed Indicus, visited India as a missionary in the time of Constantine, and found Christianity already planted and flourishing, though isolated from Christianity at large. Both Bardesanes and Mani, heresiarchs of the early Church, in their travels came into close and prolonged contact with Buddhism, from which they drew much of the virus that they strove to infuse into Christian belief. The former of them certainly visited India as early as the latter part of the 2d century (see Kurtz, Hist. of Ch. p. 109, sec. 50; Neander, ii, 198). Weber and Lassen agree in this respect in their interpretation of a passage of the Mahabharata, that at an early period in the history of the Church three Brahmans visited some community of Christians either in Alexandria, Asia Minor, or Parthia, and that on their return they " were enabled to introduce improvements into the hereditary creed, and more especially to make the worship of Krishna the most prominent feature of their system." See farther Hardwick, Christ, i, 246- 258,284-293; Carwithen, Brahminical Religion, p. 98-104, 320-322; Faber's Prophetical Dissertation, i, 64; Origin of Pagan Idol. bk. 6, chap. vi; Treatise on three Dispensations, bk. i, chap. vi; Wuttke, Geschichte des  Heidenthumes, ii, 339; also authorities referred to by Hardwick, 1. c. SEE INDIA, MODERN.

4. It was the fashion early in the present century to search out astronomical allusions in Krishna, and resemblances to Apollo, the mythological counterpart to the sun, but these have given place to sounder criticism. Recent researches favor the view that no great antiquity is to be attributed to Krishna as an object of religious regard. That some one bearing that name may have figured as a local hero in the early history of India, and even as far back as the period preceding the war of the Mahabharata, is not improbable (comp. Wilson, Religion of the Hindus, ii, 65,66). The allusions on classical pages serve to justify such a conclusion.

5. But it is important to remember that Krishnaism nowhere appears in the Vedas, the most ancient scriptures of the Hindu. "Krishna worship is the most modern of all the philosophical and religious systems which have divided India into rival sects. Founded upon the theory of successive incarnations which neither the Vedas nor the legislators of the first Brahmanical epoch admitted, Krishnaism differs in so many points from the faiths peculiar to India that we are tempted to regard it as borrowed from foreign philosophies and religions" (M. Pavie, Bhagavat Dasan Askcnd, Pref. p. xi; in like manner Lassen, Indische AIterthumsk. i, 488; ii, 1107; Prichard, Egypt. Mythology, p. 259. with citations from Colebrooke; Max Muller, Chips, ii, 75, Amer. edit.; Asiatic Researches, 8:494). " It is believed," says H. H. Wilson cautiously, that Rama and Krishna "are unnoticed in authentic passages of the Sanhita or collected prayers, and there is no mention of the latter as Govinda or Gopala, the infant cowherd, or as the uncouth and anomalous Jaggernaut. They are mentioned in some of the Upanishads, supplementary treatises of the Vedas, but these compositions are evidently, from their style, of later date than the Vedas, and some of them, especially those referring to Rama and Krishna, are of very questionable authenticity" (ibid, ii, 65). Compare Wilson's Transl. of the Rig Veda Sanhita, i, 260, 313, 315; ii, 35, note b; 3:148, note 7.

At the time of its first translation into English by Wilkins, an immense antiquity was claimed for the Bhagavat Gita (see above, sec. i), but this is now generally admitted to be an interpolation in the Mahabharata, and to have been produced subsequently to the rise not only of Christianity, but of Krishnaism itself. Lassen accords it a place in the later history of Hindu religions, when "the Vishnuites broke up into sects and sought to bring  their religious dogmas into harmony with the theories of philosophy" (Indische .- It. ii, 494; Hardwick, i, 241).

As to the Puranas, which are almost the sole authorities for those events in the life of Krishna (exclusive of his victorious contest with the serpent) that most resemble the life of Christ, they are, in their present form, unquestionably of modern origin. They abound in legends that may properly be regarded as purana (ancient), but bear upon their face sectarian marks, which betray both their animus and their age. They are eighteen in number, and some of them are voluminnum. The Puranas themselves in many cases ascribe their authorship to others than Vyasa, " and they offer many internal proofs that they are the work of various hands and of different dates, none of which are of very high antiquity. I believe the oldest of them not to be anterior to the 8th or 9th century, and the most recent to be not above three or four centuries old.... The determination of their modern and unauthenticated composition deprives them of the sacred character which they have usurped, destroys their credit, impairs their influence, and strikes away the main prop on which at present the great mass of Hindu idolatry and superstition relies" (H. H. Wilson, Relis. of the Hindus, ii, 68). There is but little doubt that the Brahmans are right in referring the authorship of the Bhagavata, the most popular of the Purnlias (from which we have quoted so freely in the summary of Krishna's life), to Vopadeva, who flourished in the 12th century (ibid, p. 69; see also preface to Wilson's Vishnu Puranaz). Bentley (View of Ancient Astronomy, i, bk. ii, chap. ii) informs us that he obtained access to the Janampatra, or horoscope of Krishna, and was enabled to discover from it that he is reputed to have been born on the 23d of the moon of Sravana, in the lunar mansion Rohini, at midnight, the positions of the sun, and moon, and five planets being at the same time assigned; from which he deduced the date of the pretended nativity to be Aug. 7, A.D. 600. In Mr. Bentley's opinion, perhaps a fanciful one, Krishna himself was one of the Hindu personifications of time, which view he supports by Krishna's own declaration, " I am time, the destroyer of mankind matured, come hither to seize at once on all these who stand before us." See farther, on the astronomical view, Greswell's Fasti Catholici, 4:88; Cardinal Wiseman's Lect. ii, 1-28; Tomkins's Hulsean Prize Lectures, p. 35-41; W. A. Butler's Ancient Philos. i, 247.

From considerations like these, not to speak of others that might be urged, we are. led to conclude that Krishnaisll proper was post-Christian, an  outcropping of human and possibly of diabolic nature, that was illustrated at the foot of Sinai, but which no more resembled its divine original than the lifeless golden calf resembled the living Apis of Egypt. As in the pitiable blur of a palimpsest, Krishnaism has replaced or obscured that which was more precious-the religion of Christ, founded no less in impregnable truth than in the undying necessities of men. For at the rise of this false religion it is plain to us that the light of Christianity was reflected already on the sky of India-light that was sadly perverted to set forth a feeble caricature of the incarnation and life of Christ.

6. As the tenor of our argument has indicated, the criticism of the present age is disposed to assign a recent origin to Krishnaism, though, at the same time, it does not ignore the existence of a hero bearing the name of Krishna conspicuous in the early and fabulous history of India. It may be of interest to the reader to have presented somewhat more in detail the views of some of the scholars of the present century, conflicting and confused though they be, upon the general subject of the relations of Krishnaism to Christianity as well as profane religions. Archdeacon Hardwick thinks that the resemblances are no greater than the outward and fortuitous resemblances between other heathen deities, or between some of them and Christ. He illustrates by the incident of the persecution of Hercules in his infancy by Juno; the dancing of the milkmaids and satyrs of Bacchus, which compares with that of Krishna; the concealing of Apollo in the household of Admetus. He says further, " If Krishna is to be regarded as a purely human and historical hero, doomed to death in childhood from forebodings that his life would prove the ruin of another, we can find his parallel in the elder Cyrus, who had also been intrusted to the care of herdsmen to preserve him from the vengeance of his royal grandfather, whose death it was foretold he should ultimately accomplish" (i, 285, 286). Colonel Wilford supposes Krishna to have lived about B.C. 1300. Sir William Jones says the story of his birth is long anterior to the birth of Christ, and traces it probably to the time of Homer. He thinks it likely that the spurious gospels of the early age of Christianity were brought to India, and the wildest parts of them repeated to the Hindus, who ingrafted them on the old fable of Kesava, the Apollo of India (Asiatic Researches, i, 274). Mr. Bentley (Hindu Astronomy), in contradiction to Mr. H. Colebrooke, Sir William Jones, major Moor, and others, boldly charges the whole history of the incarnation of Krishna as a "modern invention" and "fabrication" of the Brahmans, who, alarmed at the progress of Christianity, invented a story  not unlike that of Christ, and affixed a name somewhat similar to the hero of it; all of which they threw back to a very remote age, that it might be impossible successfully to contradict it, and then represented that Christ and Krishna were the same person, of whose history the Christians had an incorrect version. Mr. J. C. Thompson thinks that Krishna antedates the Brahmanical triad-Brahma, Vishnu, and Siva -and that his great exploits occasioned him later in Aryan history to be identified with Vishnu (p. 134). Lassen, an eminent Oriental scholar, refers the origin of the system of avatars, as disclosed in Vishnu, to a period of time at least three centuries before Christ; while Weber, equally distinguished as a critic, controverts his views, and argues that Krishna, the hero or demigod, was no incarnation, and differed vastly from the Krishna of later times. (See farther Hardwick, ibid, i, 288, note.)

V. Literature. — The "Mahabharata," translated into French by Fauche (Paris, 1863), book 10:which is appropriated to the life of Krishna; the "Bhagavad Gita," episode of the preceding (Wilkins's, 1785, and Thomson's, 1855, transl. into English, and Wm. Schlegel's translation into Latin, 1823) ; the " Vishnu Purana" (translated by H. H. Wilson, 1842 and 1866, 6 vols.); the "Bhagavata Purnsa" (translated into French by Burnouf, Paris, 1840); the "Hari Vansa" (transl. into French by Langlois, Paris, 1842); "Analysis of the Agni Purana," in the Journ. of As. Soc. of Bengal, i, 81; "Analysis of the Brahma Vaivartha Purana," ibid, p. 217; also Asiatic Researches, passim, especially vol. xv and xvi; Hardwick, Christ and other Masters, i, 246-258, 277-293-a valuable and easily accessible resume of the whole subject; H. H. Wilson, Religion of the Hindus, vol. ii, passim; Hoefer, Biographie Generale, art. Crichnie; J. D. Guigniaut, Religions de Antiquite, vol. i, bk. i, ch. iii; P. F. Stuhr, Religions systeme der heidnischen Vilker des Orients (Berlin, 1836-38, 2 vols. 8vo); M.Pavie, Bhagavat Dasam Askanzd (Paris, 1852); W. von Humboldt, Ueber die unter dem Nanaen Bhagavad Gita bekannte Episode des Mahabharata (Berlin, 1826); A. Remusat, Melanges Asiatiques (Paris, 1825-1829, 4 vols.); P. von Bohlen, Das Alte Indien (2 vols., 1830-31); Christ. Lassen, Indische Alterthumskunde (4 vols., 1844-46, chiefly vol. ii); A. F. Weber, Indischen Studien (10 vols., 184967, especially the two first vols.); Indische Skitzzen (Berlin, 1857), particularly the essay Die Verbindunen Indiens mit den Landern im Westen; Coleman, Mythology of the Hindus (1832), art. Krishna; Edward Moor, Hindu Pantheon (1810): H. T. Colebrooke, Religion of the Hindus (London, 1858); Wm. Ward,  Account of' the Writings, Religion, etc., of the Hindus (4 vols., 1817-20); G. Haslam, The Cross and the Serpent (London, 1849); G. W. F. Hegel, in the Jahrbiicher Jfr wisseschafiliche Kritik (Berlin, 1827) J. A. Dorner, Lehre von d. Per-son Christi (Stuttgardt, 1845), i, 7 sq.; Theo. Benfey, Indien, in Ersch und Gruber's Encyklop., sec. ii, vol. 17 (Leipsic, 1840); Biographie Universelle (Partie Mythologique, supplement, ii, 545-550); K. F. Staiudlin, Magazin, 3:2, 99 sq.; Muir, Original Sanscrit Extracts (5 vols., 1858 -1870), vols. i and iv. See VISHNU. (J. K. B.)

## Krita (or Satya)[[@Headword:Krita (or Satya)]]

             the age of truth, according to the Hindu system, being the earliest in the history of the human race, the one in which man sprang from the hand of his Creator, pure and sinless, not divided into conflicting orders, and with all his faculties working together in harmony.

## Kritzler, Heinrich[[@Headword:Kritzler, Heinrich]]

             a Protestant theologian of Germany, was born in 1829. For some time preacher in Frankisch-Grumbach, Hesse, he was called in 1875 as professor of the theological seminary at Herborn, and died April 11, 1878. He wrote, Die Heldenzeiten des Christenthums (Leipsic, 1856): — Hunmanitdt und Christenthum (Gotha, 1867, 2 volumes): — Die deutsche evangelische Kirche in der Gegenwart (1869): — Civitas Christiana (Wiesbaden, 1874). (B.P.)

## Krochmal, Nachman Aben-Shalmon[[@Headword:Krochmal, Nachman Aben-Shalmon]]

             one of the most celebrated Jewish scholars of modern date, was born in Brody Feb. 18,1780. An erudite critic and eminent Hebraist, he was the first among the Jews who, with a rare sagacity and independence of mind, investigated the Hebrew Scriptures, in order to ascertain the origin, unity, and date of each book, as well as to characterize its peculiarity of style and language, irrespective of the fixed traditional opinions held alike by the synagogue and the Church about the authors and ages of the respective canonical volumes (comp. Jost, Gesch. des Judenthumns und seiner Sekten, 3:343). Krochmal, however, on account of feeble health and other infirmities of the flesh, published but little in his lifetime. In many respects he may be likened to the great Jewish philosopher of the 19th century (Mendelsohn), for, like him, he suffered from impaired health, and, like him, he struggled for an education after he had entered the mercantile profession. He also gave much of his time and attention to philosophy, and, as the fruits of his investigations, left in MS. a work entitled More Neboche la-Seman, a treasury of criticisms on Jewish philosophy, Biblical literature, and sacred antiquities, which the learned Dr. Leopold Zunz edited and published at Lemburg in 1851. Compare also Zunz on Krochmal, in Jahrb.fiir Israeliten (1845). Krochmal was an intimate associate of the late Jewish savant Rapoport (q.v.), and is said to have exerted considerable influence over the latter. He died at Tarnopol July 31, 1840. His works, which appeared in the Hebrew annual called Kerem Chemed (vol. 5:Piag. 1841, p. 51 sq.), are, on The Sacred Antiquities and their Import (קדש והבנתן קדמוניות):

1. On the age of the comforting promises in the second part of Isaiah, chap. 40-46, in which he tries to demonstrate the late date of this part of thevolume, and to show that Aben-Ezra was of the same opinion, only that he veiled it in enigmatical language. SEE ABEN-Ezra 2. On the date and composition of Ezra and Chronicles, with an investigation of the ancient statement on this subject contained in the Talmud, Baba Bathra, 14, b, which is very important. He tries to trace and analyze the different parts of which these books are composed, and to show that they extend to the destruction of the Persian empire.

3. On the date and composition of Ezekiel, the Minor Prophets, Daniel, and Esther, with an examination of the ancient statement on this subject contained in the same passage of the Talmud, which is still more important, inasmuch as Krochmal shows here what is meant by the Great Synagogue, and tries to demonstrate that some portions of the Minor Prophets belong to the period of the Greek empire. 4. On the origin and date of Ecclesiastes, in which he insists that it is the latest composition in the canon. See, besides the authorities already referred to, Ginsburg, in Kitto, Cyclop. Bibl. Lit. ii, s.v.

## Krodo[[@Headword:Krodo]]

             in German mythology, was a god represented as a man standing on a large fish, holding a vessel of flowers in his right hand, in his left a wheel. He is said to have a similarity to Saturn, but wherein it consists is hard to tell.

## Kromayer, Jerome[[@Headword:Kromayer, Jerome]]

             a German Protestant divine, nephew of the succeeding, was born at Zeitz in 1610, and was educated at Leipzic, Wittenberg, and Jena. He was appointed professor at Leipzig in 1643, and in 1657 regular or ordinary professor of divinity. In 1660 he became minister at Zeitz, and in 1661 at Meissen. He died in 1670. He wrote largely; the most important of his works are: Commentaria in Epist. ad Galatas:-Comment. in Apocalypsin: — Historice Eccles. Centuric X VI: - Theologia Positivo-Polemica : - Loci Antisyncretistici:-Polymathia Theologicac:-some controversial tracts, dissertations, etc.-Hook, Eccles. Dict. 6:501.

## Kromayer, Johann Abraham[[@Headword:Kromayer, Johann Abraham]]

             a German theologian, grandson of Jerome (q.v.), was born in 1665 at Ohrdruf, in Thuringia. He studied theology at Jena, was in 1691 deacon, in 1696 pastor and superintendent at his native place, and died April 19, 1733. He wrote, De Usu Linguae Arabicae in Addiscenda Lingua Ebraea et Explicanda Sacra Scriptura: — Comment. Theol. de Potestate Ecclesiastica: — Dispositiones Memoriales Librorum et Capitum Biblicorum tum Veteris turn Novi Testamenti: — Specimen Fontium Scripturae Apertorum Editum in Illust. Vaticiniis Hoseae, Joelis et Anmosi. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Kromayer, John[[@Headword:Kromayer, John]]

             a German theologian, was born at Dobelen, in Misnia, in 1576, and was educated at the University of Leipzic. In 1600 he was made deacon, and some time after was appointed pastor at Eisleben, and later pastor at Weimar. He died in 1643, after having a short time previously been honored with the general superintendency of the churches of the duchy of Weimar. John Kromayer wrote Harnmonia Evanigelistarums : — Historice Ecclesiastic Compendium: — Specinen ontiunm Scripturae Sacrce apertorum, etc.: — Examen Libri Christiance Concordice:-a Paraphrase on the Prophecy and Lamentations of Jeremiah: this is held in high estimation, and is in the Bible of Weimar:-Exposition of the Epistles  and Gospels throughout the Year (4to); and Sermons.-Hook, Eccles. Diet. 6:502.

## Krotos[[@Headword:Krotos]]

             (κρότος), a word used to signify approbation of a public speaker. It means literally a beating, striking, knocking, as of the hands, together; and hence it was used to signify consent and approbation, either by words or actions. Public applauses and acclamations appear to have been common in the early Church.-Farrar, Eccl. Dict. SEE ACCLAMATIONS.

## Krudener, Barbara Juliana Von[[@Headword:Krudener, Barbara Juliana Von]]

             a religious visionary and enthusiast, was a granddaughter of the Russian field-marshal Von Miinich, and daughter of the states councillor baron Von Wietinghoff; and was born at Riga in 1764 according to some authorities, or in 1766 according to others. In 1782 she married baron Von Kruidener, the Russian ambassador at Venice, and a great admirer of the French philosopher Rousseau. But, unfortunately, the baron, who had been twice married before, succeeded much better in making his wife an ardent disciple of the philosophical principles which he himself espoused than in winning her affections for himself, and after the birth of a son and a daughter the husband and wife separated, the latter to take up her residence at Paris. Here, in the vortex of dissipation, her better feelings would sometimes assert themselves, but they were smothered by the adulations of all the brilliant personages who surrounded her, among whom figured conspicuously Chateaubriand and Madame de Stael. In imitation of the latter she gave the world her biography, in the shape of a sickly sentimental novel entitled Valerie, describing an immoral relation concealed beneath the fragrant veil of romance, and redolent with a religious Romish and fanatical sentimentalism. The work is said to have been written with the assistance of St. Martin, and created quite a sensation, meeting with great success, especially in the higher circles of society. After many adventures, Madame von Kriidener came to reside at Berlin, where she enjoyed the close intimacy of that noble woman queen Louisa, of whose projects she was the confidante and sharer in the stormy period of Prussia's warfare with France. In 1808 she became acquainted with Jung Stilling and Oberlin, and thereafter we find her devoted to religious mysticism in its most aggravated forms.

She bought a place for the mystics at Boirmingheim, in Wiirtemberg, and did all in her power to  promote their interests. Unfortunately, however, the disorders occasioned by the seeress Kumrin, and by pastor Fantaine, whom she protected, were visited upon her head, and she was exiled by king Frederick. She now retired to Baden, and then went to Strasburg, and finally to Switzerland. Wherever she went she attracted attention, both by her political predictions and by the preaching of her peculiar doctrines, heralding a new religious aera, that of unity in the Church-" the period when there should be one flock and one shepherd." At Geneva especially she created quite a stir in religious circles, and among the clergy of distinction whom she won to her views may be mentioned pastor Empaytaz, the eventual head of the Momiers (q.v.). With the assistance of men of talent and education of Empaytaz's stamp she formed " prayer unions," and urged the community to a more vital Christian living, and the liberal use of property for the good of the poor. The fulfilment of her predictions of the fall of Napoleon, his return from Elba, and the final crisis at Waterloo, aided her cause, and emboldened her to the assertion that she enjoyed the favor of God in a special degree. Among her most ardent followers at this time she counted no less a personage than the Russian emperor Alexander, who, with the Bible in his hand, was her frequent guest; and it is known that her influence over Alexander brought about the Holy Alliance. Her love of humanity, however, and her gigantic schemes for its moral and social elevation, often led her to overstep the bounds of prudence and propriety, and made her appear a dangerous character in the eyes of persons of authority, so that she gradually lost the favor of men of political prominence. She was obliged to quit France and other countries successively, and even lost the friendship of the emperor Alexander, as is evinced by the treatment she received in Russia when she was called thither in consequence of the sickness of her daughter. She was not only refused admittance to the emperor, but when afterwards she advocated the cause of the independence of Greece, and pointed to the Russian emperor as the instrument selected by God for the accomplishment of this great work, she was requested to refrain and to leave St. Petersburg.

Under the influence of the Moravians her life and habits had been changed after she quitted Paris, and she had often dreamed of founding a great correctional establishment for the reformation of criminals and persons of evil life. Now driven from St. Petersburg, and the attack of a cutaneous disease necessitating her residence in the south, she started in 1824 with the design of founding such an institution, and of establishing a German and Swiss colony on the other side of the Volga. On the way, however, death overtook her at Kara-su-  bazar, Dec. 13,1824. The life thus suddenly brought to a close has been variously commented upon. In her day " passion oscillated in the public judgment between favor and hostility to her," but now, when nearly half a century has passed, and it is easy in deliberation to pass judgment upon her life and acts, she is generally spoken of favorably, and her endeavors to inspire the people with religious zeal, and a feeling of love for each other as a common brotherhood, are recognised. Says Hagenbach (Ch. Hist. 18th and 19th Centuries [transl. by Dr. J. F. Hurst], ii, 413 sq.), "It is a remarkable phenomenon, that a woman trained in the dwellings of vanity, and humbled by her sins and errors, had such a spirit of self-denial as to minister on a wooden bench to the poor and suffering, to seek out criminals in prison, and to present to them the consolations of the Cross; to open the eyes of the wise men of this world to the deepest mysteries of divine love, and to say to the kings of the world that everything avails nothing without the King of kings, who, as the Crucified, was a stumbling- block to the Jews and foolishness to the Greeks. She was derided, defamed, persecuted, driven from one country to another, and yet never grew weary of preaching repentance in the deserts of civilization, and of proclaiming the salvation of believers and the misery of unbelievers.... Wherever she set her foot, great multitudes. of people physically and spiritually hungry, of sufferers of every class, and persons without regard to confession, surrounded her, and received from her food-yea, wonderful food. The woes which she pronounced on the impenitent awakened in manyan oppressed and troubled spirit, a feeling of joy at misfortune, while many a genial word of love fell into good ground." Besides the novel already mentioned, she wrote Le Camp des Vertus (Paris, 1815). Many curious details of her conversations and opinions are preserved in Krug's Conversationen mit Frau v. Kriidener (Leipz. 1818). See also C. Maurer, Bilder aus d. Leben eines Predigers (Schaffhausen, 1843); Berl. Zeitschriftfur christl. Wissenschaft u. christl. Leben (1857, No. 5); Zeitgenossen (Leipz. 1838), iii; Adele du Thou, Notice sur Mme. Julienne de Kriidener (Geneva, 1827, 8vo); Mahul, Annuaire Necrologique, anno 1825; Eynard, Vie de aMe. de Kridener (Paris, 1849, 2 vols. 8vo); Ziethe, Jul. v. Krudener (1864); Hauck, Theol. Jahresbericht (1869), 4:537; Sainte-Beuve, Portraits de Feimmes; Derniers Portraits Litteraires, etc.; Herzog, Real-Encyklop. 8:112; Hoefer, Nouv. Biog. Generale, 27:234. (J. H. W.)

## Krug, John Andrew[[@Headword:Krug, John Andrew]]

             one of the earlier Lutheran ministers who immigrated to this country, was born March 19, 1732. He was highly educated, and was for a time preceptor in the Orphan House at Halle. He came to the United States in 1763, commissioned by Dr. Francke, who considered him well fitted for missionary work. He labored first at Reading, Penn., and among the people of the surrounding country, wholly devoted to his duties, and greatly beloved by the community. In 1771, in accordance with the wishes of his brethren, he relinquished this field of labor, and assumed the pastoral care of the Lutheran Church in Frederick, Md. Here he continued till his death, which occurred March 30, 1796. (M. L. S.)

## Krug, Wilhelm Traugott[[@Headword:Krug, Wilhelm Traugott]]

             a distinguished German philosopher and writer, was born at Radis, near Grafenhainchen, Prussia. June 22, 1770. He studied at the school of Pforta and the University of Wittenberg, where he was appointed adjunct professor in 1794. In the year following he published Ueber die Perfectibilitait der geo enbarten Religion (Jena and Lpz. 1795, 8vo), a work which was so rationalistic in character that it barred his way for further promotion. In 1801 he became professor of philosophy in the University of Frankfort-on-the-Oder, and here he wrote his principal work, Fundamental philosophie (Zillichau and Freistadt, 1803; 3d ed. Lpz. 1827), which became very popular throughout Germany. Guided by Kant's criticism, Krug professed a system which, under the name of "transcendental synthetism," aimed to reconcile idealism and realism. "According to Krug, the act of philosophizing is thought entering into itself, to know and understand itself, and by this means to be at peace with itself. The following are his principal points:

1. In relation with the starting-point, or first principle of knowledge: the Ego is the real principle, inasmuch as it takes itself as the object of its knowledge (the philosophizing subject). It is from it that proceed, as from an active principle, the ideal principles, which are essentially different from the real principles, or, in other words, the material and formal principles of philosophical knowledge. The material principles are the facts of consciousness grasped in conceptions, which are all comprehended in the proposition, I tnam acn gent. 'The formal principles (determining the form  of knowledge) are the laws of my activity; they are as multifarious as activity itself: the first of these laws is, Seek for harmony in thy activity.

2. How far ought these researches to be carried (the absolute limit of philosophy)? The consciousness is a synthesis of being, or Esse, and knowing, or Science (das Seyn und das Wissen), in the aego. Every consciousness is thus circumstanced, which implies that being and knowing are united in us a priori. This transcendental synthesis is therefore the original and inappreciable fact which forms the absolute limit of philosophizing. Since being and knowing (Seyn und Wis.sen), united together in the consciousness, cannot be deduced the one from the other, their union is completely primitive.

3. What are the different forms of activity? The primitive activity of the Ego is either immanent (speculative) or transitory (practical). Sensibility, intelligence, and reason are its different potencies. Philosophy, regarded as the science of the primitive legislation of the human mind in all its activity, is therefore divided into a speculative part and a practical part. The first part is subdivided into formal doctrine (logic) and material doctrine (metaphysics and aesthetics), inasmuch as the one regards the matter of thought per se, and the other (aesthetics) considers it in relation with sentiment. The latter part is likewise subdivided into formal doctrine (the science of right and law) and material doctrine (morals and religion). Each of these considers the legislation of the human mind under a different aspect" (Tenneman, Malnual of Philos. § 421). After the death of Kant, Krug was called to K.inigsberg to succeed his great master as professor of logic and metaphysics. He subsequently filled also Kraus's place as professor of practical philosophy. In 1809 he became professor of philosophy at Leipzic, a position which he retained until 1831, when he was pensioned. He died at Leipzic Jan. 13, 1812. Krug's other works are Versuch einer systesmatischen Encyklopadie d. Wisselschaften (Wittenb. 1796-97, 2 vols.; 3.1 vol. Lpz. 1804):-Ueber d. Verhaltniss d. kritischen Philosophie z. moralischen, politischen, u. religison Cultur d. Menschen (Jena, 1798): — Versuch einer systematischen Encyklopdaie d. schonen Kiinste (Lpzc. 1802): — Philosophie el. Ehe (Lpzc. 1800): — Briefe uber d. neusten Idealismnus (Lpzc. 1801): - Entwurfieines neuen Organon d. Philosophie (Meiss. and Lubben, 1801): -Systew del. theoretischene Philosophie (Konigsb. 1806 -10; four eds. since): — Gesch. d. Philosophie alter Zeit (Lpz. 1815, 1826): — System d. praktischenz Philosophie (Konigsb. 1817-19, 2 vols.; 2d ed. 1830-38) : — Handbuch d. Philosophie  u. philosophischen Literatur (Lpzc. 1820-21, 2 vols.; 3d ed. 1829) — Versuch einer neuen Theorie el. Gefii/l u. d. sogenannten Gefulsvernmgens (Konigsberg, 1823): — Pisteologie oder Glaube, Aberglaube u. Unaglaube (Lpzc. 1825):- Das Kirchenrecht nach Grunldstzen d. Vernunli, etc. (Lpzc. 1826): - Ally. HIandworterbuch d. philosophischen Wissenschaften (Lpzc. 1827-28, 4 vols.; 2d ed. 1832-34, 5 vols. 8vo): - Universal philosophische Vorlesul. gen (Neustadt, 1831); etc. His works have been collected and published under the title Gesammeelte Schriften (Braunschweig, 1830-34, 6 vols. 8vo). See Krug, Meine Lebensreise in sechs Stationen (Lpzc. 1826 and 1812) ; same, Leipziger Freuden u1. Lei len, etc. (Lpz. 1831); Morell, Hist. Mod. Philosophyl; Saiutes, Hist. of Rationalism, p. 138; Tennemann's Manual of Philosophy (by Morell), p. 465 sq.; Krug, Philosophisches Worterbuch, v (1), p. 617 sq.; Hoefer, Nouv. Biog. Gener. 27:240. (J. . Wy.)

## Kruger, Oswald[[@Headword:Kruger, Oswald]]

             a German Jesuit, was born in 1598 in Prussia, and made for himself a name by his thorough study of Hebrew, which he taught in the schools of the Jesuits; later he devoted himself to mathematics, and became professor at the University in Wilna. He died May 16, 1665.- Allgem. Hist. Lex. 3:65.

## Krummacher, Friedrich Adolf[[@Headword:Krummacher, Friedrich Adolf]]

             a German theologian and poet, was born at Tecklenburg, in Westphalia, July 13, 1767, and was educated at the universities of Lingen and Halle. At the latter school he enjoyed the instruction of " the elder Knapp," the so justly celebrated " pious" professor of the university at that time. In 1800, after having filled various positions of trust, he was appointed professor of theology at the University of Duisburg, where he remained until 1806. He then became successively pastor of Krefeld, Kettwich, Bernburg, and Bremen. His talents as preacher and administrator caused him to be appointed court preacher and Church superintendent. He died at Bremen April 14, 1845. Friedrich Adolph Krummacher deserves special commendation in this work for his piety and the noble Christian example he furnished to his sons. and which became manifest in their lives, SEE KRUMMACHER, FRIEDRICH WHILELM.

He is especially known for his parables in verse, which have become classic in Germany, and, though he has had many imitators in this line, he has never been surpassed. His works are, Die Liebe, a hymn (Wesel, 1801; 2d ed. 1809):-Parabeln (Duisburg,  1805; 8th ed. Essen, 1850; French. Par. 1821; English, Lond. 1844, 8vo, and often): — Apologien und Paramythien (Duisburg, 1810): - Festbiichlein, eine Schriftfur's Volk (Duisb. 1810, 2 vols.; 3d edit. Duisb. 1819-21, 3 vols.): — Die Kinderwelt (Duisb. 1806,1813), a series of sacred poems for children: — Johannes, a drama (Lpz. 1815): — Ueber d. Geist u. d. Form d. evanyelischen Gesch. in histor. u. cesthetisch. Hinsicht (Lpz. 1805), by far his most important theological work: — Bibelkatechismlus (Essen, 1844, 12th edit.): — Katechismus d. christl. Lehre (Essen, 1821; 6th ed. 1841):-Die christl. Volksschule irm Bunde nd. Kirche (Essen, 1823; 2d edit. 1825):- St. Ansgar, te. alte und d. neue Zeit (Bremen, 1828) : — Der Hauptmann Cornelius (Bremen, 1829; English, London, 1838, 12mo; 1839, 12mo, with notes by Fergusson; 1840, 12mo): — Das Leben des heiligen Johannes (Essen, 1833; Engil., Lond. 1849, 8vo) : - Das Taubchen (Essen, 1840, 3d ed.). See Moller, F. A. Krummacher u. . Fsrelnde (Brem. 1849, 2 vols.); Herzog, Real-Encyklop. 8:118 sq.; Brit. and For. Evangel. Rev. lxix, 627. (J. H. W.)

## Krummacher, Friedrich Wilhelm[[@Headword:Krummacher, Friedrich Wilhelm]]

             one of Germany's most eloquent preachers in this century, and the most distinguished of a distinguished family, was the son of Friedrich Adolph Krummacher (q.v.), and was born at Mors, on the Rhine, January 28, 1796. After preparation partly at the Gymnasium and partly under his own father, he entered Halle University in the winter semester of 1815-16, and there enjoyed the instructions of Niemeyer, Wegscheider, Gesenius, Marx, De Wette, and "the elder Knapp," for whom young Krummacher early cherished great affection. Two years later he removed to Jena, drawn thither by the celebrated philosopher Fries. and the theologian Schott. the wellknown editor of a revised edition of the text of the New Testament. To an American student of theology this period of F. W. Krummacher's life presents many points of special interest. He had left Halle for Jena determined to sit at the feet of Schott and other celebrated theologians, but so disappointed was he that he is led to exclaim (in his Autobiography, p. 77), "Nothing remained for me but to seek refuge from this spiritual famine in reading," and, instead of attending faithfully the lectures of his professors, he found it more to his soul's interest to devote his time to the reading of Herder's Spirit of Hebrew Poetry, his father's Spirit tined Form of the Gospels, Kleuker's apologetical writings, and other books of this class. His first appointment as preacher he found, in the beginning of 1819, at Frankfort-on-the-Main, as assistant to a German Reformed  congregation. In 1823 he removed to the village of Ruhrort, on the Rhine, near Dusseldorf, and two years later to Gemarke, a parish in the town of Barmen: and in 1831 he accepted a repeated call to the city of Elberfeldt. During his residence there a call came to him from the Pennsylvania Synod of the Reformed Germana Church to come to the United States and fill a professor's chair in their theological school at Mercersburg, Penn., a position which he declined in favor of the celebrated Church historian Philip Schaff, D.D., now professor in the Union Theological Seminary at New York city. In 1847 he was promoted by the king of Prussia, Frederick William IV, to the pastorate of Trinity Church, Berlin, as successor of the renowned pulpit orator Marheinecke, who had died in 1846, and he promptly accepted the place. About two years later he became court preacher at Potsdam, the usual summer residence of the Prussian kings, and he died there Dec. 19, 1868. Krummacher was honored with the doctorate of divinity by the University of Berlin. He was an active worker in behalf of the Evangelical Alliance, and attended all its meetings as long as he lived. Dr. Krummacher acquired a world-wide celebrity by his devotional writings, of which the most important are Elias der Thisbiter (Elberf. 1828; 5th edit. 1860; transl. into English and extensively circulated both in England and in this country): — Saleomo und Sulamith (ibid. 3d ed. 1830; 7th ed. 1855):-Die Sabbath Glocke, a series of sermons (Berl. 1848 sq., 12 vols. 8vo): — Der leidende Christus (Bielef. 1854, and often; transl. into Engl. in Clark's Library): -and last, but hardly least, David, der Konig von Israel (Berl. 1866, 8vo; transl. into English and published by Clark of Edinb. and Harpers of N.Y. 1870, 12mo).

Like his father and uncle, Dr. Krummacher was one of the few bold and uncompromising witnesses of evangelical truth of which Germany can boast. Dr. Schaff, who of all men this side the Atlantic is perhaps best entitled to a comment on the life and labors of this celebrated German preacher, speaks of him as follows: " Krummacher was endowed with every gift that constitutes an orator, a most fertile and brilliant imagination, a vigorous and original mind, a glowing heart, an extraordinary facility and felicity of diction, perfect familiarity with the Scriptures, an athletic and commanding presence, and a powerful and melodious voice, which, however, in latter years underwent a great change, and sounded like the rolling of the distant thunder or like the trumpet of the last judgment. This splendid outfit of nature, which attracted even theatrical actors and mere worshippers of genius to his sermons, was sanctified by divine grace, and  always uncompromisingly devoted to the defence of scriptural truth. He was full of the fire of faith and the Holy Ghost. In the pulpit he was as bold and fearless as a lion, at home as gentle and amiable as a lamb. Like all truly great men, he had a childlike disposition.... He was a millionaire in images and illustrations. There is an enmbarras de richesse in hia sermons, even more than those in Jeremy Taylor. The imaginative is too predominant for simple and severe taste; but with all their defects they will live as long as sermons are read for private devotion and as models for cultivating a higher style of pulpit eloquence. The name of their author will always shine as one of the brightest stars in the galaxy of those great and good men who, in the present century, have fought the good fight of the evangelical faith against prevailing Rationalism and infidelity, and have entitled themselves to the gratitude of the present and future generations" (The Observer, N. Y. Feb. 4,1869). His Autobiography, left ill MS. form, was published after his death by his family, and has been translated into English by the Rev. MI. . Easton (Edinb. and N.Y. 1869, 8vo). See a very pleasant short sketch by professor C. W. Bennett, in the 1V. Y. Christian Advocate, Feb. 11, 1869; and Meth. Quar. Review, 1869, p. 142, 441; 1870, p. 161 sq.; British and For. Ev. Rev. lxix, 628; Amer. Presb. Rev. 1869, p. 776; Evang. Quar. Rev. 1870, p. 149; Princeton Rev. 1870, p. 156. (J. H. W.)

## Krummacher, Gottfried Daniel[[@Headword:Krummacher, Gottfried Daniel]]

             a German theologian, younger brother of F. A. Krummacher (q.v.), was born at Tecklenburg April 1, 1774. He studied at Duisburg, and became successively pastor of Barth and Wolfrath, and finally of Elberfeld, where he died Jan. 30,1837. He was thoroughly Calvinistic, not only in his tone of mind, but even in his outward aspect, and as the head of the Pietists in his district he carried their principles to their full length, even showing much unfriendliness to those who did not coincide with him. He wrote Die Wanderung Israels durch d. Wuiste (3d ed. Elberfeld, 1850-51, 2 vols.; Engl., Lond. 1837-38, 2 vols. 12mo) : — Hauspostille (Menns, 1835):- Tdagliches Manna (Elberfeld, 1838; 4th ed. 1851; Engl., Lond. 1839,12mo): — Jakob's Kampfu. Sieg (1829; Engl., Lond. 1838, 12mo); etc. See A. W. M eller, F. A. Krummacher's Leben (Bremen, 1849), i, 169; ii, 84; F. V. Krug, Krit. Gesch. d.protest.-relig. Schwarmerei, etc., im Herzogthum Berg (Elberfeld, 1851); Krummacher (Emil Wilhelm), Leben v. Gottfried Daniel Krummacher (Elberf. 1838, 8vo) ; Autobiography of  F.W. Krummacher (translated by Easton), p. 155; Herzog, Real — Encyklop. 8:118 sq.

## Krummendyk, Albert[[@Headword:Krummendyk, Albert]]

             a learned German theologian, flourished about the middle of the 15th century as bishop of Holstein and Lubeck, and died in 1489. He left in MS. form Chroniconm Episcoporum Oldenburgienslum et Lubecensium (printed in Meibomius's Scriptores Rerum Germanicarum, tom. ii).

## Krusius, L. A[[@Headword:Krusius, L. A]]

             SEE MILLENNIUM.

## Kryptae[[@Headword:Kryptae]]

             (κρύπται, crypts). For the purpose of concealment from their persecutors, the early Christians occasionally prepared for themselves churches and oratories under ground, which served both as places of' devotion and as sepulchres for their dead. These were called cryptce, from κρύπτω, to conceal.-Farrar, Eccles. Dict. SEE CRYPT.

## Kryptics[[@Headword:Kryptics]]

             a name sometimes given to those theologians who hold to the κρύψις, or concealment theory of our Lord's divine attributes during his earthly career. SEE KENOSIS.

## Ktistolatrae[[@Headword:Ktistolatrae]]

             (worshippers of a created thing), a branch of the Monophysites, who maintained that the body of Christ before his resurrection was corruptible, in contradistinction from the Actistetce, who held that, it was not created.

## Kualina[[@Headword:Kualina]]

             in the mythology of the Caribbeans, is the head of the heavenly spirits. He causes thunder by pursuing those who have been guilty of a sin.

## Kubel, Mathaus[[@Headword:Kubel, Mathaus]]

             a German theologian, was born at Herbstein, in the duchy of Fulda, Nov. 14, 1742, and when twenty-two years old entered the order of the Jesuits, under whom he received his subsequent education. In 1783 he became professor of mathematics at Heidelberg University, and in 1785 was appointed to the chair of canon law. He died Jan. 3, 1809. Kubtl was quite liberal in tendency, and had many warm friends among Protestant theologians. He wrote Ratio fidei reddita (Heidelb. 1776, 4to): —  Exercitium canon-icumn de matrimonio (1786, 4to). — Doring, Gelehrte Theolog. Deutschlands des 18ten und 19ten Jahrh. ii, 212.

## Kuchlein, Johann[[@Headword:Kuchlein, Johann]]

             German Protestant theologian, was born at Wetterau, in Hesse, in 1546. He studied at Heidelberg, entered the Church, and became pastor at Tackenheim. When, in 1576, elector Louis expelled the Calvinistic preachers, Kuchlein went to Holland, and for eighteen years held a professorship in theology at Amsterdam. In 1595 he became director of the College of Leyden, and (lied July 2, 1606. Guy Patin calls him one of the most learned men of his time. His collected works were published at Geneva (1613, 4to). See H.Witte, Diariumn Biogcraphicum; Meursius, Athen. Batav.; Moreri, Dict. Hist.; Jocher, Gelehrten Lexikon; Hoefer, Nouv. Biog. Generale, 27:256. (J. N. P.)

## Kuchler, Carl Gustav[[@Headword:Kuchler, Carl Gustav]]

             a Protestant theologian of Germany, was born in 1796, and died at Leipsic in 1863, professor of philosophy and licentiate of theology. He wrote, Praecepta Pauli Apostoli de Tradenda Religionis Doctrina (Leipsic, 1820): — De Simplicitate Scriptorum Sacrorum in Commentasiiis de Vita Jesu Christi Commentatio (1821, 1827): — Vita Jesu Christi Graece, etc. (1835): — De Locis Aliquot Evangeliorum ab Oratoribus Sacris Peperamn haud Raro Usurpatis (1847). He also published some sermons. See Zuchold, Bibl. Theol. 1:748 sq.; Winer, Handbuch der theol. Lit. 1:551, 568; 2:265. (B.P.)

## Kuen, Michael[[@Headword:Kuen, Michael]]

             a German savant, was born at Weissenborn, Austria, Feb. 9, 1709, entered in 1728 the Augustine order, and was elected in 1754 abbot of their monastery at Ulm. He died Jan. 10, 1765. His principal works of interest to us are Collectio scriptorum rerumn histor ico-monastico-ecclesiastica(r- um variorum religiosorum ordinum (Ulm, 1756-66, 6 vols. fol.):-Joannes de Canabaco ex comitibus de Cancabac, qui vulgo venditvr pro autore quatuor librorume de lmitatione Christi, recenter detectus a quodam canonico-regulari (ibid, 1760, 8vo), written against those attributing the authorship of De Imitatione to Gersen instead of Kempis.-Hoefer, Nouv. Biog. Generale, 28:258.

## Kuffer, Johann Ernst Rudolf[[@Headword:Kuffer, Johann Ernst Rudolf]]

             a Lutheran theologian of Germany, was born in 1793, at Reichenbach, in Upper Lusatia. In 1820 he was con-rector at Bautzen, Saxony, in 1824 professor at Grimma, in 1830 second court-preacher and member of consistory at Dresdef, and died September 10, 1865, doctor of theology. He published, besides a number of sermons, Examinatio Novissima Bretschneideri de loco Rom 5:12 (Dresden, 1834): — De Biblica ζωῆς αἰωνίου Notione (ibid. 1838): — Handbuch fur den Religionsunterricht hoherera Volksschulen (ibid. 1849): — Ueberblick der Geschichte der christlichen Kirche (ibid. 1857): — Biblische Studien (1842-46, 4 volumes). See Winer, Handbuch der theol. Lit. 1:258; 2:107, 234; Zuchold, Bibl. Theol. 1:654 sq. (B.P.)

## Kufic Writing[[@Headword:Kufic Writing]]

             an ancient form of Arabic characters, which came into use shortly before Mohammed, and was chiefly current among the inhabitants of Northern Arabia, while those of the south-western parts employed the Himyaritic or Mosnad (clipped) character. The Kufic is taken from the old Syriac character (Estrangelo), and is said to have been first introduced by Moramer or Morar ben-Morra of Anbar. The first copies of the Koran were written in it, and Kufa, a city in Irak-Arabi (pashalic of Bagdad), b6ing the one which contained the most expert and numerous copyists, the writing itself was called after it. The alphabet was arranged like the Hebrew and Syriac (whence its designation, ABGaD HeVeS), and this  order, although now superseded by another, is still used for numerical purposes. The Kufic character, of a somewhat clumsy and ungainly shape, began to fall into disuse after about A. D. 1000; Ebn-Morla of Bagdad (died A.D. 938) having invented the current or so-called Neshki (nashak, to copy) character, which was still further improved by Ebn-Bawab (died 1031), and which now- deservedly, as one of the prettiest and easiest- reigns supreme in East and West. It is only in MSS. of the Koran, and in title-pages, that the Kufic is still employed. A peculiar kind of the Kufic is the so-called Karmatian-of a somewhat more slender shape-in which several inscriptions have been met with both in Arabia, and in Dauphiny, Sicily, etc., and which is also found on a coronation mantle preserved in Nuremberg. The Kufic is written with a style, while for the Neshki slit reeds are employed. Different kinds of the latter character (in which the alphabet is arranged according to the outward similarity of the letters) are the Moresque or Maghreb (Western), the Divini (Royal-only employed for decrees, etc.), the T'lik (chiefly used in Persian), the Thsoletki (threefold, or very large character), Jakuthi, Rihani, etc. SEE ALPHABET.

## Kuhl, Jean Gaspard[[@Headword:Kuhl, Jean Gaspard]]

             a French Protestant preacher, was born at Saarbruck in the latter part of the 17th century, and flourished as professor of history and eloquence at the University of Strasburg, and as canon of the Church of St. Thomas, in that city. He died in 1720. He wrote De Sociabilitate secundum Stoicorum disciplinam. — Haag, La France Protestante, s.v.

## Kuhlmann, Quirinus[[@Headword:Kuhlmann, Quirinus]]

             a German visionary and religious enthusiast, was born at Breslau Feb. 25, 1651. He began to attract public attention at the age of eighteen, when, rising from a sick-bed, he claimed to have been, during his illness, in direct communication both with God and the devil, and asserted that the duty had fallen upon him of revealing to all nations the inspirations which he had received from the Holy Ghost. He quitted the University of Breslau, where he had been studying jurisprudence, and went at once to Holland, in 1673, to become a follower of the mystic Jacob Bohme (q.v.), as is shown by his Neubeigestrtter Bhcine (Leyden, 1674, 8vo). He found a congenial spirit in Johann Rothe, of Amsterdam, who claimed to be John the Baptist because his father's name had been Zacharias, and to this fanatic Kuhlmann dedicated his Prodromus quinquennii mirabilis (Leyden, 1674, 8vo). He also sought to enter into relations with Antoinette Bourignon, but does not appear to have succeeded. A letter of his, entitled De sapientia infusa Adamea Salomoneaque, dated Lubeck, Feb. 1675, shows that he was at that time a resident of that city. Another, addressed to sultan Mohammed IV, proves that he was in Constantinople in 1678. On Nov. 1, 1681, he published at Paris his Arcanun microcosnicum. curious and scarce, like all his works. After wandering through Switzerland, England, and Germany, he went, about 1689, to Russia, for the purpose of establishing there the "  real kingdom of God." At first he succeeded in gaining a large number of partisans, and he may perhaps be considered as the founder of the yet existing sect of Duchobortzi (q.v.), or spiritual wrestlers. But the momentary religious freedom enjoyed by Russia under Basil Galitzin soon came to an end on the downfall of Sophia and the accession of Peter I to the throne. One of the first acts of the latter was the expulsion of the Jesuits, and his sentence of death on Kuhlmann and his disciple, Conrad Nordermann, supposed to have been occasioned mainly by the efforts of the Lutheran pastor Meinecke. They were both burned alive at Moscow, Oct. 4, 1689. Besides the above-named works, Adelung (Hist. de la folie humaine, 5:9) considers Kuhlmann as the author of forty-two other works, the principal of which are Epistolce theosophicce Leidenses (Leyden, 1674, 8vo): — Epistolarum Londinensiumn Catholica ad Wickeljfio- Waldenses, Hussitas, Zwinglianos, Luthersanos, Calvinianos (Rotterd. 1674, 12mo):-four pamphlets concerning his correspondence with Athanase Kircher were published under the style Kircheriana de arte mayna sciendi, etc. (London, 1681, 8vo). See B. G. Wernsdorf, De Fanaticis Silesio-rum et spectatim de Quir. Kuhlmanno (Wittemberg, 1698,1718); Museum Bremese, vol. ii; Moreri, Dict. Hlist.; Encyclop. Catholique de Fribourg; J. Gagarin, Un Document inedit sur l'expulsion des Jesuites de oMoscou en 1689, p. 27; Hoefer, Nouv. Biog. Generale, 28:263; Rotmund,Gelehrten Lexikon, vol. 3:s.v.; Bayle, Hist. Dict. 3:688 sq.; Hagenbach, Vorlesungen uber Gesch. d. evangel. Protestantismus, p. 316 sq.

## Kuhn, Andreas[[@Headword:Kuhn, Andreas]]

             a Lutheran theologian of Germany, was born at Dresden, May 29, 1624. He studied at different. universities, and died at Dantzic, September 30, 1702. He wrote, De Jure Dei in Creaturas: — De Ordine Decretorum Divinorunm: — De Puncto et Momento Discrepantiae Inter Lutheranos et Reformatos: — De Pernicie et Morte Judae Mat 27:5 : — Aphorismi Practici ex Theologia Morali. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Kuinoel, Christiaus Theophilus[[@Headword:Kuinoel, Christiaus Theophilus]]

             (Christian Gottlieb Kuhnol in German), a German Protestant theologian and philologist, was born at Leipzic Jan. 2,1768. He studied the classics at the school of St. Thomas, and theology in the university of his native city. In 1788 lie began, by the advice of the celebrated German savant Wolf, a course of lectures at his alma mater on the classics and on the books of the  0. and N.T. In 1790 he was appointed professor extraordinary of philosophy, and in 1796 preacher of the university. In 1799 he declined an invitation to a professor's chair at Copenhagen, but in 1801 went to Giessen, as professor of belleslettres. Subsequently, however, he devoted himself entirely to the exegesis of the N.T., and in 1809 was transferred to the chair of theology as ordinary professor. He died there Oct. 15, 1841. He wrote Messianische Weissagungen d. alt. Testaments ibersetst u. erlautert (Lpz. 1792, 8vo, Anon.) : — Mosece Oracula Hebr. et Lat. perpetua annotatione illustrata (Lpz. 1792, 8vo). lie had published in 1789 a German translation of the same book, with notes: — Observationes ad Novum Testamentum, ex iibris apocryphis Veteris Testamenti (Lpz. 1794, 8vo): — Pericopce evangelicae (Lpz. 1796, 2 vols. 8vo): — Die Psalm zen metrisch ubersetst, muit Amerkungen (Lpz. 1799, 8ve) :Spicileiunz observationum in Epistolam Jacobi (Lipsiae, 1807, 8vo): — Commentarius in libros Novi Testamenti historicos (Lpz. 1807-18, 4 vols. 8vo; 4th ed. Lpz. 1837; reprinted, with the Gr. text added, Lond. 1835, 3 vols. 8vo) -a very able and successful work; one of the best of the modern exegetical works on the N.T. ever issued from the German press, but unfortunately wanting in spiritual insight. It belongs to the range of higher criticism, while Rosenmuller is occupied with the lower. Kuinoel is undecided between orthodoxy and neology, but seems to have so strong an under-current of conviction in favor of the truth as to lead him to admit, with a good share of favor, evangelical interpretations into his pages. As to theological sentiments, he distinctly avows himself a high Arian, and is evidently sceptical concerning the miracles of Christ. His commentary is of the historico-critical kind: — Commentarius in Epistolam ad Hebraeos (Lpzc. 1831, 8vo).-Hoefer, Nouv. Biog. Generale, 28:268; Herzog, Real- Encyklop. 19:758; Kitto, Cyclopcediac, ii, 763. (J. H. W.)

## Kulik (or Kuliketu)[[@Headword:Kulik (or Kuliketu)]]

             one of the chiefs of the Nagas, or serpents, in Hindf. mythology, who complained to the Lord of the universe that for no fault of his he was continually tormented by the Suras, or inferior gods. In answer to his prayer, Brahma is said to have enjoined that he should receive adoration like the devas from each human being, and that mortals who refused to pay such worship to him should be cut off by some unnatural death, and deprived of the power of rising higher in the scale of created beings. See Hardwick, Christ and Other Masters.

## Kulkzynski, Ignatius[[@Headword:Kulkzynski, Ignatius]]

             a Russian monastic, was born at Wladimir in 1707; early entered the order of St. Basil, resided several years at Rome as general of his order; and died as abbot of Grodno in 1747. He is noted as the author of Specimen Ecclesice Ruthenicce (Rome, 1733, 8vo), a work which was dedicated to pope Clement XII, and is now hardly accessible. He wrote also II diaspro prodigioso di tre colori, ovvero narrazione istorica di tre immagqini miracolose della Beata Vergine Mariae (Rome, 1732, 12mo): — De Vitis Sanctorum divi Basilii magni (2 vols. folio, left in MS. form).-Hoefer, Nouv. Biog. Generale, 28:270.

## Kulon[[@Headword:Kulon]]

             the name of a city found only in the Sept. version (Κουλόν) of Jos 15:59, as lying in the tract around Bethlehem (see Kiel's Comment. ad loc.); probably corresponding t t the modern village of Kulonieh, an hour and a half west of Jerusalem (Robinson's Researches, ii, 146), with many old walls built of hewn stones (Scholz, Reise, p. 161). SEE JUDAH, TRIBE OF.

## Kumano-Goo[[@Headword:Kumano-Goo]]

             a species of ordeal in use among the Japanese for the detection of crime. The goo is a piece of paper, formally sealed with the signet of the Jammabos (q.v.), on which are drawn several mysterious characters, and the figures of various ill-omened birds. All goos are not of equal value; the most powerful, and those most dreaded by the daemons, come from a place called Kumano. The ordeal above named consists in making the  accused party swallow a small piece of goo in a certain quantity of water. If he be guilty, the goo twinges and gripes him in the most violent manner, till he is obliged to confess his guilt.

## Kumaon Version Of The Scriptures[[@Headword:Kumaon Version Of The Scriptures]]

             The Kumaon dialect is closely allied to the Hinduwee, and is spoken in the province of Kumaon, subject to Great Britain. A version of the New Test. was commenced at Serampore in 1815, and was completed at press about the year 1826. It has never been reprinted since. See Bible of Every Land, page 123. (B.P.)

## Kumarasambhava[[@Headword:Kumarasambhava]]

             is the name of one of the most celebrated poems of the Hindus, and its author is believed to have been Kalidasa (q.v.). Its subject is the legendary history connected with the birth of Kumara, or Kartikeya (q.v.), the Hindu god of war. It consists of twenty-two cantos, but only eight have hitherto been published in the original Sanscrit. The first seven have been elegantly rendered into English verse by Mr. R. T. H. Griffith, at present principal of the Benares Government College.-Chambers, Cyclop. s.v.

## Kunadus, Andreas[[@Headword:Kunadus, Andreas]]

             a Lutheran divine, born at Diblen, in Misnia, in 1602, was professor of theology at the University of Wittenberg, and died in 1662. He wrote a Commentary on the Epistle to the Galatians. Hoefer, Nouv. Biog. Generale, 28:276.

## Kunibert[[@Headword:Kunibert]]

             a bishop of Cologne, who flourished in the 7th century (supposed to have held the see from 613-661), is generally regarded as one of the most influential prelates of the Frankish realm in the 7th century. Not only in ecclesiastical, but also in the civil history of that period, Kunibert fills a not unimportant place. He was a favorite adviser of king Dagobert I, and was the educator of Sigbert III. He died Nov. 12, 661 or 663. The Roman Catholic Church commemorates the day of his decease. See Aschbach, Kirchen-Lexikon, p. 942 sq.; Rettberg, Kirchengesch. Deutschlands, i, 536.

## Kunigunde, St[[@Headword:Kunigunde, St]]

             SEE CUNIGUNDA.

## Kunlwald, Mathias Von[[@Headword:Kunlwald, Mathias Von]]

             a bishop of the Bohemian Brethren, flourished in the 15th century. He was especially prominent at the Synod of Reichenau in 1494.

## Kunneth, Johann Theodor[[@Headword:Kunneth, Johann Theodor]]

             a German theologian, was born at Creusen, in Bayreuth, Sept. 22,1735; in 1753 he went to the University of Erlangen, and in 1759 became assistant preacher in his native place. He died Aug. 28,1800, as superintendent of Bayreuth. Kiunneth was a very popular preacher, and published several of his sermons; he also wrote largely for the theological journals of Germany. A list of his writings is given by Doring, Gelehrte Theologen Deutschlands, ii, 214 sq.

## Kunstmann, Friedrich[[@Headword:Kunstmann, Friedrich]]

             a Roman Catholic theologian of Germany, was born at Nuremberg in 1811. In 1847 he was made professor of canon-law at the University of Munich, and died August 15, 1867. He published, Rhabanus Maurus (Mayence, 1841): — Die gemischten Ehen unter. den christlichen Confessionen Deutschlands dargestellt (1839): — Grundzuge eines vergleichenden Kirchen-Rechtes der christlichen Confessionen (Munich, 1867). (B.P.)

## Kunth, Johann Sigmund[[@Headword:Kunth, Johann Sigmund]]

             a Lutheran theologian of Germany, was born at Liegnitz, Silesia, October 3, 1700. He studied at different universities, was pastor and superintendent at Baruth, in Upper Lusatia, and died in 1779. Kunth is known as the author of the beautiful hymn, Es ist noch eine Ruhe vorhanden (Engl.transl. in Winkworth, Lyra Gernsanica, 1:195: "Yes, there remaineth yet a rest!"). See Koch,Geschichte des deutschen Kirchenliedes, 4:454 sq. (B.P.)

## Kunze, John Christopher, D.D[[@Headword:Kunze, John Christopher, D.D]]

             a Lutheran minister, was born in Saxony, and educated at the Orphan House and the University of Halle. Upon a requisition from the St. Michael and Zion churches at Philadelphia, Pennsylvania, he was selected by the theological faculty of Halle, and ordained as rector of those churches in 1784. Fourteen years he was connected with. the Lutheran congregations in Philadelphia, under various names, and then he accepted a call to a church in New York city, where he labored about twenty-four years. At one time he was professor of Hebrew in Columbia College. By express appointment of the founder of Hartwick Seminary he was made professor  of theology in that institution, a position which he continued to hold until his death, July 24, 1807, at the age of sixty-three years. It was said of him that he was the most learned theologian of the Lutheran Church in America. His library was extensive, and he had a large acquaintance with Oriental literature. As a preacher, he was distinguished for eloquence and the instructive character of his discourses. With the assistance of Mr. Streibeck, he published an English Lutheran Hymn-book in 1795. See Quar. Rev. of Evang. Luth. Church, 7:277; Lutheran Observer, February 15, 1833.

## Kunze, John Christopher, D.D.[[@Headword:Kunze, John Christopher, D.D.]]

             one of the most learned men in the Lutheran Church of this country, was born in Saxony about the middle of the 18th century. He was educated in the Gymnasia of Rossleben and Merseburg and the University of Leipzic, and for several years was engaged in the work of teaching in his native land. When application from the corporation of St. Michael's and Zion's Church was made to the theological faculty at Halle for a minister, their attention was immediately turned to young Kunze. He reached the United States in 1770, and at once commenced his duties as associate pastor of the German churches in Philadelphia. This field of labor he occupied for fourteen years, universally beloved, and exercising a wide influence for good. For several years he was professor in the University of Pennsylvania, from which institution he received the doctorate in 1783. He accepted a call to the city of New York in 1784, where he labored for twenty-three years, till his death, July 24, 1807. He was devoted to his work, and indefatigable in his efforts to do good. For a long time he filled with signal ability the professorship of Oriental literature in Columbia College. So high a reputation did he enjoy as a Hebrew scholar that young men who were pursuing their studies with ministers of other denominations frequently resorted to him for instruction. The rabbins connected with the Jewish synagogues also consulted him in their interpretations of the Hebrew. " The various acquirements of this gentleman, and particularly his Oriental learning, long rendered him an ornament of the American republic of letters. He probably did more than any individual of his day to promote a taste for Hebrew literature among those intended for the clerical profession  in the United States" (Dr. Miller's Retrospect of the Eighteenth Century). Dr. Kunze published a number of works: History of the Lutheran Church: — Something for the Understanding and the Heart (1781, 8vo): — New Method for Calculating the great Eclipse of June 16,1806: -Hymn-book for the Use of the Church (1795): — Catechism and Liturgy. See Hazelius, Hist, Am. Luth. Church, 1685-1842. (M. L. S.)

## Kupay[[@Headword:Kupay]]

             in the mythology of the Peruvians, was an evil spirit, whom they did not worship, but at the mention of whose name they spat on the ground, a sign of contempt.

## Kurdish Version Of The Scriptures[[@Headword:Kurdish Version Of The Scriptures]]

             The Kurdish is in all probability a remnant of the old Farsi or Parsi language, and bears much resemblance to modern Persian. Like most dialects used merely for oral communication through a large extent of territory, the language of the Kurds, having no literature or written standard of appeal, undergoes very considerable alterations and modifications in different places, by intermixture with the language of neighboring nations. Thus the Kurds dwelling in the Ottoman empire have adopted many Turkish words, while corrupted Syriac words have crept into the dialects of the tribes who live in the vicinity, or have embraced the religion, of the Nestorian Christians. In 1822 the Reverend H. Leeves proposed to the British and Foreign Bible Society to have a version in Kurdish made. The preparation of the version was intrusted to bishop Schevris, at Tabreez. In 1827 Mr. Leeves forwarded-to the committee the portions of the New Test. which had been translated. But this translation was not intelligible to the Kurds. In 1856 the above society published in Armeno-Kurdish the gospel of Matthew, which was followed by the other gospels. In the Armeno-Kurdish dialect the entire New Test. is now extant. See Bible of Every Land, page 82. (B.P.).

## Kurdistan Or Koordistan[[@Headword:Kurdistan Or Koordistan]]

             an extensive tract of land in the eastern portion of Asiatic Turkey and in Western Persia. It is chiefly occupied by the Kurds, after whom it is called, but its boundary-line is not definitely established, and the estimates of its area and population greatly differ. The population, according to Russegger (Reisen in Europa, Asien, und Afrika, 183541), amounted to about 3,000,000; according to Carl Ritter, to only 800,000; according to Chambers, 100,000; according to Appleton, 40,000. The extent of Turkish Kurdisan is estimated at about 13,000 square miles. It was formerly divided into three governments: namely,

1. Kurdistan, consisting of the Livas Mardin, Sard, and Diarbekir, and containing 265,000 inhabitants, of whom 198,000 were Mohammedans, 51,000 Armenians, 72 Jacobites, 4 Yezides, and 1100 Gipsies;

2. Hasput, consisting of the Livas Meadin, Harput, Behsni, and Densem;

3. Wan, consisting of the Livas Hakkiyari. Later it was divided into the pachalics Wan, Mosul, Diarbekir, and Urfa (Rakka); the beylics Hakkiyari, Bahdinan, Butan (Bogden), and Ssindshar; and the district of Mardin. The most impo twlt towns are Diarbekir, Bitlis, Wan, and Mardin. Persian Kurdistan comprises the south-western portion of the province of Aserbeijan and the western portion of Ardilan, as far as the Kercha river. The most important town is Kirmanshan, with about 30,000 inhabitants. The Kurds are an agricultural people, who, during the summer months, pitch their black tents upon the Alpine pastures. Asia Minor and Syria, and even Constantinople, are receiving from them large supplies of' cattle. The country is made up of isolated villages, without a national bond of union, and their intercourse with each other consists chiefly in plundering expeditions. Old castles on inaccessible peaks serve the beys as places of refuge in cases of emergency. These beys often rule over several villages. The Kurds were known to Greek writers as Carduchians (Καρδοῦχοι, Carduchi, see Smith's Diet. of Class. Geog. s.v.) or Kyrtians. In the  highlands of Kurdistan they are divided into two different tribes, the Assireta and the Guranians. The Assiretas are the caste of warriors, and rarely or never agriculturists, but are devoted to cattle-breeding. The Guranians can never become warriors, are agriculturists, and kept in subjection by the Assireta. As the language of the two tribes likewise differs, it may be assumed that the Guranians are the descendants of the primitive inhabitants, who subsequently were subdued by a more warlike tribe. In Southern Kurdistan the Assireta call themselves Sfpah (warriors) and the peasants Rayah (subjects). The language of the Kurds is nearly kindred to the New Persian, but is to a large extent mixed with Arabic, Syrian, Greek, and Russian words, and is divided into numerous dialects. They have no written alphabet, and therefore no literature, but a number of their popular poems and songs have been written down in Arabic.

The majority of the inhabitants are fanatical Sunnite Mohammedans, who hate the Shiites even more than they do the Christians. But the number of Armenian, Jacobite, and Nestorian Christians is also considerable. The Armenians chiefly live in the northern part of the country. One section of the Jacobites has its centre near Mardin, under a patriarch, who resides in the convent of Safarani. Western Kurdistan is the seat of the Nestorians. SEE NESTORIANS.

The Kurds show little disposition to embrace Christianity. Among the Armenians and Nestorians the missionaries of the American Board of Commissioners for Foreign Missions have met with a great success. The mission at Harput for the Armenians commenced in 1853. In 1859 a theological seminary was established for the training of men for the pastoral office, and in 1861 a female seminary for the training of their wives. In 1889 one hundred and fourteen out-stations were connected with 5 principal stations, chief of which is Harpit, where the Euphrates College is located. This field is occupied by 42 American missionaries with 279 native laborers, of whom 78 are ordained or licensed preachers. The membership is 2686. At Mardin the buildings for a theological school and other purposes are completed. The flourishing missions among the Nestorians, embracing more than sixty congregations, are chiefly in Persia, and are now under the charge of the Mission Board of the Presbyterian Church of the United States. Of the Jacobites and Nestorians a considerable portion have recognised the supremacy of the pope. The former are called the United Syrians, the latter the Chaldteans. The United Syrians have a patriarch in Diarbekir, and the Chaldaans a patriarch at El-Kush, near Mosul, in the convent of St. Hormisdas. The  sect of the Yezides, or Shemsieh, who are descended from the Parsees, though they follow at the same time some Mohammedan and Christian practices adopted from their neighbors, are fire-worshippers, live south of Mardin. See Shiel, Notes on a Journey fron Tabris to Koordistan (1836), in the .Journal of the Royal Geographical Society (London, vol. viii); Rich, Narrative of a Journey through Koordistan (London, 1836. 2 vols.); Wagner, Reise nach Persien und demn Lande d. Kurden (Lpz. 1852, 2 vols.); Somdreczkh, Reise nach Persien und durch Kurdistan nach Urumiah (Stuttgard, 1857, 4 vols.); Layard, Nineveh, etc., with an Account of' a Visit to the Chaldean Christians of Koordistan, etc. (London, 1850); Grundeman, Missionsatlas, Asien, p. 39; Badger, The Nestorians and their Rituals, with Narrative of' a Mission to Mesopotamia and Coordistan (London, 1854, 2 vols. 8vo). (A. J. S.)

## Kuria Or Kyria[[@Headword:Kuria Or Kyria]]

             SEE ELECTA.

## Kurko[[@Headword:Kurko]]

             was a god of the Lithuanians, or heathen Prussians. His seat was not at Romowe, where the gods of the ancient Prussians presided; but  everywhere in the country his idol stood under mighty oak-trees. The first fruits of the field were sacrificed to him.

## Kurma[[@Headword:Kurma]]

             (called also Kurmavatara, i.e. the "avatar of the tortoise") is the name by which the second incarnation of Vishnu is designated. It is related in Hindu mythology that Kurma took the form of a tortoise so as to furnish a support to Mount Mandara while the gods and Asurs churned the ocean. The mountain being the churn-stick, the great serpent Sesha was made use of for the string. It may be proper to observe that in India churning is usually performed by causing a body termed the churn-stick to revolve rapidly in the cream osr milk by means of a string, in the same manner as a drill is made to revolve. In some of the Hindu pictures of the churning of the ocean the gods are represented as standing on one side of Mount Mandara and the Asurs on the other, both grasping in their hands the serpent Sesha, which is wound round the mountain. This rests upon the back of the tortoise (Vishnu). At the same time, the preserving deity, in consequence of his ubiquitous character, is seen standing among the gods and grasping Sesha, and also as dancing on the top of Mandara (see Plate 49 in Moor's Hindu Pantheon). The churning of the ocean is one of the most famous and popular fables related in the mythology of the Hindus. It resulted in the production of the fourteen gems, as they are called, namely,

1. Chandra (the moon),

2. Lakshini, the incomparable consort of Vishnu;

3. Suradevi, or the goddess of wine;

4. Uchisrava, a wonderful eight-headed horse;

5. Kustubha, a jewel of inestimable value;

6. Parijata, a tree that yielded whatever one might desire;

7. Surabhi or Kamadhenu, a cow similarly bountiful;

8. Dhanwantara, a wondrous physician;

9. Iravata or Iravat, the elephant of India;

10. Shank, a shell which conferred victory on whosoever sounded it;

11. Danusha, an unerring bow;

12. Vish, a remarkable drug or poison;

13. Rembha (or Rambha), an Apsara possessed of surpassing charms;

14. Amrita. or Amrit, the beverage of immortality. See Moor, Hindu Pantheon.

## Kurma (2)[[@Headword:Kurma (2)]]

             in Hindu mythology, is the incarnation of the god Vishnu as a tortoise. When the mountain Mandar was moved into the milky sea, for the purpose of preparing the drink of immortality, it threatened to sink in the waves; but Vishnu, in his second incarnation, supported it as a tortoise, and thus the world now stands.

## Kurschner, Conrad[[@Headword:Kurschner, Conrad]]

             SEE PELICAN.

## Kurtz, Benjamin, D.D., LL.D[[@Headword:Kurtz, Benjamin, D.D., LL.D]]

             a prominent minister of the Lutheran Church, was born at Harrisburg, Penn., Feb. 28, 1795. He was a lineal descendant of one of the Halle patriarchs, the grandson of Rev. John Nicholas Kurtz, who came to this country in 1745 as an associate of Henry Melchior Muhlenberg. When quite young Benjamin exhibited remarkable fitness for study, and great quickness in the acquisition of knowledge. At the age of fifteen he was employed as an assistant in the Harrisburg Academy, and subsequently gave private instruction in Latin, Greek, and German. Early trained to industry and self-reliance, he formed those habits of mental discipline which gave so much strength to his future character. He studied theology under the direction of Rev. Dr. Geo. Lochman, and was licensed to preach in 1815 by the Synod of Pennsylvania. He immediately received a call to Baltimore as assistant minister to his uncle, Rev. Dr. J.D. Kurtz. He remained in this position for a brief period, and then accepted the invitation to become pastor of the Hagerstown charge. During this period of his ministry his labors were crowned with the most abundant success. On a single occasion he added to the Church .one hundred and fifteen members. Very reluctantly he resigned the position, and in 1831 took charge of the Lutheran Church in Chambersburg. But in the midst of his usefulness, with the brightest prospects of success, his labors here were abruptly terminated  by the failure of his health. He removed to Baltimore Aug. 24,1833, and commenced his career as editor of the Lutheran Observer. The paper became an engine of great influence in the Church, and, although physically disqualified to perform regular pulpit labor, in his editorial capacity he was permitted every week to preach the Gospel and to advance the interests of the Church. He died Dec. 29, 1865. Dr. Kurtz possessed an intellect of no common order, a resolute will, and remarkable personal power. He was an active, vigorous thinker. He had acquired habits of close application, of careful and keen observation, a fondness for analytical research, and the investigation of intricate questions. His mind was clear and logical, and in controversy he had scarcely a superior. He readily comprehended a subject, and knew how to grapple with any truth that claimed his attention. Had he entered the legal profession, for which he was originally intended, or political life, to which he was so well adapted, he would, no doubt, have risen to the highest position, to a rank equal to his most distinguished contemporaries.

As a preacher he was very much gifted. In his earlier years, and in the maturity of his strength, he was regarded by many as the most eloquent speaker in the State of Maryland. He was plain, thoughtful, argumentative, and forcible. He gave utterance to the great truths of the Gospel with an energy and an unction that carried conviction home to the hearer. He was a clear, prolific writer, skilful in repartee, pungent in rebuke; a man of independent spirit, fond of excitement, and worked best when under its influence. He was, in the full sense of the term, a public man, and few men in the Lutheran Church of this country have wielded a greater power than he. His name was a tower of strength in connection with any enterprise that engaged his attention. His public career, extending over half a century, was identified with the most important events in the history of the Lutheran Church during that period. The recognised leader of a central school in the Church, the public representative of a party whose views he adopted, his sentiments on all subjects were regarded with favor. His words were received as oracular. His life was one of ceaseless activity. Laborious, self-sacrificing, a man of great industry and unwearied perseverance, he never yielded to any obstacle that was not absolutely insuperable. Notwithstanding his daily routine of duty, and the multiplicity of his engagements, he found some time for authorship. His books were generally well received by the public; some of them passed through several editions. The following embraces a list of his publications: First Principles of Religion for Children (1821): -Sermons on Sabbath-schools (1822): — Faith, Hope, and Charity (1823):-Address on Temperance (1824): —  Pastoral Address during his absence in Europe (1827):Ministerial Appeal, Valedictory Sermon, Hagerstown (1831): — A Door opened of the Lord, Introductory Sermon, Chambersburg (1831):-Infant Baptism and Affusion, with Essays on Related Subjects (Baltimore, 1840): -Theological Sketch- book, or Skeletons of Sermons, carefully arranged in systematic order, so as to constitute a complete Body of Divinity, partly original, partly selected (1844, 2 vols.): — Why are you a Lutheran ? (1847): — Prayer in all its Forms, and Training of Children (1856) : — Lutheran Prayer-book, for the use of Families and Individuals (1856): — The Serial Catechism, or Progressive Instruction for Children (1848): — Design, Necessity, and Adaptation of the Missionary Institute at Selinsgrove, Pa. (Inaugural Address) (1859): — The Choice of a Wife-Lecture to the Graduating Class of Theological Students in the Missionary Institute (1863):The Condemned Sermon-Experimental, not Ritual Religion, the one thing needful; preached before the West Pennsylvania Synod (1863): — Believers belong to Christ: Sacramental Discourse delivered before the Maryland Synod (1865). He was also co-editor of the Year-book of the Reformation (1844). See Evang. Rev. 1866, p. 25 sq.; Lutheran Observer, Jan. 5 and 12, 1866. (M. L. S.)

## Kurtz, John Daniel, D.D.[[@Headword:Kurtz, John Daniel, D.D.]]

             a distinguished minister of the Lutheran Church, the son of the Rev. J. N. Kurtz, was born at Germantown, Penn., in 1763. Very early in life he had a strong desire to prepare for the ministry of reconciliation. After leaving school he pursued his studies under the direction of his father, and subsequently with Rev. Dr. H. E. Mithlenberg, of Lancaster. In 1784 he was licensed to preach by the Synod of Pennsylvania. He commenced his ministerial labors by assisting his father in preaching, catechising, and visiting the sick. Afterwards he took charge of congregations in the vicinity of York. He removed in 1786 to Baltimore, where he labored with great diligence and fidelity for nearly half a century. In 1832, in consequence of advancing physical infirmities, he resigned his position, although he occasionally preached, and endeavored to make himself useful whenever an opportunity offered. He died June 30,1856, in the 93d vear'of his age, loved and honored by all who knew him. During his ministry he baptized 5156 persons, buried 2521, and solemnized 2386 marriages. Being once told that the Methodists were gathering in German Lutheran emigrants and organizing churches among them, his reply was, " And is it not better that they should go to heaven as Methodists than be neglectee( and overlooked  as Lutherans ?" He was one of the founders of the General Synod of the Lutheran Church, a director of the Theological Seminary, and closely identified with all the benevolent institutions of the Church. He aided in the formation of the Maryland Bible Society, and for many years was president of the trustees of the Female Orphan Asylum. (M. L. S.)

## Kurtz, John Nicholas[[@Headword:Kurtz, John Nicholas]]

             one of the earlier Lutheran ministers in this country, was born at Lutzelinden, in the principality of Nassau -Weilburg, and came to this country in 1745. He pursued his studies at Giessen and Halle, and was regarded by Dr. Francke as peculiarly fitted for missionary labor among his countrymen in America. He was the first Lutheran minister ordained in this country. He labored successively at New Hanover, Tulpehocken; Germantown, and York, Pa., although he frequently spent whole months in visiting the destitute places of the Church, preaching, catechising, and administering the sacraments. During his residence at Tulpehocken the services of the sanctuary were often conducted at imminent risk of life, as the ruthless Indian lay in wait for victims, and whole families were sometimes massacred. The officers of the church stood at the doors armed with defensive weapons, to prevent a surprise and to protect minister and people. In travelling to his preaching stations and visiting among his members he was often exposed to danger from the attack of the tomahawk and scalping-knife. He was pastor at York when Congress, during the Revolution, held its session there, and bishop White, the chaplain, was his guest. As an evidence of his interest in the American struggle, it is mentioned that, after preaching on the Lord's day, he invited his hearers to collect all the articles of apparel they could spare, and send them to his residence for distribution among the suffering, destitute soldiers. When he reached his threescore years and tell he felt that it was his duty to retire from the active duties of the ministry. He removed to Baltimore, where he spent the remainder of his days in the family of his son, John Daniel Kurtz (q.v.), until 1794, when he peacefully passed away to his rest. He was held in high estimation by his contemporaries as a man of great learning and earnest piety. (M. L. S.)

## Kurudu[[@Headword:Kurudu]]

             in Lamaism, is one of the seven holy relics placed on the altars in the temple, of the Lamaite deity. It is a drum, in which all the prayers are written on a long strip of parchment, wound around two rolls. If one of these rolls is turned by a crooked handle, the prayers wind themselves around this roll from the other. Thus these prayers all appear in order under the cover of Kurudu. Praying, among the Kalmucks, Tamuls, Mongolians, etc., means to turn this handle and let God read them. Those praying continue their daily occupations during prayer without disturbing the sanctity of the act.

## Kusa[[@Headword:Kusa]]

             the sacred grass of the Hindis, on which the Yogi, or Hindu ascetic, is required to sit motionless and meditate.

## Kusaien Version Of The Scriptures[[@Headword:Kusaien Version Of The Scriptures]]

             The Kusaien is a dialect spoken in Strong Island, Micronesia. In 1868 the gospel of John was published in this language by the American Bible Society. (B.P.)

## Kusala[[@Headword:Kusala]]

             merit, among the Buddhists, which is included in Karma (q.v.). "There are three principal meanings of the word kusrlu, viz., freedom from sickness, exemption from blame, and reward; but as used by Buddha, its primary idea is that of cutting, or excision. It has a cognate use in the word kusa, the sacrificial grass that cuts with both its edges the hand of him who lays  hold of it carelessly. That which is cut by kusala is klesha, evil desire, or the cleaving to existence. Akusala is the opposite of kusala. That which is neither kusala nor akusala is awsjdkrata; it is not followed by any consequence; it receives no reward, either good or bad." See Hardy, Eastern Monachism, pages 5, 6, 276, 301.

## Kushaiah[[@Headword:Kushaiah]]

             (Heb. only with וparagogic, Kushaya'hu, קוּשָׁיָהוּ, bow of Jehovah, i.e. rainbow; Sept. Κισαίας), a Levite of the family of Merari, and father of  Ethan, which latter was appointed chief assistant of Heman in the Temple music under David (1Ch 15:17); elsewhere (1Ch 6:44) called KISHI. B.C. 1014.

## Kussemeth[[@Headword:Kussemeth]]

             SEE RYE.

## Kuster, Karl Daniel[[@Headword:Kuster, Karl Daniel]]

             a German theologian, was born at Bernburg May 6, 1727. In 1745 he entered the University of Halle, and studied theology until 1749, when he became teacher in the German-French orphan asylum in Magdeburg. In 1754 he entered the army as chaplain, and in this capacity served the Prussians during the Seven Years' War. On his return he became preacher at Magdeburg, and was made the first pastor of the city in 1768. He died Sept. 21, 1804. Kuster was a truly pious man, and greatly served the cause of Christianity, especially among the soldiers of Frederick the Great. For his works, see Doring, Gelehrte Theol. Deutschlands, ii, 218 sq.

## Kuster, Ludolf[[@Headword:Kuster, Ludolf]]

             a learned German Greek scholar, who was born at Blomberg, Westphalia, in Feb. 1670, held first a professorship at the Joachimsthal Gymnasium in Berlin, and later enjoyed the favor of Louis XIV, and a pension with membership in the French Academy, and who died Oct. 12, 1716, deserves a place here for his edition of Mill's Greek Testament, published at Rotterdam in 1710, and entitled Collectio Milliana, etc. Kiister's additions consist of the various readings of twelve MSS., of which the most important is the Codex Boernerianus, afterwards admirably edited by Matthaei. The edition also contains a preface by Kiister, and a letter of Le Clerc's discussing a number of various readings, of some historical interest. According to Tregelles, it is usually considered inferior in accuracy to Mill's original edition.-Kitto, Cyclopcedia of Biblical Literature, ii, 764.

## Kuster, Samuel Christian Gottfried[[@Headword:Kuster, Samuel Christian Gottfried]]

             a Lutheran theologian of Germany, was born at Havelberg, August 18, 1762. From 1804 till 1829 he was director of the teachers' seminary; in 1830 he was appointed superintendent and first preacher at the Friedrichs- Werder Church, and died at Neustadt-Eberswalde, August 22, 1838, doctor of theology. Besides sermons and ascetical works, he published Die Psalmen, mit Einleitungen und Anmerkuugen bearbeitet (Berlin, 1832). See Zuchold, Bibl. Theol. 1:754; Winer, Handbuch der theol. Lit. 2:251, 257, 260, 295, 302, 305, 315, 339, 342, 396. (B.P.)

## Kutassy, Johannes[[@Headword:Kutassy, Johannes]]

             a very prominent Hungarian prelate of the Roman Catholic Church, flourished towards the close of the 16th century as archbishop of Grau. He was in great favor at the court of the emperor Rudolph II, and was employed on several important diplomatic missions. He died about 1601.- Allgemeines Hist. Lexikon, 3:69.

## Kutschker, Johann Baptist[[@Headword:Kutschker, Johann Baptist]]

             a Roman Catholic prelate, was born April 11, 1810, at Wiese, in Austro- Silesia. He studied at Olmutz, was made priest in 1833, and doctor of theology in 1834. From that time on till 1851 he acted as professor of moral theology at Olmutz, was then appointed court-chaplain at Vienna, and in 1862 cathedral-provost and general-vicar of the Vienna diocese. He was the right hand of cardinal. Rauscher (q.v.), and took an active part in all ecclesiastical affairs. At the special request of the latter he was appointed his successor, and his appointment as prince-archbishop of Vienna was made in 1876. In 1877 he was made cardinal, and died January 27, 1881. He was a very moderate prelate, and Austria owes it to, him that she was enabled to bring about the present religious legislation, without coming into a bitter conflict with the Roman see. He always went with the government party. He wrote, Die gemischten Ehe, von dem katholisch- kirchlichen Standpunkte (3d ed. Vienna, 1842): — Das Eherecht der katholischen Kirche (1856-57, 5 volumes). (B.P.)

## Kutuchta[[@Headword:Kutuchta]]

             the chief priest of the Kalmuck Tartars and Western Mongols. Formerly he was subject to the Dalai-Lama (q.v.) of Thibet, but in course of time he made a schism among the Lamaists, and established himself on an equal footing with the Dalai-Lama himself. He is regarded as a very sacred  personage, and there is more or less of mystery always connected with his person in the minds of the common people.

## Kuvera[[@Headword:Kuvera]]

             the Hindu Plutus, or god of wealth. He owes his name — which literally means "having a wretched (kue) body (vera)"-to the deformities with which he is invested by Hindu mythology. He is represented as having three heads, three legs, and but eight teeth; his eyes are green, and in the place of one he has a yellow mark; he wears an earring, but only in one ear; and, though he is properly of a black color, his belly is whitened by a leprous taint. He is seated in a car (pushpaka), which is drawn by hobgoblins. His residence, Alaka, is situated in the mines of Mount Kailasa, and he is attended by the Yakshas, Mayas, Kinnaras, and other imps, anxiously guarding the entrance to his garden, Chaitraratha, the abode of all riches. Nine treasures-apparently precious gems-are especially intrusted to his care. His wife is a hobgoblin, Yakshl, or Yakshini, and their children are two sons and a daughter. As one of the divinities that preside over the regions, he is considered also to be the protector of the north.

## Kuypers, Gerardus Arentse, D.D.[[@Headword:Kuypers, Gerardus Arentse, D.D.]]

             an eminent minister of the Reformed (Dutch) Church, was born of Hollandish parentage in the island of Curaeoa, W.I., Dec. 16, 1766. His father, Rev. Warmoldus Kuypers, was a clergyman, educated at the University of Groningen, and removed to this country, where he settled as pastor of the churches at Rhinebeck, N. Y., and Hiackensack, N. J. He died in 1799. His son Gerardus was educated by the celebrated Dr. Peter Wilson, who was then the most popular and able classical teacher in New Jersey. His theological course was pursued under the care of his father and Drs. Hermanus Mayer and Dirck Romeyn.' He was licensed to preach in 1787, ordained in 1788 as copastor at Paramus, N. J., and in 1789 became one of the ministers of the Collegiate Reformed Dutch Church in New York, where he remained until his decease in 1833. Dr. Kuypers was a Christian gentleman, and a theologian of the old school, remarkably conversant with the Bible, and possessed of high pastoral qualifications. He is described as an evangelical, practical, lucid, and superior preacher, a man of peace and prudence, and a living chronicle of past events, whose decisions on matters of usage and precedent were for many years received as final. His death was triumphant. He left unfinished a volume of Discourses on the Heidelberg Catechism. Dr. Knox's Memorial Discourse (1833); Sprague's Annals; Corwin's Manual Ref. Ch. p. 130; Life of' Dr. J. I. Livingston. (W. J. R. T.)

## Kuzmany, Carl[[@Headword:Kuzmany, Carl]]

             a Protestant theologian, who died at Presburg, Hungary, August 14, 1866, and was for some time professor at Vienna, is the author of Praktische Theologie der evangelischen Kirche augsburgischer und helvetischer Confession (3 volumes). See Zuchold, Bibl. Theol. 1:754 sq. (B.P.)

## Kvasir[[@Headword:Kvasir]]

             is the name of a mythic personage mentioned in the Norse legends. " He was so wise and knowing that no one could ask him a question which he could not answer. He was, however, entrapped and slain by two dwarfs who had invited him to a feast. With his blood they mingled honey, and thus composed a mead which makes every one who drinks of it a skald, or wise man." See Thorpe, Northern Mythology, vol. i.

## Kwambak[[@Headword:Kwambak]]

             the first officer at the court of the Dairi (q.v.) in Japan, and who represents that pontiff when the dignity devolves on a woman or a child.

## Kwan-shi-in[[@Headword:Kwan-shi-in]]

             one of the three divinities unknown to the original Buddhists, but worshipped in China as scarcely inferior to Gotama Buddha himself. He is also known by the name of Padma-pani, or lotus bearer. In many districts of Thibet he is incarnate, under the name of Padma-pani, in the person of the Dalai-Lama (q.v.). In Thibet and Mongolia he is represented with innumerable eyes and hands, and sometimes with as many as ten heads. In China this deity is exhibited with a female figure and female decorations.

## Kyderminster (Or Kidderminster), Richard[[@Headword:Kyderminster (Or Kidderminster), Richard]]

             an English monk, greatly celebrated both as a preacher and scholar, born in Worcestershire, flourished in the first half of the 16th century. He was abbot of the Benedictine monastery at Winchcombe, Gloucestershire. and died in 1531. He wrote Tractatus contra Doctrium? Lustheri (1521); also a history of his monastery. See Wood, Athen. Oxon.; Allibone, Dictionary of English and American Authors, ii, 1046.

## Kyninmund, Alexander De[[@Headword:Kyninmund, Alexander De]]

             a Scotch prelate, was elected bishop of Aberdeen in 1357. Here he remained until about 1376, when he was sent on an embassy from king Robert II to renew the ancient league with France, and died at Scone the year after his return, in 1382. See Keith, Scottish Bishops, page 111.

## Kypke, George David[[@Headword:Kypke, George David]]

             a distinguished German Orientalist, was born at Neukirk, Pomerania, Oct. 23, 1724. He studied at the universities of Knoigsberg and Halle, took his degree in the department of philosophy in 1744, in 1746 was appointed professor extraordinary of Oriental languages at Konigsberg, and was promoted to the full professorship in 1775. He died May 28, 1779. Kypke wrote Observationes sacree in Novi Foderis libros, ex auctoribus Graecis et antiquitatibtus (Breslau, 1755, 2 vols. 8vo); a successful attempt to illustrate many passages of the New Testament by examples drawn from Greek classic authors. ' Of all the expositions of the New Testament conducted on principles like these, I know of none that are superior, or, indeed, equal to that of Kypke" (Michaelis). See Rotermund, Suppl. zu Jocher; Hoefer, Nouv. Biog. Generale, 28:312.

## Kyrie[[@Headword:Kyrie]]

             (Κύριε), "O Lord" (in Church music), the vocative of the Greek word signifying Lord, with which word all the musical masses in the Church of Rome commence. Hence it has come to be used substantively for the whole piece, as one may say, a beautiful Kyrie, a Kyrie well executed, etc.

## Kyrie Eleeison[[@Headword:Kyrie Eleeison]]

             (Κύριε ἐλέησον, Lord have mercy [upon eus]), the well-known form of earnest and pathetic penitential appeal of the Scriptures, of frequent occurrence in the services of the early Church, and in the liturgical formulae of the Eastern and Western churches, and since the Reformation retained even in many Protestant churches.

Eastern Church. — Most frequently it was used in the opening portions of the ancient liturgies. In that of St. Mark we find three long prayers, each preceded by the threefold repetition of the Kyrie. In St. Chrysostom's the deacon offers ten petitions, and each is followed by the answering Kyrie of the choir. In the Apostolic Constitutions (lib. 8:Song of Solomon 6), when the catechumens are about to pray, all the faithful add for them this supplication (comp. Neale, Primitive Lit. p. 88).

Western Church. — In the West the Kyrie Eleeison and Christe Eleeison, termed by St. Benedict "lesser" or " minor litany," it is generally supposed were introduced by pope Sylvester I (314-335), and formed a part of the Preces Feriales of the " Salisbury Portiforium," as they do now of the daily offices of prayer of the Church of Rome, England, and the Protestant Episcopal Church. In the Lutheran and many other evangelical liturgies the Kyrie Eleeison is retained. See Palmer, Oriq. Lit. i, 122; Siegel, Christlich- Kirchliche Alterthiimer, 3:237; Riddle, Christian Antiquities, p. 381; Walcott, Sacred Archceol. s.v.; Proctor, Common Prayer (see Index); Blunt, Dict. Doct, and Hist. Theol. s.v. (J. H. W.)

## Kyrko-Handbok[[@Headword:Kyrko-Handbok]]

             the ritual of the Swedish Church, revised and published in 1811. It is divided into fifteen chapters, containing the Psalms, the morning prayer and communion service, the evening prayer and the holy-day service, the Litany, the forms of baptism, confirmation, marriage, and churching of women, the funeral service, the forms of consecration of churches: and of bishops, the form of ordination of priests, etc.

## Kyrko-Ordningen[[@Headword:Kyrko-Ordningen]]

             a book containing the laws regulating the government and discipline of the Church of Sweden, first published in 1686.

## Kyrko-rad[[@Headword:Kyrko-rad]]

             (church council), a church court in Sweden, inferior to the diocesan consistories, and nearly answering to a presbytery. It is composed of clergymen, and of laymen elected by the parishioners.

## Kyrle, John[[@Headword:Kyrle, John]]

             an English philanthropist,whom Pope has immortalized under the name of " The Man of Ross," was born at Dymock (County of Gloucester) in 1637. With a small income of £500 he managed to do much good to the population of Hereford County. He encouraged agriculture, opened ways of communication between the different places, and founded asylums for orphans and disabled persons. The passage in which Pope commemorates him is too well known and too long to be quoted here. We will only say that it is substantially based on facts. Kyrle died in 1754. See Warton, Essay on the Writings and Genius of Pope; Pope, Epistle II; Fuller, Worthies of England, i, 582.-Hoefer, Nouv. Biog. Generale, 28:312. (J. N. P.)