**CYCLOPEDIA**

**OF**

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**LITERATURE**

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# A

## A[[@Headword:A]]

             SEE ALPHA

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

             SEE BECKET, THOMAS A.

## A Rend (Or Arents), Balthazar[[@Headword:A Rend (Or Arents), Balthazar]]

             a German theologian, studied .theology in the German universities at lena, Leipsic, and Copenhagen, and died in 1687. He wrote, Geistlicher Krieg, das Himmelreich mit Gewalter sifrmen (Gluckstadt, 1671):-Des Leibes und der Seelen Zustand nach dem Tode (ibid. 1776) :-Disputatio Historico - teologica de Resurrectione Christi adversus Haereticos et Hostes alios (Strasb. 1664):-Exilium Mortis, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## A thach[[@Headword:A thach]]

             (Hebrews Athak', עֲתָךְ, lodging; Sept. Α᾿θάχ v. r. ῎Νομβέ), one of the cities of Judah (i.e. Simeon) to which David sent a present of the spoils recovered from the Amalekites who had sacked Ziklag (1Sa 30:30). According to Schwarz (Palest. p. 113), it is marked by the modern valley Athaca, north of Jebel Madurah, on the edge of the Idumnaan deserts; given on Zimmermann's map as Wady Ateiche, S. of Hebron, opposite the extremity of the Dead Sea, perhaps at the ruins (with water) marked as Abu Teraifeh on Van de Velde's Map. Others regard the name as an error of transcription for Ether (Jos 15:42).

## A-minadab[[@Headword:A-minadab]]

             (Α᾿μιναδάβ), a Graecized form (Mat 1:4) of the name of AMMINADAB SEE AMMINADAB (q.v.).

## A. N. A. N. I. S. A. P. T. A[[@Headword:A. N. A. N. I. S. A. P. T. A]]

             (ananisapta) are the initial letters of the following words: Antidoton Nazareni Auferat Necen Intoxationes, Sanctificet Alimenta Pocula Trinitas Alma. This acrostic word is an amulet, which, according to the superstitions of former times, was said to do good service, especially against toothache. It had to be carried around the neck. Even to speak the word Ananisapta three times was often quite sufficient.

## AEdesius[[@Headword:AEdesius]]

             SEE ETHIOPIAN CHURCH.

## AEgidius[[@Headword:AEgidius]]

             an eminent prelate, was born at Rome, A.D. 1247, of the illustrious race of Colonna, and carefully educated under Thomas Aquinas and Bonaventura. He became an Augustinian Eremite monk. Philip the Bold brought him to Paris to be tutor to his son. He afterward taught philosophy and theology for many years in the university of Paris with so great fame that he was styled doctor fundatissimus, theologorum princeps. He was a very voluminous writer, but many of his writings remain in MS. Among those published are: De Peccato Originali (printed at Oxford, 4to, 1479); Questiones Metaphysicae (Venice, 1501); Lucubrationes de P. Lombardi Sententiis (Basil, 1623). In 1292 he was made general of his Augustinian order; in 1296 bishop of Bourges. He died Sept. 22,1316. — Mosheim, Ch. Hist. cent. 13, pt. 2, ch. 2, § 44. SEE COLONNA.

## AEgidius A Lessinia[[@Headword:AEgidius A Lessinia]]

             (also DE LESSINIS), a Dominican, who flourished about 1278, was a contemporary with Albertus Magnus and Thomas Aquinas. He took an active part in the controversies against Averroism, and wrote many philosophical, theological, and chronological works, of which only a few fragments are extant. He also wrote De Usuris, which is generally quoted in the editions of the works of Thomas Aquinas as Opusculum 73. B. Hareau, in his La Philosophie Scolastique (Paris, 1850 ), 1:248, quotes a few passages from his De Unitate Fornae, in which he defends the Thomistic doctrine of the unity of the forma substantialis. See Bach, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## AEgidius De Presentatione[[@Headword:AEgidius De Presentatione]]

             a Portuguese scholastic, was born at Castel Branco in 1539, and died in 1626, professor of theology at Coimbra and provincial of the Portuguese Augustinian-Eremites. Besides the writings in praise of his order (Primas Augustinianaeus [Cologne, 1627] and Apologia seu Defensorium Ordinis S. Aug.), he wrote, Disputationes ad Priores V Quaestiones 1, 2 S. Thomae (Coimbra, 1609, 1615, 3 volumes): — De Voluntario et  Involuntario (2 volumes): — Philosophia Naturalis et Supernaturalis: — De Immac. Concept. B. VM. V. (ibid. 1617, book 4). See Ossinger, Bibl. August. 356; Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## AEgypt[[@Headword:AEgypt]]

             SEE EGYPT.

## AElath[[@Headword:AElath]]

             SEE ELATH.

## AElfric[[@Headword:AElfric]]

             partly contemporary with the last, and with him, apparently, educated by Ethelwold, who was at the time abbot of Abingdon. On the removal of Ethelwold to the see of Winchester, in 963, AElfric succeeded him at Abingdon. He died in 1005, and was buried at Abingdon. By many he is believed to have been the same with the last-mentioned Elfric, and the question is involved in extreme obscurity; it is most probable, however, that they were different persons. The reader will find much in elucidation in Cave (anno 980). — Landon, Eccl. Dict. s.v.

## AElfric Archbishop of Canterbury[[@Headword:AElfric Archbishop of Canterbury]]

             consecrated in 996, died in 1006, was a scholar to whom we are indebted for much of our present knowledge of Anglo-Saxon literature. He wrote a Treatise of the Old and New Testaments in Saxon; also a Paschal Homily in Latin and Saxon; in the latter of which he declares himself against the papal doctrine of transubstantiation. Many of his works exist, it is said, in MS., and some few have been published, one in Saxon, viz. Tract. de V. et N. Testamento; and others in Latin, viz. the Paschal Homily. Also two letters, one to Wulfinus, bishop of Sherborne or Salisbury; the other to Wulstanus, archbishop of York, on the same subject, printed at London in 1566, 1623, and 1638. There is, moreover, in the Coll. of Councils (Wilkins, 1, 250, and Labbe, 9, 1003), a letter of this archbishop to Wulfinus, containing a sort of ritual for priests. — Cave, Hist. Lit. anno 980. — Landon, Eccl. Dict. s.v.

## AElia Capitolina[[@Headword:AElia Capitolina]]

             SEE JERUSALEM.

## AEneas[[@Headword:AEneas]]

             (Αἰνέας, a different form for the classical AEne’as), a paralytic of Lydda, cured by Peter (Act 9:33-34), A.D. 32.

bishop of Paris (843-877). About the year 863, taking part in the controversy with Photius, he wrote a treatise entitled Liber adversus Objectiones Graecorum, which is given by D’Achery, Spicil. 1, 113. — Cave, Hist. Litt. anno 859; Dupin, Eccl. Script. c. 9; Neander, Ch. Hist. 3, 567.

## AEneas Gazaeus[[@Headword:AEneas Gazaeus]]

             a sophist and disciple of Hierocles, converted to Christianity about the year 487. He testifies that he heard the African confessors, whose tongues Hunneric, the king of the Vandals, had caused to be cut out, speak. He wrote the Dialogue called Theophrastus, de Animarum Immortalitate et Corporis Resurrectione, which was printed at Basle, 1516; and has since appeared both in Greek and Latin, in different editions, with the version of Wolfius and the Notes of Gaspard Barthius. It is given in the Bibl. Max. Patr. 8, 649; also in Galland, 10, 627. — Cave, Hist. Litt. anno 487; Landon, Eccl. Dict. s.v.

## AEneas Sylvius[[@Headword:AEneas Sylvius]]

             SEE PIUS II.

## AEnon[[@Headword:AEnon]]

             (Αἰνών, from Chald. עֵינָוָן Enavan’, fountains; Buxtorf, Lex. Talm. col. 1601), the name of a place near Salim, where John baptized (Joh 3:23); the reason given, “because there was much water (ὕδατα πολλά, many waters) there,” would suggest that he baptized at the springs from which the place took its name. Eusebius (Onomast. s.v.) places it eight Roman miles south of Scythopolis (Bethshean), and fifty-three north-east of Jerusalem; and it was evidently (comp. Joh 3:26 with 1:28) on the west side of the Jordan (contrary to Kuinol and Lampe in loc.; after Zorn, De AEnone, in his Olpusc. 2, 71-94; also in Ugolini Thesaur. 7), but not necessarily in Judaea (as Wieseler, Chronol. Synop. p. 248). See the curious speculations of Lightfoot (Cent. Chorog. 1, 2, 3, 4). Dr. Robinson’s most careful search, on his second visit (new ed. of Researches, 3, 333), failed to discover any trace of either name or remains in the locality indicated by Eusebius; but a Salim has been found by him to the east of and close to Nablus, where there are two very copious springs (ib. 2, 279; 3, 298). This position agrees with the requirements of Gen 33:18. SEE SHALEM. In favor of its distance from the Jordan is the consideration that, if close by the river, the evangelist would hardly have drawn attention to the “much water” there. Dr. Barclay is disposed to locate AEnon at Wady Farah, a secluded valley about five miles to the N.E. of Jerusalem, running into the great Wady Fowar immediately above Jericho; but the only grounds for this identification are the copious springs and pools with which W. Farah abounds, and also the presence of the name Selam or Seleim, the appellation of another valley close by (City of the Great King, p. 558-570). See SALIM.

## AEon[[@Headword:AEon]]

             (αἰών, an age), originally, the life or duration of any person or thing. In the system of Gnosticism we find the term used to signify spiritual beings who emanated from the Deity, and who presided over the various periods of the history of the world. SEE GNOSTICS.

## AEpinus Johannes[[@Headword:AEpinus Johannes]]

             originally named Hoch, was born in 1499, in the province of Brandenburgh, and Studied at Wittenberg, where he imbibed the principles of the Reformers. In 1529 he was appointed pastor at Hamburg, and for many years he contributed to further the cause of the Reformation by preaching, writing, and travelling. He took part against Melancthon in the Adiaphoristic controversy (q.v.), but was very moderate and kind in his views and statements. He wrote a work de Purgatorio, and died May 13, 1553. — Adami, Vitae Theol.

## AEra[[@Headword:AEra]]

             a series of years used for chronological purposes, dating from some well- known event. SEE EPOCH.

I. The ancient Jews made use of several aeras in their computations:

1. From Gen 7:11; Gen 8:13, it appears that they reckoned from the lives of the patriarchs, or other illustrious persons.

2. From their departure out of Egypt, and the first institution of their polity

(Exo 19:1; Num 1:1; Num 33:38; 1Ki 6:1).

3. Afterward, from the building of the temple (1Ki 9:10; 2Ch 8:1), and from the reigns of the kings of Judah and Israel.

4. From the commencement of the Babylonian captivity (Eze 1:1; Eze 33:21; Eze 40:1), and, perhaps, also from their return, and the dedication of the second temple. In process of time they adopted, 5, the AEra of the Seleucidae, which, in the books of Maccabees is called the AEra of the Greeks, and the Alexandrian AEra; it began from the year when Seleucus Nicanor attained the sovereign power; that is, about 312 years before the birth of Jesus Christ. This aera continued in general use among the Orientals, with the exception of the Mohammedans, who employed it, together with their own aera, from the flight of Mohammed. The Jews had no other epoch until A.D. 1040, when, being expelled from Asia by the caliphs, they began to date from the Creation, though still without entirely dropping the AEra of the Seleucidae.

6. They were accustomed, also, to reckon their years from the years when their princes began to reign. Thus, in 1Ki 15:1; Isa 36:1; and Jer 1:2-3, we have traces of their anciently computing according to the years of their kings; and, in later times (1Ma 13:42; 1Ma 14:27), according to the years of the Asmonean princes. Of this mode of computation we have vestiges in Mat 2:1; Luk 1:5; and Luk 3:1.

7. Ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world, which they fix at B.C. 3761. (See Reland, Antiq. Hebr.; Schulzii Compend. Arch. Hebr.; Jahn, Arch. Bibl.) SEE CHRONOLOGY.

II. The ancient Heathens used the following aeras:

1. The AEra of the First Olympiad is placed in the year of the world 3228, and before the Vulgar AEra 776.

2. The taking of Troy by the Greeks, in the year of the world 2820, and B.C. 1184.

3. The voyage undertaken for the purpose of bringing away the golden fleece, in the year of the world 2760.

4. The foundation of Rome, in B.C. 753.

5. The AEra of Nabonassar, in B.C. 747.

6. The AEra of Alexander the Great, or his last victory over Darius, B.C. 330.

7. The Julian AEra, from B.C. 45. 8. In a great part of India, the AEra of Sulwanah, from A.D. 78.

9. In the later Roman empire, the AEra of Diocletian, from A.D. 284.

10. Among the Mohammedans, the Hegira, from A.D. 622.

11. Among the modern Persians, the AEra of Yezdegird, from A.D. 632. SEE AGE.

III. The Christians for a long time had no aera of their own, but followed those in common use in the several countries.

1. In the western part of the Roman empire the Consular AEra remained in use until the sixth century after Christ. Frequently, also, the years were counted from the accession of an emperor to the throne.

2. The AEra Diocletiana, beginning with the accession of Diocletian to the throne (284), came into use first, and became very common in Egypt. The Christians who used it gave to it the name -AEra Martyrum, on account of the great number of those who suffered martyrdom under the reign of that emperor. It is still used by the Abyssinians and Copts.

3. In the days of Constantine the custom arose to count the years according to Indictions. A cycle of indiction is a period of fifteen years, and the first year of the first cycle is generally considered to correspond with the year 313 of the Christian AEra. This aera was very common in the Middle Ages.

4. The AEra Hispanica was in use in Spain from the 5th until the 14th century, when it gave way to the Dionysian AEra. It begins with the year 38 B.C., i.e. the year following the conquest of Spain by Augustus.

5. The AEra of the Seleucidae, or Macedonian AEra, begins, according to the computation generally followed, with September 1, B.C. 312, the epoch of the first conquests of Seleucus Nicator in Syria. It is still used in the church year of the Syrian Christians.

6. The AEra of Antioch, which was adopted to commemorate the victory of Caesar on the plains of Pharsalia, begins with Sept. 1, B.C. 49, according to the computation of the Greeks, but 11 months later according to that of the Syrians. It is followed by Evagrius in his Ecclesiastical History. 7. The AEra of the Armenians begins with the year A.D. 552, in which the Armenians, at the council of Tiben, separated from the main body of the Eastern Church by rejecting the council of Chalcedon.

8. The AEra of Constantinople, or Byzantine AEra, begins with the creation of the world, which it fixes 5508 years before the Christian or Vulgar AEra. It is still in use among the Albanians, Servians, and modern Greeks.

9. The most common aera among Christians is the Dionysian AEra (AEra Dionysiana), so called after Dionysius Exiguus (q.v.), who proposed it in the sixth century. It counts the years from the birth, or rather the conception of Christ, designating the January of the year in the December of which Christ was born, as the January of the first year post Christum. Christ, according to this calculation, was born at the close of the first year “POST incarnationem” (i.e. the conception). As the first year post Christum, Dionysius assumes the year 754 from the foundation of Rome, an opinion which has long ago been shown to be incorrect. SEE NATIVITY. The Dionysian AEra was adopted in Rome as early as the middle of the 6th century. The first public transaction which was dated according to it is the Concilium German. a. 742; and the first sovereign who used it is Charlemagne. In the 11th century it was adopted by the popes, since which time its use in the Western Church has been universal.

## AEre[[@Headword:AEre]]

             a city noted in the Antonine Itinerary on the way from Damascus to Scythopolis (Bethshean); identified, from an inscription found in its extensive ruins, with the Sanamein of Abulfeda (Tabula Syrice, ed. Koehler, p. 97), now Sunamein, a large Moslem village in the district of Jedur (Ritter, Erdk. 15, 812-817). SEE ASHTEROTH-KARNAIM.

## AEthiopia etc[[@Headword:AEthiopia etc]]

             SEE ETHIOPIA, etc.

## ATHBASH[[@Headword:ATHBASH]]

             (אִתְבִּשׁ) is a similar term for a somewhat different principle of commutation. In this, namely, the letters are also mutually interchanged by pairs; but every pair consists of a letter from each end of the alphabet, in regular succession. Thus, as the technical term Athbash shows, א and ת, and ב and שׁ, are interchangeable; and so on throughout the whole series. By writing the Hebrew alphabet twice in two parallel lines, but the second time in an inverse order, the two letters which form every pair will come to stand in a perpendicular line. This system is also remarkable on account of Jerome having so confidently applied it to the word Sheshak, in Jer 25:26. He then propounds the same system of commutation as that called Athbash (without giving it that name however, and without adducing any higher authority for assuming this mode of commutation than the fact that it was customary to learn the Greek alphabet first straight through, and then, by way of insuring accurate retention, to repeat it by taking a letter from each end alternately), and makes שׁשׁ to be the same as בבל. (See Rosenmüller's Scholia, ad loc.) Hottinger possessed an entire Pentateuch explained on the principle of Athbash (Thesaur. Philol. p. 450). There is also another system of less note, called ALBAI (אִלְבִּם), which is only a modification of the preceding; for in it the alphabet is divided into halves, and one portion placed over the other in the natural order, and the pairs are formed out of those letters which would then stand in a row together. — Kitto, s.v.

All these methods belong to that branch of the Cabala (q.v.) which is called תְּמוּרָה, commutation.

## Aa[[@Headword:Aa]]

             (old), in ancient Egyptian mythology, was one of the daemons who accuse the soul of the deceased in the Hall of the Two Truths; also a deity worshipped in the town of Aat.

## Aa, Christian Charles Henry[[@Headword:Aa, Christian Charles Henry]]

             (in Dutch, Christian Karel Hedrik) VAN DER, a learned Lutheran divine, was born at Zwolle, in Overyssel, Netherlands, Aug. 25, 1718 He studied theology at Leyden and Jena in 1737, and was the first secretary-perpetual of the Society of Sciences in Holland, which he assisted in founding at Haarlem in 1752. For fifty-one years he performed the pastoral functions of the Lutheran Church of that place; and died there in 1793. He published several sermons. His writings on the natural sciences are printed in a collection of Dutch periodicals, entitled Algemeene Vaderlandsche Latterefeningen published in 1793. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle s.v.

## Aacs (Or Acs), Mihaly (Michael) (1)[[@Headword:Aacs (Or Acs), Mihaly (Michael) (1)]]

             a Hungarian philosopher and theologian, was born at Szent Martolny (or Martonhegy;), in Transylvania, July 9, 1,631. He finished his studies in Germany, and filled the office of pastor at Hemegges Ala, at Raab, and at Rosenau. He died at Rosenau Dec; 23, 1708. He wrote in Latin and Hungarian, Fontes Calvinismi Obstructi Tubingen, 1669): — Bodag Halalak Szekere (Strasb. 1700). See Hoefer, Nouv. Biog. Gen.; s.v.

## Aacs, Mihaly (2)[[@Headword:Aacs, Mihaly (2)]]

             a Hungarian theologian, was born at Raab, Feb. 28, 1672. He studied theology at Wittenberg and Tubingen; and became chaplain of a Hungarian regiment. He died at Bartfeld, Feb. 2, 1711. He wrote in Latin and Hungarian, Dissertatio Historicotheologica de Catechumenis (Strasb. 1700): — Magyar Theologia (Bartfeld, 1709): — Currus Mortis ex Pestilentia, in quo Hominibus Salutarem Mortem Cupientibus Gratiam  ipsemet Dominus Jesus Preparet (Strasb. 1702). See Hoefer, Nouv. Biog. Generale, s.v.

## Aadrak[[@Headword:Aadrak]]

             SEE AAZRAK

A'alar

(Α᾿αλάρ), a person who (or a place from which some of the Jews) returned after the captivity (1Es 5:36); more correctly called in the parallel list (Neh 7:61) IMMER SEE IMMER (q.v.).

Aara

(ארא), a factitious term used by the Rabbins (Lex. Talm. Aruch, s.v.) as an example of a word beginning with two X's, like AAZRAK SEE AAZRAK (q.v.). In the Talmud, according to Buxtorf (Lex. Talm. Col 2:1-23), it is written Avera (אֲוֵירָא), perhaps only a singular Chaldaic form of the plural URIM SEE URIM (q.v.), light.

## Aaede[[@Headword:Aaede]]

             one of the original three muses of the ancient Egyptians; the other two were Melete and Mneme.

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

             a Danish poet and theologian, was born at Viborg in. 1616. He was professor of poetry at Siore, and afterwards lecturer in theology at Ripen, Jutland." — He died in February — 1664. Among his poems are, De Hommagio Frederici III, Dania et Norw. Regis (Hafniae, 1660,' fol.): Threni Hyperborai, on the death of Christian IV. All his pieces are inserted in Rostgaard's Delicic quorundam Poetarum Danorum (Leyden, 1695, 2 vols. 12mo). See, Moreri, Dict. Hist. 1810.

## Aagaard, Nioholas[[@Headword:Aagaard, Nioholas]]

             (Niels), brother of the above, was librarian in the University of Soroe, Denmark, where he died, Jan. 22, 1657, aged forty-five years. He and his brother were both Lutherans. Among other works, he wrote, A Disputation on the Style of the New Testament (Soroe, 1655, 4to).

## Aah[[@Headword:Aah]]

             (the Moon), the ancient Egyptian name of the god who was called by the Romans Lunus. He was represented as an ibis-headed man, with the lunar horns and disk upon his head; or else as a man kneeling on one knee and supporting a disk above his head with both hands.

## Aaheru[[@Headword:Aaheru]]

             (the Chief of Terrors), one of the mystical deities of the Egyptian hell.

## Aahlu (Aaluna, Aahenru, Or Aahnaru)[[@Headword:Aahlu (Aaluna, Aahenru, Or Aahnaru)]]

             the ancient Egyptian name for the plains of Elysium, of which the valley of Balot formed a part.

## Aare, Diederik (Dirk Or Thierry) Van Der[[@Headword:Aare, Diederik (Dirk Or Thierry) Van Der]]

             was bishop of Utrecht in the 13th century. He seems to have attended more to the temporalities of his see than to his spiritual duties, and was involved in frequent warfare with William, count of Holland. He governed Utrecht for fourteen years, and died at Deventer, Dec. 5, 1212. See Hook, Eccles. Biog. s.v.

## Aaron[[@Headword:Aaron]]

             [vulgarly pronounced Ar'on] (Heb. Aharon', אתְֲרֹן, derivation uncertain: Gesenius, Thesaur. Hebrews p. 33, thinks from the obsolete root אָתִר, to be libidinous [so the Heb. Lex. Aruch, from תָרָת, referring (erroneously) to his conception during the Pharaonic edict]; but in his Hebrews Lex. s.v. compares with תָרוֹן, mountaineer; Furst, Hebrews Handworterbuch, s.v., makes it signify enlightener, from an obsolete root אָתִר = אוֹר, to shine. Sept., N.T., and Josephus, Α᾿αρών).

I. History. — Aaron was the eldest son of the Levite Amram by Jochebed, and the brother of Moses (Exo 6:20; Exo 7:7; Num 26:59); born B.C. 1742. He is first mentioned in the account of Moses' vision of the burning bush (Exo 4:14), whore the latter was reminded by the Lord that Aaron possessed a high degree of persuasive readiness of speech, and could therefore speak in His name in his behalf. During the absence of Moses in Midian (B.C. 1698-1658), Aaron had married a woman of the tribe of Judah, named Elisheba (or Elizabeth), who had borne to him four sons, Nadab, Abihu, Eleazar, and Ithamar; and Eleazar had, before the return of Moses, become the father of Phinehas (Exo 6:23-25). Pursuant to an intimation from God, Aaron went into the wilderness to meet his long-exiled brother, and conduct him back to Egypt. They met and embraced each other at the Mount of Horeb (Exo 4:27), B.C. 1658. When they arrived in Goshen, Aaron, who appears to have been well known to the chiefs of Israel, introduced his brother to them, and aided him in opening and enforcing his great commission (Exo 4:29-31). In the subsequent transactions, Aaron appears to have been almost always present with his more illustrious brother, assisting and supporting him; and no separate act of his own is recorded, although he seems to have been the actual instrument of effecting many of the miracles (Exo 7:1-25; Exo 19:1-25 sq.). Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua fought with the Amalekites (Exo 17:10-12); and these two long sustained the weary hands upon whose uplifting (in order to extend the official rod, rather than in prayer, see ver. 9) the fate of the battle was found to depend. Afterward, when Moses ascended Mount Sinai to receive the tables of the law, Aaron, with his sons and seventy of the elders, accompanied him part of the way up, and were permitted to behold afar off the symbol of the Sacred Presence (Exo 24:1-2; Exo 24:9-11). During the absence of Moses in the mountain the people seem to have looked upon Aaron as their head, and an occasion arose which fully vindicates the divine preference of Moses by showing that, notwithstanding the seniority and greater eloquence of Aaron, he wanted the high qualities which were essential in the leader of the Israelites (see Niemeyer, Charakt. 3, 238 sq.). The people at length concluded that Moses had perished in the fire that gleamed upon the mountain's top, and, gathering around Aaron, clamorosly demanded that he should provide them with a visible symbolic image of their God, that they might worship him as other gods were worshipped (Exo 32:1-35). Either through fear or ignorance, Aaron complied with their demand; and with the ornaments of gold which they freely offered, cast the figure of a calf (see Kitto's Daily Bible Illust. in loc.). SEE CALF.

However, to fix the meaning of this image as a symbol of the true God, Aaron was careful to proclaim a feast to Jehovah for the ensuing day (see Moncaeius, Aaron purgatus sive de vitulo aures, Atreb. 1605, Franckf. 1675). At this juncture, Moses' reappearance confounded the multitude, who were severely punished for this sin. Aaron attempted to excuse himself by casting the whole blame upon the people, but was sternly rebuked by his brother, at whose earnest intercessions, however, he received the divine forgiveness (Deu 9:20). During this and a second absence in the mountain, Moses had received instructions regarding the ecclesiastical establishment, the tabernacle, and the priesthood, which he soon afterward proceeded to execute. SEE TABERNACLE; SEE WORSHIP. Under the new institution Aaron was to be high-priest, and his sons and descendants priests; and the whole tribe to which he belonged, that of Levi, was set apart as the sacerdotal or learned caste. SEE LEVITE. Accordingly, after the tabernacle had been completed, and every preparation made for the commencement of actual service, Aaron and his sons were consecrated by Moses, who anointed them with the holy oil and invested them with the sacred garments (Lev 8:1-36; Lev 9:1-24), B.C. 1657. The high-priest applied himself assiduously to the duties of his exalted office, and during the period of nearly forty years that it was filled by him his name seldom comes under our notice. But soon after his elevation his two eldest sons, Nadab and Abihu, were struck dead for daring, seemingly when in a state of partial inebriety, to conduct the service of God in an irregular manner, by offering incense with unlawful fire. On this occasion it was enjoined that the priests should manifest none of the ordinary signs of mourning for the loss of those who were so dear to them. To this heavy stroke Aaron bowed in silence (Lev 10:1-11). Aaron joined in, or at least sanctioned, the invidious conduct of his sister Miriam, who, after the wife of Moses had been brought to the camp by Jethro, became apprehensive for her own position, and cast reflections upon Moses, much calculated to damage his influence, on account of his marriage with a foreigner — always an odious thing, among the Hebrews. For this Miriam was struck with temporary leprosy, which brought the high-priest to a sense of his sinful conduct, and he sought and obtained forgiveness (Num 12:1-16). SEE MIRIAM.

Subsequently to this (apparently B.C. 1620), a formidable conspiracy was organized against Aaron and his sons, as well as against Moses, by chiefs of influence and station — Korah, of the tribe of Levi, and Dathan and Abiram, of the tribe of Reuben. SEE KORAH. But the divine appointment was attested and confirmed by the signal destruction of the conspirators; and the next day, when the people assembled tumultuously, and murmured loudly at the destruction which had overtaken their leaders and friends, a fierce pestilence broke out among them, and they fell by thousands on the spot. When this was seen, Aaron, at the command of Moses, filled a censer with fire from the altar, and, rushing forward, arrested the plague between the living and the dead (Num 16:1-50). This was, in fact, another attestation of the divine appointment; and, for its further confirmation, as regarded Aaron and his family, the chiefs of the several tribes were required to deposit their staves, and with them was placed that of Aaron for the tribe of Levi. They were all laid up together over night in the tabernacle, and in the morning it was found that, while the other rods remained as they were, that of Aaron had budded, blossomed, and yielded the fruit of almonds. The rod was preserved in the tabernacle (comp. Heb 9:4) as an authentic evidence of the divine appointment of the Aaronic family to the priesthood — which, indeed, does not appear to have been ever afterward disputed (Num 17:1-13). Aaron was not allowed to enter the Promised Land, on account of the distrust which he, as well as his brother, manifested when the rock was stricken at Meribah (Num 20:8-13). When the host arrived at Mount Hor, in going down the Wady Arabah SEE EXODE, in order to double the mountainous territory of Edom, the divine mandate came that Aaron, accompanied by his brother Moses and by his son Eleazar, should ascend to the top of that mountain in the view of all the people; and that he should there transfer his pontifical robes to Eleazar, and then die (Num 20:23-29). He was 123 years old when his career thus strikingly terminated; and his son and his brother buried him in a cavern of the mountain, B.C. 1619. SEE HOR.

The Israelites mourned for him thirty days; and on the first day of the month Ab the Jews yet hold a fast in commemoration of his death (Kitto, s.v.). The Arabs still show the traditionary site of his grave (Num 20:28; Num 33:38; Deu 32:50), which in the time of Eusebius was reputed to be situated in Petra, in the modern Wady Mousa (Onomast. s.v. Or; Am. Bib. Repos. 1838, p. 432, 640). He is mentioned in the Koran (Hottinger, Hist. Orient. p. 85 sq.), and the Rabbins have many fabulous stories relating to him (Eisenmenger, Ent. Judenth. 1:342,855,864). For Talmudical references, see Real-Encyklop. s.v. For an attempted identification with Mercury, see the Europ. Mag. 1:16. SEE MOSES.

In Psa 133:2, Aaron's name occurs as that of the first anointed priest. His descendants (“sons of Aaron,” Jos 21:4; Jos 21:10; Jos 21:13, etc.; poetically, “house of Aaron,” Psa 115:10; Psa 115:12; Psa 118:3, etc.) were the priesthood in general, his lineal descendants being the high- priests. SEE AARONITE. Even in the time of David, these were a very numerous body (1Ch 12:27). The other branches of the tribe of Levi were assigned subordinate sacred duties. SEE LEVITE. For the list of the pontiffs, including those of the line of Ithamar (q.v.), to whom the office was for some reason transferred from the family of the senior Eleazar (see Josephus, Ant. v. 11, 5, 8:1, 3), but afterward restored (comp. 1Sa 2:30), SEE HIGH-PRIEST.

II. Priesthood. — Aaron and his sons were invested by Moses with the priestly office, which was to remain in Aaron's line forever (Exo 29:1-46). This was altogether distinct from the semi-sacerdotal character with which his mere seniority in the family invested him according to patriarchal usage. The duty and right of sacrificing to God was thereafter reserved to that family exclusively. The high-priesthood was confined to the first-born in succession; and the rest of his posterity were priests, simply so called, or priests of the second order (Ernesti, De Aarone, Wittenb. 1688-9). SEE SACERDOTAL ORDER.

III. Typical Character. — Aaron was a type of Christ (see Hylander, De Aarone summisque Judoeor. pontificibus, Messioe typis, Lond. and Goth. 1827) — not, indeed, in his personal, but in his official, character:

1. As high-priest, offering sacrifice;

2. In entering into the holy place on the great day of atonement, and reconciling the people to God; in making intercession for them, and pronouncing upon them the blessing of Jehovah, at the termination of solemn services;

3. In being anointed with the holy oil by effusion, which was pre-figurative of the Holy Spirit with which our Lord was endowed;

4. In bearing the names of all the tribes of Israel upon his breast and upon his shoulders, thus presenting them always before God, and representing them to Him;

5. In being the medium of their inquiring of God by Urim and Thummim, and of the communication of His will to them. But, though the offices of Aaron were typical, the priesthood of Christ is of a far higher order. Aaron's priesthood was designed as “a shadow of heavenly things,” to lead the Israelites to look forward to “better things to come,” when “another priest” should arise, “after the order of Melchizidek” (Heb 6:20), and who should “be constituted, not after the law of a carnal commandment, but after the power of an endless life.” (See Hunter, Sacred Biog. p. 282 sq.; Evans, Scrip. Biog. 3, 77; Williams, Characters of O.T. p. 97; Gordon, Christ in the Ancient Church, 1:271.) SEE PRIEST.

ADDENDUM FROM VOLUME 11:

The following description of the ascent to his reputed tomb on Mount Hor is taken from Porter's Handbook for Syria (p. 91). See HOR.

"Ascending the ravine from the south-eastern angle of the valley, we reach in about half an hour the plain called Sutuh Harun, which skirts the base of Mount Hor. Crossing this towards the south-east side of the peak, we find a path winding up to the summit. The ascent from the plain must be made on foot, and occupies about an hour. It is neither difficult nor dangerous if the proper track be followed, for in the steeper portions rude steps aid the pilgrim. Not far from the summit is a little platform, from which the central and culminating peak rises in broken masses, giving a peculiar character to the mountain, like —

‘Embattled towers raised by Nature's hands.'

A deep cleft in the rock opens a way to the top. A little way up are the openings to subterraneous vaults with rounded arches, nearly similar to those in front of the tomb in the eastern cliff of Petra. From hence a staircase leads to the narrow platform on which the tomb stands.

"The tomb, as it now stands, is comparatively modern; but it is composed of the ruins of a more ancient and imposing structure. Some small columns are built up in the walls, and fragments of marble and granite lie scattered around. The door is in the- outh-west corner. An ordinary cenotaph, such as met with in every part of the East — a patchwork of stone and marble — is the only thing in the interior. It is covered with a ragged pall, and garnished with the usual accompaniments — old shawls, ostrich-eggs, and a few heads;" Near the north-west angle a staircase leads down to a dark vault, partly hewn in the rock. Visitors desirous of exploring this grotto would do well to have lights in readiness. The real tomb of the high-priest is here shown at the far end of the vault. It was formerly guarded by an iron grating. The date of the building is at least prior to the time of the  Crusades; for the author of the Gesta Prancorum mentions that in the time of Baldwin (A.D. 1100) an expedition was made in vallem Moysi, to Wady Musa;' and that there, on the summit of a mountain, was an oratory. Fulcher of Chartres, who also gives an account of the expedition, says he saw the chapel. It is highly probable that the spot was held sacred by the Christians before the Mohammedan Conquest.

Aaron is commemorated as a Christian saint in the Ethiopic calendar on March 27; and his deposition on Mount Hor is assigned in early Roman martyrologies to July 1.

## Aaron A Presbyter Of Alexandria[[@Headword:Aaron A Presbyter Of Alexandria]]

             was the author of thirty books on physic, in the Syrian tongue, which he called the Pandects. They were supposed to have been written before 620, and were translated into Arabic by Maserjawalh, a Syrian Jew, about 683. The original Pandects and their translations are now lost, and we have  nothing of them remaining but what Mohammed Rhazis collected from them and has left us in his Continens.

## Aaron Abiob (Or Aviob)[[@Headword:Aaron Abiob (Or Aviob)]]

             a rabbi of Thessalonica who lived near the close of the 16th century. He wrote a literal commentary on the book of Esther, in Hebrew, entitled הִמֹּר שֶׁמֶן— i.e. Oleum Myrrhoe, ex Rabbinorum Commentariis, etc. ( Thessalonica, 1601). See Hoefer, Nouv. Biog. Generale, s.v.

## Aaron Acharon[[@Headword:Aaron Acharon]]

             (i.e. the younger), a rabbi born at Nicomedia in the beginning of the 14th century. He belonged to the sect of the Caraites. We have from him several Hebrew works on mystical theology (The Tree of Life, The Garden of Faith, The Garden of Eden), and a literal commentary on the Pentateuch, entitled סֵתֶר תּוֹרָה (vail of the law). — Hoefer, Biographie Generale, 1, 6.

## Aaron Ben-Elia[[@Headword:Aaron Ben-Elia]]

             a Karaite of Nicomedia, lived in the 14th century. He wrote a work in imitation of the Moreh of Maimonides, entitled The Tree of Life, which is a presentation, on a philosophical basis, of the dogmas of Mosaism; and contains, also, detailed accounts respecting the religious and philosophical schools among the Arabs. See Ueberweg, Hist. of Philos. 1, 428.

## Aaron Ben-Josef Ben Benveniste Ben-Josef Ben-Serachja[[@Headword:Aaron Ben-Josef Ben Benveniste Ben-Josef Ben-Serachja]]

## Aaron Ha-Rishon[[@Headword:Aaron Ha-Rishon]]

             (i.e. the elder), a celebrated rabbi of the sect of the Caraites, practiced medicine at Constantinople toward the close of the 13th century. He had the reputation of being a great philosopher and an honest man. He is the author of an Essay on Hebrew Grammar (כְּלַיל יֹפַּי, “perfect in beauty,” Constantinople, 1561), and of a Jewish prayer-book according to the rites of the Caraitic sect (סֵפֶר תְּפַּלּוֹת, Venice, 1528-29, 2 vols. 4to). He also wrote commentaries on the Pentateuch, the first prophets (Joshua, the Judges, Samuel, and the Kings), on Isaiah and the Psalms, and on Job, all of which are still inedited. — Hoefer, Biographie Generale, 1, 6.

## Aaron Of Bistritz[[@Headword:Aaron Of Bistritz]]

             Peter Pau1, was a friar of the Order of. St. Basil, and bishop of Fogaras, in Transylvania. — He died in 1760. He wrote Definitio et Exordium Sanctoe — Ecumenicoe Snynodi (Florence, 1762). See Hoefer, Nouv. Biog. Generale., s.v.

## Aaron St. (1)[[@Headword:Aaron St. (1)]]

             was a Briton who suffered martyrdom with St. Julius in Britain, during the persecution under Diocletian, in 303. We are not informed as to the British name of Aaron; but he and Julius had each a church erected to his memory in the city of Caerleon, the ancient metropolis of Wales. Their festival is placed in the Roman martyrology on July 1.

## Aaron St. (2)[[@Headword:Aaron St. (2)]]

             is said to have been the founder of the first monastery in Brittany. He flourished in the 6th century, and was eminent for his piety. When St. Malo fled from Britain into Gaul, he was received and hospitably entertained by Aaron, then residing on a little island not far from the present town of Saint Malo. Together with St. Malo, he labored for the conversion of the heathen, and was induced to erect a monastery, over which he presided till his death, in 580. See Hook, Eccles. Biog. s.v.

## Aaron Zahala[[@Headword:Aaron Zahala]]

             a Spanish rabbi, died 1293. He is the author of a commentary published under the title Sepher Hachinak, id est Liber Institutionis, recensio 613 legis Mosaicoe praeceptorum, etc. (in Heb., Venice, 1523, fol.) — Hoefer, Biographie Generale, 1:7.

## Aaron ben-Aser, or Aaron bar-Moses[[@Headword:Aaron ben-Aser, or Aaron bar-Moses]]

             a celebrated Jewish rabbi, lived in the first half of the 14th century. He is the author of a Treatise on the Accents of the Hebrew Language, printed in 1517. Aaron collected the various readings of the Old Testament in the manuscripts of the libraries of the West, while his collaborator, Ben- Nephthali, searched for various readings in the Eastern libraries. These variations of the text, though purely grammatical, gave rise to two celebrated sects among the Jews — that of the Occidentals, who followed Ben-Aser; — and that of the Orientals, which only admitted the authority of Ben-Nephthali. Their editions give for the first time the vowel signs, the invention of which has therefore frequently been ascribed to them. The works of Aaron ben-Aser have been printed, together with those of Moses ben-David, at the end of the Biblia Rabbinica of Venice — Hoefer, Biographie Generale, 1, 7.

## Aaron ben-Chayim[[@Headword:Aaron ben-Chayim]]

             a celebrated rabbi, born at Fez in the middle of the 16th century. He was the head of the synagogues of Fez and Morocco. In order to superintend the printing of his works, he made, in 1609, a voyage to Venice, where he died soon after. His works are (in Hebrew), The Heart of Aaron, containing two commentaries on Joshua and the Judges (Venice, 1609, fol.); The Offering of Aaron, or remarks on the book Siphra, an ancient commentary on Leviticus (Venice, 1609, fol.); The Measures of Aaron, or an essay on the 13 hermeneutical rules of Rabbi Ismael. — Hoefer, Biographie Generale, 1, 7. First, Bib. Jud. 1, 159.

## Aaron ben-Joseph Sason[[@Headword:Aaron ben-Joseph Sason]]

             (SCHASCON), a rabbi of Thessalonica, lived at the close of the 16th century. He is the author of several celebrated Jewish works, among which are תֹּורִת אֵֶמת (the law of truth), a collection of 232 decisions on questions relating to sales, rents, etc. (Venice, 1616, fol.); and סֵפֶר אֵֶמת (the book of truth), explicatory of the Tosaphoth of the Gemara (Amsterd. 1706, 8vo). — Hoefer, Biographie Generale, 1, 7.

## Aaron, Berechja Ben-Mose Ben-Nechemja[[@Headword:Aaron, Berechja Ben-Mose Ben-Nechemja]]

             of Modena, who flourished in the 17th century, and died in 1639, is the author of an ascetic work entitled יבק מעבר, Maabar Yabbok, "The Ford Jabbok'" (Mantua, 1626), which has also been translated into Judaeo- German. This book, divided into five parts, treats of deeds of charity, the fasting of the Israelites, of their manner of enshrouding the dead, etc. See Furst, Bibl. Jud 1:22; Jost, Gesch. d. Judenth. u.s. — Sekten, 3, 150;  Delitzsch, Gesch. d. jud. Poesie, p. 108; Zunz, Literatur-Gesch. d. jud. Poesie, p. 424; id. Zur Literatur u. Geschichte, p. 260 (B.P.)

## Aaron, Ha Kohen[[@Headword:Aaron, Ha Kohen]]

             (i.e. "the priest"), an Italian rabbi (sometimes confounded with Aaron of Pesaro) who lived about the middle of the 14th century. He composed a book entitled Archoth Rhagin Heruk, which is a collection of moral sentences. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Baptist minister, was born in New Britain, Pa., Oct. 19, 1800. His ancestors were Welsh-Irish. His father dying when he was but six years of age, he was placed under the care of an uncle, working upon his farm for several years, and studying a few weeks in the winter. His later studies were pursued at the Doylestown Academy and at Burlington, N. J. Subsequently he became the principal of an academy; at Doylestown. His ordination occurred in 1829, at which time he became pastor of the Baptist Church in his native place. Here he remained not far from four years, and then removed to Burlington, where he became principal of the high-school, and at the same time, pastor of the Baptist Church. In 1841 he accepted a call to the pastorate of the Church in Norristown, Pa. In 1844 he established a literary institution of a high order in the vicinity of Norristown, which met with great success. In 1857, on. account of financial troubles caused by his endorsement of the paper of a friend, he was obliged to dispose of his school-buildings and give up the school. He then removed to Mount Holly, N. J., where he became pastor of the Church and was associated with his son in carrying on the Mount Holly Institute, which offices he sustained until his death, April 11, 1865. As an educator, Mr. Aaron acquired a good reputation, and he introduced many improvements into text-books used in schools. See Annual Cyclop. 5, 638. (J. C. S.)

## Aaronite[[@Headword:Aaronite]]

             (Heb. same as Aaron, used collectively), a designation of the descendants of Aaron, and therefore priests, who, to the number of 3700 fighting men, with Jehoiada the father of Benaiah at their head, joined David at Hebron (1Ch 12:27). Later on in the history (1Ch 27:17) we find their chief was Zadok, who in the earlier narrative is distinguished as “a young man mighty of valor.” They must have been an important family in the reign of David to be reckoned among the tribes of Israel. — Smith, s.v. SEE AARON; SEE PRIEST.

## Aas (Or Aash)[[@Headword:Aas (Or Aash)]]

             a mystical deity of the Egyptian Ritual of the Dead. Another deity was called Aam.

## Aau[[@Headword:Aau]]

             (Old One), an epithet of Osiris, in ch. 78 of the Egyptian Ritual of the Dead.

## Aazrak[[@Headword:Aazrak]]

             (אאזר)ָ, a Cabalistic word found in the Talmudic Lexicon Aruch, and apparently invented by the Rabbins in order to correspond to a prohibition found in the Mishna (Shabbate, 12:3) that no person should write on the Sabbath two letters, this word beginning with the letter 3 repeated. In the Talmud, however, it is written Aadrak (אאדר)ָ. Buxtorf (Lex. Talmud. Col 2:1-23) thinks it is merely the Biblical word - אֲאִזֶּרְ aazzerka' I will gird thee (Auth. Vers. “I girded thee”), found in Isa 45:5.

## Ab[[@Headword:Ab]]

             (אָב, prob. i. q. “the season of fruit, אָבַב מֵרָ to be fruitful, and apparently of Syriac origin, D'Herbelot, Bibl. Orient. s.v. comp. ABIB; Josephus, Α᾿ββά, Ant. 4, 4, 7), the Chaldee name of the fifth ecclesiastical and eleventh civil month of the Jewish year (Buxtorf, Lex. Talm. Col 2:1-23); a name introduced after the Babylonian captivity, and not occurring in Scripture, in which this is designated simply as the fifth month (Num 33:38; Jer 1:3; Zec 7:3, etc.). It corresponded with the Macedonian month Lous (Λῶος), beginning with the new moon of August, and always containing thirty days. The 1st day is memorable for the death of Aaron (Num 33:38); the 9th is the date (Moses Cozenzis, in Wagenseil's Sota, p 736) of the exclusion from Canaan (Num 14:30), and the destruction of the Temple by Nebuchadnezzar (Zec 7:5; Zec 8:19; comp. Reland, Antiq. Sacr. 4:10; but the 7th day, according to 2Ki 25:8, where the Syriac and Arabic read 9th; also the 10th, according to Jer 52:12, probably referring to the close of the conflagration, Buxtorf, Synog. Judenth. 35), and also by Titus (Josephus, War, 6:4, 5); the 15th was the festival of the Xylophoria, or bringing of wood into the Temple (Bodenschatz, Kirchlich, verfassung der Juden, 2:106; comp. Neh 10:34; Neh 13:31; on nine successive days, according to Otho, Lex. Rabb. p. 331; on the 14th, according to Josephus, War, 2:17); the 18th is a fast in memory of the extinction of the western lamp of the Temple during the impious reign of Ahaz (2Ch 29:7). — Kitto, s.v. SEE MONTH.

## Ab-[[@Headword:Ab-]]

             (אָב, father), occurs as the first member of several compound Hebrew proper names, e.g. SEE ABNER, SEE ABSALOM, etc. not as a patronymic SEE BEN, or in its literal acceptation, but in a figurative sense, to designate some quality or circumstance of the person named; e.g. possessor of or endowed with; after the analogy of all the Shemitic languages (Gesenius, Thes. Heb. p. 7; in Arabic generally Abu-, see D'Herbelot, Biblioth. Orient. s.v.). SEE FATHER; SEE PROPER NAME. Hence it is equally applicable to females; e.g. SEE ABIGAIL (as among the Arabs; comp. Kosegarten, in Ewalds ‘Zeitschrift fur die Kunde des Morgenlandes, 1:297-317). In all cases it is the following part of the name that is to be considered as the genitive, the prefix אב being “in the construct,” and not the reverse. SEE ABI-.

## Ab-beth-din[[@Headword:Ab-beth-din]]

             (אב בת דין, i.e. the father or head of the house of judgment, or juridical college) is a term used in the Talmud to denote the vice-president of the Sanhedrim, who sat at the right of the nasi, or president, while at the left sat the chacham, i.e. the wise man. These three persons were called "the ancient," or זקני, also "the judges," or דיני. In the absence of the nasi, the ab-beth-din presided. The other members of the Sanhedrim occupied places according to their rank in the college. At a late period a certain punctilious etiquette prevailed. Thus, when the nasi entered, all the members were expected to rise and remain standing till he had invited them to resume their places. When the ab-beth-din entered, all were expected to rise, but allowed again to sit down without intimation to that effect; while the chacham was only saluted by each individual member rising as he passed, and immediately sitting down again. Only the abbeth-din was initiated into the mysteries of the law (Chagiga, fol. 13 b); and when he died, the lectures in the schools of his place were suspended. (B. P.)

## Ababil[[@Headword:Ababil]]

             in Arabian mythology, was a fabulous bird mentioned in the Koran, concerning the nature and qualities of which Mohammedan doctors greatly differ.

## Abacuc[[@Headword:Abacuc]]

             (Lat. Abacuc, the Greek text being no longer extant), one of the minor prophets (2 Esdras [in the Vulg. 4 Esdras] 1:40), elsewhere HABAKKUK SEE HABAKKUK (q.v.).

## Abacuc (Or Abachum)[[@Headword:Abacuc (Or Abachum)]]

             a martyr commemorated by the Western Church Jan. 19 (or 20), together with Maris (or Mauri), his father; Martha, his mother; and Audifax, his brother. They are said to have come from the confines of Persia, in the time of Claudius II, to Rome, where, after rendering many services to the faithful, they were put to death under Aurelian or Diocletian, about A.D. 270. Their bodies, buried at some distance from Rome, were brought to that city about 820 by pope Pascal I and interred in the Church of St. Adrian, where they were found in 1590 at a place now called Santa Ninfa.

## Abacus[[@Headword:Abacus]]

             (Lat. from ἄβαξ, a board). This name is applied in architecture to the uppermost member or division of a capital.

1. In the Grecian and Roman orders it is a very essential feature.

In the Grecian Doric the abacus has simply the form of a square tile without either chamfer or moulding.

In the Roman Doric it has the addition of an ogee and fillet round the upper edge.

In the Tuscan a plain fillet with a simple cavetto under it is used instead of the ogee and fillet.  In all these orders the abacus is of considerable thickness, and the moulding round the upper edge is called the cimatium of the abacus.

In the Grecian Ionic it is worked very much thinner, consisting of an ovolo or ogee, generally without any fillet above it, and is sometimes sculptured.

In the Roman Ionic it consists of an ogee or ovolo with a fillet above it.

In all the preceding orders the abacus is worked square, but in the modern Ionic, the Corinthian, and the Composite, the sides are hollowed, and the angles, with some few exceptions in the Corinthian order, truncated. The mouldings used on the modern Ionic vary, but an ogee and fillet like the Roman are the most common. In the Corinthian and Composite orders the mouldings consist of an ovolo on the upper edge, with a fillet and cavetto beneath.

2. In the architecture of the Middle Ages, the abacus still remains an important feature, although its form and proportions are not regulated by the same arbitrary laws as in the classical orders: in the earlier styles there is almost invariabily clear line of separation to mark the abacus as a distinct division of the capital; but as Gothic architecture advanced with its accompanying variety of mouldings, the abacus was subject to the same capricious changes as all the other features of the successive styles, and there is often no really distinguishable line of separation between it and the rest of the capital.

It not unfrequently happens that the abacus is nearly or quite the only part of a capital on which mouldings can be found to show its date; it is therefore deserving of close attention.  In early buildings of the style spoken of as being, perhaps, Saxon, that is, belonging to the 11th century, the abacus is, in general, merely a long, flat stone without chamfer or moulding; but it sometimes varies, and occasionally bears some resemblance to the Norman form.

The Norman abacus is flat on the top and generally square in the earlier part of the style, with a plain chamber on the lower edge, or a hollow is used instead. As the style advanced, other mouldings were introduced, and in rich buildings occasionally several are found combined; it is very usual to find the hollow on the lower edge of the abacus surmounted by a small channel or a bead. If the top of the abacus is not flat, it is a sign that it is verging to the succeeding style.

In the Early English style the abacus is most commonly circular; it is, however, sometimes octagonal, and occasionally square, but not frequently in England, except early in this style. The most characteristic mouldings are deep hollows and overhanging rounds; in general, the mouldings in this style have considerable projections with deep and distinct hollows between them.

In the Decorated style, the form of the abacus is either circular or polygonal, very frequently octagonal. The circular abacus is especially an English feature; the octagonal abacus being most common on the Continent, especially in France. Hollows are not so frequently to be found, nor are they in general, when used, so deeply cut; the mouldings and the modes of combing them vary considerably, but rounds are common, particularly a roll or scroll-moulding, the upper half of which projects and overlaps the lower, as in Merton College Chapel; this moulding may be considered as characteristic of the Decorated style; although it is to be met with in late Early English work. The round mouldings often have fillets worked on them, and these again are also found in Early English work.  In the Perpendicular style the abacus is sometimes circular, but generally octagonal, even when the shaft and lower part of the capital are circular; when octagonal, particularly in work of late date, the sides are often slightly hollowed in this style the mouldings are not generally much undercut, nor are they so much varied as in the Decorated. A very usual form for the abacus consists of a waved moulding (of rounds and hollows united without forming angles) with a bead under it, as at Croydon, Surrey. The most prominent part of this moulding is sometimes worked flat, as a fillet, which then divides it into two ogees, the upper being reversed the ogee may be considered as characteristic of the Perpendicular capital. The top of the abacus is sometimes splayed and occasionally hollowed out.

## Abad y Queypeo, Manuel[[@Headword:Abad y Queypeo, Manuel]]

             a Mexican bishop, born in the Asturias, Spain, about 1775. Having become priest, he went to Mexico, where he was at first judge of wills at Valladolid de Mechoacan, and, in 1809, appointed bishop of Mechoacan. Upon the outbreak of the war of independence, Abad favored the national party, and declared himself against the Inquisition. When the restoration of Ferdinand VII was proclaimed, Abad was sent to Spain and imprisoned at Madrid. He succeeded in winning the favor of the king, and was not only released, but appointed minister of justice. In the night following, however, he was again arrested by order of the Grand Inquisitor, and shut up in a convent. He was liberated in consequence of the events of 1820, and elected a member of the provisional junta of the government. Subsequently he was appointed Bishop of Tortosa. In 1823 he was again arrested by order of the Inquisition, and sentenced to six years imprisonment. He died before this time had expired. — Hoefer, Biographie Generale, 1, 17.

## Abaddon[[@Headword:Abaddon]]

             (Α᾿βαδδών, for Heb. אֲבִדּון, destruction, i.e. the destroyer, as it is immediately explained by Α᾿πολλύων, APOLLYON SEE APOLLYON ), the name ascribed to the ruling spirit of Tartarus, or the angel of death, described (Rev 9:11) as the king, and chief of the Apocalyptic locusts under the fifth trumpet, and as the angel of the abyss or “bottomless pit” (see Critica Biblica, 2, 445). In the Bible, the word abaddon means destruction (Job 31:12), or the place of destruction, i.e. the subterranean world, Hades, the region of the dead (Job 26:6; Job 28:22; Pro 15:11). It is, in fact, the second of the seven names which the Rabbins apply to that region; and they deduce it particularly from Psa 88:11, “Shall thy loving-kindness be declared in the grave, or thy faithfulness in (abaddon) destruction?” SEE HADES. Hence they have made Abaddon the nethermost of the two regions into which they divided the under world. But that in Rev 9:11 Abaddon is the angel, and not the abyss, is perfectly evident in the Greek. There is a general connection with the destroyer (q.v.) alluded to in 1Ch 21:15; but the explanation, quoted by Bengel, that the name is given in Hebrew and Greek, to show that the locusts would be destructive alike to Jew and Gentile, is far-fetched and unnecessary. The popular interpretation of the Apocalypse, which finds in the symbols of that prophecy the details of national history in later ages, has usually regarded Abaddon as a symbol of Mohammed dealing destruction at the head of the Saracenic hordes (Elliott's Horae Apocalypticae, 1:410). It may well be doubted, however, whether this symbol is any thing more than a new and vivid figure of the same moral convulsions elsewhere typified in various ways in the Revelation, namely, those that attended the breaking down of Judaism and paganism, and the general establishment of Christianity (see Stuart's Comment. in loc.). SEE REVELATION, BOOK OF. The etymology of Asmodaeus, the king of the daemons in Jewish mythology, seems to point to a connection with Apollyon in his character as “the destroyer,” or the destroying angel. Compare Sir 18:22; Sir 18:25. SEE ASMODAEUS.

## Abadias[[@Headword:Abadias]]

             (Α᾿βαδίας), a son of Jazelus, and one of the descendants (or residents) of Joab, who returned with 212 males from the captivity with Ezra (1Es 8:35); evidently the same with the OBADIAH SEE OBADIAH (q.v.) of the parallel list (Ezr 8:9).

## Abadir[[@Headword:Abadir]]

             in Phoenician mythology, was a name given to cone-formed stones, which were the oldest symbols of the deities.

## Abaelard[[@Headword:Abaelard]]

             SEE ABELARD.

## Abagarus[[@Headword:Abagarus]]

             SEE ABGARUS.

## Abagtha[[@Headword:Abagtha]]

             (Heb. Abagtha', אֲבִגְתָא, prob. Persian [ SEE BIGTHA , SEE BIGTHAN , SEE BIGTHANA , SEE BAGOAS ], and, according to Bohlen, from the Sanscrit bagadata, ‘fortune-given; Sept. Α᾿αταζά), one of the seven chief eunuchs in the palace of Xerxes, who were commanded to bring in Vashti (Est 1:10), B.C. 483.

## Abailard, Pierre[[@Headword:Abailard, Pierre]]

             SEE ABELARD, PIERRE.

## Abaji, Ben-Cajlil, surnamed Nachmani, belonged to that class of Jewish teachers who[[@Headword:Abaji, Ben-Cajlil, surnamed Nachmani, belonged to that class of Jewish teachers who]]

were styled Amoraim, and occupied the presidency at the school of Pumbaditha from 333 to 338. He is said to have been tolerant of the heathen, and defended the book of Ben Sira, i.e. Ecclesiasticus, against his colleague Rab Joseph, who regarded it as heretical. In the exposition of the Scriptures, he adopted the simple against the customary artificial mode. His maxim was, "One and the same verse may be explained in a different sense, but the same sense cannot refer to different verses." See Hamburger, Real- Enyklopadie fur Bibel und Talmud, s.v.; Bacher, Die Agada der babylonischen, Amoraim (Strasburg, 1878), p. 107 sq. (B.P.)

## Abamurus[[@Headword:Abamurus]]

             a term used in mediaeval Latin signifying buttress.

## Aban[[@Headword:Aban]]

             in Persian mythology, was a genius of water.

## Abana[[@Headword:Abana]]

             [many Ab'ana] (Heb. Abanah', אֲבָנָה; Sept. ‘Αβανά; Vulg. Abana; or rather, as in the margin, AMANAH SEE AMANAH [q.v.]; Heb. Amanah', אֲמָנָה [comp. Isa 23:16], since the latter means perennial; Gesenius, Thesaur. Heb. p. 116), a stream mentioned by Naaman as being one of the rivers of Damascus; another being the Pharpar (2Ki 5:12). The main stream by which Damascus is now irrigated is called Barada, the Chrysorrhoas, or “golden stream” of the ancient geographers (Strabo, p. 755), which, as soon as it issues from a cleft of the Anti-Lebanon mountains, is immediately divided into three smaller courses. The central or principal stream runs straight toward the city, and there supplies the different public cisterns, baths, and fountains; the other branches diverge to the right and left along the rising ground on either hand, and, having furnished the means of extensive irrigation, fall again into the main channel, after diffusing their fertilizing influences, and are at length lost in a marsh or lake, which is known as the Bahr el-Merj, or Lake of the Meadow. Dr. Richardson (Travels, 2:499) states that the “water of the Barada, like the water of the Jordan, is of a white, sulfurous hue, and an unpleasant taste.” Some contend that the Barada is the Abana and are only at a loss for the Pharpar; others find both in the two subsidiary streams, and neglect the Barada; while still others seek the Abana in the small river Fijih, which Dr. Richardson describes as rising near a village of the same name in a pleasant valley fifteen or twenty miles to the north-west of Damascus. It issues from the limestone rock, in a deep, rapid stream, about thirty feet wide. It is pure and cold as iced water; and, after coursing down a stony and rugged channel for above a hundred yards, falls into the Barada, which comes from another valley, and at the point of junction is only half as wide as the Fijih. The Abana or Amana has been identified by some (especially Gesenius, Neb. Lex.) with the Barada, from the coincidence of the name Amana mentioned in Son 4:8, as one of the tops of Anti-Libanus, from which the Chrysorrhoas (or Barada) flows; and the ruins of Abila, now found on the banks of that stream, are thought to confirm this view. A better reason for this identification is, that Naaman would be more likely to refer to some prominent stream like the Barada, rather than to a small and comparatively remote fountain like the Fijih. SEE PHARPAR. The turbid character of the water of Barada is no objection to this view, since Naaman refers to Abana as important for its medicinal qualities rather than on account of its limpid coldness. The identification of the Abana with the Barada is confirmed by the probable coincidence of the Pharpar with the Arvaj; these being the only considerable streams in the vicinity of Damascus (Bibliotheca Sacra, 1849, p. 371; Robinson's Researches, new ed. 3, 447). This is the view taken by the latest traveler who has canvassed the question at length (J. L. Porter, in the Jour. of Sacr. Literature. July, 1853, p. 245 sq.). According to Schwarz (Palest. p. 54), the Jews of Damascus traditionally identify the Barada with the Amana (q.v.). The Arabic version of the passage in Kings has Barda. According to Lightfoot (Cent. Chor. 4) the river in question was also called Kirmijon (קַרְמַיּון), a name applied in the Talmud to a river of Palestine (Buxtorf, Lex. Talm. col. 2138). SEE DAMASCUS.

## Abarbanel[[@Headword:Abarbanel]]

             SEE ABRABENEL.

## Abarbarea[[@Headword:Abarbarea]]

             in Greek-mythology, was a nymph whose affections Bucolion, son of Laomedon, according to Homer (Iliad, 6:22), won, and by him became mother of AEsepus and Pedasus. Both were slain before Troy by the hand of Euryalus.

## Abarca, Don Joaquin[[@Headword:Abarca, Don Joaquin]]

             bishop of Leon, was born in 1780 in Aragon, Spain. He was one of the chief adherents of the faction of Don Carlos in Spain. In 1836 he was arrested near Bordeaux by the French government and banished to Frankfort, whence he went tore join the Pretender in the Basque provinces, with a quantity of silver which the Tory party had advanced to him. He, however, fell into disgrace, and died in 1844 in a convent of Carmelite friars at Lanzo, near Turin. See Hoefer, Nouv. Biog. Gen., s.v.

## Abarca, Pedro[[@Headword:Abarca, Pedro]]

             a Spanish Jesuit, was born at Jaca, in Aragon, in 1619. He entered the Society of Jesuits in 1641, and, after teaching theology at Salamanca for more than twenty-five years, died at Valencia, Oct. 11, 1693. He wrote, A History of the Kings of Aragon (1682-84), in Spanish: — and treatises on The Knowledge and Will of God, Predestination, The Trinity, and The Incarnation and Perfection of Jesus Christ, all in Latin. See Biblioth. Hisp. 2, 130; Journal des Savans, 1774, p. 324.

## Abarim[[@Headword:Abarim]]

             (Heb. Abarim', עֲבַָרַים, regions beyond, i.e. east of the Jordan; Sept. ‘Αβαρίμ, but τὸ πέραν in Num 27:12, Vulg. Abarim; in Jer 22:20, Sept. τὸ πέραν τῆς θαλάσσης, Vulg. transeuntes, Auth. Vers. “passages”), a mountain (הִד הָעֵבָרַים, Num 27:12; Deu 32:49), or rather chain of hills (הָעֲבָרַים הָדֵי, Num 33:47-48), which form or belong to the mountainous district east of the Dead Sea and the lower Jordan, being situated in the land of Moab (Num 21:11), on the route to Palestine (Num 27:12). It was the last station but one of the Hebrews on their way from Egypt to Canaan (Num 33:47-48). SEE IJE-ABARIM. The range presents many distinct masses and elevations, commanding extensive views of the country west of the river (Irby and Mangles, p. 459). From one of the highest of these, called Mount Nebo, Moses surveyed the Promised Land before he died (Deu 32:49). From the manner in which thenames Abarim, Nebo, and Pisgah are connected (Deu 32:49; Deu 34:1), it would seem that they were different names of the same general mountain chain. SEE NEBO. According to Josephus, who styles it Abaris (‘Αβαρ]ς, Ant. 4:8, 48), it was “a very high mountain, situated opposite Jericho,” and Eusebius (Onomast. Ναβαà) locates it six miles west of Heshbon. The name Abarim has been tortured by some disciples of the Faber and Bryant school of etymologists into a connection with the name of a district of Egypt called Abaris or Avaris (Josephus, Apn, 1:14), and so with the system of Egyptian idolatry, from the deity of the same name. Affinities between the names of two of the peaks of this range, Nebo and Peor, have also been traced with those of other Egyptian deities, Anubis and Horis. There is no good foundation for such speculations.

## Abaris[[@Headword:Abaris]]

             SEE ABARIM; SEE AVARIS.

ADDENDUM FROM VOLUME 11:

(ςΑβαρις), in Greek legend, was

(1) a priest of Apollo, whom the latter presented with a golden arrow, by which he was able to fly around the earth. It is related of him (Herod. 4:36) that he came from the Hyperboreans, about the time of Croesus, to Greece in order to deliver that country from a frightful plague. He built a temple to Proserpina at Sparta (Strabo, 8, 301; Pausan. iii, 13, 2). He is said by Iamblicus, in his Life of Pythagoras, to have performed wonders by means of an arrow which he had received from Apollo. Brucker relates that, in the time of a general plague, Abaris was sent by the Scythians on an embassy to the Athenians. This plague happened in the third Olympiad. There seems little reason to doubt that Abaris went from place to place imposing upon the vulgar by false pretensions to supernatural powers. He passed through  Greece, Italy, and many other countries, giving forth oracular predictions, pretending to heal diseases by incantation, and practicing other acts of imposture. Some of the later Platonists, in their zeal against Christianity, collected the many fabulous tales reported of Abaris, and exhibited them in opposition to the miracles of Christ.

(2.) A table companion or a friend of king Turnus.

(3.) An inhabitant of Caucasus who was slain by the hand of Perseus on the occasion of his marriage with Andromeda. See Smith, Dict. of Class. Biog. and Mythol. s.v.

## Abarus[[@Headword:Abarus]]

             in Greek mythology was a surname of Apollo, after Abas, a city in Phocis, where he had a temple. This temple was prized so highly, because of its ancient statues, that, after being destroyed twice, in the Persian and the Holy War, it was rebuilt.

## Abas[[@Headword:Abas]]

             in Greek legend, was

(1) a king of Argos, renowned mainly through his great-grandson Perseus. His father was Lynceus, his mother Hypermnestra, and the fierce and cruel Danaus was his grandfather. Abas brought Lynceus the news of Danaus's death, for which he was presented with a costly shield which Danaus had consecrated to Juno.

(2.) A son of Neptune and Arethusa, a river nymph. This nymph had appealed to Diana for protection from the persecution of Alpheus. She was therefore changed into a cloud and then into water.

(3). A son of Melampus and Iphianassa, a daughter of Protus.

(4.) An associate of Diomedes, who was transformed into a stormy petrel by Venus.

(5.) One of the Centaurs who opposed the Lapithae.

## Abaskanton[[@Headword:Abaskanton]]

             was an amulet worn by the Greeks as a preventive against becoming bewitched.

## Abassines[[@Headword:Abassines]]

             a sect of the Greek Church, inhabiting an extended and wooded region along the coast of the Black Sea. They are a rough variety of the Circassians, and support themselves chiefly by plunder and piracy. From their isolated position they have fallen away from many of the doctrines and practices of the Eastern Church, to which they nominally belong. They observe several feasts, and believe in the seven sacraments, holding confession to be one of them; but they neither confess the number nor the particular species of their sins, exclaiming only in general, “I have sinned, I have sinned." On the repetition of this declaration, the offenders are absolved in a few words accompanied with some gentle stripes upon the side with an olive twig. But in the case of heinous crimes such as homicide, adultery, and theft they are often severely scourged. Their funeral rites are ushered in by cries, sighs, and groans. The relations of the deceased lash themselves, and the women disfigure their faces while the priest says a requiem over the deceased and perfumes the corpse. They put their dead into coffins constructed out of the hollowed trunks of trees, and bound round with the sprigs on branches of vines. After the performance of the funeral obsequies they bring out provisions and lay them upon the sepulchres of their deceased friends.

## Abata[[@Headword:Abata]]

             (ἄβατα, inaccessible), a name given in early times to the altar, on account of the exclusion of the laity therefrom. The Council of Trullo (q.v.), canon 69, decreed "that no layman whatsoever should come into the altar part, except only the emperor, when he had made his oblation to the Creator, according to ancient custom." It was called adyta by the Latins. See Bingham, Christ. Antiq. bk. 8 ch. 6, § 7.

## Abati, Ercole[[@Headword:Abati, Ercole]]

             grandson of the following, was born at Modena in 1563. He was a talented genius, but disgraced himself by intemperance. He dashed off his work with negligence and haste, but with such ingenuity of composition as to make us lament his idleness and. dissipation. In the Gallery of Florence there is a fine picture of his the Marriage at Cana. In connection with Schildon, He painted some pictures in the Council Hall at Florence. He died in 1613.

## Abati, Niccolo[[@Headword:Abati, Niccolo]]

             an eminent historical painter, was born at Modena in 1512. He was a scholar of Antionio Begarelli, an old designer and sculptor, and probably received instruction from Correggio. At the age of thirty-five he painted his celebrated work, the Martyrdom of St. Peter, for the Church of the Benedictines, now in the Dresden Gallery, which brought him into immediate notice. He afterwards painted, in the Candiano Palace, twelve pictures illustrating scenes from the twelve books of the Eneid, which were highly praised by Lanzi. These pictures are now in the Florentine Gallery. In the prime of life he went to Bologna, where he executed, in the Palazzo Leoni, in fresco, a Nativity, and at the Institute four subjects in a frieze representing musical assemblies and conversations; they were composed with such fine taste and elegance that they became the models of the Caraccii, in proof of which Agostino Caracci wrote a sonnet in his praise, in which he attributed to him the symmetry of Raphael, the sublimity of Michael Angelo, the truth of Titian, the greatness of Correggio, and the grace of Parmigiano. His practice was so excellent that it is said he never had occasion to retouch his work when dry. When Primaticcio was invited to the court of France by Francis II to decorate the royal galleries, he selected Abati to assist him in the great work, esteeming him the most efficient. Abati died in Paris in 1571. Of his numerous fresco paintings but four remain, and his oil paintings are very rare. His great works at Modena and Bologna have been engraved by Domenico Cunego.

## Abatini, Guido Ubaldo[[@Headword:Abatini, Guido Ubaldo]]

             a distinguished painter of history in fresco, was born probably in 1600, and was early admitted into the Academy at Rome. He was a disciple of Cavaliere Guiseppe Cesari. One of his principal works is on the ceiling of the Chapel of St. Theresa, in the Church of Santa Maria della Vittoria at Rome. He died in 1656.

## Abaur[[@Headword:Abaur]]

             (Great Third) is a mystical spirit mentioned in chapter 42 of the Egyptian Ritual of the Dead.

## Abauzit, Firmin[[@Headword:Abauzit, Firmin]]

             a French Unitarian, was born at Uzes, in Languedoc, Nov. 11, 1679. Though his mother was a Protestant, he was forcibly placed in a Roman Catholic seminary, to be educated as a Papist. His mother succeeded in recovering him, and placed him at school in Geneva. At nineteen he traveled into Holland and England, and became the friend of Bayle and Newton. Returning to Geneva, he rendered important assistance to a society engaged in preparing a translation of the New Testament into French (published in 1726). In 1727 he was appointed public librarian in Geneva, and was presented with the freedom of the city. He died at Geneva, March 20, 1767. Though not a copious writer, he was a man of great reputation in his day, both in philosophy and theology. Newton declared him “a fit man to judge between Leibnitz and himself.” Rousseau describes him as the ‘‘wise and modest Abauzit,” and Voltaire pronounced him “a great man.” His knowledge was extensive in the whole circle of antiquities, in ancient history, geography, and chronology. His manuscripts were burned after his death by his relatives at Uzes, who had become Romanists; his printed works are collected, in part, in OEuvres Diverses de Firmin Abauzit (Amsterdam, 1773, 2 vols.). Many of his theological writings are contained in a volume entitled Miscellanies on Historical, Theological, and Critical Subjects, transl. by E. Harwood, D.D. (Lond. 1774, 8vo). A list of his works is given by Haag, La France Protestante, 1:3. See, also, Hoefer, Biog. Generale, 1:38.

## Abba[[@Headword:Abba]]

             (‘Αββᾶ, אִבָּא) is the Hebrew word אָב, father, under a form (the “emphatic” or definite state — the father) peculiar to the Chaldee idiom (Mar 14:36; Rom 8:15; Gal 4:6).

1. As such, it was doubtless in common use to express the paternal relation, in the mixed Aramaean dialect of Palestine, during the New Testament age. Especially would it be naturally employed from infancy in addressing the male parent, like the modern papa; hence its occurrence in the New Testament only as a vocative (Winer, Gram. of the New-Test. Diction, § 29)'. Its reference to God (comp. Jer 3:4; Joh 8:41) was common among the later Jews (Hamburger, Real-Encyklop. s.v.). To guard against the appearance of too great familiarity, however, the writers of the New Testament, instead of translating the title into its Greek equivalent, πάπα, have retained it in its foreign form — one of emphasis and dignity; but they have in all cases added its meaning, for the convenience of their merely Greek readers. Hence the phrase “Abba, father” in its two-fold form (Critica Biblica, 2:445).

2. Through faith in Christ all true Christians pass into the relation of sons; are permitted to address God with filial confidence in prayer; and to regard themselves as heirs of the heavenly inheritance. This adoption into the family of God inseparably follows our justification; and the power to call God our Father, in this special and appropriative sense, results from the inward testimony of our forgiveness given by the Holy Spirit. SEE ADOPTION.

3. The word Abba in after ages came to be used in the Syriac, Coptic, and Ethiopic churches, in an improper sense, as a title given to their bishops (D'Herbelot, Bibl. Orient. s.v.), like padre, etc., in Roman Catholic countries.' The bishops themselves bestow the title Abba more eminently upon the Bishop of Alexandria; which gave occasion for the people to call him Baba, or Papa, that is, grandfather — a title which he bore before the Bishop of Rome.

## Abbacy[[@Headword:Abbacy]]

             the office of abbot (q.v.). Abbadion. (ἀββάδιον), a Greek term for an obscure monk.

## Abbadie, Jacques[[@Headword:Abbadie, Jacques]]

             born about 1658, at Nay, in Bearn, studied at Saumur and Sedan. His proficiency was so early and so great, that at seventeen he received the title of D.D. from the Academy at Sedan. In 1676 he incepted an invitation from the Elector of Brandenburg, and was for some time pastor of the French Protestant church at Berlin. The French congregation at Berlin was at first but thin; but upon the revocation of the edict of Nantes great numbers of the exiled Protestants retired to Brandenburg, where they were received with the greatest humanity; so that Dr. Abbadie had in a little time a great charge, of which he took all possible care; and, by his interest at court, did many services to his distressed countrymen. The Elector dying in 1688, Abbadie accepted a proposal from Marshal Schomberg to go with him to Holland, and afterward to England with the Prince of Orange. In the autumn of 1689 he accompanied the Marshal to Ireland, where he continued till after the Battle of the Boyne, in 1690, in which his great patron was killed. He returned to London, was appointed minister of the French Church in Savoy; next was made dean of Killaloe, in Ireland, and died near London, Sept. 15 (other authorities say Oct. 2 or 6), 1727. His chief work is his Traiti de la Verite de la Religion Chretienne (Rotterd. 1692, 2 vols. 12mo), which has passed through several editions, and has been translated into several languages (in English, Lond. 1694-8, 2 vols. 8vo). Madame de Sevigne called it “the most charming of books;” and, though written by a Protestant, it found just favor among French Romanists, and even at the court of Louis XIV. His other principal writings are: Reflexions sur la Presence du Corps de Jesus Christ dans l'Euchariste; Les Caracteres du Chretien et da Christianisme; Traite de la Divinite de Notre Seigneur Jesus Christ; L'Art de se connaitre (Rotterd. 1692, translated into different languages); La Verite de la Religion Reformee (Rotterd. 1718, 2 vols. 8vo); Le Triomp de la Providence et de la Religion, an explanation of a portion of the Apocalypse (Amst. 1723, 4 vols. 12mo); Accomplishment of Prophecy in Christ (Lend. new ed. 1840, 12mo). A full list of his writings is given by Haag, La France Protestante, 1:7. — Hoefer, Biog. Generale 1:38.

## Abbadopresbuteros[[@Headword:Abbadopresbuteros]]

             (ἀββαδοπρεσβύτερος), a Greek term for a monk who is in priest's orders.

## Abbahu[[@Headword:Abbahu]]

             a Jewish teacher of the 4th century (279-320), is well known for his proficiency in Greek, and even instructed his daughter in that language. He is also known for his polemics and attacks against the Trinity and the ascension of Christ (Jerus. Taanith. ii, 656; Genesis Rabba, c. 29; Exodus Rabba, c. 29). Of this Abbahu we read (Abodah Sarah, fol. 4 a) that he recommended a certain rabbi Saphra to a noble Christian. At this recommendation the Christian exempted rabbi Saphra from taxation for thirteen years. When the Christian asked rabbi Saphra about the meaning of the passage in Amo 3:2, and perceived his ignorance, he asked rabbi Abbahu about its meaning. Having received a satisfactory answer, the Christian asked, "Why is rabbi Saphra, whom you recommended to me as a great man, so ignorant in the Scriptures, which thou didst explain immediately?" To this rabbi Abbahu answered "We who come in contact with you Christians are obliged for our self-preservation to study the Scriptures, because you dispute so often with us from the Scriptures; but the other Jews who live among Gentiles have no use of that, since they do not dispute with them concerning the Scriptures." The Samaritans he regarded as heathen, and forbade the use of their wine (Cholin, fol. 6 b). Of his maxims we mention, "Be always of the persecuted, but not of the persecutors" (Babd Kamma, fol. 93); "Better to commit a sin secretly than to profane the name of God openly" (Pesachim; fol. 56); "In the place where the penitent stands, not even the righteous can stand" (Sanhedrin, fol. 99). When he died, it was hyperbolically said that “the columns of Caesarea shed tears" (Moed Katan, fol 25 a) See Hamburger, Real- Encyklopadie, 2, 4 sq. (B.P.)

## Abbandus (Or Abandus)[[@Headword:Abbandus (Or Abandus)]]

             a priest and theologian of the 12th century, was a contemporary of Berenger and Abelard. We have nothing accurate concerning his life. He  was the author of Tractaius de Factione Corporis Christi in Eucharistia, inserted in the third volume of the Analectia of Mabillon. This is a treatise against those who claim that the breaking of the body of Jesus Christ in the eucharist is only such in appearance, and not in reality. After the condemnation of Berenger, many questions arose as to the sense of certain articles in the Confession which had been proposed to him for signature in the Synod of Rome. Among other things, it was said by some that the breaking of the body of Christ was only made in the species of bread; others maintained that it was the actual body which was broken. The former held that after the change of the bread and wine into the substance of the body and blood of Jesus Christ, the species of bread and wine remained, and. that the breaking was made only in them. The second party held a change in the species as well as in the substance. Abbandus supported the latter view. He is said to have died about 1142. See Ceillier, Hist. des Auteurs Sacer. et Eccl. 12, 197.

## Abbanus[[@Headword:Abbanus]]

             ST., the name of two Irish abbots.

(1.) Of Cill-Abbain, in Ui-Muireadhaigh, County Meath, is probably identical with St. Abban of Cill-Abbain. He was originally named Blaih, and was a son of the sister of St. Ibar, the contemporary of St. Patrick, in the 5th century. Of him nothing certain is known. He is commemorated in the calendars March 16.

(2.) Of Magh-Arnuidhe, in Ui-Ceinseallaigh, County Wexford, the son of the sister of St. Coemgen, in the 6th century, is commemorated Oct. 27. Twenty monasteries are mentioned as having been founded by this saint, almost all in the southern half of Ireland. See O'Clery, Martyrol. Dungall.; Colgan, Acta SS. Hibernie; Acta SS. Octobris, 12, 270.

## Abbas[[@Headword:Abbas]]

             Two different authors are frequently quoted by this title.

1. A celebrated canonist who flourished in 1250, and wrote a Commentary on the Five Books of Decretals, printed at Venice in 1588, folio. He is known as Abbas antiquus.

2. The celebrated Nicholas Tudeschi, the Panormitan, known as Abbas Siculus or Abbas junior. SEE PANORMITAN.

SUPPLEMENTAL FROM VOLUME 11:

Abbas

(Α᾿ββᾶς), a Greek term for (1) father, (2) a monk, and (3) an abbot.

Abbas

(properly Abd-el-Mottalib), the paternal uncle of Mohammed and progenitor of the Mohammedan dynasty of the Abbassides (q.v.), was born at Mecca about A.D. 566. He was but four years the senior of Mohammed, and was still a pagan when the prophet began his public career, and long  remained his open enemy. He fought against Mohammed in the battle of Bedr, and was taken prisoner; but as soon as the cause of the prophet seemed to succeed he gave in his adhesion to the new faith, and defended it zealously. When Mecca surrendered to Mohammed, the holy well Zemzem was retained, although a monument of paganism, in deference to Abbas, its keeper. He was the chief mourner at Mohammed's funeral, and his presence and memory were treated with great respect by the caliphs.

## Abbassides[[@Headword:Abbassides]]

             a name given to the third Mohammedan dynasty, the caliphs of Bagdad, which was founded by Abul Abbas, who claimed the caliphate as lineal descendant of Mohammed's uncle, Abbas (q.v.) from whom the name is derived. The Abbassides were the successors of the Ommiads, the caliphs of Damascus. Early in the 8th century the family of Abbas had acquired great influence; and Ibrahim, the fourth in descent from Abbas, obtained several successes over the Ommiads, but was captured and put to death in 747. Ibrahim's brother, Abul-Abbas, whom he had named his heir, assumed the title of caliph, and, by a decisive victory near the river Zab in 750, effected the overthrow of the Ommiad dynasty. The vanquished family was treated with such severity that Abul Abbas gained the surname of Al- Saffah, the Bloody. On the death of Abul Abbas, Al-Mansur succeeded to the throne, and founded Bagdad as the seat of the empire. The descendants of Abul Abbas to the number of thirty-six, the last of whom was Mostasem, reigned until 1258, when the dynasty was expelled by Hulaku Khan. The line includes the illustrious names of Al-Mansur, Haroun al- Rashid, and Al-Mamun, but from the 10th century they sank to mere spiritual chiefs. of Islam. After their deposition at Bagdad, in 1258, a member of the family, named Ahmed, fled to Egypt, where he was recognised as caliph, and his descendants reigned there, under the protection of the Mamelukes, until Egypt was conquered by the Turks, in 1517. Motawakkel III, the last caliph, was taken by Sultan Selim I, the conqueror of Egypt, to Constantinople, and detained there some time as a prisoner. He afterwards returned to Egypt, and died at Cairo, a pensionary of the Ottoman government, in 1538.

## Abbat[[@Headword:Abbat]]

             the same as abbot (q.v.).

## Abbati[[@Headword:Abbati]]

             the name of a sect of the Vaudois, which was spread over Italy towards the end of the 14th century, and are charged with having indulged in every kind of brutality. They lasted, however, but a short time.

## Abbatia[[@Headword:Abbatia]]

             (ἀββατεία), a Greek term for an abbey or monastery.

## Abbatissa[[@Headword:Abbatissa]]

             SEE ABBESS.

## Abbe[[@Headword:Abbe]]

             the French name for abbot (q.v.). It is used in France not only to designate the superior of an abbey, but is also the general title of the secular clergy. Before the French Revolution it was even sometimes assumed by theological students (unordained) in the hope that the king would confer upon them a portion of the revenues of some abbey. There were at one time in France so many unordained abbes, poor and rich, men of quality and men of low birth, that they formed a particular class in society, and exerted an important influence over its character. They were seen everywhere; at court, in the halls of justice, in the theaters, the coffee- houses, etc. In almost every wealthy family was an abbe, occupying the post of familiar friend and spiritual adviser, and not seldom, that of the gallant of the lady. They corresponded, in a certain degree, to the philosophers who lived in the houses of the wealthy Romans in the time of the emperors.

## Abbe commendataire[[@Headword:Abbe commendataire]]

             SEE ABBOTT.

## Abbes, Guillaume[[@Headword:Abbes, Guillaume]]

             a French theologian and native of Bedarieux, lived in the first half of the 17th century. He was at first canon of St. Sebastian's at Narbonne, then of the Church of St. Paul, and pronounced the funeral oration of Claude of Rebe, archbishop of Narbonne. He wrote Le Parfait Orateur (Narbonne, 1648), a rare book. See Hoefer, Nouv. Biog. Generale, s.v.

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

             an English martyr of the 16th century, was a Christian who, because of his devotion to God and his fellow-men, was compelled to travel from place to place to avoid the peril of being apprehended. He was finally caught by some wicked men, and taken before the bishop of Norwich and examined. They threatened him in order to make him desist from his pious labors, until he yielded to their wishes against his conscience. The bishop gave him a piece of money; but poor James had scarcely left the house when his conscience troubled him so, that he went immediately to the bishop again, and threw the money which he had given him into his lap, saying, "I am sorry that I consented to your wicked persuasions." The bishop began anew some scheme by which to win him over, but all was in vain. He was therefore taken to Bury, Aug. 2, 1555, and burned. See Fox, Acts and Monuments, 7, 328.

## Abbess[[@Headword:Abbess]]

             (Lat. abbatissa), the superior or head of an abbey of nuns, bearing the same relation to them as the abbot to the monks. An abbess possesses in general the same dignity and authority as an abbot, except that she cannot exercise the spiritual functions appertaining to the priesthood (Conc. Trident. Sess. 25, c. 7). Generally the abbess must be chosen from the nuns of the same convent; she must be sprung from legitimate marriage, must be over forty years old, and must have observed the vows for eight years. In case of emergency, however, any nun of the order who is thirty years old, and has professed five years, may be elected. In Germany fifteen abbesses (of Essen, Elten, Quedlinburg, Herford, Gandersheim, etc.) had formerly the right of sending a representative to the German Diet, and possessed a kind of episcopal jurisdiction, which they exercised through an official. After the Reformation the superiors of several German abbeys, which were changed into Protestant institutions of ladies living in common, retained the title “abbess.” SEE ABBEY; SEE ABBOT.

SUPPLEMENTAL FROM VOLUME 11:

the female superior of a body of nuns. The office of abbess was elective and for life (triennial abbesses, however are mentioned belonging to years so late as 1565, 1583). An abbess was restricted to one monastery; was  bound to render obedience to the bishop in all things; and was subject to be deprived for misconduct, but only upon report of the bishop to the king. She was bound, also, to give account of monastic property to both king and bishop was entitled to absolute obedience, possessing ample powers of discipline, even to expulsion, but could not excommunicate; neither could she give the veil or ordain. In France an abbess was not to leave her monastery, save once a year if summoned by the king, with the bishop's consent, to his presence upon monastic business. Neither was she to speak to any man except upon necessary business, and then before witnesses, and between the first hour of the day and evening. Abbesses had no power to choose confessors for themselves or for their nuns without the sanction of the ordinary. There have been instances of abbesses attending provincial synods, when they were distinguished by the pastoral staff and veil of prelacy (conferred at sixty years of age). The dress of an abbess in the 12th century consisted only of a long white tunic with close sleeves, probably of linen, and a black surtout of equal length with sleeves large and loose, and a hood drawn up so as to cover the head completely.

## Abbey[[@Headword:Abbey]]

             (Lat. abbatia), a monastery of monks or nuns, ruled by an abbot or abbess [for the derivation of the name, SEE ABBOT ]. The abbeys in England were enormously rich. All of them, 190 in number, were abolished in the time of Henry VIII. The abbey lands were afterward granted to the nobility, under which grants they are held to the present day. Cranmer begged earnestly of Henry VIII to save some of the abbeys for religious uses, but in vain.

In most abbeys, besides the Abbot, there were the following officers or obedientarii, removable at the abbot's will:

1. Prior, who acted in the abbot's absence as his locum tenens. In some great abbeys there were as many as five priors.

2. Eleemosynarius, or Almoner, who had the oversight of the daily distributions of alms to the poor at the gate.

3. Pitantarius, who had the care of the pittances, which were the allowances given on special occasions over and above the usual provisions.

4. Sacrista, or Sacristan (Sexton), who had the care of the vessels, vestments, books, etc.; he also provided for the sacrament, and took care of burials.

5. Camerarius, or Chamberlain, who looked after the dormitory.

6. Cellararius, or Cellarer, whose duty it was to procure provisions for strangers.

7. Thesaurarius, or Bursar, who received rents, etc.

8. Precentor, who presided over the choir.

9. Hospitularius, whose duty it was to attend to the wants of strangers.

10. Infirmarius, who attended to the hospital and sick monks. 11. Refectionarius, who looked after the hall, and provided every thing required there.

For the mode of electing abbots, right of visitation, etc., see Conc. Trident. Sess. 24. On the most important English abbeys, see Willis, History of Mitred Abbeys, vol. 1; A. Butler, Lives of Saints, 2:633. SEE CONVENT; SEE MONASTERY; SEE PRIORY.

## Abbey, David A.[[@Headword:Abbey, David A.]]

             a Presbyterian minister, was born in Ulster County, N. Y., April 6, 1813. He was converted in 1830 and united with the Reformed (Dutch) Church.  In 1838 he graduated at Yale College; in 1839 he entered the Theological Seminary at Auburn, N. Y., finished his course in 1841, and was licensed by the Cayuga Presbytery. He was a man of great accuracy, both in literary composition and in business. He died of typhoid fever at Apalachin, N. Y., Dec. 6, 1865. See Wilson, Presb. Hist. Almanac, 1867, p. 271.

## Abbo[[@Headword:Abbo]]

             Abbot of Fleury, in France, born 958, slain in a tumult at Reole, in Gascony, Nov. 13, 1004. He presided two years (985-987) over a monastic school in England, and returned to Fleury, where he was made abbot. He was so celebrated for his wisdom and virtues that people, even in far-distant parts, had recourse to him for advice and assistance, especially in all questions relating to monastic discipline, his zeal for which caused the tumult in which he was slain. — Neander, Ch. Hist. 3, 404, 470; Mosheim, Ch. Hist. c. 10, pt. 2, ch. 1, § 5; Aeta Sanctorum, t. 8.

Abbo

surnamed CERNUS (the crooked), a French monk, who was also called Abbo Parisiensis because he was of the monastery of Saint-Germain-des- Pres, is said to have died in 923. He was present at the siege of Paris by the Normans in 887. Of this siege he wrote the history in a poem in three books, which has been admitted into Pithou's and Duchesne's collections. A more correct edition, with notes and a French translation, may be seen in the Nouvelles Annales de Paris (1753, 4to). There are also Five Select Sermons under his name in D'Achery's Spicilegium — (vol. ix); and in Bibl. PP. (Colon. 1618), vol. 5, is Abbonis Epistola ad Desiderium Episc. The third book of the Siege, addressed to the clergy, has been omitted by his editors, as having no connection with the history. See Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Abbo A Bishop Of Soissons[[@Headword:Abbo A Bishop Of Soissons]]

             and a successor of Rhodoini, who subscribed the Council of Trosli in 921, and the one of Rheims in 923. He held the position of chancellor of St. Medard-Rudolph, the successor of Charles the Simple, and died in 937.

## Abbo Bishop Of Nevers[[@Headword:Abbo Bishop Of Nevers]]

             lived contemporaneously with the emperor Charles the Bald. He subscribed the third Council of Soissons in 868, as also those held at Troves in 867 and 878, and the one held at Poictou in 876.

## Abbot[[@Headword:Abbot]]

             (Lat. abbas; from Chaldee אִבָּא, the father), the head or superior of an abbey of monks.

1. The title was originally given to every monk, but after the sixth century was restricted to the heads of religious houses. At a later period the title was not confined to the superiors of monasteries, but was also given to the superiors of other institutions (as abbas curie, palatii, scholarum, etc.), while, on the other hand, several other terms, as provost, prior, guardian, major, rector, etc., were adopted to designate the superiors of the convents of the several orders. The Greek Church uses generally the term archimandrite (q.v.). The name abbot was especially retained by the order of the Benedictines, and its branches, the Cistercians, Bernhardines, Trappists, Grandmontanes, Praemonstratenses. But the congregation of Clugny (q.v.) reserved the title abbot to the superior of the principal monastery, calling those of the other monasteries coabbates and proabbates. The Abbot of Monte-Cassino assumed the title abbas abbatum. A number of religious orders are governed by an abbot-general, e.g. (according to the Notizie per ‘Anno 1859, the Official Roman Almanac), the regular canons of Lateran, the Camaldulenses, the Trappists, the Olivetans, the (Oriental) order of St. Antonius, and the Basilians. Regular abbots are those who wear the religious habit, and actually preside over an abbey, both in spiritual and temporal matters. Secular abbots are priests who enjoy the benefices, but employ a vicar (q.v.) to discharge its duties. Lay abbots are laymen to whom the revenues of abbeys are given by princes or patrons. Field abbots (abbates castrensus) are regular abbots appointed for army service. Arch abbot is the title of the abbot of St. Martini, in Hungary. The abbots are, in general, subject to the jurisdiction of the diocesan bishop, but formerly some were exempt, and had even a kind of episcopal jurisdiction (jurisdictio quasi episcopalis), together with the right of wearing episcopal insignia (mitred abbots, abbates mitrati). Some, as the abbot of St. Maurice, in Switzerland, have even a small territory. Abbots with episcopal jurisdiction have the right of taking part in general councils, and the right of voting in provincial synods. The privileges and duties of abbots are determined by the rules of the order to which they belong, as well as by canonical regulations.

The commendatory abbots (abbates commendatarii; Fr. abbes commendataires), in France and England, were secular ecclesiastics, to whom abbeys were given in commendam, who enjoyed a portion of the revenues, together with certain honors, but without jurisdiction over the inmates of the abbeys. This became latterly so common that most abbeys were thus held perpetually in commendam. In England many abbots, among other privileges, had the right of sitting in the House of Lords. According to Fuller (Ch. Hist. b. 6, p. 292, ed. 1655), there were sixty-four abbots and thirty-six priors, besides the Master of the Temple summoned to Parliament, which he terms “a jolly number.” Edward III reduced them to twenty-six. In Germany, ten prince-abbots (of Fulda, Corvey, etc.) were members of the German Diet till 1803. See Bingham, Orig. Eccles. b. 7, ch. 3; Conc. Trident. Sess. 25, and, for full details, Martene, De Ant. Monach. Rit. lib. 5. The forms for the benediction of abbots (i. q. inauguration) are given in Boissonnet, Dict. des Ceremonies, 1:22 sq.

2. The title of Abbot is still used in some Protestant countries. In Germany it is sometimes conferred upon divines, especially if they enjoy the revenues of former abbeys. Thus the late Professor Lucke of Gottingen was an abbot.

Abbot

(sometimes written abbat), the head or superior of an abbey or monastery, corresponding to abbess for a house of nuns.

1. Different Kinds. — Abbots were distinguished by the epithets commendatory, crosiered, field, lay, mitred, oecumenical (i.e. general), according to circumstances. See first Abbot definition above.

2. The Election of Abbots. — Thomassin (Discipline de l'Eglise) states that after A.D. 500 the bishops were the ordinary and universal collators to all benefices, and that the privilege of electing abbots was granted subsequently to monasteries, and by its general use became at last a common right. But he does not well prove his statement; and, on the other hand, it is certain that bishops in the time of St. Benedict had little to do with the election of abbots. The rule of that saint, A.D. 526, expressly enacts that the abbot shall be chosen by the whole community. Upon the occasion of an election, leave was sought, first of all from the prince, and in certain cases the consent of the bishop of the diocese was required; after this, a day was fixed for the election, and all absent electors notified by letter; the latter, however, having the privilege of voting by proxy if necessarily absent. The three days previous having been passed in fasting, on the day of election, the mass of the Holy Spirit being ended, all the brethren assembled in the chapter-house, and the chapter De Ordinando Abbate and, the constitution of the Lateran De Electione Facienda per Scrutinium, etc., were read. The election was then made in one of three ways: 1. Per inspirationem, i.e. the whole fraternity with one voice required the same man for abbot. 2. Per scrutiniunm, i.e. by electing three members of the fraternity to receive secretly the votes of the others. 3. Per compromissum, i.e. when certain members of the fraternity were appointed to elect an abbot. The election having been pronounced, the abbot elect was led into the abbey church, and, receiving from the altar the pastoral staff, was conducted to the abbot's seat in the choir. In the chapter-house he took the oath upon the gospels to preserve the liberties and privileges of the house; after which the members of the fraternity were introduced to him, kissed him, and promised obedience.

3. Confirmation and Benediction. — After election, the assent of the prince having been obtained, the confirmation of the election was required. This originally belonged to the bishop of the diocese, but afterwards passed into the hands of the pope, who appointed a person to see whether the election had been proper, and, if so, to confirm it. Subsequently, the different orders obtained of the pope the privilege of electing one of their number a local prelate, i.e. a person who, having received the confirmation of his own election from the pope, had the power to confirm the elections of the abbots of the order to which he belonged. The benediction was received from the bishop three days after the confirmation in the presence of two other abbots. The benediction of an abbot was not absolutely  essential, and yet without it an abbot could not confer orders nor exercise many other privileges.

4. Duties, Power, etc. — The duties of abbots (according to the rule of St. Benedict) were to instruct by their conversation and to edify by their example; to care for the spiritual and temporal affairs of their abbeys; to act as fathers to all, without respect of persons; etc. Novices received the tonsure from the abbot upon entering the monastic state. It was the duty of the abbot to proceed to Rome every three years, unless excused by the pope; to administer the eucharist on Holy Thursday; to feed twelve poor persons during Lent; to clean the sanctum sanctorum on Easter-eve; to perform the office of cook on Christmas-day and at Easter to give the blessing at table; to keep the keys of the abbey at night, etc. (Marthne, De Ant. Monach. Rit.). The power of the abbot was almost absolute. In spiritual matters he could excommunicate and grant dispensations to his monks; he could, either in person or by deputy, absolve them; he could reserve certain cases (specified in the bull of Clement VIII, 1593) to himself. He could not, however, without the consent of the community, profess novices, nor nominate to the abbey benefices, nor depose the conventual priors elected canonically by the chapters. He could bless the ornaments of the church and the altar of his monastery, but not the chalices, nor anything that required unction, without the pope's leave. He could give the tonsure and the four lowest orders in cases where he possessed episcopal jurisdiction or had papal authority to do so. In temporal matters the abbot could buy, sell, bargain, exchange, etc., but could not alienate the goods or property of the monastery, nor give up any of its privileges, nor dispose of the savings which he might have made.

5. Rights, Prerogatives, etc. —

(1.) Abbots took rank immediately after the bishop, and with them had the title of prelate.

(2.) Many abbots had the privilege granted them by the pope of wearing within their own churches the gloves, mitre, and pastoral staff in common with the bishops.

(3.) Abbots had the right of giving the benediction within their own churches after vespers, mass, and matins, but could not do so without special permission when a bishop was present.

(4.) Certain abbots had the privilege of wearing the episcopal vestments, such as the rochet, but only of the color of their order.

(5.) According to the reply of Gregory XIII to questions put to him by the Council of Rouen in 1581, the following is the order of precedence observed in synods:

[1] Abbots who have received the benediction and who are privileged to use the mitre; [2] abbots commendatory; [3] dignitaries of cathedrals; [4] proctors.

6. Deposition. — Abbots immediately subject to the holy see could be deposed by the pope alone; those not exempt, by their bishops, or by their superiors, or the general chapter. The crimes specially punished with deposition were incontinence or extravagance. See Gilbert, Inst. Eccles. p. 368; Bingham, Christ. Antiq. bk. 7 ch. iii, § 12 sq.

## Abbot, Abiel[[@Headword:Abbot, Abiel]]

             D.D., a Unitarian minister, born in Wilton, N. H., Dec. 14, 1765. He graduated at Harvard, 1787, was assistant in the Phillips Andover Academy from 1787 to 1789, and became pastor of Coventry, Conn., 1795. Having been brought up a Trinitarian Calvinist, Mr. Abbot became, 1792, a decided anti-Trinitarian, and, in 1811, was deposed by the Consociation of Tolland County from the ministry on account of heretical doctrines. From Sept. 1811 to 1819, he had charge of Dummer Academy, and from 1827 to 1839 he was pastor of Peterborough, N. H. He received the degree of D.D. from Harvard in 1838, and died Dec. 31, 1859. He published in 1811 a “Statement of the Proceedings in his Church at Coventry which terminated in his Removal,” and some occasional pamphlets. — Sprague, Unitarian Pulpit, p. 229 sq.

Abbot, Abiel

D.D., a Unitarian minister, born at Andover, Mass., Aug. 17, 1770. He graduated at Harvard, 1792, and was pastor at Haverhill from 1794 to 1803, and at Beverley from 1803 until 1826. His health failing, he spent the winter of 1827-8 in Charleston, S. C., and in Cuba, but died just as the ship reached quarantine at New York, June 7, 1828. He was a man of taste and culture, and an eloquent preacher. His Letters from Cuba were published after his death (Boston, 1829, 8vo); and also a volume of Sermons, with a Memoir by Everett (Boston, 1831, 12mo). — Sprague, Unitarian Pulpit, p. 309 sq.

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

             LL.D., a Unitarian minister, was a native of Andover, Mass. He graduated at Harvard College in 1788, and immediately afterwards took charge of the academy in Exeter. This position he held, with the highest reputation, until 1838, when he resigned. He spent the remainder of his days in Exeter, and died in 1811, See Sprague, Annals of the Amer. Pulpit, 8, 466.

## Abbot, Ezra, D.D., LL.D[[@Headword:Abbot, Ezra, D.D., LL.D]]

             a distinguished Unitarian scholar, was born at Jackson, Maine, April 18, 1819. He studied at Phillips Academy, Exeter, N.H.; graduated from Bowdoin College in 1840; taught for about five years at East Machias, Maine; removed to Cambridge, Massachusetts, in 1847; in 1856 became assistant librarian of Harvard University, and in 1872 professor of New- Test. criticism, a position which he retained until his death, March 21, 1884. In 1855 Dr. Abbot edited Andrew Norton's posthumous Translation of the Gospels, and in 1856 Norton's Statement of the Reasons for not Believing the Doctrines of Trinitarians. In 1864 he published his Literature of the Doctrine of Future Life, in which he gave a list of more than five thousand works on that subject. In 1865 he edited Lawson's Church of the First Three Centuries, and in 1866 Orme's Memoir of the Controversy on the Three Heavenly Witnesses. In 1860 he edited and revised Hudson's Critical Greek and English Concordance of the New Testament. He was one of the writers for the American edition of Smith's Dictionary of the Bible, and his additions to the bibliography of that work are exceedingly valuable. He gave substantial aid to the Reverend Dr. Noyes in his Translation of the New Testament, which was published in 1869. His work on The Authorship of the Fourth Gospel: External Evidences, brought out in 1880, is well-known to European and American scholars. Among his last labors was the assistance which he gave to Dr. C.R. Gregory, of Leipsic, in the preparation of his Prolegomena to Tischendorf's last critical edition of the Greek Test. Dr. Abbot was also a voluminous contributor to the periodical literature of the day, in Europe and America. He was a member of the American Bible Revision Committee. In the special department of Biblical literature he stood among the foremost scholars of the present day, and in textual criticism he was probably superior to any other in America. He was a man of singular modesty and disinterestedness, and was endowed with an almost unlimited capacity for work, possessing withal the qualities of thoroughness and  accuracy, and in all his studies was more anxious to learn the truth than to establish any foregone conclusion.

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

             D.D., Archbishop of Canterbury, brother of Robert (inf.), one of the translators of the English Bible, and a man of great ability and learning, was born at Guildford, October 29, 1562, and entered at Baliol College, Oxford, in 1578; subsequently was made Master of University College, and, in 1599, Dean of Winchester. At the university he was first brought into contact with Abp. Laud, whose ecclesiastical schemes he opposed through life. In 1604, Dr. Abbot was the second of eight learned divines at Oxford, chosen by King James, to whom the care of translating all (but the Epistles of) the New Testament was committed. In 1608, he assisted in a design to unite the churches of England and Scotland; in which his prudence and moderation raised him high in the favor of the king, who bestowed upon him successively the bishoprics of Lichfield (1609) and of London (1610). In 1611 his majesty elevated him to the See of Canterbury.

As archbishop, he had the courage to displease the king by opposing the Book of Sports, the divorce of the Countess of Essex, and the Spanish match. In 1627, he ventured the displeasure of Charles 1, by refusing to license a sermon, which Dr. Sibthorpe had preached, to justify one of Charles's unconstitutional proceedings. For this act he was suspended from his functions, but was soon, though not willingly, restored to them. A cause of deep sorrow to him, in his latter days, was his having accidentally while aiming at a deer, shot one of Lord Zouch's keepers. He died Aug. 4, 1633. He was a Calvinist in theology, and, unfortunately, very intolerant toward Arminians and Arminianism. His Life, with that of his brother Thomas, was published at Guildford (1797d 8vo).

His chief works are: Six Lectures on Divinity (Oxford, 1598, 4to); Exposition of the Prophet Jonah (1600, 4to, new ed. Lond. 1845, 2 vols. with Life); A brief Description of the World (Lond. 1617, 4to, et al.) Treatise of the perpetual Visibility and Succession of the true Church (1624, 4to); Judgment of the Archbishop concerning Bowing at the Name of Jesus (Hamburg, 1632, 8vo). — Middleton, Evang. Biog.; Collier, Eccl. Hist. vol. 2; Neal, Hist. of Puritans, 1:556; Mosheim, Ch. Hist. 3, 409.

Abbot, George (2)

(known as "The Puritan") son (or grandson). of Sir Thomas Abbot was born at Easington, East Yorkshire, in 1603 or 1604. He was elected probationer fellow of Merton College, Oxford, in 1624 and admitted LL.B. in 1630. He held Caldecote, Warwickshire, against prince Rupert and Maurice during the Civil War. Mr. Abbot was a member of the Long Parliament for Tamworth. He was not a clergyman, as has been said by some, nor yet a nephew of the archbishop of the same name; but he was a theologian and scholar of rare ability. He died Feb. 2 (or 4), 1648. He was the author of, The Whole Book of Job Paraphrased, or Made Easy for Any to Understand (1640): Vindicice Sabbathi (1641): — Brief Notes upon the Whole Book of Psalms (1651). See Wood (Bliss's), Athenoe Oxonienses, s.v.; Cox, Literature of the Sabbath.

## Abbot, Gorham Dummer[[@Headword:Abbot, Gorham Dummer]]

             LLD., an American minister, teacher, and writer, was born at Brunswick, Me., Sept. 3, 1807. He graduated at Bowdoin College in 1826; and, after taking part of the theological course at Andover, he made the tour of the United States and several visits to Europe, in order to study the various systems of public education. In 1837 he became pastor of the Presbyterian Church at New Rochelle, N. Y.; in 1841 he became travelling agent for the American Society for the Diffusion of Useful Knowledge; in 1843 he organized the Abbot Collegiate Institute for young ladies, in New York, which was afterwards called the Spingler Institute. He retired from public life in 1866, and died July 31, 1874. — He published, Pleasure and Profit: — Prayer-book for the Young: — The Family at Home: — Nathan Dickerman: — Mexico and the United States: their Mutual Relations and Common Interests (1869): — and other works.

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

             a Unitarian minister, was born at Wilton, N. H., Jan. 7,1768. He prosecuted his studies, in preparation for college, under a Mr. Birge, who had opened a school in Wilton. He graduated at Harvard College in 1792, and immediately began teaching school in Billerica, Mass. Whatever of leisure he could command he devoted to the study of theology, under the direction of the Rev. Dr. Cumming, the Congregational minister of that place. He continued teaching but one year, when he returned to Cambridge and continued his theological studies under the direction of Dr. Tappan. He commenced preaching in 1795. After preaching in various places until 1797, he went to Coventry, Conn., and was shortly afterwards engaged to preach in the neighboring parish of Gilead. In 1798 he went to Hampton Falls, and commenced preaching there as a candidate. In due time a call was presented him, which he accepted, and was constituted their pastor in August of the same year. He was for many years a useful member of the Board of Trustees of the Exeter Phillips Academy; and also, for some years; a trustee of the Female Academy at Derry. He resigned his charge at  Hampton Falls in April, 1826, and removed to a farm in Windham, N.H., where he preached occasionally in neighboring parishes. During the winter of 1827-28 he supplied Dr. Abiel Abbot's pulpit in Beverly, Mass. At Windham he preached, after a Unitarian society was formed there, and also superintended the schools of the town. On Nov. 2,1834, as he was crossing a pond on his return from meeting, the boat was upset and he was drowned. See Sprague, Annals of the Amer. Pulpit, 8, 320.

## Abbot, John Emery[[@Headword:Abbot, John Emery]]

             a Unitarian minister, was born at Exeter, N.H. in 1793. He graduated at Bowdoin College, Me., in 1810. Shortly after leaving college he began his theological studies, and prosecuted them partly at the university in Cambridge, and partly under the direction of the Rev. Dr. Channing in Boston. In 1815 he was employed as a candidate, received and accepted a call, and was ordained and installed pastor of the Ninth Church in Salem. About this time he began to discover symptoms of pulmonary disease, and took a short journey South, from which he received injury rather than relief. Later he sailed for Havana; for some reason he was worse on his arrival than when he started. He grew rapidly worse while there, and soon found it necessary to return to Exeter. He died Oct. 6, 1819. See Sprague, Annals of the Amer. Pulpit, 8, 466.

## Abbot, John Lovejoy[[@Headword:Abbot, John Lovejoy]]

             a Unitarian minister, was born at Andover, Mass., Nov. 29, 1783. He prepared for college at Phillips Academy, Andover; entered Harvard in 1801, and graduated in 1805. He then returned to his father's, and commenced the study of theology under the Rev. Jonathan French, the minister of the congregation in that place. In a short time, however, he went back to Cambridge, and was employed, as a subordinate officer of the college, at the same time pursuing his theological studies under Dr. Ware, professor of theology. In 1811 he was appointed librarian of the college and held the office two years. He was licensed to preach in 1808; and, during his residence at Cambridge, preached at various places: in the neighboring parishes. He was ordained and installed pastor of the First Church in Boston July 14, 1813. His health began to fail him while here, and he was obliged to take a voyage for his recovery. He passed the following summer in Brighton, near Boston, from there he went to Medford; and,. finally, in reduced health, returned to his father's in  Andover, where he died, Oct. 17, 1814. See Sprague, Annals of the Amer. Pulpit 8, 420.

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

             D.D., Bishop of Salisbury, was born at Guildford, in Surrey, in 1560, took the degrees of M.A. in 1582, and that of D.D. in 1597. He won the good opinion of James I by a work in confutation of Bellarmine and Suarez, in defense of the royal authority, and was soon after made Master of Baliol College, and Regius Professor of Divinity at Oxford. As Vice-Chancellor of the University, he favored the Calvinistic theology, and opposed Laud to the utmost. In 1615 he was appointed by his brother (then Archbishop of Canterbury) to the bishopric of Salisbury, which, however, he enjoyed but a short time, and died on the 2d of March, 1617. His works are:

1. Mirror of Popish Subtilties (Lond. 1594, 4to);

2. Antichristi Demonstratio, contra Fabulas Pontificias, etc. (1603, 4to);

3. Defence of the Reformed Catholic of W. Perkins against Dr. W. Bishop (1606, 1609, 4to);

4. The Old Way, a Sermon (1610, 4to);

5. The true Ancient Roman Catholic (1611, 4to);

6. Antilogia (against the Apology of the Jesuit Endemon, for Henry Garnett, 1613, 4to);

7. De Gratia et Perseverantia Sanctorum (1618, 4to);

8. De amissione et intercessione Justification; et Gratioe, (1618, 4to);

9. De Suprema Potestate Regia: (161 9. 4to). He left in MS. a Latin commentary on Romans which is now in the Bodleian Library. — Middleton, Eccl. Biog.

## Abbot, Robert (2)[[@Headword:Abbot, Robert (2)]]

             a noted English Puritan divine, but not a Nonconformist, was born about 1589. He was educated at Cambridge, where he proceeded A.M., and was afterwards incorporated at Oxford. In 1616 he was presented to the vicarage of Cranbrook, Kent, by archbishop George Abbot. His ministry at this place was very effective; "his parishioners were as his own sons and daughters to him; and by day and by night he thought and felt, wept and prayed, for them and with them." In 1643 he was transferred to the living of Southwick, Hants; and subsequently he became pastor of St. Augustine. London, where he continued to a good old age. He disappears from history some time previous to 1662. He wrote several works, which are distinguished for their terseness and variety. The principal of these are, A Hand of Fellowship to Helpe Keepe Out Sinne and Antichrist (1623): — Bee Thankfull London and her Sisters (1626): — Triall of our Church- forsakers (1639). See Brook, Puritans, 3, 182, 183; Wood (Bliss's), Athenoe Oxonienses.

## Abbot-Hull[[@Headword:Abbot-Hull]]

             a Congregational minister, was born in Boston, Mass., June 15, 1702. He graduated at Harvard College in 1720; and died April 9, 1774, after a ministry of more than fifty years, See Sprague, Annuals of the Amer. Pulpit. 1, 241.

## Abbots, Arch, Commendatory, Crosiered, Field, Lay, Ecumenical, Regular, Secular[[@Headword:Abbots, Arch, Commendatory, Crosiered, Field, Lay, Ecumenical, Regular, Secular]]

             SEE ABBOT.

## Abbott, Alfred Freeman[[@Headword:Abbott, Alfred Freeman]]

             an English Wesleyan minister, was born at Lowestoft, July 8 1816. Piously trained, he early entered upon Christian work, and in 1839 was accepted as a candidate for the ministry. His sympathy for the poor aid afflicted, the simplicity of his trust in Christ, the singleness of his aim, and the cheerfulness of his disposition greatly endeared him to the people. Trials subdued and chastened his spirit. At the Conference of 1879 he was. appointed to Watford, Herts, where he died, Dec. 4, 1879. See Minutes of Wesleyan Conference, 1880, p. 20.

## Abbott, Amos[[@Headword:Abbott, Amos]]

             a Congregational minister, was born in Wilton, N.H., June 2, 1812. He was educated at Phillips Academy and Andover; was a missionary of the A.B. C.F.M. in Western India, 1834-47; city missionary at Manchester, N.H., 1850-51; Portsmouth, 1851-56; resident licentiate at Andover, 1856-57; again became a missionary to India in 1857-69; was without a charge at Nashua, N.H., in 1869-74; but graduated from the Philadelphia Homoeopathic College in 1871; was resident at Steele City, Nebraska, 1874, but practiced his profession and was also home missionary at Alexandria in 1876-77; at Fairfield, 1877-78, and the Otoe Reservation, 1878-79; and without charge at Ryde, on the Isle of Wight, from 1887 until his death, April 24, 1889. He was the author of an arithmetic that was used in the mission schools for forty years. He also wrote, Pilgrimages: — Cholera: — Index to the New Testament: — Logic: — Vicarious Punishment: — Diseases of Women: — and translated several works, among them a Natural Philosophy.

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

             one of the most laborious and useful of the pioneer Methodist preachers in America, was born in Pennsylvania in 1732, and died Aug. 14,1796. He preached for twenty years with great zeal and success, chiefly in New Jersey, Pennsylvania, and Maryland. Though an illiterate man, he was earnest, eloquent, enthusiastic, and self-sacrificing, — and thousands were added to the Church through his labors. — Firth, Life of B. Abbott (N. Y., 12mo); Minutes of Conferences, 1:68; Stevens, Hist. of M. E. Ch. 1:382 sq.; Sprague, Annals, 7:41.

## Abbott, Charles F[[@Headword:Abbott, Charles F]]

             a Congregational minister, was born at Levington, Vt., Nov. 27, 1831. He was converted when nineteen years of age; fitted for college at Chester; graduated at Middlebury College in 1854, and at Andover Theological  Seminary in 1861. He offered himself as a missionary to the American Board of Commissioners for Foreign Missions, and was assigned work in Persia. The war, however, interfered with his going abroad at that time, and he was ordained at Bristol, N. H. in 1862, where he labored until his death, Sept. 20 1866. "Mr. Abbott was universally beloved; frank, generous, and noble; much disciplined in the school of sorrow, but cheerful; and, although anxious to live, cheered by the thought of rest.” See Cong. Quar. 1867, p. 204.

## Abbott, Elisha L[[@Headword:Abbott, Elisha L]]

             a Baptist missionary to Burmah and Aracan, was born at Cazenovia, N. Y., Oct. 23, 1809, and received his education at the Hamilton Literary and Theological Institution. He left this country for the field of his labors Sept. 23, 1835. In 1840 he established a mission in Sandoway, one of the districts of Aracan, confining his labors chiefly to the Karens from Burmah. In 1841 he reported 193 baptisms at this station. Mr. Abbott returned to the United States, on account of ill-health, in 1845, and remained here not far from two years. He resumed his work in Sandoway in 1848, and the most marked success followed his labors, hundreds of persons giving evidence of conversion and being baptized by him. In 1852 Mr. Abbott, with Mr. Van Meter, went to Basseni, where the divine blessing still attended his labors. His constant application to his missionary toil at last broke down his health, and he was compelled once more to return to the United States. He died at Fulton, N.Y., Dec. 3, 1843. Few missionaries in any denomination have had the privilege of welcoming a larger number of converts in Christian churches than Mr. Abbott. See Gammell, Hist. of Amer. Bap. Missions, p. 155-160, 181, 182. (J. C. S.)

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

             commenced his ministry among the Bible Christians in 1834. He labored with acceptability on eight different appointments in Somersetshire Dehire hire, and Cornwall, England. At South Netherton he was appointed twice. In his ministerial duties he was diligent and faithful, and his liberality was praiseworthy. After months of sickness, he died rather suddenly at Middle Chinnock, in the South Netherton Circuit, Sept. 25, 1878. — See Minutes of 61st Annual Conference, 1879.

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

             D.D, a Congregational. minister and writer, elder brother of John S. C., Was born at Hallowell, Me., Nov. 14, 1803. He graduated at Bowdoin College in 1820, and at Andover Theological Seminary in 1824. He was (for one year) tutor, and then professor of mathematics in Amherst College (1825-29), and afterwards took charge of Mount Vernon school for girls in Boston. Sept. 18, 1834, he was ordained pastor of a new Congregational Church in Roxbury, Mass., but in 1836 he removed to Farmington, Me., and, devoted himself to literary pursuits. He died at the latter place Oct. 31, 1879. He was the author of a very large number of popular and instructive works, especially for young persons, of which the most decidedly religious was the Young Christian series (N. Y. 1832 sq. 5 vols.). See Cong. Year-book, 1880, p. 9.

## Abbott, Jacob Jackson, D.D.[[@Headword:Abbott, Jacob Jackson, D.D.]]

             a Congregational minister, was born at Groton, Vt., July 17, 1813. He was prepared for college at Peacham Academy, and in 1835 entered Dartmouth College, where he graduated in 1839. In 1841 he returned to Dartmouth College as a tutor, remaining there two years, until 1843, at which time he entered the Union Theological Seminary, and, after spending two years in study, graduated in 1845. His first pastorate was at Bennington, Vt., where he was ordained Aug. 27, 1845, and remained two years, when he was dismissed. (Aug. 17, 1847). He then went South, and became agent for the Tract Society,. which position he retained one year. April 3, 1850, he was installed at Uxbridge, Mass., and in 1861 offered his resignation, but continued to supply the pulpit until Oct. 30, 1862, when he was dismissed. He was installed at Yarmouth, Me., Oct. 19, 1865, and was dismissed Oct. 14, 1875. He also served on the Christian Commission during 1864-65. From Yarmouth he went to Danville, N. Y., where he acted as a supply until 1877. From thence he went to New Haven, Con., in September, 1877, where he remained until his death, which occurred Dec. 3, 1878. He published articles in the Biblioth. Sac. See Cong. Year-book, 1879, p. 36. (W. P. S.)

## Abbott, John Stephens Cabot, D.D.[[@Headword:Abbott, John Stephens Cabot, D.D.]]

             a Congregational minister and writer, was born in Brunswick, Me. Sept. 18, 1805. He graduated at Bowdoin College in 1825, and at Andover Theological Seminary in 1829. He was ordained in 1830, and settled as  pastor of churches successively at Worcester, Roxbury, and Nantucket, Mass., and New Haven, Conn. In 1844 he relinquished the pastorate and devoted himself exclusively to literature, except as he supplied some pulpit occasionally. He died at Fair Haven, Conn. June 17, 1877. He published numerous interesting works, chiefly on historical subjects, besides several of a directly religious character, especially Christian Duty: — Practical Christianity, etc. See Harper's Weekly for July 7, 1877.

## Abbott, Joseph Dd.D[[@Headword:Abbott, Joseph Dd.D]]

             a Congregational minister, was born in Philadelphia, Aug. 16, 1808. At the age of sixteen he entered the sophomore class in the University of Pennsylvania, and left that institution at the close of his junior year, completing his course at Union College, N. Y. During the greater part of the two years following he studied medicine, and soon after became a member of the First Presbyterian Church. His attention having been directed to the ministry, he entered the Andover Theological Seminary, where, after graduating, he devoted a year to the exclusive study of the Hebrew language. During the autumn and winter of 1830-31 he supplied the pulpit of the First Presbyterian Church in Newburyport Mass. The next two years were passed in leisurely study; and then he was ordained pastor of the Dane Street Church, Beverly Mass., Oct. 23, 1834, and continued in this pastorate more than thirty years. He resigned in March, 1865, and thereafter, continued to resided in Beverly until his death, which occurred April 9, 1867. He acquired an excellent reputation as a scholar, and was an impressive preacher and an admirable pastor. — See Cong. Quar. 1870, p. 333.

## Abbott, Pitson Joseph[[@Headword:Abbott, Pitson Joseph]]

             a Presbyterian minister, was born at Cobleskill, N. Y., Aug. 11, 833. He was licensed to preach by the Presbytery of Albany May 3, 1864. He graduated at Union College, N. Y., in 1861, and afterwards entered Princeton Seminary, N.J., and graduated in 1864. He began his labors at Sydney Plains, Delaware Co., N.Y., in September, 1864; but left this field and accepted a call to the Church at Chazy, Clinton Co., May 1, 1868. In 1871 he went to Jefferson; next to Cannonsville, where he continued until 1875, in which year he died, May 11. Mr. Abbott was an earnest, indefatigable worker in the ministry, and held the respect and esteem of all  his fellow-laborers. In all the relations of life he was faithful and. true. See Necrological Report of Princeton Theolog. Seminary, April 25,1876.

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

             a wealthy philanthropist, who died at Andover, Mass., April 30, 1812, at the age of eighty years, was a merchant of Boston; and on the establishment of the Andover Theological Seminary, in 1807, he gave $20,000, and in his will bequeathed it $100,000 more. See Drake, Dict. of Amer. Biog. s.v.

## Abbott, Thomas J[[@Headword:Abbott, Thomas J]]

             a Methodist Episcopal minister, was born at Hartley, Canada, July 5, 1831. He experienced religion early in life; studied for the ministry in the Concord Theological School; received license to preach in 1853; and in 1858 was admitted into the New England Conference. In 1873 he was transferred to the South Carolina Conference, and for three years served the Centenary Church, Charleston. He then returned to the New England Conference, and labored zealously until his death, March 7, 1878. Mr. Abbott was a conscientious, outspoken man, an intense hater of caste, and heroic in all things relating to human freedom. See Minutes of Annual Conferences, 1878, p. 47.

## Abbott, William Penn[[@Headword:Abbott, William Penn]]

             D.D., a Methodist Episcopal minister, was born near Wilkesbarre, Pa., Dec. 31, 1838. His paternal great-grandfather died defending, his home against the Indians in the famed Wyoming Valley; his maternal grandfather, the Hon. Charles Miner, was the historian of Wyoming and his cousin Mrs. Anna. Wentworth, was one of our earliest missionaries to China. When but a lad his father died, leaving him to the teachings and influences of his devoted Christian mother. From a child he knew the Scriptures. His education was limited to an academical course at West Chester, Pa., and a short time under the late, Dr. Nelson at Kingston. In 1859 he professed conversion, in 1861 was licensed to preach and labored within the limits of the Wyoming Conference, and in 1863 entered that conference on trial. In 1866 he was transferred to the Troy Conference, and in 1869 to the New York Conference, and he was stationed successively at Trinity Church, Newburgh; Washington Square, St. Lukes, and. Thirtieth Street, New York city, where he died Dec. 22, 1878. From the opening of his ministry  Mr. Abbott attracted attention, and received the conversion of souls as God's seals to his ministry. He had no barren year in all the sixteen, and was never more successful than on his last charge. He was a diligent student, gifted with a prodigious memory, a well-balanced mind, quick perception, and boundless tact. His presence was commanding and prepossessing; his sermons short, practical, methodical, climactic, and piercing. He excelled as a pastor, and was best known as a great-hearted Christian friend. See Minutes of Annual Conferences, 1879, p. 27

## Abbreviation[[@Headword:Abbreviation]]

             or the use of one or two initials for the whole of a word. These first occur, in a Scriptural connection, on some of the Maccabaean coins (Bayer, De nummis Hebraeo-Samaritanis), and in a few MSS. of the O.T. (especially יי for יְהוָֹה). They have been frequently resorted to for the purpose of explaining supposed discrepancies or various reading, both in words (Eichhorn, Einleit. ins A. T. 1:323; Drusius, Quaest. Ebraic. 3, 6) and numbers (Vignoles, Chronologie. pass.; Capellus, Critica Sacra, 1:10; Scaliger, in Walton's Prolegomena, 7:14; Kennicott's Dissertations), on the theory that letters were employed for the latter as digits (Faber, Literae olim pro vocibus adhibitoe, Onold, 1775), after the analogy of other Oriental languages (Gesenius, Gesch. d. fleb. Sprache, p. 173). In later times the practice became very common with the Rabbins (Selig's Compendia vocum Hebraico - Rabbinicarum; also Collectio abbreviaturarum Hebraicarum, Lpz., 1781), and was abused for cabalistical purposes (Danz, Rabbinismus Enucleatus). An instance of its legitimate numerical use occurs in Rev 13:18 (Eichhorn, Einleit. ins N.T. 4:199), and the theory has been successfully applied to the solution of the discrepancy between Mar 15:25, and Joh 19:14 (where the Greek γ [gamma=3] has doubtless been mistaken for ς [stigma=6]).

## Abbreviator[[@Headword:Abbreviator]]

             a clerk or secretary employed in the Papal Court to aid in preparing briefs, bulls, etc. They were first employed by Benedict XII in the 14th century. Many eminent men have filled the office. Pius II (AEneas Sylvius) was an abbreviator for the Council of Basle.

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

             A German theological writer, was born at Ulm. Nov. 25, 1738. He received his education in his native place, and in 1756 went to the University of Halle, where he was invited by Prof. Baumgarten to live in his house. In 1760 he was appointed professor extraordinary of philosophy in the University of Frankfort-on-the-Oder. He passed six months of the following. year at Berlin, and left that city to fill the mathematical chair in the University of Rinteln, Westphalia. Wearying of academical life, he entered the profession of law, and in 1765, was presented by the reigning prince of Schaumburg-Lippe to the office of councillor of the court, regency, and consistory of Buckeburg. He died Nov. 27, 1766. Besides other publications (in German or Latin), he wrote early paradoxical essays on The Burial of Moses (Halle, 1757, 4to): — Confusion of Tongues Not a Punishment (ibid. 4to): — Search of Truth (ibid. 1759, 4t0). See Nicolai. Ehrengedachtniss d. Abbt (Berlin, 1767, 4to).

## Abbuna[[@Headword:Abbuna]]

             SEE ABUNA.

## Abbuto[[@Headword:Abbuto]]

             a Japanese idol, invoked for curing disease. and for procuring favorable winds for sailing.

## Abda[[@Headword:Abda]]

             (Heb. Abda', עְְבדָּא [a Chaldaizing form], the servant, i.e. of God), the name of two men.

1. (Sept. Α᾿βδά.) The father of Adoniram, which latter was an officer under Solomon (1Ki 4:6). B.C. ante 995.

2. (Sept. Α᾿βδίας.) The son of Shammua and a Levite of the family of Jeduthun, resident in Jerusalem after the exile (Neh 11:17); elsewhere called OBADIAH SEE OBADIAH (q.v.), the son of Shemaiah (1Ch 9:16).

Abdas, a Persian bishop during the reign of Yezdegird (or Isdegerdes), King of Persia, under whom the Christians enjoyed the free exercise of their religion. Abdas, filled with ill-directed zeal, destroyed (A.D. 414) one of the temples of the fire-worshippers; and being ordered by the monarch to rebuild the temple, refused to do so, although warned that, if he persisted, the Christian temples would be destroyed. Yezdegird put the bishop to death, and ordered the total destruction of all the Christian churches in his dominions; upon which followed a bitter persecution of the Christians, which lasted thirty years, and was the occasion of war between Persia and the Roman empire. In the Romish and Greek Churches he is commemorated as a saint on May 16. See Socrat. Ch. Hist. 7:18; Neander, Ch. Hist. 2:110; Theod. Hist. Eccl. v. 39; Butler, Lives of Saints, May 16.

## Abdal[[@Headword:Abdal]]

             a name given to a peculiar class of Mohammedan devotees. They go bareheaded and with naked legs, half covered with the skin of some wild beast, having a leathern girdle about the waist, from which hangs a bag. Some of them have about the middle of their bodies a copper serpent, bestowed upon them by their doctors as a mark of learning. Their doctrines  are totally subversive of good order in society, since they hold that all actions are indifferent, and that God is served in the haunts of the profligate as much as in the mosques. They carry in their hands a kind of club, which they use as a magic wand. They chiefly employ themselves in wandering about, selling relics, and obtaining charity.' They are also called Santons and Calenders.

## Abdallah Ibn-Taib Abul-Faraj[[@Headword:Abdallah Ibn-Taib Abul-Faraj]]

             was a native of Irak, and a Christian physician of the sect of Nestoriaihs. who died about 1043. He wrote commentaries upon Aristotle and Galen. He also wrote a large number of works upon medicine and theology, which have never been published. See Hoefer, Nouv. Biog. Generale, s.v.

## Abdallah ben-Al-Phadeli[[@Headword:Abdallah ben-Al-Phadeli]]

             a Melchitic deacon in Sycia, who died in 1044, was the author of the following works in Syriac or Arabic: The Paradise of Christians: — A Commentary on the Pentateuch and other Books of the Holy Scripture: — A Treatise on Fasting, Almsgiving, and Prayer: — Answers to the Questions of the Nestorian Patriarch. He is chiefly known as the translator of the Psalms from the Sept. into Arabic. They were published at Aleppo in 1706, at the expense of the Greek patriarch Athanasius of Antioch, and in 1735 in the Monastery of St. John at Kesroan, on Mount Lebanon. Abdallah also translated some of Chrysostom's writings into Arabic. See Goiri Catal. Manuscript. Bibl. Med. p. 64, 130; Catal. Manuscript. Bibl. Reg. 1, 105; Le Long-Masch Bibl. Sacra, 2, 124. (B.P)

## Abdecalis (Abdechalis, Or Abdella)[[@Headword:Abdecalis (Abdechalis, Or Abdella)]]

             a martyr, vicar of Simeon, bishop of Seleucia. He died near the middle of the 4th century, during the persecution of the Christians in Persia under the reign of Sapor II. His memory is celebrated April 21.

## Abdeel[[@Headword:Abdeel]]

             (Heb. Abdeel', עְְבדְּאֵל, servant of God; Sept. Αβδιήλ), the father of Shelemaiah, which latter was one of those commanded to apprehend Jeremiah (Jer 36:26). B.C. ante 605.

## Abdelmesias[[@Headword:Abdelmesias]]

             an Egyptian who became a Coptic monk and priest of the Monastery of St. Macarius in the desert. He was procurator and orator of Gabriel, patriarch of Alexandria. His publications are, A Deputation of the Patriarch to Pope Clement VIII: — and a Profession of Faith (made at Rome, Jan. 14, 1595), given in Baronius, vol. 6, at the end. See Landon, Eccles. Dict. s.v.

## Abderus[[@Headword:Abderus]]

             in Greek mythology, was a son of Mercury or of Thromius, a favorite of Hercules. According to others, he was the servant of Diomedes, king of the Bistones of Thrace, all slain by Hercules.

## Abdi[[@Headword:Abdi]]

             (Heb. Abdi', עְְבדַּי, my servant; or, according to Gesenius, for עבְַדַּיָּה, servant of Jehovah; but, according to Furst, properly עְְבדּיְ, bondman), the name of three men.

1. (Sept. Α᾿βδί v. r. Α᾿βαϊv.) A Levite. grandfather of one Ethan, which latter lived in the time of David (1Ch 6:44). B.C. considerably ante 1014.

2. (Sept. Α᾿βδί.) A Levite, father of one Kish (different from Kishi, a son of the preceding), which latter assisted in the reformation under Hezekiah (2Ch 29:12). B.C. ante 726.

3. (Sept. Α᾿βδία.) An Israelite of the “sons” of Elam, who divorced his Gentile wife after the return from Babylon (Ezr 10:26), B.C. 459.

## Abdianus[[@Headword:Abdianus]]

             a Christian martyr of Africa, commemorated as a saint in the Hieronymian martyrology on April 24.

## Abdias[[@Headword:Abdias]]

             the name of two men.

1. ABDI'AS (Lat. Abdias, the Greek text not being extant), one of the minor prophets (2 Esdras [Vulg. 4 Esdras], 1:39), elsewhere called OBADIAH SEE OBADIAH (q.v.).

2. AB'DIAS, of Babylon, is said to have flourished about the year 59, and to have been one of the seventy disciples; but his very existence is somewhat doubtful. The work attributed to him, viz. Historia Certaminis Apostolici, in ten books, was written in the 8th or 9th century. It may be found in Fabricii Cod. Apocryph. Nov. Test. 2, 988; and was published also by Lazius (Basle, 1551, and Paris, 1160). A German translation is given in Barbery, Bibliothek d. N.-T. Apokryphen (Stuttg. 1841), p. 391 sq. — Gieseler, Ch. Hist. 1:67; Cave, Hist. Lit. anno 59; Baronius, Annal. ann. 44.

## Abdias, Ben-Shalom[[@Headword:Abdias, Ben-Shalom]]

             a celebrated rabbi of the 7th century. He sent a number of Jewish doctors, it is said, to Arabia, to discuss with Mohammed the laws of Moses. The result of this discussion, which is of great authority to Mussulmans, is found at the end of the Koran printed at Zurich in 1543. See Hoefer, Nouv,. Biog. Generale, s.v.

## Abdiel[[@Headword:Abdiel]]

             (Heb. Abdiel', עְְבדַּיאֵל, servant of God; Sept. Α᾿βδιήλ), a son of Guni and father of Ahi, one of the chief Gadites resident in Gilead (1Ch 5:15), B.C. between 1003 and 782.

## Abdiesus[[@Headword:Abdiesus]]

             (Ebed-Jesu; i.e. servant of Jesus), a martyr, who died near the middle of the 4th' century, during the persecution of the Christians in Persia under the reign of Sapor. II. His memory is celebrated April 22. See Hoefer, Nouv. Biog. Generale.

## Abdissi (Abdisu, Abd-Jesu, Or Hebed-Gesu)[[@Headword:Abdissi (Abdisu, Abd-Jesu, Or Hebed-Gesu)]]

             a monk of the Order of St. Pachomius, and afterwards patriarchi of Mosul, a city of Asiatic Turkey. He went to Rome between 1550 and 1555, and abjured Nestorianism; and after the death of Simon Suiacha he was made Latin patriarch of Mosul, which election was confirmed by Pius IV, who conferred on him the pallium, March 7, 1562. Thomassin relates that he was present at the Council of Trent. Sarpi, that he wrote an epistle to the synod, but was not present. Abdissi was perfect master of Chaldee, Arabic, and Syriac; he maintained that his ancestors had received their doctrine from Sts. Thomas and Thaddseus, and that their faith was in all respects conformable to that of the Roman Church. Before he abjured Nestorianism, Abdissi wrote various works in Syriac, in defence of his original faith, which are mentioned by Abraham Eccellensis, Catalogoue of Syiac Writers (Rome, 1653). — See Thomassin, pt. 1, bk. 1, c. 24 p. 9; Sarpi, Istoria del Concilio Tridentino.

## Abdon[[@Headword:Abdon]]

             (Heb. Abdon', עְְבדּוֹן and עְְבדוֹן, servile; Sept. Α᾿βδών), the name of four men and one city.

1. The son of Hillel, a Pirathonite, of the tribe of Ephraim, and the twelfth Judge of Israel for eight years, B.C. 1233-1225. His administration appears to have been peaceful (ςΑβδων, Josephus, Ant. 5, 7, 15); for nothing is recorded of him but that he had forty sons and thirty nephews, who rode on young asses — a mark of their consequence (Jdg 12:13-15). He is probably the BEDAN SEE BEDAN referred to in 1Sa 12:11.

2. The first-born of Jehiel, of the tribe of Benjamin, apparently by his wife Maachab, and resident at Jerusalem (1Ch 8:30; 1Ch 9:36), B.C. ante 1093.

3. The son of Micah, and one of the persons sent by King Josiah to ascertain of the prophetess Huldah the meaning of the recently-discovered look of the Law (2Ch 34:20), B.C. 628. In the parallel passage (2Ki 22:12) he is called ACHBOR SEE ACHBOR , the son of Michaiah.

4. A “son” of Shashak, and chief Benjamite of Jerusalem (1Ch 8:23), B.C. ante 598.

5. A Levitical town of the Gershonites, in the tribe of Asher, mentioned between Mishal or Mashal and Helkath or Hukkok (Jos 21:30; 1Ch 6:74). The same place, according to several MSS., is mentioned in Jos 19:28, instead of HEBRON SEE HEBRON (Reland, Palest. p. 518). Under this latter form Schwarz (Palest. p. 192) identifies it with a village, Ebra, which he affirms lies in the valley of the Leontes, south of Kulat Shakif; perhaps the place by the name of Abnon marked in this region on Robinson's map (new ed. of Researches). It is probably identical with the ruined site Abdeh, 8 or 9 miles N.E. of Accho (Van de Velde, Memoir, p. 280).

ADDENDUM FROM VOLUME 11:

Abdon

The modern Abdeh was examined by Tristram carefully, who found traces of a very extensive town, with sculptures of the Greek period, and a solitary column standing out in the plain at no great distance" (Bible Places, p. 292).

## Abdon (Abdo, Or Abdus) And Sennen (Sennes, Or Sennis)[[@Headword:Abdon (Abdo, Or Abdus) And Sennen (Sennes, Or Sennis)]]

             are said to have suffered martyrdom under Decius. They were Persian princes who, because they had buried the bodies of martyrs, were brought in chains to Rome, and beheaded with some other martyrs, July 30, 250. Their bodies, having been concealed in the house of a subdeacon named Avirinus, were, the time of Constantine the Great, discovered, and were interred in the Pontian Cemetery, on the Porto road, ad Ursum Pileatum, which has since been called by their name. At a very early time a basilica was dedicated in their honor at which was renovated by pope Adrian I towards the end of the 8th century. The greater part of their relics is still at Rome, another part was brought to the monastery of the Benedictines at. Arles-sur-Tech, in the diocese of Perpignan, whose patrons the two martyrs were. The Roman Church commemorates them on the day of their martyrdom. According to some, their remains are said to have been transported to the Abbey of St. Medard at Soissons in 828, where they remained until it was destroyed by the Huguenots. St. Sennen in Cornwall is dedicated to their honor. See Baillet, Vies des Saints, 2, 46; Baitolini, Actes du Martyr de S. Agnes et abdon et Sennen (Paris, 1864). Chapeau, Vie des. BB. Martyrs A bd et Senn. (Perpignan, 1848 ); Tolrade Bordas, Histoire. du Martyre des. St. Abdone et Sennen (ibid. 1869); Wetzer u. Welte, Kirchen Lexikon (2d ed. Freiburg, 1880), s.v. (B. P.)

## Abecedarian hymns or psalms[[@Headword:Abecedarian hymns or psalms]]

             psalms, the verses of which commence with the consecutive letters of the alphabet. SEE ACROSTIC. In imitation of the 119th Psalm. it was customary in the early Church to compose psalms of this kind, each part having its proper letter at the head of it: the singing of the verses was commenced by the precentor, and the people joined him in the close. Occasionally they sang alternate verses.. This mode of conducting the psalmody was sometimes called singing acrostics and acroteleutics, and is the apparent origin of the Gloria Patri repeated at the end of each psalm in modern liturgical services. SEE CHORUS. Some of the psalms of David are abecedarian, and others so constructed as to be adapted to the alternate song of two divisions of precentors in the Temple. SEE PSALMS. The priests continued their services during the night, and were required occasionally to utter a cry to intimate that they were awake to duty. Psa 134:1-3 appears to be of this order. The first watch address the second, reminding them of duty. “Behold: bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord.” The second respond, “The Lord that made heaven and earth bless thee out of Zion.” This custom was probably introduced into the Christian church from the Hebrew service, and was intended to aid the memory. Hymns, composed in this manner, embodying orthodox sentiments, were learned by the people, to guard them against the errors of the Donatists (Bingham, Orig. Eccl. 14:1, 12). SEE HYMN; SEE PSALTER.

## Abecedarians[[@Headword:Abecedarians]]

             (Abecedarii), a branch of the sect of Anabaptists, founded by Stork, once a disciple of Luther, who taught that all knowledge served to hinder men from attending to God's voice inwardly instructing them; and that the only means of preventing this was to learn nothing, not even the alphabet, for the knowledge of letters served only to risk salvation. SEE ANABAPTISTS.

## Abed-nego[[@Headword:Abed-nego]]

             (Heb. Abed' Neg עֲבְֵד נְגו, servant of Nego, i.e. of Nebo, or the Chaldaic Mercury, Dan 1:7, and Chald. id. עִבֵד נְגוֹץ; Sept. and Josephus Α᾿βδεναγώ), the Chaldee name imposed by the king of Babylon's officer upon AZARIAH SEE AZARIAH (q.v.), one of the three companions of Daniel (Dan 2:49; Dan 3:12-30). With his two friends, Shadrach and Meshach, he was miraculously delivered from the burning furnace, into which they were cast for refusing to worship the golden statue which Nebuchadnezzar had caused to be set up in the plain of Dura (Dan 3:1-30). He has been supposed by some to be the same person as Ezra; but Ezra was a priest of the tribe of Levi (Ezr 7:5), while this Azariah was of the royal blood, and consequently of Judah (Dan 1:3; Dan 1:6).

## Abeel, David[[@Headword:Abeel, David]]

             D.D., an eminent missionary, was born at New Brunswick, N. J., June 12th, 1804, studied theology at the seminary in that place, and in 1826 was licensed to preach in the Dutch Reformed churches. In October, 1829, he sailed for Canton as a chaplain of the Seamen's Friend Society; but at the end of a year's labor placed himself under the direction of the American Board of Commissioners for Foreign Missions. He visited Java, Singapore, and Siam, studying Chinese, and laboring with much success, when his health failed him entirely, and he returned home in 1833 by way of England, visiting Holland, France, and Switzerland, and everywhere urging the claims of the heathen. In 1838 he again returned to Canton. The “opium war” preventing his usefulness there, he visited Malacca, Borneo, and other places, and settled at Kolongsoo. His health giving way once more, he returned in 1845, and died at Albany, Sept. 4, 1846. He published Journal of Residence in China, in 1829-1833 (N. Y. 8vo); The Missionary Convention at Jerusalem (N. Y. 1838, 12mo); Claims of the World to the Gospel (N. Y. 1838). See Williamson, Memoirs of the Rev. D. Abeel (N. Y. 1849, 18mo); Amer. Missionary Memorial, p. 338.

## Abeel, John Nelson[[@Headword:Abeel, John Nelson]]

             D.D., a minister of the Reformed Dutch Church, who was born in 1769, graduated in 1787 at Princeton, and was licensed to preach in April, 1793. In 1795 he became one of the clergy of the Collegiate Dutch Church in New York, where he continued until his death, Jan. 20, 1812. He was an eloquent preacher, and a man of great and deserved influence.

## Abegg, Johann Friedrich[[@Headword:Abegg, Johann Friedrich]]

             a Protestant divine of Germany, was born at Roxheim, near Kreuznach, Nov. 30, 1765; and died at Heidelberg, Dec. 16, 1840; where he had been actively engaged as professor of theology since 1819. In the same year the Heidelberg University had created him doctor of divinity. Although he  lectured for about twenty years, yet he wrote very little. With the exception of a few printed sermons and recessions, he has left nothing behind. See UImanni, in Theolog. Stud. u. Krit. 1841, p. 515 sq.; Holtzmann, in Allgemieine deutsche Biographie, s.v. (B.P.)

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

             a Protestant theologian of Germany, was born at Osnabrick, August 19, 1809. He studied at Berlin, was appointed in 1834 chaplain to the Prussian ambassador at Rome, and in 1841 at London, where he was also actively engaged in the founding of the bishopric at Jerusalem. In 1842 he accompanied professor Lepsius to Egypt and Ethiopia, and in 1848 was appointed member of the Prussian ministry for foreign affairs. During the Franco-Prussian war, in 1870-71, he accompanied prince (then count) Bismarck to France, and died August 8, 1872. He is known by his biography of Bunsen in Unsere Zeit, volume 5 (Leipsic, 1861), and by his Babylon und Jerusalem (Berlin, 1853), written against the countess Ida Hahn-Hahn, who had embraced Roman Catholicism. (B.P.)

## Abel[[@Headword:Abel]]

             (Heb. He'bel, הֶבֶל, a breath, 1, q. transitory; as Gesenius [Heb. Lex.] thinks, from the shortness of his life or, as Kitto [Daily Bible Illust.] suggests, perhaps i. q. vanity, from the maternal cares experienced during the infancy of Cain; Sept. and N.T. ῎Αβελ; Josephus, ῎Αβελος), the second son of Adam and Eve, slain by his elder brother, Cain (Gen 4:1-16), B.C. cir. 4045. SEE ADAM.

I. History. — Cain and Abel, having been instructed, perhaps by their father, Adam, in the duty of worship to their Creator, each offered the first-fruits of his labors: Cain, as a husbandman, the fruits of the field; Abel, as a shepherd, fatlings of his flock (see Fritzsche, De Sacrificiis Caini et Habelis, Lips. 1751). God was pleased to accept the offering of Abel, in preference to that of his brother (Heb 11:4), in consequence of which Cain, giving himself up to envy, formed the desire of killing Abel; which he at length effected, having invited him to go into the field (Gen 4:8-9; comp. 1Jn 3:12). SEE CAIN.

The Jews had a tradition that Abel was murdered in the plain of Damascus; and accordingly his tomb is still shown on a high hill near the village of Sinie or Seneiah, about twelve miles northwest of Damascus, on the road to Baalbek (Jerome, in Ezechiel 37). The summit of the hill is still called Nebi Abel; but circumstances lead to the probable supposition that this was the site, or in the vicinity of the site, of the ancient Abela or Abila (Pococke, East, 2:168 sq.: Schubert, Reis. 3, 286 sq.). SEE ABILA. The legend, therefore, was most likely suggested by the ancient name of the place (see Stanley, Palest. p. 405). SEE ABEL—. (For literature, see Wolf, Curoe in N.T., 4, 749.)

II. Traditional Views. — Ancient writers abound in observations on the mystical character of Abel; and he is spoken of as the representative of the pastoral tribes, while Cain is regarded as the author of the nomadic life and character. St. Chrysostom calls him the Lamb of Christ, since he suffered the most grievous injuries solely on account of his innocency (Ad Stagir. 2:5); and he directs particular attention to the mode in which Scripture speaks of his offerings, consisting of the best of his flock, “and of the fat thereof,” while it seems to intimate that Cain presented the fruit which might be most easily procured (Hom. in Gen 18:5). St. Augustin, speaking of regeneration, alludes to Abel as representing the new or spiritual man in contradistinction to the natural or corrupt man, and says, “Cain founded a city on earth; but Abel, as a stranger and pilgrim, looked forward to the city of the saints which is in heaven” (De Civitate Dei, 15:1). Abel, he says in another place, was the first-fruits of the Church, and was sacrificed in testimony of the future Mediator. And on Psa 118:1-29 (Serm. 30, § 9) he says. “This city” (that is, “the city of God”) “has its beginning from Abel, as the wicked city from Cain.” Irenaeus says that God, in the case of Abel, subjected the just to the unjust, that the righteousness of the former might be manifested by what he suffered (Contra Haeares. 3, 23). Heretics existed in ancient times who represented Cain and Abel as embodying two spiritual powers, of which the mightier was that of Cain, and to which they accordingly rendered divine homage. In the early Church, Abel was considered the first of the martyrs, and many persons were accustomed to pronounce his name with a particular reverence. An obscure sect arose under the title of Abelites (q.v.), the professed object of which was to inculcate certain fanatical notions respecting marriage; but it was speedily lost amidst a host of more popular parties. For other mythological speculations respecting Abel, see Buttmann's Mythologus, 1:55 sq.; for Rabbinical traditions, see Eisenmenger, Entdeckt. Judenth. 1:462 sq., 832 sq.; for other Oriental notices, see Koran, 5, 35 sq.; Hottinger, Hist. Orient. p. 24 sq.; comp. Fabric. Pseudepigr. 1:113; other Christian views may be seen in Irenaeus, 5, 67; Cedrenus, Hist. p. 8 (Kitto).

The general tenor of these Eastern traditionary fictions is that both Cain and Abel had twin sisters, and that Adam determined to give Cain's sister to Abel, and Abel's sister to Cain in marriage. This arrangement, however, did not please Cain, who desired his own sister as a wife, she being the more beautiful. Adam referred the matter to the divine arbitration, directing each brother to offer a sacrifice, and abide the result. Abel presented a choice animal from his flock, and Cain a few poor ears of grain from his field. Fire fell from heaven and consumed Abel's offering without smoke, while it left Cain's untouched. Still more incensed at this disappointment, Cain resolved to take his brother's life, who, perceiving his design, endeavored to dissuade him from so wicked an act. Cain, however, cherished his malice, but was at a loss how to execute it, until the devil gave him a hint by a vision of a man killing a bird with a stone. Accordingly, one night he crushed the head of his brother, while sleeping, with a large stone. He was now at a loss how to conceal his crime. He enclosed the corpse in a skin, and carried it about for forty days, till the stench became intolerable. Happening to see a crow, which had killed another crow, cover the carcass in a hole in the ground, he acted on the suggestion, and buried his brother's body in the earth. He passed the rest of his days in constant terror, having heard a voice inflicting this curse upon him for his fratricide. (See D'Herbelot, Bibliotheque Orientale, s.v. Cabil.)

III. Character of his Offering. — The superiority of Abel's sacrifice is ascribed by the Apostle Paul to faith (Heb 11:4). Faith implies a previous revelation: it comes by hearing, and hearing by the word of God. It is probable that there was some command of God, in reference to the rite of sacrifice, with which Abel complied, and which Cain disobeyed. The “more excellent sacrifice” was the firstlings of his flock; in the offering of which there was a confession that his own sins deserved death, and the expression of a desire to share in the benefits of the great atonement which, in the fullness of time, should be presented to God for the sins of man. By his faith he was accepted as “righteous,” that is, was justified. God testified, probably by some visible sign — the sending of fire from heaven to consume the victim (a token that justice had seized upon the sacrifice instead of the sinner) — that the gift was accepted. Cain had no faith: his offering was not indicative of this principle. Although it is doubtful whether we can render the clause in God's expostulation with him — “sin lieth at the door” — by the words, “a sin-offering lieth or croucheth at the door,” that is, a sin-offering is easily procured, yet the sin of Cain is clearly pointed out, for though he was not a keeper of sheep, yet a victim whose blood could be shed as a typical propitiation could without difficulty have been procured and presented. The truths clearly taught in this important event are, confession of sin; acknowledgment that the penalty of sin is death; submission to an appointed mode of expiation; the vicarious offering of animal sacrifice, typical of the better sacrifice of the Seed of the woman; the efficacy of faith in Christ's sacrifice to obtain pardon, and to admit the guilty into divine favor (Wesley, Notes on Heb 11:4). The difference between the two offerings is clearly and well put by Dr. Magee (On the Atonement, 1:58-61): “Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; while Cain, disregarding the gracious assurances which had been vouchsafed, or, at least, disdaining to adopt the prescribed method of manifesting his belief, possibly as not appearing to his reason to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty in acknowledging the general superintendence of God, and expressing his gratitude to the supreme Benefactor, by presenting some of those good things which he thereby confessed to have been derived from His bounty. In short, Cain, the first-born of the fall, exhibits the first-fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason, rejecting the aids of revelation, because they fell not within his apprehension of right. He takes the first place in the annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit which, in later days, has actuated his enlightened followers in rejecting the sacrifice of Christ.” SEE SACRIFICE. There are several references to Abel in the New Testament. Our Savior designates him “righteous” (Mat 23:35; comp. 1Jn 3:12). He ranks among the illustrious elders mentioned in Heb 11:1-40. According to Heb 12:24, while the blood of sprinkling speaks for the remission of sins, the blood of Abel for vengeance: the blood of sprinkling speaks of mercy, the blood of Abel of the malice of the human heart. — Watson, Institutes, 2:174, 191; Whately, Prototypes, p. 29; Horne, Life and Death of Abel, Works, 1812, vol. 4; Hunter, Sacred Biography. p. 17 sq.; Robinson, Script. Characters, i; Williams, Char. of O.T. p. 12; Simeon, Works, 19:371; Close, Genesis, p. 46; Niemeyer, Charakt. 2:37.

ADDENDUM FROM VOLUME 11:

Abel

(הֶבֶל)., Philo, De Sacrif. Ab.et Cain, § 1 (Richter's ed.; p. 64 of Mangey's), explains ῎Αβελ by ἀναφέρων ἐπὶ Θεόν,. "referring to God," and more fully in Quod Det. Pot. Insid. § 10. (ibid. p. 197), ὁ μὲν γὰρ ῎Αβελ ἀναφέρων ἐπὶ Θεὸν πάντα φιλόθεον δόγμα, i.e. "for Abel, who refers everything to God, is, the God-loving opinion." Accordingly, Philo read, אבל, and dividing it into אבand אל, אל=Θεός, and א= ἀναφέρειν, like אבה, יא, "to desire" because he regards Abel as' φιλόθεος in opposition to Cain, whom he calls φιλαυτος, “self-loving." This explanation we also find in Ambrose, De. Cain et A b. i, 1: "Abel (dictus) qui omnnia referret ad Deumi pia devotus mentis attenntione nihil sibi arrogans ut superior frater, sed totum tribuens conditori quod accepisset ab eo." In De Migr. Abr. § 13 (ibid. p. 447), Philo writes: ὄνομα δέ ἐστι τοῦ τὰ θνητὰ πενθοῦντος καὶ ἀθάνατα εὐθαιμονίζοντος., According to this explanation, ςΑβελ — אָבֵל: "the sorrowing" (comp. Josephus, Ant. 1, 2 , ςΑβελσς σημαίνει δὲ πένθος τοῦτο). This second explanation of Philo we find in Theodoret, εἰς τὰ ἄπορ, τῆς θείας γρ; Erot.' ξ; and Euseb. Praep. Ev. (ed. Viger. Col. 1668), 11, 518. Jerome, in De Nom. Hebr, gives two explanations: luctus and "vapor," “vanitas," the latter referring to הבל.' L Between these two explanations Cyprian, Tract. de Sina et Sion, seems to vacillate, for he says, Abel films: — Ade nomen accepit Hebraicum signans fratris interfectionem (הבל) et parentum luctum (אבל)." (B. P.)

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

             ST., an Irish abbot of Imleach-fiach (now Emlagh, County Meath), is recorded to have died in 742. See O'Donovan, Annals of the Four Masters.

## Abel, Alfred W[[@Headword:Abel, Alfred W]]

             was a minister in the Free Methodist Church for a brief period before his decease, For several years he was a member of the Genesee Conference of the Methodist Episcopal Church. In 1861 he requested, and received, a location, and soon afterwards cast in his lot with the Free Methodist Church. From this event till near the close of his life, he had pastoral oversight of the West Sweden Society. He died June 7; 1863. — See Minutes of the Fourth Sessions of the Genesee Annual Convention of the Free Meth. Church, p. 6.

## Abel, David[[@Headword:Abel, David]]

             an English Congregational minister, was born at Llanybri, near Carmarthen, March 1, 1789. At the age of eighteen he was admitted into the college at Carmarthen as a student for the ministry. On leaving college,  Mr. Abel preached at Gower for six months, and he responded to Bardon's Park Chapel Leicestershire, where he was ordained, and continued be pastor for fifty-eight years. In March, 1870 he removed to Rugby and there died, Aug. 18, 1871. See (Lond. ) Cong. Year-book 1872, p. 304.

## Abel, Ephraim[[@Headword:Abel, Ephraim]]

             a Baptist minister as born in Orange County, Va. about the middle of the last century. He became a hopeful Christian under the preaching of the celebrated John Leland, by whom he was baptized, not far from the year 1788. Soon after he was ordained and, after being publicly set apart to the work of the ministry, he removed to Fauquier County, where he preached much as an itinerant minister. Subsequentlv he had the pastoral charge of the Church at Hartwood, Stafford Co. and the Church at Brentsville, Prince. William Co. He died about the year 1809, universally lamented in the large section of country of which he was for many years the only minister of his denomination. — See Lives of Virginian Baptist Ministers 192-194. (J.C. S).

## Abel, Jacob Friedrich von[[@Headword:Abel, Jacob Friedrich von]]

             a Protestant theologian of Germany, was born at Vaihingen, May 9, 1751. In 1790 he was appointed professor of philosophy at Tubingen; in 1811 he was made general superintendent at Ohringen, in 1823 at Urach, and died at Tubingen, July 7, 1829. He wrote, Philosophische Untersuchung uber die letzten Grunde unseres Glaubens an-Gott ,(Heilbronn, 1818 ): — Philosophische Untersuchung uber die Verbindung der Menschen mit hoheren Geistern (Stuttg. 17-791) — Ausfurliche Darstellung des Grundes unseres Glaubens an Unsterblichkeit (Frankf. 1828). See Winer, Handbuch der theol. Lit 1, 413, 428, 471; Doring, Die gelehrten Theologen Deutschlands, 1, 776 sq. — (B. P.)

## Abel, Kaspar[[@Headword:Abel, Kaspar]]

             a German preacher, was born at Hindenburg, July 14 1676. He finished his studies at the University of Halberstadt, and became, first, rector at Osterburg, then at Halberstadt He died at Westdorf, near Aschersleben, Jan. 10, 1763. He wrote some dissertations on theology, and made a translation into German verse of the Heroides of Ovid and the Satires of Boileau. He also wrote, Historia Monarchiarum Orbis Antiqui (Leips. 1718) — Preussische und brandenburgische Staatshistorie — (ibid. 1710,  1735): — Preussische und brandenburgische Stadtsgeographie' (ibid. 1711, 1735; 1747): — Deutsche Alterthumer; (Brunswick, 1729): — Schsische Alterthumer (ibid. 1730): — Hebriaische Alterthumer ( ibid. eod.): — Griechische Alterthumer (ibid. 1738). See Hoefer, Nouv. Biog. Generale, s.v.

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

             SEE ABLE.

## Abel-[[@Headword:Abel-]]

             (Heb. Abel'-, אָבֵלאּ, a name of several villages in Palestine, with additions in the case of the more important, to distinguish them from one another (see each in its alphabetical order). From a comparison of the Arabic and Syriac, it appears to mean fresh grass; and the places so named may be conceived to have been in peculiarly verdant situations (Gesenius, Thes. Heb. p. 14; see, however, other significations in Lengerke, Kenaan, 1:358; Hengstenberg, Pentat. 2, 261). SEE ABILA.

In 1Sa 6:18, it is used as an appellative, and probably signifies a grassy plain. In this passage, however, perhaps we should read (as in the margin) אֶבֶן, stone, instead of אָבֵל, Abel, or meadow, as the context (verses 14, 15) requires, and the Sept. and Syriac versions explain; the awkward insertion of our translators, “the great [stone of] Abel,” would thus be unnecessary.

In 2Sa 20:14; 2Sa 20:18, ABEL SEE ABEL stands alone for ABELBETH-MAACHAH SEE ABELBETH-MAACHAH (q. V.).

## Abel-beth-maichah[[@Headword:Abel-beth-maichah]]

             (Heb. Abel' Beyth-Maikah', אָבֵל בֵּיתאּמעְֲכָה, Abel of Beth-Maachah; Sept. ‘Αβὲλ οἴκου Μαχά in 1Ki 15:20, ‘Αβὲλ Βαιθμααχά v. r. Θαμααχά in 2Ki 15:29), a city in the north of Palestine, in the neighborhood of Dan, Kadesh, and Hazor. It seems to have been of considerable strength from its history, and of importance from its being called “a mother in Israel” (2Sa 20:19), i.e., a metropolis; for the same place is doubtless there meant, although peculiarly expressed (2Sa 20:14, וּבֵית מַעֲכָה אָבֵלֵָה, toward Abel and Beth-Maachah, Sept. εἰς Αβὲλ καὶ εἰς Βαιθμαχά, Vulg. in Abelam et BethMaache, Auth. Vers. “unto Abel and to Beth-Maachah;” 2Sa 20:15, בְּאָבֵלָה בֵּית הִמִּעֲכָה, in Abelch of the house of Maachah, Sept. ἐν Α᾿βὲλ Βαιθμαχά, Vulg. in Abela et in Beth-maacha, Auth. Vers. “in Abel of Beth-maachah”). SEE BETH- MAACHAH. The same place is likewise once denoted simply by ABEL SEE ABEL (2Sa 20:18); and in the parallel passage (2Ch 16:4), ABEL-MAIM SEE ABEL-MAIM , which indicates the proximity of a fountain or of springs from which the meadow, doubtless, derived its verdure. SEE ABEL-. The addition of “Maachah” marks it as belonging to, or being near to, the region Maachah, which lay eastward of the Jordan under Mount Lebanon. SEE MAACAH. It was besieged by Joab on account of its having sheltered Sheba, the son of Bichri, a Benjamite, who had rebelled against David; but was saved from an assault by the prudence of a “wise woman” of the place, who persuaded the men to put the traitor to death, and to throw his head over the wall; upon which the siege was immediately raised (2Sa 20:14-22). At a later date it was taken and sacked by Benhadad, king of Syria; and 200 years subsequently by Tiglath-pileser, who sent away the inhabitants captives into Assyria (2 Kings 20:29). The name Belmen (Βελμέν), mentioned in Judith (4:4), has been thought a corruption of Abel-maim; but the place there spoken of appears to have been much more. southward. Josephus (Ant. 7:11, 7) calls it Abelmachea (Α᾿βελμαχέα), or (Ant. 8:12, 4) Abellane (Α᾿βελλάνη); and Theodoret (Quest. 39 in 2 Reg.) says it was still named Abela (Α᾿βελᾶ). Reland (Palest. p. 520) thinks it is the third of the cities called Abela mentioned by Eusebius (Onomast.) as a Phoenician city between Damascus and Paneas; but Gesenius (Thes. Heb. p. 15) objects that it need not be located in Galilee (Harenberg, in the Nov. Miscel. Lips. 4:470), and is, therefore, disposed to locate it farther north. SEE ABILA. Calmet thinks it, in like manner, the same with Abila of Lysanias. But this position is inconsistent with the proximity to Dan and other cities of Naphtali, implied in the Biblical accounts. It was suggested by Dr. Robinson (Researches, 3, Appendix, p. 137) that Abil el-Karub, in the region of the Upper Jordan, is the ancient Abel-Beth-Maachah; this conclusion has recently been confirmed almost to certainty by Mr. Thomson (Bibliotheca Sacra, 1846, p. 202). It is so productive in wheat as to be called likewise Abel el-Kamch (ib. p. 204). This place “is situated on the west side of the valley and stream that descends from Merj-Ayun toward the Huleh, and below the opening into the Merj. It lies on a very distinctly marked tell, consisting of a summit, with a large offset from it on the south” (Reverend E. Smith, ib. p. 214). It is now an inconsiderable village, occupying part of the long oval mound (Thomson, Land and Book, 1:324 sq.). This identification essentially agrees with that of Schwarz (Palest. p. 65), although he seeks to find in this vicinity three towns of the name of Abel (Palest. p. 203), for the purpose of accommodating certain Rabbinical notices. (See Reineccius, De urbe Abel, Weissenfels, 1725.)

## Abel-ceramim[[@Headword:Abel-ceramim]]

             (Heb. Abel' Keramnim', כְּרָמַים אָבֵל, meadow of vineyards; Sept. Α᾿βὲλ ἀμπελώνων; Vulg. Abel quas est vineis consita; Auth. Vers. “plain of the vineyards”), a village of the Ammonites whither the victorious Jephthah pursued their invading forces with great slaughter; situate, apparently, between Aroer and Minnith (Jdg 11:33). According to Eusebins (Onomast. ῎Αβελ), it was still a place rich in vineyards, 6 (Jerome 7) Roman miles from Philadelphia or Rabbath-Ammon; probably in a south- westerly direction, and perhaps at the present ruins Merj (meadow) Ekkeh. The other “wine-bearing” village Abel mentioned by Eusebius, 12 R. miles E. of Gadara, is probably the modern Abil (Ritter, Erdk. 15:1058); but cannot be the place in question, as it lies north of Gilead, which Jephthah passed through on his way south from Manasseh by the way of the Upper Jordan. SEE ABILA.

## Abel-maim[[@Headword:Abel-maim]]

             (Heb. Abel Ma'yim, אָבַּל מִים, meadow of water; Sept. Α᾿βελμαϊvν, Vulg. Abelmain), one of the cities of Naphtali captured by Bendahad (2Ch 16:4); elsewhere (1Ki 15:20) called ABEL-BETH- MAACHAH SEE ABEL-BETH-MAACHAH (q.v.).

## Abel-meholah[[@Headword:Abel-meholah]]

             (Heb. Abel' Mecholah', מְחוֹלָה אָבֵל, meadow of dancing; Sept. Α᾿βελμεουλά and Α᾿βελμαουλά, Vul. Abelmehula and Abelneuel), a place not far from the Jordan, on the confines of Issachar and Manasseh, in the vicinity of Beth-shittah, Zeredah, and Tabbath, whither Gideon's three hundred picked men pursued the routed Midianites (Jdg 7:22). It was the birthplace or residence of Elisha the prophet (1Ki 19:16), and lay not far from Beth-shean (1Ki 4:12); according to Eusebius (Onomast. Βηθμαελά), in the plain of the Jordan, 16 (Jerome 10) Roman miles south, probably the same with the village Abelmea mentioned by Jerome (ibid. Eusebius less correctly Α᾿βὲλ νεά) as situated between Scythopolis (Bethshean) and Neapolis (Shechem). It is also alluded to by Epiphanius (whose text has inaccurately Α᾿βελμούδ v. r. Α᾿μεμουήλ, and wrongly locates it in the tribe of Reuben), and (as Α᾿βελμαούλ) in the Pas(kal Chronicle (see Reland, Palest. p. 522). It was probably situated not far from where the Wady el-Maleh (which seems to retain a trace of the name) emerges into the Aulon or valley of the Jordan; perhaps at the ruins now called Khurbet esh-Skul', which are on an undulating plain beside a stream (Van de Velde, Narrative. 2:340). This appears to agree with the conjectural location assigned by Schwarz (Palest. p. 159), although the places he names do not occur on any map.

ADDENDUM FROM VOLUME 11:

Abel-meholah

Tristram conjectures this to be "a spot now called Sher-habiel, a trace of the name lingering in the neighboring Wady Maleh" (Bible Places p. 229);. while Lieut. Conder locates it at "a place now called Ain Helweh, in the Jordan valley, to which the direct road led past Shunem down the valley of Jezreel' (Tent Work, 1, 124).

## Abel-mizraim[[@Headword:Abel-mizraim]]

             (Heb.Abel' Mitsra'yim, מַצְרִיַם אָבֵל, meadow of ‘Egypt; but which should probably be pointed אֵבֶל מַצְרִיַם, E'bel Mistra'yim, mourning of the Egyptians, as in the former part of the same verse: and so appear to have read the Sept. πένθος Αἰγύπτου, and Vulg. Ploenctus Egypti), a place beyond (i.e. on the west bank of) the Jordan, occupied (perhaps subsequently) by the threshing-floor of Atad. where the Egyptians performed their seven days' mourning ceremonies over the embalmed body of Jacob prior to interment (Gen 1:1-31; Gen 11:1-32). SEE ATAD. Jerome (Onomast. Area Atad) places it between Jericho and the Jordan, at three Roman miles distance from the former and two from the latter, corresponding (Reland, Paloese. p. 522) to the later site of BETH-HOGLAH SEE BETH- HOGLAH (q.v.).

## Abel-shittim[[@Headword:Abel-shittim]]

             (Heb. Abel' hash-Shittim', הִשַּׁבַּים אָבֵל, meadow of the acacias Sept. ‘Αβελσαττείν, Vulg. Abel-satim), a town in the plains of Moab, on the east of the Jordan, between which and Beth-Jesimoth was the last encampment of the Israelites on that side the river (Num 33:49). SEE EXODE. The place is noted for the severe punishment which was there inflicted upon the Israelites when they were seduced into the worship of Baal-Peor, through their evil intercourse with the Moabites and Midianites. SEE BAAL. Eusebius (Onomast. Σατγεῖν) says it was situated near Mount Peor (Reland, Paloest. p. 520). In the time of Josephus it was a town embosomed in palms, still known as Abila or Abile (‘Αβίλα or ‘Αβίλη), and stood sixty stadia from the Jordan (Ant. 4:8, 1; v. 1, 1). Rabbinical authorities assign it the same relative position (Schwarz, Palest. p. 229). It is more frequently called SHITTIM SEE SHITTIM merely (Num 25:1; Jos 2:1; Mic 6:5). From the above notices (which all refer to the sojourn of the Israelites there), it appears to have been situated nearly opposite Jericho, in the eastern plain of Jordan, about where Wady Seir opens into the Ghor. The acacia-groves on both sides of the Jordan still “mark with a line of verdure the upper terraces of the valley” (Stanley, Palestine, p. 292), and doubtless gave name to this place (Wilson, Lands of the Bible, 2:17).

## Abela[[@Headword:Abela]]

             See ABEL-BETH-MAACHAH.

## Abelard, Pierre [or Abaelard, Abaillard, Abelhardus][[@Headword:Abelard, Pierre [or Abaelard, Abaillard, Abelhardus]]]

             born at Le Pallet, or Palais, near Nantes, 1079, was a man of the most subtle genius, and the father of the so-called scholastic theology. In many respects he was far in advance of his age. After a very careful education, he spent part of his youth in the army, and then turned his attention to theological study, — and had for his tutor in logic, at thirteen years of age, the celebrated Roscelin, of Compiegne. He left Palais before he was twenty years of age, and went to Paris, where he became a pupil of William of Champeaux, a teacher of logic and philosophy of the highest reputation. At first the favorite disciple, by degrees Abelard became the rival, and finally the antagonist of Champeaux. To escape the persecution of his former master, Abelard, at the age of twenty-two, removed to Melun, and established himself there as a teacher, with great success. Thence he removed to Corbeil, where his labors seem to have injured his health; and he sought repose and restoration by retirement to Palais, where he remained a few years, and then returned to Paris. The controversy was then renewed, and continued till Champeaux's scholars deserted him, and he retired to a monastery. Abelard, having paid a visit to his mother at Palais, found on his return to Paris in 1113 that Champeaux had been made Bishop of Chalons-sur-Marne. He now commenced the study of divinity under Anselm at Laon. Here also the pupil became the rival of his master, and Anselm at length had him expelled from Laon, when he returned to Paris, and established a school of divinity, which was still more numerously attended than his former schools had been. Guizet says, “In this celebrated school were trained one pope (Celestine II), nineteen cardinals, more than fifty bishops and archbishops, French, English, and German; and a much larger number of those men with whom popes, bishops, and cardinals had often to contend, such men as Arnold of Brescia, and many others. The number of pupils who used at that time to assemble round Abelard has been estimated at upward of 5000.”

Abelard was about thirty-five when he formed an acquaintance with Heloise, the niece of Fulbert, a canon in the Cathedral of Paris. She was probably under twenty. He contracted with her a secret and unlawful connection, the fruit of which was a son named Peter Astrolabus. Soon after Abelard married Heloise; but the marriage was kept secret, and, at the suggestion of Abelard, Heloise retired into the convent of Argenteuil, near Paris, where she had been, as a child, brought up. The relatives of Heloise, enraged at this, and believing that Abelard had deceived them, revenged themselves by inflicting the severest personal injuries upon him. He then, being forty years old, took the monastic vows at S. Denys, and persuaded Heloise to do the same at Argenteuil. From this time he devoted himself to the study of theology, and before long published his work Introductio ad Theologiam, in which he spoke of the Trinity in so subtle a manner that he was openly taxed with heresy. Upon this he was cited to appear before a council held at Soissons, in 1121, by the pope's legate, where, although he was convicted of no error, nor was any examination made of the case, he was compelled to burn his book with his own hands. After a brief detention at the abbey of St. Medard, he returned to his monastery, where he quarreled with his abbot, Adamus, and the other monks (chiefly because he was too good a critic to admit that Dionysius, the patron saint of France, was identical with the Areopagite of the same name mentioned in the Acts), and retired to a solitude near Nogent-sur-Seine, in the diocese of Troyes, where, with the consent of the bishop, Hatto, he built an oratory in the name of the Most Holy Trinity, which he called Paraclete, and dwelt there with another clerk and his pupils, who soon gathered around him again. His hearers, at various periods, were numbered by thousands. Being called from his retreat (A.D. 1125) by the monks of St. Gildas, in Bretagne, who had elected him their abbot, he abode for some time with them, but was at length compelled to flee from the monastery (about 1134) to escape their wicked designs upon his life, and took up his abode near Paraclete, where Heloise and her nuns were at that time settled. About the year 1140, the old charge of heresy was renewed against him, and by no less an accuser than the celebrated Bernard of Clairvaux, who was his opponent in the council held at Sens in that year. Abelard, seeing that he could not expect his cause to receive a fair hearing, appealed to Rome, and at once set put upon his journey thither. Happening, however, on his route, to pass through Cluny, he was kindly received by the abbot, Peter the Venerable, by whose means he was reconciled to Bernard, and finally determined to pass the remainder of his days at Cluny. He died April 21, 1142, aged sixty-three years, at the monastery of S. Marcel, whither he had been sent for his health.

As Bernard was the representative of Church authority in that age, so Abelard was the type of the new school of free inquiry, and of the use of reason in theology. His philosophy was chiefly, if not wholly, dialectics. In the controversy between the Realists and the Nominalists he could be classed with neither; his position was the intermediate one denoted by the modern term Conceptualism. In theology he professed to agree with the Church doctrines, and quoted Augustine, Jerome, and the fathers generally, as authorities; but held, at the same time, that it was the province of reason to develop and vindicate the doctrines themselves.

“At the request of his hearers he published his Introductio ad Theologiam; but in accordance with the standpoint of theological science in that age, the idea of Theologia was confined, and embraced only Dogmatics. The work was originally, and remained a mere fragment of the doctrines of religion. He agreed so far with Anselm's principles as to assert that the Intellectus can only develop what is given in the Fides; but he differs in determining the manner in which Faith is brought into existence; nor does he recognize so readily the limits of speculation, and, in some points, he goes beyond the doctrinal belief of the Church; yet the tendency of the rational element lying at the basis, and his method of applying it, are different. The former was checked in its logical development by the limits set to it in the Creed of the Church; many things also are only put down on the spur of the moment. The work not only created a prodigious sensation, but also showed traces of a preceding hostility.”

He treated the doctrine of the Trinity (in his Theologia Christianna) very boldly, assuming “unity in the Divine Being, along with diversity in his relations (relationum diversitas), in which consist the Divine Persons. He also maintains a cognition of God (as the most perfect and absolutely independent Being), by means of the reason, which he ascribes to the heathen philosophers, without derogating from the incomprehensibility of God. He also attempted to explain (in his Ethica), on philosophical principles, the chief conceptions of theological morality, as, for instance, the notions of vice and virtue. He made both to consist in the mental resolution, or in the intention; and maintained, against the moral conviction of his age, that no natural pleasures or sensual desires are in themselves of the nature of sin. He discovered the evidence of the morality of actions in the frame of mind and maxims according to which those actions are undertaken.” A pretty clear view of Abelard's theology is given by Neander, Hist. of Christian Dogmas, 478 sq. (transl. by Ryland, Lond. 1858, 2 vols.). Abelard founded no school, in the proper sense of the word; the results of his labors were critical and destructive, rather than positive. The later scholastics, however, were greatly indebted to him, especially as to form and method. His writings are as follows: Epistolae ad Heloisiam, 4; Epistolae alie al diversos; Historia Calamitatum suarum. Apologia; Expositio Oration's Dominicae; Expositio in Symbolum Apostolorum; Expositio in Symbolum Athannasii; Solutiones Problematum Heloisae; Adversus Haereses liber; Commentariorum in Epistolam ad Romanos, libri 5; Sermones 32; Ad Helo sam ejusque Virgines Paracletenses; Introductio ad Theologiam, libri 3; Epitome Theologies Christianae.

The philosophy and theology of Abelard have been recently brought into notice anew; in fact, the means of studying them fully have only of late been afforded by the following publications, viz.: Abaelardi Epitome Theologioe Christianae, nunc primum edidit F. H. Rheinwald (Berlin, 1835); Cousin's edition of his Ouvrages inedits (Paris, 1836, 4to); by the excellent Vie d' Abelard, par C. Remusat (Paris, 1845. 2 vols.); and by P. Abaelardi Sic et Non, primum ed. Henke et Lindenkohl (Marburg. 1851, 8vo). The professedly complete edition of his works by Amboeseus (Paris, 1616, 4to) does not contain the Sic et Non. Migne's edition (Patrolregioe, tom. 178) is expurgated of certain anti-papal tendencies. An edition was begun in 1849 by MM. Cousin, Jourdain, and Despois, but only two vols., 4to, were published. See Berington, History and Letters of Abelard and Heloise (Lond. 1784, 4to); Neander, Ch. Hist. 4:373; Meth. Quar. Review, articles Instauratio Nova, July and Oct. 1853; Bohringer, Kircheng. in Biog. vol. 4; Presb. Quarterly, Philada. 1858 (two admirable articles, containing the best view of Abelard's life and philosophy anywhere to be found in small compass); The English Cyclop.; Wight, Romance of Abelard and Heloise (N. Y. 1853, 12mo); Guizot, Essai sur Abelard et Heloise (Paris, 1839); Edinb. Rev. 30:352; Westm. Rev. 32:146.

## Abelinachea[[@Headword:Abelinachea]]

             SEE ABEL-BETH-MAACHAH.

## Abelio (Or Abellis)[[@Headword:Abelio (Or Abellis)]]

             was a deity of the ancient Gauls. Mention is made of him on a few Gailic altar inscriptions found near Comminges, in France. Sometimes he is compared to Mars, at other times to Apollo of the Romans. The word has been derived by some from Bel, the Baal of the Old Test.

## Abelites, Abelians, or Abelonians[[@Headword:Abelites, Abelians, or Abelonians]]

             a sect of heretics who appeared in the diocese of Hippo, in Africa, about the year 370. They insisted upon marriage, but permitted no carnal conversation between man and wife, following, as they said, the example of Abel, and the prohibition in Gen 2:17. When a man and woman entered their sect they were obliged to adopt a boy and girl, who succeeded to all their property, and were united together in marriage in a similar manner. Augustine says (De Hoer. cap. 87) that in his time they had become extinct. The whole sect was at last reduced to a single village, which returned to the Church. This strange sect is, to some extent, reproduced in the modern Shakers. — Mosheim, Ch. Hist. c. 2, pt. 2; ch. 5 § 18.

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

             was a distinguished minister in the Methodist Episcopal Church, and then in the Free Methodist Church, was born in Cheshire County, N. H., Nov. 19, 1796. He was converted at a camp-meeting held near Canandaigua Lake in June, 1815. In 1816 he attended for one term the academy at Onondaga Valley; in 1821 he was admitted to the Genesee Conference of the Methodist Episcopal Church. and was appointed presiding elder of the Genesee District in 1827. For eighteen years he was a presiding elder in the Methodist Episcopal Church. He was elected a member of the General Conference of the Methodist Episcopal Church of 1832, and of the three following General Conferences. Soon after the organization of the Free Methodist Church, he with others withdrew, joined the new denomination, and did effective work in this his new relationship for several years. About three years before his death he had a stroke of paralysis, which affected his powers of utterance. He died triumphantly in the faith of the Gospel, Nov. 9. 1879. Through life he was a man of unswerving integrity; as a preacher, he was clear, lively, forcible, and convincing. He frequently wrote for the periodicals, also composed several hymns. See the Chicago Free Methodist Oct. 13, 1880.

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

             a Presbyterian minister, was born in Norwich, Conn., in 1792. He entered college from Lisbon, Conn. where his preparatory studies had been pursued. After leaving Yale he studied theology at the Seminary in Andover, Mass., graduating in 1822. He was ordained and installed, Jan. 18, 1825, pastor of the Presbyterian Church in Oswego, where he remained five years. He was then installed over the Presbyterian Church in Oxford, N. Y., Sept. 14, 1830, was settled there seven years, and was then called to the pastorate of the Reformed (Dutch) Church in Chittenango, N.Y., where he continued nearly nineteen years, and resigned in 1857. This was his last charge. He was fourteen years a member of the board of trustees of Hamilton College. He died May 7, 1868. See Obituary Record of Yale College, 1868. Presbyterianism in Central New York, p. 685.

## Abellane[[@Headword:Abellane]]

             SEE ABEL-BETH-MAACHAH.

## Abelli, Antoine[[@Headword:Abelli, Antoine]]

             a French theologian, was born in Paris in 1527. He became a Dominican, or Frere Precheur, and commendatory abbot of Notre Dame-de-Livry, in the Aunoy (a district in the ile de France). For three years he was vicar- general of his congregation, and was also preacher and confessor to the queen Catherine de Medicis. He signed the act of the University of Paris by which he took the oath of fidelity to Henry IV, April 22, 1594. According to Quetif and Richard I, he was a man of integrity and learning. He died about 1600. He wrote, La Maniere de bien Prier, avec la Vertu et Efficace de l'Oraison Prouvee par l'Example des 'Anciens, etc. (Paris, 1564, 8vo) Sermon sur les. Lamentations du Saint Prophete Hierenmie (Paris, 1582): — Lettre a la Reyne Catherine de Medicis (1564).

## Abelli, Louis[[@Headword:Abelli, Louis]]

             Bishop of Rodez (South France), was born at Vez, 1604. He was made bishop in 1664, but resigned in three years, to become a monk in the convent of St. Lazare, at Paris. He was a violent opposer of the Jansenists, and author of a system of Dogmatic Theology, entitled Medulla Theologica (republished in Mayence, 1839), and also of Vie de St. Vincent de Paul, 4to. He was an ardent advocate of the worship of the Virgin Mary, and wrote, in its defense, La Tradition de l'eglise touchont le culte de la Vierge, 1652, 8vo. He died in his convent in 1691.

## Abelli, Louis (2)[[@Headword:Abelli, Louis (2)]]

             a French theologian, was born in 1603 in the Vexin. He was first rector of St. Josse at Paris, then bishop of Rhodes. In 1664 he resigned his bishopric, and went to Paris to live in retirement. He was a strong adversary of Port-Royal. He died at Paris, Oct. 4, 1691. — He wrote, Medulla Theologica (1650): — Tradition de 'Eglise touchant la Devotion des Chretiens' envers la Sainte Vierge (1652-72): — La Vie du Veneable Seriteur de Dieu, Vincent de Paul (1664): — La Couronne de l'Annee Chretime, ou Meditations sum' les plus Importantes Vieites de l'Evangile (translated by him into Latin in 1732): — Considerations sur l'Eternite . — La Vie de Sainte Josse de Bretagne (Abbeille): — Defense de la  Hierarchie de Eglise, et de l'Autorite du Pape (Paris, 1659): — Taite des Heresies (1661)., See Hoefer, Nouv. Biog. Generale, s.v.

## Abelmea[[@Headword:Abelmea]]

             SEE ABEL-MEHOLAH.

## Abelonii (Or Abelonites) Also Abenonitae[[@Headword:Abelonii (Or Abelonites) Also Abenonitae]]

             SEE ABELITES

## Aben-Ezra[[@Headword:Aben-Ezra]]

             (otherwise ABEN-ESDRA , or IBN-ESRA, properly, ABRAHAM BEN-MEIR), a celebrated Spanish rabbi, called by the Jews the Sage, the Great, etc., was born at Toledo in 1092. Little is known of the facts of his life; but he was a great traveler and student, and was at once philosopher, mathematician, and theologian. His fame for varied and accurate learning was very great in his own day, and has survived, worthily, to the present age. He died at Rome, Jan. 23, 1167. De Rossi, in his Hist. Dict. of Hebrew Writers (Parma, 1802), gives a catalogue of the writings attributed to him. Many of them still exist only in MS. A list of those that have been published, with the various editions and translations, is given by Farst in his Bibliotheca Judaica (Lpz. 1849, 1:251 sq.). A work on astronomy, entitled בְּרֵאשִׁית הָכְמָה(the Beginning of Wisdom), partly translated from the Arabic and partly compiled by himself, greatly contributed to establishing his reputation (a Latin translation of it is given in Wolf, Bibliotheca Hebraica, t. 3). He also wrote a “Commentary on the Talmud,” and another work on the importance of the Talmud, entitled וְסוֹר מוֹרָא(the Basis of Instruction), several times printed (in German, F. ad M. 1840). His most important work consists of “Commentaries on the Old Testament” (᾿פּרוּשׁ עִל, in several parts), a work full of erudition. Bomberg Buxtorf, and Moses Frankfurter included it in their editions of Hebrew texts and annotations of the Bible (Venice, 1526; Basil, 1618-19; Amst. 1724-7). His “Commentary on the Pentateuch” (פֵּדוּשּׁ הִתּוֹרָה) is very rare in its original form (fol. Naples, 1488; Constantinople, 1514), but it has often been reprinted combined with other matter, overlaid by later annotations, or in fragmentary form. None of the other portions of his great commentary have been published separately from the Rabbinical Bibles, except in detached parts, and then usually with other matter and translated. Aben-Ezra usually wrote in the vulgar Hebrew or Jewish dialect; but that he was perfectly familiar with the original Hebrew is shown by some poems and other little pieces which are found in the preface to his commentaries. The works of Aben-Ezra are thoroughly philosophical, and show a great acquaintance with physical and natural science. He also wrote several works on Hebrew Grammar (especially סֵפֶד מֹץזְּניִַם, Augsb. 1521, 8vo; סֵפֵד צֵחוֹת, Ven. 1546, 8vo; שָׂפָּה בְּרוּרָה, Constpl. 1530, 8vo), most of which have been re-edited (by Lippmann, Heidenhein, etc.) with Hebrew annotations. Some of his arithmetical and astronomical works have been translated into Latin. — Hoefer, Biographie Generale.

## Abendana[[@Headword:Abendana]]

             (i.e. Son of Dana), JACOB SEE JACOB , a Jewish rabbi, born in Spain about 1630, died in London in 1696. He was rabbi first in Amsterdam, and from 1685 till his death in London. He translated into Spanish the book of Cusari as well as the Mishna, with the commentaries of Maimonides and Bartenora. His Spicileyium rerum praeteritarum et intermissarum contains valuable philological and critical notes to the celebrated Michlal Jophi (Amsterdam, 1685). A selection from his works appeared after his death, under the title Discourses of the Ecclesiastical and Civil Polity of the Jews (Lond. 1706).

## Abeona[[@Headword:Abeona]]

             in Roman mythology, was a goddess to whose care parting friends were intrusted.

## Abercius[[@Headword:Abercius]]

             bishop of HIERAPOLIS, in Phrygia, was raised to that see about A.D. 164, upon the martyrdom of St. Papias. He suffered great torments from the heathen under Marcus Aurelius, but died in peace during the reign of that emperor. Neither Eusebius nor any other ancient writer makes mention of Abercius, who, according to Baronius, wrote an excellent Book of Discipline, to be observed by priests and deacons, and an apology to Marcus Aurelius the emperor; both of which the cardinal promised to give entire in his Annales, but it was not done. The Greeks, who give him the title of Ι᾿σὰπόστολος, commemorate him on Oct. 22. See Cave, Hist. Lit. 1, 66; Baronius, Annales, A.D. 163, No. 15.

## Abercius Of Jerusalem[[@Headword:Abercius Of Jerusalem]]

             a noted miracle-worker (ἰσαπόστολος θαυματουργός) of the early Church, is commemorated in the Byzantine calendar on Oct. 22.

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

             D.D., an Episcopal divine and accomplished scholar, was born in Philadelphia in 1758, and graduated at the University of Pennsylvania, 1776. He then studied theology, but, on account of an injury to his eyes, he entered into mercantile pursuits in 1783. In 1793 he was ordained, and became associate pastor of Christ Church in 1794. From 1810 to 1819 he was principal of the “Philadelphia Academy.” In 1883 he retired on a pension, and died at Philadelphia, June 26,1841, the oldest preacher of that Church in the city. He was distinguished as well for eloquence and liberality as for learning. He wrote Lectures on the Catechism (1807), and published a number of occasional sermons. — Sprague, Annals, v. 394.

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

             D.D., author of Enquiries concerning the Intellectual Powers, published 1830, and the Philosophy of the Moral Feelings, published 1833, was born at Aberdeen, Nov. 11, 1781, and attained the highest rank as a practical and consulting physician at Edinburgh. He became Lord Rector of Marischal College, Aberdeen, 1835. Besides the works above named, he wrote Essays and Tracts on Christian Subjects (Edinb. 18mo); Harmony of Christian Faith and Character (reprint from preceding, N.Y. 1845, 18mo). He died Nov. 14, 1844. — Quart. Rev. 45:341.

## Abercrombie, Richard Mason, D.D[[@Headword:Abercrombie, Richard Mason, D.D]]

             a Protestant Episcopal minister, was born in Philadelphia in 1822, being the son of the Reverend James Abercrombie. After a liberal education in his native city, he graduated from the General Theological Seminary in New York city in 1843, was ordained the same year, and took charge of a church at Rahway, N.J. He was successively rector of the Church of the Intercession, in New York city (1843-50); St. John's, Clifton, S.I.; Christ Church, Hartford, Connecticut; St. Paul's, Rahway, N.J.; and St. Matthew's, Jersey City, where he died, December 7, 1884. He was practically the founder of Christ Church Hospital in that city, and of the Clergymen's Retiring Fund Society. See The Church Almanac, 1886, page 102.

## Aberdeen[[@Headword:Aberdeen]]

             (Aberdonia Devana), the seat of a Scotch bishopric, formerly suffragan to the Archbishopric of St. Andrew. The bishopric was transferred to Aberdeen about the year 1130, by King David, from Murthilack, now Mortlick, which had been erected into an episcopal see by Malcolm II in the year 1010, Beancus, or Beyn, being the first bishop.

## Aberdeen, Breviary of[[@Headword:Aberdeen, Breviary of]]

             While Romanism prevailed in Scotland, the Church of Aberdeen had, like many others, its own rites. The missal, according to Palmer, has never been published; but an edition of the breviary was printed in 1509. — Palmer, Orig. Liturg. 1:188, who cites Zaccaria, Biblioth. Ritualis, tom. 1; A. Butler, Lives of Saints, 1:113.

## Aberides[[@Headword:Aberides]]

             in Greek and Roman mythology was the son of Coelus and Vesta; the same with Saturn.

## Aberle, Moritz Von[[@Headword:Aberle, Moritz Von]]

             a Roman Catholic theologian of Germany, was born April 15, 1819, at Rottum, near Biberach. In 1842 he received holy orders, and in 1850 he was called to Tubingen as professor of ethics and New-Test., exegesis. In 1866 he was ennobled, and died Nov. 3, 1875. Aberle was one of the brightest lights of the Catholic faculty at Tubingen, and a very learned scholar. He was always a hard student, and found no time for producing large publications, although he contributed extensively to the Tubingen Theologische Quartalschrift. He left in manuscript Einleitung in das Neue Testament, which was edited by Paul Schanz (Freiburg, 1877). See Literarischer Handweiser, 1875, p 433 sq.; Himpel, in the Theologische Quartalschrift, 58, 2. (B.P.)

## Abernathy, Burwell[[@Headword:Abernathy, Burwell]]

             a minister in the Methodist Episcopal Church, South, was born in Giles Countys, Tenn. As to the date of his birth we have no source of knowledge. He embraced religion in early life, and in 1842 joined the Tennessee Annual Conference. In 1849 he studied for a better ministerial preparation, and re-entered the Conference in the following year, and continued faithful, and with great usefulness, until his death, in 1848. See Minutes of Annual Conferences of the M. E. Church, South, 1848, p. 174.

## Abernathy, Joseph T[[@Headword:Abernathy, Joseph T]]

             a minister in the Methodist Episcopal Church, South, was born in Macon County, Ala., July 4, 1823. He spent his early life in wayward thoughtlessness, but experienced religion when about twenty; and in 1855 was admitted into the Alabama Conference, and continued to labor with fidelity and much success until his death, Sept. 18, 1859. Mr. Abernathy began his ministry uncultured, but by diligent study became an acceptable  and useful preacher. His piety was deep, and his life zealous. See Minutes of Annual Conferences of the M.E. Church, South, 1859, p. 161.

## Abernethy (or Abernethie), John, D.D[[@Headword:Abernethy (or Abernethie), John, D.D]]

             a Scotch prelate, studied at the University of Edinburgh, was laureated in 1587, and became reader in 1588. He was a member of the Assemblies in 1601, 1602, 1608, and 1616; signed a protest against introducing episcopacy in 1606; was chosen constant moderator of the Presbytery; solicited the appointment to the archbishopric of Glasgow in 1615; was a member of the Court of High Commission in 1616; made bishop of Caithness the same year, and demitted September 15, 1635; deposed in 1638, but was permitted to minister in any place. He died April 24, 1639,  aged about seventy-two years. He published, Christian and Heavenly Treatise concerning Physick for the Soul (1615): — Two Letters to King James VI (1620): — The Duty and Dignity of a Christian (Lond. eod.). See Fasti Eccles. Scoticance, 1:480.

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

             an eminent Presbyterian divine, educated at the University of Glasgow, and afterward at Edinburgh. Born at Coleraine, in Ireland, 1680; became minister at Antrim in 1708, and labored zealously for twenty years, especially in behalf of the Roman Catholics. The subscription controversy, which was raised in England by Hoadley, the famous Bishop of Bangor, and the agitation of which kindled the flames of party strife in Ireland also, having led to the rupture of the Presbytery of Antrim from the General Synod in 1726, Abernethy, who was a warm supporter of the liberal principals of Hoadley, lost a large number of his people; and these having formed a new congregation, he felt his usefulness so greatly contracted that, on his services being solicited by a church in Wood Street, Dublin, he determined to accept their invitation. Applying himself with redoubled energy to his ministerial work, he soon collected a numerous congregation. His constitution failed under his excessive labors, and he died suddenly in December, 1740. His discourses on the being and attributes of God have always been held in much esteem. His works are: 1. Discourses on the Being and Perfections of God (Lond. 1743, 2 vols. 8vo); 2. Sermons on various Subjects (Lond. 1748-'51, 4 vols. 8vo); 3. Tracts and Sermons (Lond. 1751, 8vo).

## Abesar[[@Headword:Abesar]]

             SEE ABEZ.

## Abesta[[@Headword:Abesta]]

             SEE AVESTA.

## Abeyance[[@Headword:Abeyance]]

             signifies expectancy, probably from the French bayer, to gape after. Lands, dwelling-houses, or goods, are said to be in abeyance when they are only in expectation, or the intendment of the law, and not actually possessed. In the Church of England, when a living has become vacant, between such time and the institution of the next incumbent, it is in abeyance. It belongs to no parson, but is kept suspended, as it were, in the purpose, as yet undeclared, of the patron.

## Abez[[@Headword:Abez]]

             (Heb. E'bets, אֶבֶוֹ, in pause אָבֶוֹ A ‘bets, lustre, and hence, perhaps, tin; Sept. ‘Αεμές, Vulg. Abes), a town in the tribe of Issachar, apparently near the border, mentioned between Kishion and Remeth (Jos 19:20). It is probably the Abesap (Α᾿βέσαρος) mentioned by Josephus (Ant. 6:13, 8) as the native city of the wife whom David had married prior to Abigail and after his deprival of Michal; possibly referring to Ahinoam the Jezreelitess (1Sa 25:43), as if she had been so called as having resided in some town of the valley of Esdraelon. According to Schwarz (Palest. p. 167), “it is probably the village of Kunebiz, called also Karm en-Abiz, which lies three English miles west-south-west from Iksal;” meaning the Khuneifis or Ukhneifis of Robinson (Researches, 3, 167, 218), which is in the general locality indicated by the associated names.

ADDENDUM FROM VOLUME 11:

Abez

Lieuit. Coitier (Tent Work, 2, 334) thinks this is the ruined site Khurbet el- Beida, marked on the Ordnance Map eight miles west of Nazareth and two south-west of Beit-Lahm, remarking (Quar. Report of the "Pal. Explor. Fund," Jan. 1881, p. 49) that "the Arabic exactly corresponds [?] to the Hebrew, with the same meaning, ‘white'” but this seems doubtful.

## Abgar[[@Headword:Abgar]]

             [see ABGARUS, in vol. 1, p.14] is the name of several kings of Edessa, who reigned, according to the chronicle of that city, at various periods from B.C. 99 to A.D. 217. Of the ten kings who are said to have borne the name of Abgar, we have only to do with the last six. The first of the name was Abgar Phika "the Dumb,'' who reigned with Bacro two years and four months, and by himself twenty-three years and five months (B.C. 93-67). His son Abgar reigned fifteen years (67-52), and is mentioned by Dion Cassius as having made a treaty with the Romans in the time of Pompey. He is the same who treacherously deceived Crassus in his expedition against the Parthians (B.C. 53), and is called by Appian (De Bello Parth. p. 140) — φύλαρχος τῶν Α᾿ράβων, In Plutarch his name is written Α᾿ριαμνης . The eleventh and twelfth kings of Edessa bore the same name, according to Dionysius; but nothing is recorded of them except that the latter was surnamed Sumoko, “the Red."

We now come to the one with whom the name is most conspicuously associated the — fifteenth king — Abgar surnamed Ucomo, “the Black," who reigned, according to the chronology of Dioniysius of Telmahar, A.D. 9-46, but according. to the rectification of Gutschmid, A.D. 13-50. Moses of Chorene traces his descent from the Parthian king Arsaces. Procopius has a story of the romantic attachment which he excited in Augustus when on a visit to Rome, and of the device he was obliged to employ before the emperor would allow him to return to Edessa. The narrative of Eusebius we have already given. The Syriac version of the story given in Cureton's  Ancient Syriac Documents is obviously an elaborate expansion of Eusebius. In all probability, the only fact in connection with Abgar which has come down to us is to be found in Tacitus (Anals. 12:12-14), where he appears in, a not very creditable light — first seducing the young Parthian king Meherdates to waste precious days in luxurious indulgence at Edessa, and then treacherously abandoning him on the battle-field (A.D. 49).

Abgar VI bur-Manu, according, to Dionysius, reigned for twenty years (A.D. 65-85), which Gutschmid reckons from 69 to 89. The dynasty now seems to have changed; and the next king, Abgar VII bar-lzat, who purchased the kingdom from the Parthians, and reigned A. D. 108-115, was of the royal race of Adiabene. It was this Abgar, in all probability, who behaved with such caution when Trajan made his expedition to the East. According to Dion Cassius, he did not go in person to meet the emperor at Antioch, but sent him gifts and friendly messages. He was afraid of Trajan, on the one hand, and of the Parthians, on the other; and therefore deferred his meeting with Trajan until he came to Edessa, where he entertained him at a banquet, at which he introduced his son Arbandes dancing some of his native dances. The emperor was greatly captivated with the young Arbandes. The Abgar of the time of Antoninus Pius must be Manu bar- Manu, as Assemani suggests.

## Abgar, Bar-Maanu[[@Headword:Abgar, Bar-Maanu]]

             a descendant of Abgarus (q.v.), who reigned in Edessa about the year 200, was a Christian and friend of Bardesanes (see Euseb. Chronic. ad Olymp. 149, 1; and Epiphan. Hoer. 56, ). That he did not believe in the gnosticism of his friend may be seen from the fact that the orthodox Epiphanius styles him ἀνὴρ ὁσιώτατος — ; while Eusebius, in his Chronicon, calls him ἱερὸν ἄνδρα. In the year 216, Abgar was deposed by the emperor Caracalla, and Edessa became a Roman colony. (B. P.)

## Abgarus[[@Headword:Abgarus]]

             (ABAGARUS, AGBARUS; sometimes derived from the Arabic Akbar, “greater,” but better from the Armenian Avag, “great,” and air, “man;” see Ersch und Gruber, s.v. Abgar), the common name of the petty princes (or Toparchs) who ruled at Edessa in Mesopotamia, of one of whom there is an Eastern tradition, recorded by Eusebius (Eccl. Hist. 1:13), that he wrote a letter to Christ, who transmitted a reply. Eusebius gives copies of both letters, as follows:

“Abgarus, Prince of Edessa, to Jesus, the merciful Savior, who has appeared in the country of Jerusalem, greeting. I have been informed of the prodigies and cures wrought by you without the use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk; that you force devils from the bodies possessed; that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indisposition under which I have so long labored. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city which, though it be not very large, will be sufficient to supply you with every thing that is necessary.”

To this letter it is said Jesus Christ returned him an answer in the following terms: “You are happy, Abagarus, thus to have believed in me without having seen me; for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all things for which I am come must be fulfilled in the country where I am; when this is done, I must return to him who sent me. And when I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and give life to you and to those that are with you.” According to Moses of Chorene (died 470), the reply was written by the Apostle Thomas.

Eusebius further states that, after the ascension of Christ, the Apostle Thomas sent Thaddaeus, one of the seventy, to Abgar, who cured him of leprosy, and converted him, together with his subjects. The documents from which this narrative is drawn were found by Eusebius in the archives of Edessa. Moses of Chorene relates further that Abgarus, after his conversion, wrote letters in defense of Christianity to the Emperor Tiberius and to the king of Persia. He is also the first who mentions that Christ sent to Abgarus, together with a reply, a handkerchief impressed with his portrait. The letter of Christ to Abgarus was declared apocryphal by the Council of Rome, A.D. 494; but in the Greek Church many continued to believe in its authenticity, and the people of Edessa believed that their city was made unconquerable by the possession of this palladium. The original is said to have later been brought to Constantinople. In modern times, the correspondence of Abgarus, as well as the portrait of Christ, are generally regarded as forgeries; yet the authenticity of the letters is defended by Tillemont, Memoires pour Servir a L' Hist. Ecc 1:1-18, p. 362, 615; by Welte, Tubing. Quartalschrift, 1842, p. 335 et seq., and several others. Two churches, St. Sylvester's at Rome, and a church of Genoa, profess each to have the original of the portrait. A beautiful copy of the portrait in Rome is given in W. Grimm, Die Sage vom Ursprung der Christusbilder (Berlin, 1843). The authenticity of the portrait in Genoa is defended by the Mechitarist, M. Samuelian. Hefele puts its origin in the fifteenth century, but believes it to be the copy of an older portrait. See the treatises on this subject, in Latin, by Frauendorff (Lips. 1693), Albinus (Viteb. 1694), E. Dalhuse (Hafn. 1699), Schulze (Regiom. 1706); Semler (Hal. 1759), Heine (Hal. 1768); Zeller (Frnkf. ad O. 1798); in German, by Hartmann (Jena, 1796), Rink (in the Mergenblatt, 1819, No. 110, and in Ilgen's Zeitschr. 1843, 2:3-26); and comp. Bayer, Hist. Edessana, p. 104 sq., 358 sq. See, also, Neander, Ch. Hist. 1:80; Mosheim, Comm. 1:95; Lardner, Works, 6:596; Stud. u. Krit. 1860, 3; and the articles SEE CHRIST, SEE IMAGES OF; JESUS.

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

             the reputed king of Edessa, is commemorated as a saint in the Armenian calendar on Dec. 21.

## Abhassara[[@Headword:Abhassara]]

             in the Buddhist religion, a superior celestial world. Previous to the creation of the present world there were several successive systems of worlds,  which were destroyed by fire. On the destruction of the former worlds, the beings that inhabited them, and were meritorious, received birth in the celestial world Ablhassara; and when their proper age was expired, or their merit was no longer such as to preserve them in a celestial world, they again came to inhabit the earth. Their bodies, however, still retained many of the attributes of the world from which they had come, as they had subsisted without food, and could soar through the air at will; and the glory proceeding from their persons was so great that there was no necessity for a sun or moon. Thus no change of seasons was known; there was no difference between night and day; and there was no diversity of sex. For many ages the inhabitants of the earth thus lived, previous to the creation of the sun and moon, in happiness and mutual peace. See Gardner, Faiths of the World, s.v. SEE BUDDHISM; SEE BUDDHISTS.

## Abhidharma[[@Headword:Abhidharma]]

             the third class of the Buddhist sacred books, called Pitakali, or Pitakattayan (q.v.). The Abhidharma contain instructions which are supposed to be addressed to the inhabitants of the celestial worlds. This is accordingly accounted the highest class of sacred books; and the expounders of it are to be held in the highest honor, for it declares pre- eminent truths, as the word itself implies. The books of which it consists contain terms and doctrines with definitions and explanations. The text consists of 96,250 stanzas, and the commentaries of 30,000; so that in the whole, including text and commentary; there are 126,250 stanzas. Early in the present century there arose a class of metaphysicians in Ava called Paraamats, who respected only the Abhidharma, and rejected the other books that the Buddhists considered as sacred, saying that they were only a compilation of fables and allegories. The founder of the sect, Koisan, with about fifty of his followers, was put to death by order of the king."

## Abhijit[[@Headword:Abhijit]]

             in Hindu religion, is one of the sacrifices to be brought by a king, or rajah, as a propitiation for unpremeditatingly killing a priest.

## Abi[[@Headword:Abi]]

             (Heb. Abi', אֲבַי, my father, or rather father of SEE ABI-; Sept. ‘Αβί, Vulg. Abi), a shortened form (comp. 2Ch 29:1) of ABIJAH SEE ABIJAH (q.v.), the name of the mother of King Hezekiah (2Ki 18:2, where the full form is also read in some MSS.).

## Abi-[[@Headword:Abi-]]

             (אֲבַיאּ, an old construct form of אָב, father, as is evident from its use in Hebrew and all the cognate languages), forms the first part of several Hebrew proper names (Bib. Repos. 1846, p. 760); e.g. those following. SEE AB-.

## Abi-albon[[@Headword:Abi-albon]]

             (Heb. Abi'-Albon', אֲבַיאּעִלְבוֹן, father of strength, i.e. valiant; Sept. ‘Αβὶ ‘Αλβών v. r. ‘Αβὶ ‘Αρβών, Vulg. Abialbon), one of David's bodyguard (2Sa 23:31); called in the parallel passage (1Ch 11:32) by the equivalent name ABIEL SEE ABIEL (q.v.).

## Abia[[@Headword:Abia]]

             (‘Αβιά), a Graecized form of the name ABIJAH SEE ABIJAH (Mat 1:7; Luk 1:5). It also occurs (1Ch 3:10) instead of ABIAH SEE ABIAH (q.v.).

Abia

in Greek mythology, was a nurse of Hyllus, who built for the father of her charge, Hercules, a temple at Ira, in Messenia, in remembrance of whom Presphontes called this city Abia.

## Abiah[[@Headword:Abiah]]

             a less correct mode (1Sa 8:2; 1Ch 2:4; 1Ch 6:28; 1Ch 7:8) of Anglicizing the name ABIJAH SEE ABIJAH (q.v.).

another mode of Anglicizing (1Sa 14:3; 1Sa 14:18; 1Ki 4:3; 1Ch 8:7) the name AHIJAH SEE AHIJAH (q.v.).

## Abiasaph[[@Headword:Abiasaph]]

             (Heb. Abiasaph', אֲבַיאָסָŠ, father of gathering, i.e. gatherer; Sept. ‘Αβιάσαφ, Vulg. Abiasaph), the youngest of the three sons of Korah the Levite (Exo 6:24); B.C. post 1740. He is different from the Ebiasaph of 1Ch 6:23; 1Ch 6:37; 1Ch 9:19. SEE SAMUEL.

## Abiathar[[@Headword:Abiathar]]

             (Heb. Ebyathar', אֶבְיָתָר, father of abundance, i.e. liberal; Sept. ‘Αβιάθαρ or ‘Αβιαθάρ, N.T. ‘Αβιάθαρ, Josephus ‘Αβιάθαρος), the thirteenth high-priest of the Jews, being the son of Ahimelech, and the third in descent from Eli; B.C. 1060-1012. When his father was slain with the priests of Nob, for suspected partiality to David, Abiathar escaped; and bearing with him the most essential part of the priestly raiment [ sEE EPHOD ], repaired to the son of Jesse, who was then in the cave of Adullam (1Sa 22:20-23; 1Sa 23:6). He was well received by David, and became the priest of the party during its exile and wanderings, receiving for David responses from God (1Sa 30:7; comp. 2Sa 2:1; 2Sa 5:19). The cause of this strong attachment on the part of the monarch was the feeling that he had been unintentionally the cause of the death of Abiathar's kindred. When David became king of Judah he appointed Abiathar high priest (see 1Ch 15:11; 1Ki 2:26), and a member of his cabinet (1Ch 27:34). Meanwhile Zadok had been made high-priest by Saul — an appointment not only unexceptionable in itself, but in accordance with the divine sentence of deposition which had been passed, through Samuel, upon the house of Eli (1Sa 2:30-36). When, therefore, David acquired the kingdom of Israel, he had no just ground on which Zadok could be removed, and Abiathar set in his place; and the attempt would probably have been offensive to his new subjects, who had been accustomed to the ministration of Zadok, and whose good feeling he was anxious to cultivate. The king appears to have got over this difficulty by allowing both appointments to stand; and until the end of David's reign Zadok and Abiathar were joint high priests (1Ki 4:4). As a high-priest, Abiathar was the least excusable, in some respects, of all those who were parties in the attempt to raise Adonijah to the throne (1Ki 1:19); and Solomon, in deposing him from the high-priesthood, plainly told him that only his sacerdotal character, and his former services to David, preserved him from capital punishment (1Ki 2:26-27). This completed the doom upon the house of Eli, and restored the pontifical succession — Zadok, who remained the high-priest, being of the elder line of Aaron's sons. SEE ELEAZAR.

In Mar 2:26, a circumstance is described as occurring “in the days of Abiathar, the high-priest” (ἐπὶ ‘Αβιάθαρ τοῦ ἀρχιερέως — a phrase that is susceptible of the rendering, in [the time] of Abiathar, [the son] of the high-priest), which appears, from 1Sa 21:1, to have really occurred when his father Ahimelech was the high-priest. The most probable solution of this difficulty (but see Alford's Comment. in loc.) is that which interprets the reference thus: “in the days of Abiathar, who was afterward the high-priest” (Middleton, Greek Article, p. 188-190). But this leaves open another difficulty, which arises from the precisely opposite reference (in 2Sa 8:17; 1Ch 18:16; 1Ch 24:3; 1Ch 24:6) to “Ahimelech [or Abimelech] the son of Abiathar,” as the person who was high-priest along with Zadok, and who was deposed by Solomon; whereas the history describes that personage as Abiathar, the son of Ahimelech. Another explanation is, that both father and son bore the two names of Ahimelech and Abiathar, and might be, and were, called by either (J. C. Leuschner, De Achimelecho binomini, Hirschb. 1750). But although it was not unusual for the Jews to have two names, it was not usual for both father and son to have the same two names. Others suppose a second Abiathar, the father of Ahimelech, and some even a son of the same name; but none of these suppositions are warranted by the text, nor allowable in the list of high priests. SEE HIGH-PRIEST. The names have probably become transposed by copyists, for the Syriac and Arabic versions have “Abiathar, the son of Ahimelech.” The mention of Abiathar in the above passage of Mark, rather than the acting priest Ahimelech, may have arisen from the greater prominence of the former in the history of David's reign, and he appears even at that time to have been with his father, and to have had some part in the pontifical duties. In additional explanation of the other difficulty above referred to, it may be suggested as not unlikely that Ahimelech may have been the name of one of Abiathar's sons likewise associated with him, as well as that of his father, and that copyists have confounded these names together. SEE AHIMLECH.

## Abib[[@Headword:Abib]]

             (Heb. Abib', אָבַיב, from an obsolete root = אָבִבto fructify), properly, a head or ear of grain (Lev 2:14, “green ears;” Exo 9:31, “ear”); hence, the month of newly-ripe grain (Exo 13:4; Exo 23:15; Exo 34:18; Deu 16:1), the first of the Jewish ecclesiastical year, afterward (Neh 2:1) called NISAN SEE NISAN (q.v.). It began with the new moon of March, according to the Rabbins (Buxtorf, Lex. Talm. Col 3:1-25), or rather of April, according to Michaelis (Comment. de Alensibus Hebraeor., comp. his Commentat. Bremas, 1769, p. 16 sq.); at which time the first grain ripens in Palestine (Robinson's Researches, 2:99, 100). SEE MONTH. Hence it is hardly to be regarded as a strict name of a month, but rather as a designation of the season; as the Septuagint, Vulgate, and Saadias have well rendered, in Exo 13:4, the month of the new grain;” less correctly the Syriac, “the month of flowers” (comp. Bochart, Hieroz. 1:557). Others (as A. Muller, Gloss. Sacra, p. 2) regard the name as derived from the eleventh Egyptian month, Epep (ἐπιφί, Plut. de Iside, p. 372); but this corresponds neither to March or April, but to July (Fabricii Menologium, p. 22-27; Jablonsky, Opusc. ed. Water, 1:65 sq.). SEE TEL-ABIB.

## Abibas[[@Headword:Abibas]]

             a martyr of Edessa, burned in 322, under the Emperor Licinius. He is commemorated in the Greek Church, as a saint, on 15th November.

## Abibas (Or Abibba)[[@Headword:Abibas (Or Abibba)]]

             a younger son of the Gamaliel mentioned in the Acts of the Apostles, and Ethna, his wife. He is said to have been early baptized and brought up as a Christian; to have spent his life in good works; and to have been buried in the tomb of St. Stephen at Caphargamalia, about twenty miles from Jerusalem. His body is supposed to have been found with those of his father, of Nicodemus, and of St. Stephen, Aug. 3. See Baillet, — Vies des Saints, 2, 38

## Abibo, Or Abiboin[[@Headword:Abibo, Or Abiboin]]

             SEE ABIBAS.

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

             a Protestant theologian of Germany, was born at Konigsee, March 10, 1672. In 1702 he was appointed professor of Hebrew at Leipsic, in 1717 he was called to Dantzic as professor and pastor; in 1730 he went to Wittenberg as professor of theology and general superintendent; and. died there, June 5, 1740. He wrote, Diss. de Confessione Privata (Gedani, 1723): — Exercitatio de Servuorum Hebrceorum Acquisitione et Servitiis (Lips. 1704 ): — Diss. de . Hebi. Accentuum Genuino Officio (ibid. 1709): — As Distincte Legendi et Interpret. V. T. (ibid. 1710). See Winer, Handbuch der theol. Lit. 1, 144, 459; Steinschneider, Bibliog. Handbuch, p. l. (B. P.)

## Abida[[@Headword:Abida]]

             [many Abi'da] (Heb. Abida', אֲבַידָע, father of knowledge, i.e. knowing; 1Ch 1:33, Sept.' Αβιδά; Gen 25:4, ‘Αβειδά, Auth. Vers. “Abidah”, the fourth of the five sons of Midian, the son of Abraham by Keturah (Gen 25:1; 1Ch 1:33), and apparently the head of a tribe in the peninsula of Arabia, B.C. post 2000. SEE ARABIA. Josephus (Ant. 1:15, 1) calls him Ebidas (‘Εβιδᾶς). For the city Abida, SEE ABILA.

Abida

in Mongolian mythology, was a deity of the Kalmucks, that had much resemblance to Siva of India. Abida rules over the spirits of the dead, admits the virtuous into Paradise, and sends the bad back to the earth with other bodies. This deity lives in heaven, to which leads a path all of silver.

## Abidah[[@Headword:Abidah]]

             [many Abi'dah], a less correct mode of Anglicizing (Gen 25:4) the name ABIDA SEE ABIDA (q.v.).

## Abidan[[@Headword:Abidan]]

             (Heb. Abidan', ) אֲבַידָן, father of judgment, i.e. judge; Sept. ‘Αβιδάν), the son of Gideoni, and phylarch of the tribe of Benjamin at the exode (Num 1:11; Num 2:22; Num 10:24). At the erection of the Tabernacle he made a contribution on the ninth day, similar to the other chiefs (Num 7:60; Num 7:65), B.C. 1657.

## Abiel[[@Headword:Abiel]]

             (Heb. Abiel', אֲבַיאֵלlit. father [i.e. possessor] of God, i.e. pious, or perhaps father of strength, i.e. strong; Sept. ‘Αβιήλ), the name of two men.

1. The son of Zeror, a Benjamite (1Sa 9:1), and father of Ner (1Sa 14:51), which last was the grandfather of Saul, the first king of Israel (1Ch 8:33; 1Ch 9:39). B.C. 1093. In 1Sa 9:1 he is called the “father” (q.v.) of Kish, meaning grandfather. SEE NER.

2. An Arbathite, one of David's distinguished warriors (1Ch 11:32). B.C. 1053. In the parallel passage he is called ABI-ALBON SEE ABI-ALBON (2Sa 23:31). SEE DAVID.

## Abiezer[[@Headword:Abiezer]]

             (Heb. id., אֲבַיעֶזֶר, father of help, i.e. helpful; Sept. ‘Αβιέζερ), the name of two men.

1. The second of the three sons of Hammoleketh, sister of Gilead, grandson of Manasseh (1Ch 7:18). B.C. cir. 1618. He became the founder of a family that settled beyond the Jordan [ SEE OPHRAH ], from which Gideon sprang (Jos 7:2), and which bore this name as a patronymic (Jdg 6:34), a circumstance that is beautifully alluded to in Gideon's delicate reply to the jealous Ephraimites (Jdg 8:2). SEE ABIEZRITE. He is elsewhere called JEEZER SEE JEEZER , and his descendants Jeezerites (Num 26:30). 2. A native of Anathoth, one of David's thirty chief warriors (2Sa 23:27; 1Ch 11:28), B.C. 1053. He was afterward appointed captain of the ninth contingent of troops from the Benjamites (1Ch 27:12), B.C. 1014. SEE DAVID.

## Abiezrite[[@Headword:Abiezrite]]

             (Heb. A bi'ha-Ezri', אּבַי הָעֶוְרַי, father of the Ezrite; Sept. πατὴρ τοῦ ‘ΕΖΡί, Vulg. pater families Ezri; but in Jdg 8:32, ‘Αβὶ ‘Εζρί, de familia Ezri), a patronymic designation of the descendants of ABIEZER SEE ABIEZER (Jdg 6:2; Jdg 6:24; Jdg 8:32).

## Abigail[[@Headword:Abigail]]

             (Heb. Abiga'yil, אֲבַיגִיִל, father [i.e. source] of joy, or perh. i. q. leader of the dance, once contracted Abigal', אֲבַיגִל, 2Sa 17:25; Sept. ‘Αβιγάϊλ v. r. ‘Αβιγαία, Josephus ‘Αβιγαία), the name of two women.

1. The daughter of Nahash (? Jesse), sister of David, and wife of Jether or Ithra (q.v.), an Ishmaelite, by whom she had Amasa (1Ch 2:16-17; 2Sa 17:25). B.C. 1068.

2. The wife of Nabal, a prosperous but churlish sheep-master in the district of Carmel, west of the Dead Sea (1Sa 25:3). B.C. 1060. Her promptitude and discretion averted the wrath of David, which, as she justly apprehended, had been violently excited by the insulting treatment which his messengers had received from her husband (comp. Josephus, Ant. 6:13, 6-8). See NABAL. She hastily prepared a liberal supply of provisions, of which David's troop stood in much need, and went forth to meet him, attended by only one servant, without the knowledge of her husband. When they met, he was marching to exterminate Nabal and all that belonged to him; and not only was his rage mollified by her prudent remonstrances and delicate management, but he became sensible that the vengeance which he had purposed was not warranted by the circumstances, and was thankful that he had been prevented from shedding innocent blood (1Sa 25:14-35). The beauty and prudence of Abigail (see H. Hughes, Female Characters, 2:250 sq.) made such an impression upon David on this occasion, that when, not long after, he heard of Nabal's death, he sent for her, and she became his wife (1Sa 25:39-42). She accompanied him in all his future fortunes (1Sa 27:3; 1Sa 30:5; 2Sa 2:2). SEE DAVID. By her he had one son, Chileab (2 Samuel 3:3), who is probably the same elsewhere called Daniel (1Ch 3:1).

## Abihail[[@Headword:Abihail]]

             (Heb. Abicha'yil, אֲבַיחִיַל, father of [i.e. endowed with] might, or perhaps leader of the song), the name of three men and two women.

1. (Sept. ‘Αβιχαϊvλ.) The father of Zuriel, which latter was the chief of the Levitical family of Merari at the exode (Num 3:35). B.C. ante 1657.

2. (Sept. ‘Αβιγαία v. r. ‘Αβιχαία.) The wife of Abishur (of the family of Jerahmeel), and mother of Ahban and Molid (1Ch 2:29, where the name in some MSS. is Abiha'yil, אֲבַיהִיַל, apparently by error). B.C. considerably post 1612.

3. (Sept. ‘Αβιχαία.) The son of Huri, and one of the family chiefs of the tribe of Gad, who settled in Bashan (1Ch 5:14), B.C. between 1093 and 782.

4. (Sept. ‘Αβιαϊάλ v. r. ‘Αβιαϊvα and ‘Αβιχαία.) The second wife of king Rehoboam, to whom she or the previous wife bore several sons (2Ch 11:18). B.C. 972. She is there called the “daughter” of Eliab, the son of Jesse, which must mean descendant [ SEE FATHER ], since David, the youngest of his father's sons, was thirty years old when he began to reign, eighty years before her marriage.

5. (Sept. ‘Αμιναδάβ v. r. ‘Αβιχαϊvα.) The father of Esther, and uncle of Mordecai (Est 2:15; Est 9:29;' comp. 2:7). B.C. ante 479.

## Abihu[[@Headword:Abihu]]

             (Heb. Abihu', אֲבַיהוּץ, lit. father [i.e. worshipper] of Him, sc. God; Sept. ‘Αβιούδ, Josephus ‘Αβιοῦς, Vulg. Abiu), the second of the sons of Aaron by Elisheba (Exo 6:23; Num 3:2; Num 26:60; 1Ch 6:3; 1Ch 24:1), who, with his brothers Nadab, Eleazar, and Ithamar, was set apart and consecrated for the priesthood (Exo 28:1). With his father and elder brother, he accompanied the seventy elders partly up the mount which Moses ascended to receive the divine communication (Exo 24:1; Exo 24:9). When, at the first establishment of the ceremonial worship, the victims offered on the great brazen altar were consumed by fire from heaven, it was directed that this fire should always be kept up, and that the daily incense should be burnt in censers filled with it from the great altar (see Lev 6:9 sq.). But one day Nadab and Abihu presumed to neglect this regulation, and offered incense in censers filled with “strange” or common fire, B.C. 1657. For this they were instantly struck dead by lightning, and were taken away and buried in their clothes without the camp (Lev 10:1-11; comp. Num 3:4; Num 26:61; 1Ch 24:2). SEE AARON. There can be no doubt that this severe example had the intended effect of enforcing becoming attention to the most minute observances of the ritual service. As immediately after the record of this transaction, and in apparent reference to it, comes a prohibition of wine or strong drink to the priests whose turn it might be to enter the tabernacle, it is not unfairly surmised that Nadab and Abihu were intoxicated when they committed this serious error in their ministrations. SEE NADAB.

## Abihud[[@Headword:Abihud]]

             (Heb. Abihud', אֲבַיהוּד, father [i.e. possessor] of renown, q. d. Πάτροκλος; Sept. and N.T. ‘Αβιούδ), the name of two men.

1. One of the sons of Bela, the son of Benjamin (1Ch 8:3); apparently the same elsewhere called AHIHUD SEE AHIHUD (ver. 7). B.C. post 1856. SEE JACOB.

2. The great-great-grandson of Zerubbabel, and father of Eliakim, among the paternal ancestry of Jesus (Mat 1:13, where the name is Anglicized “Aliud”); apparently the same with the JUDA SEE JUDA , son of Joanna and father of Joseph in the maternal line (Luk 3:26); and also with OBADIAH SEE OBADIAH , son of Arnan and father of Shechaniah in the O.T. (1Ch 3:21). B.C. ante 410. (See Strong's Harmony and Expos. of the Gosp. p. 16.) Comp. SEE HODAIAH.

## Abijah[[@Headword:Abijah]]

             (Heb. Abiyah', אֲבַיָּהfather [i.e. possessor or worshipper] of Jehovah; also in the equivalent protracted form Abiya'hu, אֲבַיָּהוּ, 2Ch 13:20-21; Sept. and N.T. ‘Αβιά but ‘Αβία in 1Ki 14:1; Neh 10:7; ‘Αβίας in 1Ch 24:10; Neh 12:4; Neh 12:17; ‘Αβιού v. r. ‘Αβιούδ, in 1Ch 7:8; Josephus, ‘Αβίας, Ant. 7:10, 3; Auth. Vers. ‘ “Abiah” in 1Sa 8:2; 1Ch 2:24; 1Ch 6:28; 1Ch 7:8; “Abia” in 1Ch 3:10; Mat 1:7; Luk 1:5), the name of six men and two women. 1. A son of Becher, one of the sons of Benjamin (1Ch 7:8). B.C. post 1856.

2. The daughter of Machir, who bore to Hezron a posthumous son, Ashur (1Ch 2:24). B.C. cir. 1612.

3. The second son of Samuel (1Sa 8:2; 1Ch 6:28). Being appointed by his father a judge in Beersheba, in connection with his brother, their corrupt administration induced such popular discontent as to provoke the elders to demand a royal form of government for Israel, B.C. 1093. SEE SAMUEL.

4. One of the descendants of Eleazar, the son of Aaron, and chief of one of the twenty-four courses or orders into which the whole body of the priesthood was divided by David (1Ch 24:10), B.C. 1014. Of these the course of Abijah was the eighth. Only four of the courses returned from the captivity, of which that of Abijah was not one (Ezr 2:36-39; Neh 7:39-42; Neh 12:1). But the four were divided into the original number of twenty-four, with the original names; and it hence happens that Zacharias, the father of John the Baptist, is described as belonging to the course of Abijah (Luk 1:5). SEE PRIEST.

5. The second king of the separate kingdom of Judah, being the son of Rehoboam, and grandson of Solomon (1Ch 3:10). He is also called (1Ki 14:31; 1Ki 15:1-8) ABIJAMI SEE ABIJAMI (q.v.). He began to reign B.C. 956, in the eighteenth year of Jeroboam, king of Israel, and he reigned three years (2Ch 12:16; 2Ch 13:1-2). At the commencement of his reign, looking on the well-founded separation of the ten tribes from the house of David as rebellion, Abijah made a vigorous attempt to bring them back to their allegiance (2Ch 13:3-19). In this he failed; although a signal victory over Jeroboam, who had double his force and much greater experience, enabled him to take several cities which had been held by Israel (see J. F. Bahrdt, De bello Abice et Jerob. Lips. 1760). The speech which Abijah addressed to the opposing army before the battle has been much admired (C. Simeon, Works, 4:96). It was well suited to its object, and exhibits correct notions of the theocratical institutions (Keil, Apolog. d. Chron. p. 336). His view of the political position of the ten tribes with respect to the house of David is, however, obviously erroneous, although such as a king of Judah was likely to take. The numbers reputed to have been present in this action are 800,000 on the side of Jeroboam, 400,000 on the side of Abijah, and 500,000 left dead on the field. Hales and others regard these extraordinary numbers as corruptions, and propose to reduce them to 80,000, 40,000, and 50,000 respectively, as in the Latin Vulgate of Sixtus V, and many earlier editions, and in the old Latin translation of Josephus; and probably also in his original Greek text, as is collected by De Vignoles from Abarbanel's charge against the historian of having made Jeroboam's loss no more than 50,000 men, contrary to the Hebrew text (Kennicott's Dissertations, 1:533; 2:201 sq., 564). See NUMBER. The book of Chronicles mentions nothing concerning Abijah adverse to the impressions which we receive from his conduct on this occasion; but in Kings we are told that “he walked in all the sins of his father” (1Ki 15:3). He had fourteen wives, by whom he left twenty-two sons and sixteen daughters (2Ch 13:20-22). Asa succeeded him (2Ch 14:1; Mat 1:7). SEE JUDAH.

There is a difficulty connected with the maternity of Abijah. In 1Ki 15:2, we read, “His mother's name was Maachah, the daughter of Abishalom” (comp. 2Ch 11:20; 2Ch 11:22); but in 2Ch 13:2, “His mother's name was Michaiah, the daughter of Uriel of Gibeah.” Maachah and Michaiah are variations of the same name; and Abishalom is in all likelihood Absalom, the son of David. The word (בִּת) rendered “daughter” (q.v.), is applied in the Bible not only to a man's child, but to his niece, granddaughter, or great-granddaughter. It is therefore possible that Uriel of Gibeah married Tamar, the beautiful daughter of Absalom (2Sa 14:27), and by her had Maachah, who was thus the daughter of Uriel and granddaughter of Absalom. SEE MAACHAH.

6. A son of Jeroboam 1, king of Israel. His severe and threatening illness induced Jeroboam to send his wife with a present [ SEE GIFT ] suited to the disguise in which she went, to consult the prophet Ahijah respecting his recovery. This prophet was the same who had, in the days of Solomon, foretold to Jeroboam his elevation to the throne of Israel. Though blind with age, he knew the disguised wife of Jeroboam, and was authorized, by the prophetic impulse that came upon him, to reveal to her that, because there was found in Abijah only, of all the house of Jeroboam, “some good thing toward the Lord,” he only, of all that house, should come to his grave in peace, and be mourned in Israel (see S. C. Wilkes, Family Sermons, 12; C. Simeon, Works, 3, 385; T. Gataker, Sermons, pt. 2:291). Accordingly, when the mother returned home, the youth died as she crossed the threshold of the door. “And they buried him, and all Israel mourned for him” (1Ki 14:1-18), B.C. cir. 782. SEE JEROBOAM.

7. The daughter of Zechariah, and mother of King Hezekiah (2Ch 29:1), and, consequently, the wife of Ahaz, whom she survived, and whom, if we may judge from the piety of her son, she excelled in moral character. She is elsewhere called by the shorter form of the name, ABI SEE ABI (2Ki 18:2). B.C. 726. Her father, may have been the same with the Zechariah, the son of Jeberechiah, whom Isaiah took as a witness of his marriage with “the prophetess” (Isa 8:2; comp. 2Ch 26:5).

8. One of those (apparently priests) who affixed their signatures to the covenant made by Nehemiah (Neh 10:7), B.C. 410. He is probably the same (notwithstanding the great age this implies) who returned from Babylon with Zerubbabel (Neh 12:4), B.C. 536, and who had a son named Zichri (Neh 12:17).

## Abijam[[@Headword:Abijam]]

             (Heb. Abiyam', אֲבַיָּם, father of the sea, i. q. seaman; Sept. Α᾿βία v. r. Α᾿βιού, Vulg. Abiamn), the name always given in the book of Kings (1Ki 14:31; 1Ki 15:1; 1Ki 15:7-8) to the king of Judah (1Ki 14:1, refers to another person), elsewhere (1Ch 3:10; 2Ch 13:1-22) called ABIJAH SEE ABIJAH (q.v.). Lightfoot (Harm. O.T. in loc.) thinks that the writer in Chronicles, not describing his reign as wicked, admits the sacred JAH into his name; but which the book of Kings, charging him with following the evil ways of his father, changes into JAM. This may be fanciful; but such changes of name were not unusual (comp. SEE BETHAVEN; SEE SYCHAR ).

## Abila[[@Headword:Abila]]

             (τὰ ῎Αβιλα and ηΑ῾᾿βίλη, Polyb. v. 71, 2; Ptolmy v. 18), the name of at least two places.

1. The capital of the “Abilene” of Lysanias (Luk 3:1), and distinguished (by Josephus, Ant. 19:5, 1) from other places of the same name as the “ABILA OF LYSANIAS” (῎Αβιλα ἡ Λυσανίου). The word is evidently of Hebrew origin, signifying a grassy plain. SEE ABEL-. This place, however, is not to be confounded with any of the Biblical localities of the O.T. having this prefix, since it was situated beyond the bounds of Palestine in Coele-Syria (Antonin. Itin. p. 197, ed. Wessel), being the same with the “Abila of Lebanon” (A bila ad Libanum), between Damascus and Baalbek or Heliopolis (Reland, Paloest. p. 317, 458). Josephus (see Hudson's ed. p. 864, note) and others also write the name Abella (῎Αβελλα), Abela (Α᾿βέλα), and even Anbilla (῎Ανβιλλα), assigning it to Phoenicia (Reland, ib. p. 527-529). A medal is extant, bearing a bunch of grapes, with the inscription, “Abila Leucas,” which Belleye (in the Transactions of the Acad. of Belles Lettres) refers to this city; but it has been shown to have a later date (Eckhel, 3:337, 345); for there is another medal of the same place, which bears a half figure of the river-god, with the inscription “Chrysoroas Claudiaion,” a title which, although fixing the site to the river Chrysorrhoas, yet refers to the imperial name of Claudius. Perhaps Leucas and Claudiopolis were only later names of the same city; for we can hardly suppose that two cities of the size and importance which each of these evidently had, were located in the same vicinity and called by the same name. The existence of a large and well-built city in this region (Hogg's Damascus, 1:301) is attested by numerous ruins still found there (Bankes, in the Quart. Review, vol. 26, p. 388), containing inscriptions (De Saulcy, Narrative, 2:453). Some of these inscriptions (first published by Lebronne, Journal des Savans, 1827, and afterward by Urelli. Inscr. Lat. 4997, 4998) have lately been deciphered (Trans. Roy. Geog. Soc. 1851; Jour. Sac. Lit. July, 1853, p. 248 sq.), and one has been found to contain a definite account of certain public works executed under the Emperor M. Aurelius, “at the expense of the Abilenians;” thus identifying the spot where this is found with the ancient city of Abila (Bibliotheca Sacra, 1848, p. 85 sq.). It is the modern village Suk el-Barada, not far from the south bank of the river Barada (the ancient Chrysorrhoas), near the mouth of the long gorge through which the stream flows from above, and directly under the cliff (800 feet high) on which stands the Wely of Nebi Abil, or traditionary tomb of Abel (Bib. Sacra, 1853, p. 144). This tradition is an ancient one (Quaresmius, Eleucid. Terrae Sanctae, 7:7, 1; Maundrel, May 4), but apparently based upon an incorrect derivation of the name of the son of Adam. SEE ABEL. This spot is on the road from Heliopolis (Baalbek) to Damascus, at a distance corresponding to ancient notices (Reland, Paloest. p. 527, 528). The name Suk (i.e. market, a frequent title of villages where produce is sold, and therefore indicating fertility) of Wady Barada first occurs in Burckhardt (Syria, p. 2), who speaks of the lively green of the neighborhood, which, no doubt, has suggested the name Abel in its Hebrew acceptance of meadow (see Robinson. Researches, new ed. 3:480 sq.). SEE ABILENE.

2. There are two or three other places mentioned in ancient authorities (Reland, Paloest. p. 523 sq.) by the general name of Abel, Abela, or Abila (once Abida, Α᾿βίδα apparently by error, Reland, ib. p. 459), as follows:

(a.) ABELA OF PHOENICIA (Jerome, Onomast. s.v.), situated between Damascus and Paneas (Caesarea Philippi), and therefore different from the Abila of Lysanias, which was between Damascus and Heliopolis (Baalbek). It is probably the same as ABELBETH-MAACHAH SEE ABELBETH-MAACHAH (q.v.).

(b.) ABILA OF PERAEA, mentioned by Josephus (War, 2:13, 2) as being in the vicinity of Julias (Bethsaida) and Besimoth (Bethjeshimoth) (ib. 4:7, 6). It is probably the same as ABEL-SHITTIM SEE ABEL- SHITTIM (q.v.).

(c.) ABILA OF BATANAEA, mentioned by Jerome (Onomast. s.v. Astaroth Carnainz) as situated north of Adara, and by Josephus (quoting Polybius) as being taken with Gadara by Antiochus (Ant. 12:3, 3). It is apparently the same with the “Abila of the Decapolis” (comp. Pliny, 5:18), named on certain Palmyrene inscriptions (Reland, Paloest. p. 525 sq.), and probably is the Abel (Α᾿βελά) of Eusebius (Onomast. e. v.), situated 12 miles E. of Gadara, now Abil. SEE ABEL-CERAMIM.

## Abilene[[@Headword:Abilene]]

             (Α᾿βιληνή sc. χώρα, Luk 3:1), the small district or territory in the region of Lebanon which took its name from the chief town, Abila (Polyb. v. 71, 2; Josephus, War, 2, 13, 2; 4:7, 5; Heb. Abel', אָבֵל, a plain), which was situated in Coele-Syria (Ptolem. v. 18), and (according to the Antonine Itin.) 18 miles N. of Damascus, and 38 S. of Heliopolis (lat. 68o 45', long. 33o 20'); but which must not be confounded with Abila of the Decapolis (Burckhardt, p. 269; Ritter, 15, 1059). SEE AILA. Northward it must have reached beyond the upper Barada, in order to include Abila; and it is probable that its southern border may have extended to Mount Hermon (Jebel es-Sheikh). It seems to have included the eastern declivities of Anti- Libanus, and the fine valleys between its base and the hills which front the eastern plains. This is a very beautiful and fertile region, well wooded, and watered by numerous springs from Anti-Lebanon. It also affords fine pastures; and in most respects contrasts with the stern and barren western slopes of Anti-Lebanon.

This territory had been governed as a tetrarchate by Lysanias, son of Ptolemy and grandson of Mennneus (Josephus, Ant. 14:13, 3); but he was put to death, B.C. 33, through the intrigues of Cleopatra, who then took possession of the province (Ant. 15:4, 1). After her death it fell to Augustus, who rented it out to one Zenodorus; but as he did not keep it clear of robbers, it was taken from him, and given to Herod the Great (Ant. 15:10, 1; War, 1:20, 4). At his death a part (the southern, doubtless) of the territory was added to Trachonitis and Itursea to form a tetrarchy for his son Philip; but by far the larger portion, including the city of Abila, was then, or shortly afterward, bestowed on another Lysanias, mentioned by Luke (Luk 3:1), who is supposed to have been a descendant of the former Lysanias, but who is nowhere mentioned by Josephus. SEE LYSANIAS. Indeed, nothing is said — by him or any other profane writer respecting this part of Abilene — until several years after the time referred to by Luke, when the Emperor Caligula gave it to Agrippa I as “the tetrarchy of Lysanias” (Josephus, Ant. 18:6, 10), to whom it was afterward confirmed by Claudius. At his death it was included in that part of his possessions which went to his son Agrippa II. (See Josephus, Ant. 13:16, 3; 14:12, 1; 3,2; 7,4; 15:10, 3; 17:11, 4; 19:5, 1; 10:7, 1; War, 1:13, 1; 2:6, 3; 11. 5; Dio Cass. 49:32; 54:9.) This explanation as to the division of Abilene between Lysanias and Philip removes the apparent discrepancy in Luke, who calls Lysanias tetrarch of Abilene at the very time that, according to Josephus (a part of) Abilene was in the possession of Philip (see Noldii Hist. Idum. p. 279 sq.; Krebs, Observ. Flav. p. 110 sq.; Susskind, Symbol. ad Illustr. Quaedam Evang. Loca, 1:21; 3:23 sq.; also in Pott, Syllog. 8:90 sq.; also in the Stud. u. Krit. 1836, 2:431 sq.; Miunter, De Rebus Ituraeor. Hafn. 1824, p. 22 sq.; Wieseler, Chronol. Synopsis, p. 174 sq.; Ebrard, Wissenschaft. Kritik, p. 181 sq.; Hug, Gutachten ub. Strauss, p. 119 sq.). In fact, as Herod never actually possessed Abilene (Josephus, Ant. 19:5, 1; War, 2:11, 5), and Zenodorus only had the farming of it, this region never could have descended to Herod's heirs, and therefore properly did not belong to Philip's tetrarchy. The same division of the territory in question is implied in the exclusion of Chalcis from the government of the later Lysanias, although included in that of the older (Josephus, Ant. 20:7, 1). We find Abila mentioned among the places captured by Placidus, one of Vespasian's generals, in A.D. 69-70 (Josephus, War, 4:7, 5); and from that time it was permanently annexed to the province of Syria (Smith's Dict. of Class. Geog. s.v.). The metropolis Abila is mentioned in the lists of the Christian councils as the seat of an episcopal see down to A.D. 634 (Reland, Palest. p. 529).

## Ability[[@Headword:Ability]]

             SEE INABILITY; SEE WILL.

## Abilius[[@Headword:Abilius]]

             ST. (variously written Αἰμίλιος, Α᾿μέλιος,. Melias, etc., and perhaps, the Latin Avilius), was the second bishop of Alexandria (after St. Mark), A.D. 86-96. According to one tradition, he was ordained presbyter, together with his successor Cerdon, by Mark himself. According to another tradition he was appointed bishop by Luke. Abilius is commemorated in the Roman martyrology on Feb. 22; in the Ethiopic on Aug. 29.

## Abillon, Andre D[[@Headword:Abillon, Andre D]]

             a French theologian who lived in the first half of the 17th century. He wrote, La Morale de Bons Espirt (Paris, 1643): — Nouveau Cours, de Phiosophie (ibidi. 1633): — Le Concile de la Grace ou Reflexions Theoiogiques sur le Deuxieme Concile d'Orange (,ibid. 1645) La Metaphysque des Bon Esprits (ibid. 1642). See Hoefer, Nouv. Biog. Generales, s.v.

## Abimael[[@Headword:Abimael]]

             (Heb. Abimael', אֲבַימָאֵל, father of Mael; Sept. Α᾿βιμαέλ, Α᾿βιμιεήλ, Josephus Α᾿βιμάηλος), one of the sons of Joktan in Arabia (Gen 10:28; 1Ch 1:22). B.C. post 2414. SEE ARABIA. He was probably the father or founder of an Arabian tribe called Maal (מָאֵל, of unknown origin), a trace of which Bochart (Phaleg, 2:24) discovers in Theophrastus (Hist. Plant. 9:4), where the name Mali (Μάλι) occurs as that of a spice-bearing region. Perhaps the same is indicated in Eratosthenes (ap. Strabo, 16:1112) and Eustathius (ad Dionys. Periegetes, p. 288, ed. Bernhardy) by the Mincei (Μειναῖoi). So Diodorus Siculus (3, 42); but Ptolemy (6:7) distinguishes the Manitae (Μανῖται) from these, and at the same time refers to a village called Manialia (Μάμαλα κώμη) on the shore of the Red Sea. Hence Schneider proposes to read Mamali (Μαμάλι) in the above passage of Theophrastus; perhaps we should rather read Mani (Μάνι), a natural interchange of liquids; and then we may compare a place mentioned by Abulfeda (Arabia, ed. Gaguier, p. 3, 42), called Mlinay, 3 miles from Mecca (Michaelis, Spicileg. 2:179 sq.).

## Abimelech[[@Headword:Abimelech]]

             (Heb. Abime'lek, אֲבַימֶלֶךְ, father [i.e. friend] of the king, or perhaps i. q. royal father; Sept. Α᾿βιμελεχ, but Α᾿χιμέλεχ in 1Ch 18:16; Josephus Α᾿βιμέλεχος), the name of four men. From the recurrence of this name among the kings of the Philistines, and from its interchange with the name “Achish” in the title to Psa 34:1-22, it would appear to have been, in that application, not a proper name, but rather a general title, like Pharoah among the Egyptians. Compare the title Padishah, i.e. “father of the king,” given to the kings of Persia, supposed by Ludolf (Lex. AEthiop. p. 350) to have arisen from a salutation of respect like that among the Ethiopians, abba nagasi, equivalent to “God save the king” (Simonis Onomast. p. 460). Comp. SEE AHASUERUS.

1. The Philistine king of Gerar (q.v.) in the time of Abraham (Gen 20:1 sq.), B.C. 2086. Abraham removed into his territory perhaps on his return from Egypt; and, fearing that the extreme beauty of Sarah (q.v.) might bring him into difficulties, he declared her to be his sister (see S. Chandler, Vind. of 0. T. p. 52). The conduct of Abimelech in taking Sarah into his harem shows that, even in those early times, kings claimed the right of taking to themselves the unmarried females not only of their natural subjects, but of those who sojourned in their dominions. The same usage still prevails in Oriental countries, especially in Persia (Critical Review, 3:332). SEE WOMAN. Another contemporary instance of this custom occurs in Gen 12:15, and one of later date in Est 2:3. But Abimelech, obedient to a divine warning communicated to him in a dream, accompanied by the information that Abraham was a sacred person who had intercourse with God, restored her to her husband (see J. Orton, Works, 1:251). As a mark of his respect he added valuable gifts, and offered the patriarch a settlement in any part of the country; but he nevertheless did not forbear to rebuke, with mingled delicacy and sarcasm (see C. Simeon, Works, 1:163), the deception which had been practiced upon him (Gen 20:1-18). The present consisted in part of a thousand pieces of silver, as a “covering of the eyes” for Sarah; that is, according to some, as an atoning present, and to be a testimony of her innocence in the eyes of all (see J. C. Biedermann, Meletem. Philol. 3:3; J. C. Korner, Exercitt. Theol. 2; J. A. M. Nagel, Exercitt. Philol. Altd. 1759; J. G. F. Leun, Philol. Exeg. Giess. 1781). Others more happily (SEE COVERING OF THE EYES) think that the present was to procure a veil for Sarah to conceal her beauty, that she might not be coveted on account of her comeliness; and “thus was she reproved” for not having worn a veil, which, as a married woman, according to the custom of the country, she ought to have done (Kitto's Daily Bible Illust. in loc.). The interposition of Providence to deliver Sarah twice from royal harems (q.v.) will not seem superfluous when it is considered how carefully women are there secluded, and how impossible it is to obtain access to them (Est 4:5) or get them back again (Kitto's Daily Bible Illust. in Gen 12:1-20). In such cases it is not uncommon that the husband of a married woman is murdered in order that his wife may be retained by the tyrant (Thomson's Land and Book, 2:353). Nothing further is recorded of King Abimelech, except that a few years after he repaired to the camp of Abraham, who had removed southward beyond his borders, accompanied by Phichol, “the chief captain of his host,” to invite the patriarch to contract with him a league of peace and friendship. Abraham consented; and this first league on record [ SEE ALLIANCE ] was confirmed by a mutual oath, made at a well which had been dug by Abraham, but which the herdsmen of Abimelech had forcibly seized without his knowledge. It was restored to the rightful owner, on which Abraham named it Beersheba (the Well of the Oath), and consecrated the spot to the worship of Jehovah (Gen 21:22-34). (See Origen, Opera, 2:76; Whately, Prototypes, p. 197). SEE ABRAHAM.

2. Another king of Gerar, in the time of Isaac (Gen 26:1-22), supposed to have been the son of the preceding. B.C. cir. 1985. Isaac sought refuge in his territory during a famine; and having the same fear respecting his fair Mesopotamian wife, Rebekah, as his father had entertained respecting Sarah (supra), he reported her to be his sister. This brought upon him, the rebuke of Abimelech when he accidentally discovered the truth. The country appears to have become more cultivated and populous than at the time of Abraham's visit, nearly a century before; and the inhabitants were more jealous of the presence of such powerful pastoral chieftains. In those times, as now, wells of water were of so much importance for agricultural as well as pastoral purposes, that they gave a proprietary right to the soil, not previously appropriated, in which they were dug. Abraham had dug wells during his sojourn in the country; and, to bar the claim which resulted from them, the Philistines had afterward filled them up; but they were now cleared out by Isaac, who proceeded to cultivate the ground to which they gave him a right. SEE WELL. The virgin soil yielded him a hundred-fold; and his other possessions, his flocks and herds, also received such prodigious increase that the jealousy of the Philistines could not be suppressed, and Abimelech desired him to seek more distant quarters. Isaac complied, and went out into the open country, and dug wells for his cattle. But the shepherds of the Philistines, out with their flocks, were not inclined to allow the claim to exclusive pasturage in these districts to be thus established; and their opposition induced the quiet patriarch to make successive removals, until he reached such a distance that his operations were no longer disputed. Afterward, when he was at Beersheba, he received a visit from Abimelech, who was attended by Ahuzzath, his friend, and Phichol, the chief captain of his army. They were received with some reserve by Isaac; but when Abimelech explained that it was his wish to renew, with one so manifestly blessed of God, the covenant of peace and good-will which had been contracted between their fathers, they were more cheerfully entertained, and the desired covenant was, with due ceremony, contracted accordingly (Gen 26:26-31). From the facts recorded respecting the connection of the two Abimelechs with Abraham and Isaac, it is manifest that the Philistines, even at this early time, had a government more organized, and more in unison with that type which we now regard as Oriental, than appeared among the native Canaanites, one of whose nations had been expelled by these foreign settlers from the territory which they occupied. (See Origen, Opera, 2:94-97; Saurin, Discours, 1:368; Dissert. p. 207.) SEE PHILISTINE.

3. A son of Gideon by a concubine wife, a native of Shechem, where her family had considerable influence (Jdg 9:1-57). Through that influence Abimelech was proclaimed king after the death of his father, who had himself refused that honor when tendered to him, both for himself and his children (Jdg 8:22-24). In a short time, a considerable part of Israel seems to have recognised his rule (Ewald, Gesch. Isr. 2:444), which lasted three years (B.C. 1322-1319). One of the first acts of his reign was to destroy his brothers, seventy in number, being the first example of a system of barbarous state policy of which there have been frequent instances in the East, and which indeed has only within a recent period been discontinued. They were slain “on one stone” at Ophrah, the native city of the family. Only one, the youngest, named Jotham, escaped; and he had the boldness to make his appearance on Mount Gerizim, where the Shechemites were assembled for some public purpose (perhaps to inaugurate Abimelech), and rebuke them in his famous parable of the trees choosing a king (see Josephus, Ant. v. 7, 2); a fable that has been not unaptly compared with that of Menenius Agrippa (Livy, 2:32; comp. Herder, Geist der Hebr. Poesie, 2:262). SEE JOTHAM; SEE PARABLE. In the course of three years the Shechemites found ample cause to repent of what they had done; they eventually revolted in Abimelech's absence, and caused an ambuscade to be laid in the mountains, with the design of destroying him on his return. But Zebul, his governor in Shechem, contrived to apprise him of these circumstances, so that he was enabled to avoid the snare laid for him; and, having hastily assembled some troops, appeared unexpectedly before Shechem. The people of that place had meanwhile secured the assistance of one Gaal (q.v.) and his followers, who marched out to give Abimelech battle. He was defeated, and returned into the town; and his inefficiency and misconduct in the action had been so manifest that the people were induced by Zebul to expel him and his followers (comp. Josephus, Ant. v. 7, 4). But the people still went out to the labors of the field. This being told Abimelech, who was at Arumah, he laid an ambuscade in four parties in the neighborhood; and when the men came forth in the morning, two of the ambushed bodies rose against them, while the other two seized the city gates to prevent their return. Afterward the whole force united against the city, which, being now deprived of its most efficient inhabitants, was easily taken. It was completely destroyed by the exasperated victor, and the ground strewn with salt (q.v.), symbolical of the desolation to which it was doomed. The fortress, however, still remained; but the occupants, deeming it untenable, withdrew to the temple of Baal-Berith, which stood in a more commanding situation. Abimelech employed his men in collecting and piling wood against this building, which was then set on fire and destroyed, with the thousand men who were in it. Afterward Abimelech went to reduce Thebez, which had also revolted. The town was taken with little difficulty, and the people withdrew into the citadel. Here Abimelech resorted to his favorite operation, and while heading a party to burn down the gate, he was struck on the head by a large stone cast down by a woman from the wall above. Perceiving that he had received a death-blow, he directed his armor-bearer to thrust him through with his sword, lest it should be said that he fell by a woman's hand (Jdg 9:1-57). Abimelech appears to have been a bold and able commander, but uncontrolled by religion, principle, or humanity in his ambitious enterprises (Niemeyer, Charaki. 3, 324). His fate resembled that of Pyrrhus II, king of Epirus (Justin. 25:5; Pausan. 1, 13; Val. Max. 5, 1, 4; comp. Ctesias, Exc. 42; Thucyd. 3:74); and the dread of the ignominy of its being said of a warrior that he died by a woman's hand was very general (Sophocl. Trach. 1064; Senec. Here. (Et. 1176). Vainly did Abimelech seek to avoid this disgrace (Saurin, Disc. Hist. 3, 400); for the fact of his death by the hand of a woman was long after associated with his memory (2Sa 11:21). SEE SHECHEM.

4. In the title of Psa 34:1-22, the name of Abimelech is interchanged for that of ACHISH SEE ACHISH (q.v.), king of Gath, to whom David fled for refuge from Saul (1Sa 21:10). 5. The son of Abiathar, and high-priest in the time of David, according to the Masoretic text of 1Ch 18:16 [see ABI-], where, however, we should probably read (with the Sept., Syr., Arab., Vulg., Targums, and many MSS.) AHLMELECH SEE AHLMELECH (as in the parallel passage, 2Sa 8:17). SEE ABIATHAR.

## Abimurgan[[@Headword:Abimurgan]]

             in Persian mythology is a miraculous spring in Kobistan, about which a species of bird called samarmar is constantly flying. If any part of the country is troubled with locusts, it is only necessary to carry some of this water into that region, and the birds will follow and destroy the locusts.

## Abinadab[[@Headword:Abinadab]]

             (Heb. Abinadab', אֲבַינָדָב, father of nobleness, i.e. noble; Sept. everywhere Α᾿μιναδάβ, Vulg. Abinadab. Josephus Α᾿βινάδαβος, Ant. 8:2, 3), the name of four men.

1. A Levite of Kirjath-jearim, in whose house, which was on a hill [ SEE GIBEAH ], the ark of the covenant was deposited, after being brought back from the land of the Philistines (1Sa 7:1), B.C. 1124. It was committed to the special charge of his son Eleazar; and remained there eighty years, until it was removed by David (2Sa 6:3-4; 1Ch 13:7). SEE ARK.

2. The second of the eight sons of Jesse, the father of David (1Sa 16:8; 1Ch 2:13), and one of the three who followed Saul to the campaign against the Philistines in which Goliath defied the army (1Sa 17:13), B.C. 1063,

3. The third named of the four sons of King Saul (1Ch 8:33; 1Ch 9:39), and one of the three who perished with their father in the battle at Gilboa (1Sa 31:2; 1Ch 10:2), B.C. 1053. His name appears to be omitted in the list in 1Sa 14:49.

4. The father of one of Solomon's purveyors (or rather BEN-ABINIDAB is to be regarded as the name of the purveyor himself), who presided over the district of Dor, and married Taphath, Solomon's daughter (1Ki 4:11), B.C. ante 1014.

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

             a Methodist Episcopal minister, was born in Patrick County Va., Sept. 30, 1798. He experienced religion in 1823; and in 1827 joined the Virginia Conferences in which he worked diligently until his death, Sept. 14, 1829. Mr. Abington was energetic, faithful successful and much beloved. — See Minutes of Annual Conferences 1830, p.76.

## Abinoam[[@Headword:Abinoam]]

             (Heb. Abino'am, אֲבינֹעִם, father of grace, i.e. gracious; Sept. Α᾿βινώεμ, the father of Barak the judge (Jdg 4:6; Jdg 4:12; Jdg 5:1; Jdg 5:12). B.C. ante 1409.

## Abiob, Aaron[[@Headword:Abiob, Aaron]]

             SEE AARON ABIOB.

## Abios[[@Headword:Abios]]

             (ςΑβιος), a Greek term for a monk.

## Abiram[[@Headword:Abiram]]

             (Heb. Abiram', אֲבַירָם, father of height, i.e. proud), the name of two men.

1. (Sept. Α᾿βειρών, Vulg. Abiron, Josephus Α᾿βίραμος, Ant. 4, 2, 2.) One of the sons of Eliab of the family-heads of Reuben, who, with his brother, Dathan, and with On of the same tribe, joined Korah the Levite in a conspiracy against Moses and Aaron, which resulted in their being swallowed up with all their families and possessions (except the children of Korah) by an earthquake (Num 16:1-27; Num 26:9; Deu 11:6; Psa 106:17), B.C. cir. 1620. SEE KORAH.

2. (Sept. Α᾿βιρών, Vulg. Abiram.) The eldest son of Hiel the Bethelite, who is remarkable as having died prematurely (for such is the evident import of the statement), for the presumption or ignorance of his father, in fulfillment of the doom pronounced upon his posterity who should undertake to rebuild Jericho (1Ki 16:34), B.C. post 905. SEE HIEL.

## Abiron[[@Headword:Abiron]]

             (Α᾿βειρών), the Graecized form (Sir 40:18) of the name of the rebellious ABIRAM SEE ABIRAM (q.v.).

## Abis[[@Headword:Abis]]

             SEE CAPHAR-ABIS SEE SEE CAPHAR-ABIS .

## Abisei[[@Headword:Abisei]]

             [many Abise'i] (Lat. Ab'sei, for the Greek text is not extant), an incorrect form (2 [Vulg. 4] Ezr 1:2) of the name of the priest ABISHUA SEE ABISHUA (q.v.).

## Abishag[[@Headword:Abishag]]

             (Heb. Abishag' אֲבַישִׁג, father of [i.e. given to] error, i. q. inconsiderate; Sept. Α᾿βισάγ), a beautiful young woman of Shunem, in the tribe of Issachar, who was chosen by the servants of David to be introduced into the royal harem, for the special purpose of ministering to him and cherishing him in his old age, B.C. cir. 1015. She became his wife, but the marriage was never consummated (1Ki 1:3-15). Some time after the death of David, Adonijah, his eldest son, persuaded Bathsheba, the mother of Solomon, to entreat the king that Abishag might be given to him in marriage, B.C. cir. 1013. But as rights and privileges peculiarly regal were associated with the control and possession of the harem (q.v.) of deceased kings (2Sa 12:8), Solomon detected in this application a fresh aspiration to the throne, which he visited with death (1Ki 2:17-22; Josephus, ᾿Aβησάκη, Ant. 7:14, 3). SEE ADONIJAH.

## Abishai[[@Headword:Abishai]]

             [many Abish' ai] (Heb. Abishay', אֲבַישִׁי, father [i.e. desirous] of a gift; Sept. Α᾿βισαϊv, but Α᾿βεσσά in 1Sa 26:6-9; 1Ch 19:11; 1Ch 19:15; Α᾿βισσά in 1Ch 2:16; Α᾿βεσσαί in 1Ch 11:20; Α᾿βισά in 1Ch 18:12; and Α᾿μεσά in 2Sa 20:6; also contracted Abshay',אִבשִֻׁי, in the text of 2Sa 10:10; 1Ch 2:16; 1Ch 11:20; 1Ch 18:12; 1Ch 19:11; 1Ch 19:15; Josephus Α᾿βισαῖος), a nephew of David (by an unknown father, perhaps a foreigner) through his sister Zeruiah, and brother of Joab and Asahel (2Sa 2:18; 1Ch 2:16). The three brothers devoted themselves zealously to the interests of their uncle during his wanderings. Though David had more reliance upon the talents of Joab, he appears to have given more of his private confidence to Abishai, who seems to have attached himself in a peculiar manner to his person, as we ever find him near, and ready for council or action, on critical occasions (2Sa 2:24; 1Ch 19:11). Abishai, indeed, was rather a man of action than of council; and, although David must have been gratified by his devoted and uncompromising attachment, he had more generally occasion to check the impulses of his ardent temperament than to follow his advice (2Sa 3:30). Abishai was one of the two persons whom David asked to accompany him to the camp of Saul, and he alone accepted the perilous distinction (1Sa 26:5-9), B.C. 1055. The desire he then expressed to smite the sleeping king identifies him as the man who afterward burned to rush upon Shimei and slay him for his abuse of David (2Sa 16:9; 2Sa 16:11; 2Sa 19:21). When the king fled beyond the Jordan from Absalom, Abishai was by his side; and he was intrusted with the command of one of the three divisions of the army which crushed that rebellion (2Sa 18:2-12), B.C. cir. 1023. When the insurrection of Sheba occurred David sent him, in connection with Joab, to quicken the tardy preparations of Amasa in gathering troops against the rebel (2Sa 20:6-10), B.C. cir. 1022. During the last war with the Philistines David was in imminent peril of his life from a giant named Ishbi-benob, but was rescued by Abishai, who slew the giant (2Sa 21:15-17), B.C. cir. 1018. He was also the chief of the second rank (2Sa 23:19; 1Ch 11:20) of the three “mighties,” who, probably in some earlier war, performed the chivalrous exploit of breaking through the host of the Philistines to procure David a draught of water from the well of his native Bethlehem (2Sa 23:14-17). Among the exploits of this hero it is mentioned (2Sa 23:18) that he withstood 300 men, and slew them with his spear; but the occasion of this adventure, and the time and manner of his death, are equally unknown. In 2Sa 8:13, the victory over the Edomites in the Valley of Salt (B.C. cir. 1037) is ascribed to David, but in 1Ch 18:12, to Abishai. It is hence probable that the victory was actually gained by Abishai, in connection with Joab (1Ki 11:16), but is ascribed to David as king and commander-in-chief (comp. 2Sa 10:10; 2Sa 10:14). SEE DAVID.

## Abishalom[[@Headword:Abishalom]]

             a fuller form (1Ki 15:2; 1Ki 15:10) of the name ABSALOM SEE ABSALOM (q.v.).

## Abishua[[@Headword:Abishua]]

             (Heb. Abishu'a, אֲבַישׁוּעִ, father of welfare, i.e. fortunate; Sept. Α᾿βισού or Α᾿βισοῦ, but in 1Ch 8:4 [v. r. Α᾿βεσσουέ] and Ezr 7:5, Α᾿βισουέ), the name of two men.

1. A son of Bela, and grandson of Benjamin (1Ch 8:4); possibly the same as JERIMOTH SEE JERIMOTH (1Ch 7:7). B.C. post 1856. SEE JACOB.

2. The son of Phinehas (grandson of Aaron) and father of Bukki, being the fourth high-priest of the Hebrews (1Ch 6:4-5; 1Ch 6:50; Ezr 7:5). Josephus calls him Abiezer (Α᾿βιεζέρης, Ant. 5. 11, 4), but elsewhere Josephus (Ι᾿ώσηπις, Ant. 8:1, 3, ed. Havercamp). He appears from the Chronicon of Alexandria to have been nearly contemporary with Ehud, B.C. cir. 1523-1466. SEE HIGH-PRIEST.

## Abishur[[@Headword:Abishur]]

             (Heb. Abishur', אֲבַישׁוּר, father of the wall, i.e. perhaps mason; Sept.

'Αβισούο), the second named of the two sons of Shammai, of the tribe of Judah, who married Abihail, by whom he had two sons (1Ch 2:28-29), B.C. considerably post 1612.

## Abisum[[@Headword:Abisum]]

             (Α᾿βισαῖ v. r. Α᾿βισουαί), the son of Phinees and father of Boccas, in the genealogy of Ezra (1Es 8:2); evidently the high-priest ABISHUA SEE ABISHUA (q.v.).

## Abital[[@Headword:Abital]]

             (Heb. Abital', אֲבַיטָל, father of dew, i.e. fresh; Sept. Α᾿βιτάλ), the fifth wife of David, by whom she had Shephatiah, during his reign in Hebron (2Sa 3:4; 1Ch 3:3), B.C. 1052.

## Abitub[[@Headword:Abitub]]

             (Heb. Abitub', אֲבַיטוּב, father of goodness, i.e. good; Sept. Α᾿βιτώβ v. r. Α᾿βιτούλ), a Benjamite, first named of the two sons of Shaharaim by his second wife, Baara or Hodesh, in Moab (1Ch 8:11). B.C. cir. 1612. SEE SHAHARAIM.

## Abiud[[@Headword:Abiud]]

             a Graecized form (Mat 1:13) of the name ABIHUD (q.v.).

## Abiyonah[[@Headword:Abiyonah]]

             SEE CAPER.

## Abjia Goni[[@Headword:Abjia Goni]]

             in Hindu mythology, was a name given to Brahma as the creator of clouds and of the moon.

## Abjuration[[@Headword:Abjuration]]

             I. in the Roman Church, a formal and solemn act by which heretics and those suspected of heresy denied and renounced it. In countries where the inquisition was established, three sorts of abjuration were practiced:

1. Abjuratio deformali, made by a notorious apostate or heretic;

2. Abjuratio de vehementi, made by a Roman Catholic strongly suspected of heresy; 3. Abjuratio de levi, made by a Roman Catholic only slightly suspected.

II. In England, the oath of abjuration is an oath by which an obligation was come under not to acknowledge any right in the Pretender to the throne of England. It is also used to signify an oath ordained by the 25th of Charles II, abjuring particular doctrines of the Church of Rome. (See S. G. Wald, De Haeresi Abjuranda, Regiom. 1821; Vond. Abschworrung der Simonie, in Henke's Eusebia, 1:184 sq.) SEE HERETIC.

## Ablabius, Or Ablavius[[@Headword:Ablabius, Or Ablavius]]

             (Α᾿βλάβιος), a famous orator who lived in the time of Theoidosius the younger, and whom Chrysanthus (q.v.) admitted to priest's orders. Ablabius eventually became bishop of the Novatians at Nicea, where he also taught rhetoric. He wrote some sermons, which are lost, — Landon, Ecles. Dict. s.v.

In A.D. 314 Constantine wrote to one Ablabius, who held a command in Africa, and was apparently a Christian, summoning the disputants in the Donatist controversy to a council, at Arles (August. Op. 9 App. p. 21). This Ablabius is supposed to be the same with the praefect of the praitoritm (A.D. 326-337), who was deposed and put to death by Constantius.

## Able (or Abel) Thomas[[@Headword:Able (or Abel) Thomas]]

             chaplain to queen Catharine, wife of Henry VIII of England. He took the, degree of M.A. at Oxford, in 1516, and subsequently that of D.D. He vehemently opposed the divorce of the king and queen, and wrote a treatise on the subject in 1530, entitled De non dissolvendo Henrici et Catharine matrimonio. He was also a strenuous opponent of the king's supremacy, for which he was hanged at Smithfield in 1540 (Hook, Eccl. Biog. 1:45).

## Ablon[[@Headword:Ablon]]

             a little village on the Seine, about thirteen miles from Paris, is noted in the history of French Protestantism as the place where the reformed worship was first held after the concession by the edict of Nantes, May 2, 1598, in consequence of tlhe opposition to that liberty-in Paris by the Romanists. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.

## Ablutiis (Or Abluviis), Geoffroy De[[@Headword:Ablutiis (Or Abluviis), Geoffroy De]]

             a native of Abluies (now Ablis), between Paris and Chartres, France. He became a Dominican and received the appointment of inquisitor-general of Carcassonne, and sustained with firmness, the persecution raised against, him, as an inquisitor, by the Franciscan Bernard Deliciosi in 1301. His death is said to have occurred at Lyons, about 1318. Hi works are, Short Commentaries on the Four Books of the Master of the Sentences; — Acts in Quality of Inquisitor.

## Ablution[[@Headword:Ablution]]

             is a name for the wine and water used by the priest after communion to cleanse the chalice and his fingers. — At one time the priest was required to drink it. The water-drain was always erected near the altar to receive the ablution.

I. the ceremonial washing, whereby, as a symbol of purification from uncleanness, a person was considered

(1.) to be cleansed from the taint of an inferior and less pure condition, and initiated into a higher and purer state;

(2.) to be cleansed from the soil of common life, and fitted for special acts of religious service;

(3.) to be cleansed from defilements contracted by particular acts or circumstances, and restored to the privileges of ordinary life;

(4.) as absolving or purifying himself, or declaring himself absolved and purified, from the guilt of a particular act.

We do not meet with any such ablutions in patriarchal times; but under the Mosaical dispensation they are all indicated. SEE LUSTRATION; SEE SPRINKLING. A marked example of the first kind of ablution occurs when Aaron and his sons, on their being set apart for the priesthood, were washed with water before they were invested with the priestly robes and anointed with the holy oil (Lev 8:6). To this head we are inclined to refer the ablution of persons and raiment which was required of the whole of the Israelites, as a preparation to their receiving the law from Sinai (Exo 19:10-15). We also find examples of this kind of purification in connection with initiation into some higher state both among the Hebrews and in other nations. Thus those admitted into the mysteries of Eleusis were previously purified on the banks of the Ilissus by water being poured upon them by the Hydranos (Polyaen. 5:17; 3:11). SEE CONSECRATION.

The second kind of ablution was that which required the priests, on pain of death, to wash their hands and their feet before they approached the altar of God (Exo 30:17-21). For this purpose a large basin of water was provided both at the tabernacle and at the temple. SEE LAVER. To this the Psalmist alludes when he says, “I will wash my hands in innocency, and so will I compass thine altar” (Psa 26:6). Hence it became the custom in the early Christian Church for the ministers, in the view of the congregation, to wash their hands in a basin of water brought by the deacon, at the commencement of the communion (Jamieson, p. 126); and this practice, or something like it, is still retained in the Eastern churches, as well as in the Church of Rome, when mass is celebrated. SEE HOLY WATER.

Similar ablutions by the priests before proceeding to perform the more sacred ceremonies were usual among the heathen (see Smith's Dict. of Class. Antiq. s.v. Chernips). The Egyptian priests indeed carried the practice to a burdensome extent (Wilkinson, 1:324, abridgm.), from which the Jewish priests were, perhaps designedly, exonerated; and in their less torrid climate it was, for purposes of real cleanliness, less needful. Reservoirs of water were attached to the Egyptian temples; and Herodotus (2:37) informs us that the priests shaved the whole of their bodies every third day, that no insect or other filth might be upon them when they served the gods, and that they washed themselves in cold water twice every day and twice every night; Porphyry says thrice a day, with a nocturnal ablution occasionally. This kind of ablution, as preparatory to a religious act, answers to the simple wadu of the Moslems, which they are required to go through five times daily before their stated prayers (see Lane, Mod. Eg. 1:94 sq.), besides other private purifications of a more formal character (see Reland, De Relig. Moh. p. 80-83). This makes the ceremonies of ablution much more conspicuous to a traveler in the Moslem East at the present day than they would appear among the ancient Jews, seeing that the law imposed this obligation on the priests only, not on the people. Connected as these Moslem ablutions are with various forms and imitative ceremonies, and recurring so frequently as they do, the avowedly heavy yoke of even the Mosaic law seems light in the comparison. SEE BATHE.

In the third class of ablutions washing is regarded as a purification from positive defilements. The Mosaical law recognises eleven species of uncleanness of this nature (Lev 12:1-8; Lev 13:1-59; Lev 14:1-57; Lev 15:1-33), the purification for which ceased at the end of a certain period, provided the unclean person then washed his body and his clothes; but in a few cases, such as leprosy and the defilement contracted by touching a dead body, he remained unclean seven days after the physical cause of pollution had ceased. This was all that the law required; but in later times, when the Jews began to refine upon it, these cases were considered generic instead of specific — as representing classes instead of individual cases of defilement — and the causes of pollution requiring purification by water thus came to be greatly increased. This kind of ablution for substantial uncleanness answers to the Moslem ghusl (Lane, ib. p. 99; Reland, ib. p. 66-77), in which the causes of defilement greatly exceed those of the Mosaical law, while they are perhaps equalled in number and minuteness by those which the later Jews devised. The uncleanness in this class arises chiefly from the natural secretions of human beings and of beasts used for food, and from the ordure of animals not used for food; and, as among the Jews, the defilement may be communicated not only to persons, but to clothes, utensils, and dwelling — in all which cases the purification must be made by water, or by some representative act where water cannot be applied. Thus in drought or sickness the rinsing of the hands and face may be performed with dry sand or dust, a ceremony that is termed tayemmum (Lane, ib.). SEE UNCLEANNESS.

Of the last class of ablutions, by which persons declared themselves free from the guilt of a particular action, the most remarkable instance is that which occurs in the expiation for an unknown murder, when the elders of the nearest village washed their hands over the expiatory heifer, beheaded in the valley, saying, “Our hands have not shed this blood, neither have our eyes seen it” (Deu 21:1-9). It has been thought by some that the signal act of Pilate, when he washed his hands in water and declared himself innocent of the blood of Jesus (Mat 27:24), was a designed adoption of the Jewish custom; but this supposition does not appear necessary, as the practice was also common among the Greeks and Romans (see Smith's Dict. of Class. Antig. s.v. Lustratio). SEE MURDER.

Other practices not indicated in the law appear to have existed at a very early period, or to have grown up in the course of time. From 1Sa 16:5, compared with Exo 19:10-14, we learn that it was usual for those who presented or provided a sacrifice to purify themselves by ablution; and as this was everywhere a general practice, it may be supposed to have existed in patriarchal times, and, being an established and approved custom, not to have required to be mentioned in the law. There is a passage in the apocryphal book of Judith (12:7-9) which has been thought to intimate that the Jews performed ablutions before prayer. But we cannot fairly deduce that meaning from it (comp. Rth 3:3); since it is connected with the anointing (q.v.), which was a customary token of festivity (see Arnald, in loc.). It would indeed prove too much if so understood, as Judith bathed in the water, which is more than even the Moslems do before their prayers. Moreover, the authority, if clear, would not be conclusive. SEE PURIFICATION.

But after the rise of the sect of the Pharisees, the practice of ablution was carried to such excess, from the affectation of extraordinary purity, that it is repeatedly brought under our notice in the New Testament through the several animadversions of our Savior on the consummate hypocrisy involved in this fastidious attention to the external types of moral purity, while the heart was left unclean (e.g. Mat 23:25). All the practices there exposed come under the head of purification from uncleanness; the acts involving which were made so numerous that persons of the stricter sect could scarcely move without contracting some involuntary pollution. For this reason they never entered their houses without ablution, from the strong probability that they had unknowingly contracted some defilement in the streets; and they were especially careful never to eat without washing the hands (Mar 7:1-5), because they were peculiarly liable to be defiled; and as unclean hands were held to communicate uncleanness to all food (excepting fruit) which they touched, it was deemed that there was no security against eating unclean food but by always washing the hands ceremonially before touching any meat. We say “ceremonially,” because this article refers only to ceremonial washing. The Israelites, who, like other Orientals, fed with their fingers, washed their hands before meals for the sake of cleanliness. SEE EATING. But these customary washings were distinct from the ceremonial ablutions, as they are now among the Moslems. There were, indeed, distinct names for them. The former was called simply נְטַילָה, netilah', or washing, in which water was poured upon the hands; the latter was called , טְבַילָה, tebilah', plunging, because the hands were immersed in water (Lightfoot on Mar 7:4). It was this last, namely, the ceremonial ablution, which the Pharisees judged to be so necessary. When, therefore, some of that sect remarked that our Lord's disciples ate “with unwashen hands” (Mar 7:2), it is not to be understood literally that they did not at all wash their hands, but that they did not plunge them ceremonially according to their own practice (πυγμῇ not “oft,” as in the Auth. Vers., but with the fist, q. d. “up to the elbow,” as Theophylact interprets). And this was expected from them only as the disciples of a religious teacher; for these refinements were not practiced by the class of people from which the disciples were chiefly drawn. Their wonder was, that Jesus had not inculcated this observance on his followers, and not, as some have fancied, that he had enjoined them to neglect what had been their previous practice. (See Otho, Lex. Rabb. s.v. Lotio.) SEE WASH.

In at least an equal degree the Pharisees multiplied the ceremonial pollutions which required the ablution of inanimate objects — “cups and pots, brazen vessels and tables” — the rules given in the law (Lev 6:28; Lev 11:32-36; Lev 15:23) being extended to these multiplied contaminations. Articles of earthenware which were of little value were to be broken, and those of metal and wood were to be scoured and rinsed with water. All these matters are fully described by Buxtorf, Lightfoot, Schottgen, Gill, and other writers of the same class, who present many striking illustrations of the passages of Scripture which refer to them. The Mohammedan usages of ablution, which offer very clear analogies, are fully detailed in the third book of the Mishkat ul-Masabih (or “Collection of Musselman Traditions,” translated from the Arabic by A. N. Matthews, Calcutta, 1809, 2 vols. 4to), and also in D'Ohsson's Tableau, liv. 1, chap. 1. SEE BAPTISM.

II. In the Roman Church ablution is a liturgical term, denoting the use of wine and water by the priest, after communion, to cleanse the chalice and his fingers. Two ablutions are made in the mass.

1. Wine alone is poured into the chalice, in order to disengage the particles, of either kind, which may be left adhering to the vessel, and is afterward drunk by the priest.

2. Wine and water are poured upon the priest's fingers into the chalice (see Boissonnet, Dict. des Rites, 1,65). SEE MASS.

III. In the Greek Church, ablution is a ceremony observed seven days after baptism, wherein the unction of the chrism is washed off from those who have been baptized (King, Greek Church). SEE CHRISM.

For the literature of the subject, in general, see T. Dassorius, De lustratione Judaeorum (Viteb. 1692); A. Froelund, De χειροκαιποδουιψίᾷ sacerdotum Hebraeorum (Hafn. 1695); O. Sperling, De baptismo ethnicorum (Hafn. 1700); J. Behm, De lotione Judoeorum et Christianorum: (Regiom. 1715); J. G. Leschner, De lustrationibus vett. gentilium praecidaneis (Viteb. 1709); J. Lomeier, De vett. gentilium lustrationibus (Ultraj. 1681, 1701); H. Lubert, De antiquo lavandi ritu (Lubec, 1670); J. J. Miller, De igne lustrico (Jen. 1660); T. Pfanner, De lotionibus Christianorum, in his Observ. Eccles. 1, 364-421. SEE WATER.

## Ablution Of Hands[[@Headword:Ablution Of Hands]]

             is the washing of the priest's hands with water

(1) — before his assumption of the sacred vestmtents, preparatory to celebrating the Christian communions. The Roman Proeparatio ad Missam contains the following prayer: Cum lavat manus dicat; — Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, Ut isine polltionie. mentis et corporis valeam tibi — servire."

(2.) The washing of the priest's hands during the celebration of the divine ministries. SEE LAVABO; SEE HANDS, WASHING OF THE.

## Ablution Of The Feet[[@Headword:Ablution Of The Feet]]

             SEE FOOT-WASHING; SEE PEDILAVIUM.

## Ablution Of The Head[[@Headword:Ablution Of The Head]]

             (captilavium) — was a Spanish rite adopted in France. It took place on Palm Sunday, the Sunday of Indulgence, out of respect to the sacred chrism with which the catechumens were anointed on the solemn day of baptism. At the Council of Mayence, in 818, the practice was abolished, and baptism was required to be celebrated after the Roman manner.

## Ablution Of The Sacred Vessels[[@Headword:Ablution Of The Sacred Vessels]]

             is the washing of the chalice and paten by the priest after celebrating the Christian eucharist. Two of the ancient English rites ordered (1) wine to be poured into the chalice (2) wine and water over the celebrant's fingers and (3) Water ony, in each of which cases the rinsings were partaken of by the priest. An almost similar rule is observed in the Latin communion, as may be seen from the concluding portion of the Canon Missae.

## Abnaim[[@Headword:Abnaim]]

             (rather OBNAIM). SEE STOOL.

## Abner[[@Headword:Abner]]

             (Heb. Abner', אִבְנֵר, once in its full form Abiner', אֲבַינֵר, 1Sa 14:50, father of light, i.e. enlightening; Sept. Α᾿βεννήρ, Josephus Α᾿βήναρος, Ant. 6:4, 3, elsewhere Α᾿βίνηρος), the son of Ner (q.v.) and uncle of Saul (being the brother of his father Kish), and the commander-in- chief of his army (1Sa 14:50 sq.), in which character he appears several times during the early history of David (1Sa 17:55; 1Sa 20:25; 1Sa 26:5 sq.; 1Ch 26:28). It was through his instrumentality that David was first introduced to Saul's court after the victory over Goliath (1Sa 17:57), B.C. 1063; and it was he whom David sarcastically addressed when accompanying his master in the pursuit of his life at Hachilah (1Sa 26:14), B.C. 1055. After the death of Saul (B.C. 1053), the experience which he had acquired, and the character for ability and decision which he had established in Israel, enabled him to uphold the falling house of Saul for seven years; and he might probably have done so longer if it had suited his views (2Sa 2:6; 2Sa 2:10; 2Sa 5:5; comp. 6:1). It was generally known that David had been divinely nominated to succeed Saul on the throne: when, therefore, that monarch was slain in the battle of Gilboa, David was made king over his own tribe of Judah, and reigned in Hebron, the old capital. In the other tribes an influence adverse to Judah existed, and was controlled chiefly by the tribe of Ephraim. Abner, with great decision, availed himself of this state of feeling, and turned it to the advantage of the house to which he belonged: of which he was now the most important surviving member. He did not, however, venture to propose himself as king; but took Ishbosheth, a surviving son of Saul, whose known imbecility had excused his absence from the fatal fight in which his father and brothers perished, and made him king over the tribes, and ruled in his name (2Sa 2:8). This event appears to have occurred five years after Saul's death (2Sa 2:10; comp. 2Sa 2:11), an interim that was probably occupied in plans for settling the succession, to which Ishbosheth may have been at first disinclined. SEE ISHBOSHETH.

Nor, perhaps, had the Israelites sooner than this recovered sufficiently from the oppression by the Philistines that would be sure to follow the disaster upon Mount Gilboa to reassert their independence, at least throughout Palestine proper. Accordingly Ishbosheth reigned in Mahanaim, beyond Jordan, and David in Hebron. A sort of desultory warfare continued for two years between them, in which the advantage appears to have been always on the side of David (2Sa 2:1). The only one of the engagements of which we have a particular account is that which ensued when Joab, David's general, and Abner met and fought at Gibeon (2Sa 2:12 sq.), B.C. 1048. Abner was beaten, and fled for his life; but was pursued by Asahel (the brother of Joab and Abishai), who was “swift of foot as a wild roe.” Abner, dreading a blood-feud with Joab, for whom he seems to have entertained a sincere respect, entreated Asahel to desist from the pursuit; but finding that he was still followed, and that his life was in danger, he at length ran his pursuer through the body by a back thrust with the pointed heel of his spear (2Sa 2:18-32). This put a strife of blood between the two foremost men in all Israel (after David); for the law of honor, which had from times before the law prevailed among the Hebrews, and which still prevails in Arabia, rendered it the conventional duty of Joab to avenge the blood of his brother upon the person by whom he had been slain. SEE BLOOD-REVENGE.

As time went on Abner had occasion to feel more strongly that he was himself not only the chief, but the only remaining prop of the house of Saul; and this conviction, acting upon a proud and arrogant spirit, led him to more presumptuous conduct than even the mildness of the feeble Ishbosheth could suffer to pass without question. SEE ABSALOM; SEE ADONIJAH. He took to his own harem a woman named Rizpah, who had been a concubine-wife of Saul (2Sa 3:7 sq.). This act, from the ideas connected with the harem of a deceased king (comp. Josephus, Apion, 1:15; Herod. 3:68), was not only a great impropriety, but was open to the suspicion of a political design, which Abner may very possibly have entertained. SEE HAREM.

A mild rebuke from the nominal king, however, enraged him greatly; and he plainly declared that he would henceforth abandon his cause and devote himself to the interests of David. To excuse this desertion to his own mind, he then and on other occasions avowed his knowledge that the son of Jesse had been appointed by the Lord to reign over all Israel; but he appears to have been unconscious that this avowal exposed his previous conduct to more censure than it offered excuse for his present. He, however, kept his word with Ishbosheth. After a tour, during which he explained his present views to the elders of the tribes which still adhered to the house of Saul, he repaired to Hebron with authority to make certain overtures to David on their behalf (2Sa 3:12 sq.). He was received with great attention and respect; and David even thought it prudent to promise that he should still have the chief command of the armies when the desired union of the two kingdoms took place (De Pacto Davidis et Abneri, in the Crit. Sac. Thes. Nov. 1:651). The political expediency of this engagement is very clear, and to that expediency the interests and claims of Joab were sacrificed. That distinguished personage happened to be absent from Hebron on service at the time, but he returned just as Abner had left the city. He speedily understood what had passed; and his dread of the superior influence which such a man as Abner might establish with David (see Josephus, Ant. 7:1, 5) quickened his remembrance of the vengeance which his brother's blood required. His purpose was promptly formed. Unknown to the king, but apparently in his name, he sent a message after Abner to call him back; and as he returned, Joab met him at the gate, and, leading him aside as if to confer peaceably and privately with him, suddenly thrust his sword into his body. B.C. 1046. The lamentations of David, the public mourning which he ordered, and the funeral honors which were paid to the remains of Abner (2Sa 4:12), the king himself following the bier as chief mourner, exonerated him in public opinion from having been privy to this assassination (2Sa 3:31-39; comp. 1Ki 2:5; 1Ki 2:32). As for Joab, his privilege as a blood-avenger must to a great extent have justified his treacherous act in the opinion of the people; and that, together with his influence with the army, screened him from punishment. See JOAB.

David's short but emphatic lament over Abner (2Sa 3:33-34) may be rendered, with strict adherence to the form of the original (see Ewald, Dichter des alten Bundes, 1:99; comp. Lowth, Heb. Poetry, 22), as follows:

As a villain dies, should Abner die?

Thy hands not bound, And thy feet not brought into fetters; As one falls before the sons of malice, fellest thou!

As to the sense of the words, J. D. Michaelis (Uebersetzung des alten Test.) saw that the point of this indignant, more than sorrowful, lament, lies in the mode in which Abner was slain. Joab professed to kill him “for the blood of Asahel, his brother” (2Sa 3:27). But if a man claimed his brother's blood at the hand of his murderer, the latter (even if he fled to the altar for refuge, Exo 21:14) would have been delivered up (bound, hand and foot, it is assumed) to the avenger of blood, who would then possess a legal right to slay him. Now Joab not only had no title to claim the right of the Goel, as Asahel was killed under justifying circumstances (2Sa 2:19); but, while pretending to exercise the avenger's right, he took a lawless and private mode of satisfaction, and committed a murder. Hence David charged him, in allusion to this conduct, with “shedding the blood of war in peace” (1Ki 2:5); and hence he expresses himself in this lament, as if indignant that the noble Abner, instead of being surrendered with the formalities of the law to meet an authorized penalty, was treacherously stabbed like a worthless fellow by the hands of an assassin. SEE HOMICIDE.

We find the name of a son of Abner, Jaasiel, subsequently appointed phylarch, under Solomon, of the trite of Benjamin (1Ch 27:21). (On the character of Abner, see Kitto's Daily Bible Illust. in loc.; Niemeyer, Charakterist. 4:343 sq. On his death, see C. Simeon, Works, 3, 327; H. Lindsay, Lectures, 2:30; R. Harris, Works, p. 231.) SEE DAVID.

SUPPLEMENTAL FROM VOLUME 11:

“In the town [of Hebron] the tomb of Abner and Ishbosheth is shown within the court of a Turkish house, but “is not worth visiting" (Baideker, Palestine, p. 281)

## Abner (Rabbi)[[@Headword:Abner (Rabbi)]]

             a Jewish rabbi, was born at Buro about 1270. He was converted to Christianity at Valladolid, where he practiced the profession of medicine. From that time he assumed the name of Alphonsus of Burgos, and he distinguished himself by his zeal for the Christian religion. He died in 1346. He wrote a Treatise on the Plague, in Spanish (Cordova, 1551). Before his  conversion he had published a work on the agreement of laws, and accompanied his comments with the Commentary of Aben-Ezra upon the ten precepts of the law. After having renounced Judaism, he wrote, in Hebrew, a refutation of the book of rabbi Kimchi against Christians. See Hoefer; Nouv. Biog. Generale, s.v.

## Abnet[[@Headword:Abnet]]

             SEE GIRDLE.

## Abo[[@Headword:Abo]]

             a Lutheran archbishopric in Finland (q.v.). A bishopric was established in Abo in the thirteenth century, which, in 1817, was elevated by the Russian government to the rank of an archbishopric.

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

             a Jewish writer of Italy, who flourished in the beginning of the 17th century, was born at Oporto. Qn account of the Inquisition, he left for Italy, resided at Venice; and subsequently at Amsterdam. In 1625 he finished his Nomologia, or Discursus Legales, an elaborate defence of oral tradition published afterwards at Amsterdam. He died in 1629. See Furst, Bibl. Jud 1:1; Jud 1:4. De Rossi, Dizionario Storico (Germ. transl.), p. 12 sq. Lindo, Hist. of the Jews in Spain, p. 364; Etheridge, Introd. to Jewish Literature p. 548; Kayserling, Gesch. d. Juden in Portugal, p. 265, 271 sq, Gratz, Gesch. d. Juden, 10, 132 sq. (B.P.)

## Aboab, Isaac Of Castile[[@Headword:Aboab, Isaac Of Castile]]

             a Jewish philosopher, jurist, and theologian, was born in 1432. He is profound learning procured him the esteem of king John II of Portugal, to which kingdom he retired at the expulsion of the Jews from Spain. He died in 1493. He wrote a highly moral work entitled מנורת המאורThe Candlestick of Light, in seven parts.(Venice, 1544 and later) which has been translated into Spanish-German, and Judaeo-German. In the latter translation it has been published with the commentary Nephesh Jehuda (Berlin 1872-73). Zunz, in his Die Ritis (ibid.1859), p.204 sq;, tries to demonstrate that this Aboab is not the author of this work, but that it had been written two hundred years before by an author of his same name. He also wrote, נהר פישון, Teier Aishon homlies (Constantinople 1, 5388: פירוֹש על הרמבן (Venice 1548 and later) a commentary to Nachmani's Commentary on the Pentateuch. See Furst; Bibl. Jud 1:1; Jud 1:4 iq Gratz Gesch d, Juden. 8, 225, 341, 374, 377: De Rossi, Dizionario Storico (Germ. transl.), p. 13 Lindo, Hist. of the Jews in Spain, —p. 263, Etheridge, Introd. to Hebrew Literature, p. 267; Kayserling, Gesch. d. Judenth in Portugal, p. 108, 121, 271; Jest, Gesch. d. Judenth. u.s. Sekten, 3, 88, 400; Zunz, Die Ritus, p. 204-210. (B. P.)

## Aboab, Isaac Of San Juan De Luz[[@Headword:Aboab, Isaac Of San Juan De Luz]]

             in Portugal, a Jewish writer, was born in 1609, and died at Amsterdam in 1693. He wrote a copious Spanish commentary on the Pentateuch, Parafrasi Comentado sobre el Pentateuco, (Amst. 1681 fol.): — La Filosophia Legal [Philosophy of the Law) .(ibid.) — Triumph of Moses — a poem: — Porta del. Cielo — .( שער השמיםi.e. gate of heaven"), a Hebrew translation of Herera's work against Spinozism; (ibid. 1655): — and many Sermons (about 886 in number.). See Furst Bibl. Jud 1:1; Jud 1:4. Kitto, Cyclop. iv.; De Rossi, Dizionario Storico (Germ. transl.), p. 13. Basnage, Hist. of the Jews. (Taylor's transl), p.741; Finn, Sephardim, p. 465; Kayserling, Gesch. d. Juden in Portugal, p. 294 sq., 304, 3077; id. Bibliothek-judischer Kairelredner, vol. i, Beilage, p. 2; Jost, Gesch. d. Judenth. u.s. Sekten, iii, 235; Gratz, Gesch. d. Juden, 10:11, 27,129, 175, 177, 226. (B. P.).

## Aboanifa[[@Headword:Aboanifa]]

             SEE ABU-HANIFAH.

## Abodah[[@Headword:Abodah]]

             SEE TALMUD.

## Abolition Of Slavery[[@Headword:Abolition Of Slavery]]

             SEE SLAVERY.

## Abomination[[@Headword:Abomination]]

             (פַּגּוּל, piggul', filthy stench, Lev 7:18; “abominable,” Lev 19:7; Isa 65:4; Eze 4:14; שׁקּוּוֹ, shikkuts', Deu 29:17; 1Ki 11:5; 1Ki 11:7; 2Ki 23:13; 2Ki 23:24; 2Ch 15:8; Isa 66:3; Jer 4:1; Jer 7:30; Jer 13:27; Jer 16:18; Jer 32:34; Eze 5:11; Eze 7:20; Eze 11:18; Eze 11:21; Eze 20:7-8; Eze 20:30; Eze 37:23; Dan 9:27; Dan 11:31; Dan 12:11; Hos 10:10; Nah 3:6; Zec 9:7; or שֶׁקֶוֹ, shekets, filth, Lev 7:21; Lev 11:10-13; Lev 11:20; Lev 11:23; Lev 11:41-42; Isa 66:17; Eze 8:10; elsewhere תּוֹעֵבָה, toebah', abhorrence; Sept. βδέλυγμα, and so N.T., Mat 24:14; Mar 13:14; Luk 16:15; Rev 17:4-5; Rev 21:27), any object of detestation or disgust (Lev 18:22; Deu 7:25); and applied to an impure or detestable action (Eze 22:11; Eze 30:26; Mal 2:11, etc.); to any thing causing a ceremonial pollution (Gen 43:32; Gen 46:34; Deu 14:3); but more especially to idols (Lev 18:22; Lev 20:13; Deu 7:26; 1Ki 11:5; 1Ki 11:7; 2Ki 23:13); and also to food offered to idols (Zec 9:7); and to filth of every kind (Nah 3:6). There are several texts in which the word occurs, to which, on account of their peculiar interest or difficulty, especial attention has been drawn. SEE IDOLATRY.

The first is Gen 43:32 : “The Egyptians might not eat bread with the Hebrews, for that is an abomination (תּוֹעֵבָה) unto the Egyptians.” This is best explained by the fact that the Egyptians considered themselves ceremonially defiled if they ate with any strangers. The primary reason appears to have been that the cow was the most sacred animal among the Egyptians, and the eating of it was abhorrent to them; whereas it was both eaten and sacrificed by the Jews and most other nations, who, on that account, were abominable in their eyes. It was for this, as we learn from Herodotus (2. 41), that no Egyptian man or woman would kiss a Greek on the mouth, or would use the cleaver of a Greek, or his spit, or his dish, or would taste the flesh of even clean beef (that is, of oxen) that had been cut with a Grecian carving-knife. It is true that Wilkinson (Anc. Egyptians, 3, 358) ascribes this to the disgust of the fastidiously-clean Egyptians at the comparatively foul habits of their Asiatic and other neighbors; but it seems scarcely fair to take the facts of the father of history, and ascribe them to any other than the very satisfactory reasons which he assigns for them. We collect, then, that it was as foreigners, not pointedly as Hebrews, that it was an abomination for the Egyptians to eat with the brethren of Joseph. The Jews themselves subsequently exemplified the same practice; for in later times they held it unlawful to eat or drink with foreigners in their houses, or even to enter their dwellings (Joh 18:28; Act 10:28; Act 11:3); for not only were the houses of Gentiles unclean (Mishna, Ohaloth, 18:7), but they themselves rendered unclean those in whose house they lodged (Maimonides, Mishcab a Morheb. 12:12) which was carrying the matter farther than the Egyptians (see also Mitsvoth Tora, 148). We do not trace these instances, however, before the Captivity (see J. D. Winkler, Animadvers. Philol. 2:175 sq.). SEE UNCLEANNESS.

The second passage is Gen 46:34. Joseph is telling his brethren how to conduct themselves when introduced to the king of Egypt; and he instructs them that when asked concerning their occupation they should answer, “Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers.” This last clause has emphasis, as showing that they were hereditary nomade pastors; and the reason is added, “That ye may dwell in the land of Goshen, for every shepherd is an abomination (תּוֹעֵבָה) unto the Egyptians.” In the former instance they were “an abomination” as strangers, with whom the Egyptians could not eat; here they are a further abomination as nomade shepherds, whom it was certain that the Egyptians, for that reason, would locate in the border land of Goshen, and not in the heart of the country. That it was nomade shepherds, or Bedouins, and not simply shepherds, who were abominable to the Egyptians, is evinced by the fact that the Egyptians themselves paid great attention to the rearing of cattle. This is shown by their sculptures and paintings, as well as by the offer of this very king of Egypt to make such of Jacob's sons as were men of activity “overseers of his cattle” (Gen 47:6). For this aversion to nomade pastors two reasons are given; ‘and it is not necessary that we should choose between them, for both of them were, it is most likely, concurrently true. One is, that the inhabitants of Lower and Middle Egypt had previously been invaded by, and had remained for many years subject to, a tribe of nomade shepherds, who had only of late been expelled, and a native dynasty restored-the grievous oppression of the Egyptians by these pastoral invaders, and the insult with which their religion had been treated. SEE HYKSOS. The other reason, not necessarily superseding the former, but rather strengthening it, is that the Egyptians, as a settled and civilized people, detested the lawless and predatory habits of the wandering shepherd tribes, which then, as now, bounded the valley of the Nile and occupied the Arabias — a state of feeling which modern travelers describe as still existing between the Bedouin and fellahs of modern Egypt, and indeed between the same classes everywhere in Turkey, Persia, and the neighboring regions (see Critici Sac. Thes. Nov. 1, 220). SEE SHEPHERD.

The third marked use of this word again occurs in Egypt. The king tells the Israelites to offer to their god the sacrifices which they desired, without going to the desert for that purpose. To this Moses objects that they should have to sacrifice to the Lord ‘“the abomination (תּוֹעֵבָה) ‘ of the Egyptians,” who would thereby be highly exasperated against them (Exo 8:26). A reference back to the first explanation shows that this “abomination” was the cow, the only animal which all the Egyptians agreed in holding sacred; whereas, in the great sacrifice which the Hebrews proposed to hold, not only would heifers be offered, but the people would feast upon their flesh (see J. C. Dietric, Antiquitates, p. 136). SEE APIS.

A fourth expression of marked import is the ABOMINATION OF DESOLATION (שַׁקּיּוֹ מְשֹׁמֵם, Dan 11:31; Sept. βδέλυγμα ἠφανισμένον, or שַׁקּיּוֹ שֹׁמֵם, Dan 12:11; Sept. τὸ βδέλυγμα τῆς ἐρημώσεως, literally, filthiness of the desolation, or, rather, desolating filthiness), which, without doubt, means the idol or idolatrous apparatus which the desolater of Jerusalem should establish in the holy places (see Hitzig, in loc.). This appears to have been (in its first application) a prediction of the pollution of the temple by Antiochus Epiphanes, who caused an idolatrous altar to be built on the altar of burnt offerings, whereon unclean things were offered to Jupiter Olympius, to whom the temple itself was dedicated (see Hoffman, in loc.). Josephus distinctly refers to this as the accomplishment of Daniel's prophecy; as does the author of the first book of Maccabees, in declaring that “they set up the abomination of desolation (τὸ βδέλυγμα τῆς ἐρημώσεως) upon the altar” (1Ma 1:59; 1Ma 6:7; 2Ma 6:2-5; Joseph. Ant. 12:5, 4; 12:7, 6). The phrase is quoted by Jesus in the same form (Mat 24:15), and is applied by him to what was to take place at the advance of the Romans against Jerusalem. They who saw “the abomination of desolation standing in the holy place” were enjoined to “flee to the mountains.” This may with probability be referred to the advance of the Roman army against the city with their image-crowned standards, to which idolatrous honors were paid, and which the Jews regarded as idols. The unexpected retreat and discomfiture of the Roman forces afforded such as were mindful of our Savior's prophecy an opportunity of obeying the injunction which it contained. That the Jews themselves regarded the Roman standards as abominations is shown by the fact that, in deference to their known aversion, the Roman soldiers quartered in Jerusalem forbore to introduce their standards into the city; and on one occasion, when Pilate gave orders that they should be carried in by night, so much stir was made in the matter by the principal inhabitants that, for the sake of peace, the governor was eventually induced to give up the point (Joseph. Ant. 18:3, 1). Those, however, who suppose that “the holy place” of the text must be the temple itself, may find the accomplishment of the prediction in the fact that, when the city had been taken by the Romans and the holy house destroyed, the soldiers brought their standards in due form to the temple, set them up over the eastern gate, and offered sacrifice to them (Joseph. War, 6:6, 1); for (as Havercamp notes from Tertullian, Apol. c. 16:162) “almost the entire religion of the Roman camp consisted in worshipping the ensigns, swearing by the ensigns, and in preferring the ensigns before all the other gods.” Nor was this the last appearance of “the abomination of desolation in the holy place;” for not only did Hadrian, with studied insult to the Jews, set up the figure of a boar over the Bethlehem gate of the city (AElia Capitolina) which rose upon the site and ruins of Jerusalem (Euseb. Chron. 1. 1, p. 45, ed. 1658), but he erected a temple to Jupiter upon the site of the Jewish temple (Dion Cass. 49. 12), and caused an image of himself to be set up in the part which answered to the most holy place (Nicephorus Callist. 3:24). This was a consummation of all the abominations which the iniquities of the Jews brought upon their holy place

(see Auberlen, Daniel and the Revelation, p. 161 sq.). SEE JERUSALEM.

In Dan 9:27, the phrase is somewhat different and peculiar: מְשֹׁמֵם

יְעִל כְּנ שַׁקּוּצַים, which (as pointed in the text) must be rendered, And upon the wing of filthinesses that desolates, or (there shall be) a desolater; but the Sept. has ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων (v. r. τῆς ἐρημώσεως) ἔσται, Vulg. et erit in templo abominatio desolationis; a sense that is followed by Christ in his allusion (Mat 24:15), and which may be attained by a slight change of pointing (כָּנָ in the “absolute”), and so rendering, “And upon the wing (of the sacred edifice there shall be) filthinesses, even a desolater.” Rosenmüller (Scholia in Vet. Test. in loc.) understands the “wing” (כָּנָ) to signify the hostile army or battalion detached for that purpose (a sense corresponding to the Latin ala), at the head of which the proud Gentile general should enter the city. Stuart, on the other hand (Commentary on Daniel, in loc.), likewise interpreting the whole passage as denoting exclusively the pollution of the temple caused by Antiochus, translates the verse in question thus, “And over the winged-fowl of abominations shall be a waster,” and applies the “wing” (כָּנָ, i. q. “fowl,” in our version “overspreading”) to a “statue of Jupiter Olympius erected in the temple; and this statue, as is well known, usually stood over an eagle at its feet with wide-spread wings.” Both these interpretations, however, appear too fanciful. It is preferable to render

כָּנָŠ, with Gesenius (Thesaur. Heb. p. 698), First (Hebrews Handw. s.v.), and the marginal translation, a battlement, i.e. of the temple, like πτερύγιον, in Mat 4:5; both words meaning literally a wing, and applied in each case to a corner or summit of the wall inclosing the temple. Neither can we so easily dispose of our Savior's reference to this prophecy, since he speaks of it as about to be fulfilled in the destruction of Jerusalem. It appears to tally completely with that event in all its particulars, and to have had at most but a primary and typical fulfillment in the case of Antiochus (q.v.). (For the dates involved in this coincidence, see the Meth. Quar. Review, July, 1850, p. 494 sq.) SEE SEVENTY WEEKS. The distinction attempted by some (Alford and Olshausen, in loc.) between the events referred to in this passage and in Luk 21:20, is nugatory, for they are obviously parallel (see Strong's Harmony, § 123). Meyer (in loc.) thinks the pollution designated was but “the horrible desolation by the Romans of the temple area generally,” but the terms are more explicit than this. The allusion cannot in any case be to a profanation of the sacred precincts by the Jews themselves, for the excesses of the Zealots (q.v.) during the final siege (Josephus, War, 4:3, 7) were never directed to the introduction of idolatry there; whereas the first act of heathen occupancy was the erection of the standards crowned with the bird of victory — a circumstance that may be hinted at in the peculiar term “wing” here employed (see F. Nolan, Warburton Lect. p. 183). SEE BANNER.

A still more important difference among commentators, as to the meaning of the expression in question, has respect to the point, whether the abomination, which somehow should carry along with it the curse of desolation, ought to be understood of the idolatrous and corrupt practices which should inevitably draw down desolating inflictions of vengeance, or of the heathen powers and weapons of war that should be the immediate instruments of executing them. The following are the reasons assigned for understanding the expression of the former:

1. By far the most common use of the term abomination or abominations, when referring to spiritual things, and especially to things involving severe judgments and sweeping desolation, is in respect to idolatrous and other foul corruptions. It was the pollution of the first temple, or the worship connected with it by such things, which in a whole series of passages is described as the abominations that provoked God to lay it in ruins (2Ki 21:2-13; Jer 7:10-14; Eze 5:11; Eze 7:8-9; Eze 7:20-23). And our Lord very distinctly intimated, by referring on another occasion to some of these passages, that as the same wickedness substantially was lifting itself up anew, the same retributions of evil might certainly be expected to chastise them (Mat 21:13).

2. When reference is made to the prophecy in Daniel it is coupled with a word, “Whoso readeth let him understand,” which seems evidently to point to a profound spiritual meaning in the prophecy, such as thoughtful and serious minds alone could apprehend. But this could only be the case if abominations in the moral sense were meant; for the defiling and desolating effect of heathen armies planting themselves in the holy place was what a child might perceive. Such dreadful and unseemly intruders were but the outward signs of the real abominations, which cried for vengeance in the ear of heaven. The compassing of Jerusalem with armies, therefore, mentioned in Luk 21:20, ready to bring the desolation, is not to be regarded as the same with the abomination of desolation; it indicated a farther stage of matters.

3. The abominations which were the cause of the desolations are ever spoken of as springing up from within, among the covenant people themselves, not as invasions from without. They are so represented in Daniel also (Dan 11:30; Dan 11:32; Dan 12:9-10); and that the Jews themselves, the better sort of them at least, so understood the matter, is plain from 1Ma 1:54-57, where, with reference to the two passages of Daniel just noticed, the heathen-inclined party in Israel are represented, in the time of Antiochus, as the real persons who “set up the abomination of desolation and built idol altars;” comp. also 2Ma 4:15-17. (See Hengstenberg on the Genuineness of Daniel, ch. 3, § 3; and Christology, at Dan 9:27, with the authorities there referred to.) These arguments, however, seem to be outweighed by the conclusive historical fact that the material ensigns of paganism were actually erected both by the Syrian and Roman conquerors in the place in question, and in so plainly physical a prediction, it is most natural to suppose that both Daniel and our Lord intended to refer to this palpable circumstance. SEE DESOLATION.

## Aboresi Giacomo[[@Headword:Aboresi Giacomo]]

             a Bolognese painter, was born in 1632, and became a scholar of Agostino Metelli. He worked mostly in fresco, and he also painted history, but was more distinguished for views of architecture. He painted some perspective- pieces in the Church of San Giacomo Maggiore in his native city. He died in 1667.

## Abortion[[@Headword:Abortion]]

             The crime of procuring abortion is little noticed in the earliest laws. It is a crime of civilization; in a barbarous state of society the parallel crime is infanticide. The practice was horribly prevalent among the Romans of the empire, although punishable with banishment and sometimes with death, and was a ground of accusation by the early Christians against the heathen. Tertullian denounces the practice as homicidal, declaring it to be but the anticipation or hastening of murder. "Prevention of birth is the precipitation of murder."' Minucius Felix declares it to be parricide.

The Council of  Ancyra (A.D. 314) limited its punishment to ten years' penance. The Council of Lerida (324) classes the crime with infanticide, but allows the mother to be received to communion after seven years' penance, even when her sin was complicated with adultery. The Council of Trullo classes it with homicide. Pope Gregory III, in the next century, reverts to the ten years' penance, but modifies the sentence to a single year in cases where the child has not been formed in the womb: this is based on Exodus 21. By the Visigothic law, the person who administered a draught for the purpose was punished with death. See Bingham, Christ. Antiq. bk. 16 ch. 10, § 4.

## Aboth[[@Headword:Aboth]]

             SEE MISHNA.

## Aboudad[[@Headword:Aboudad]]

             SEE ABUDAD

## Abra De Raconis, Charles Francois[[@Headword:Abra De Raconis, Charles Francois]]

             French bishop, was born in 1580 at Castle Raconis, in the diocese of Chartres. In 1592 he joined the Church of Rome; in 1609 was appointed professor of philosophy at Paris; in 1615 was made professor of theology; and in 1618 royal court preacher. In 1637 he was appointed bishop of Lavaur, and retired in 1643 to Paris, where he died, July 16, 1646. He wrote, Examen et Jugement du Livre de la Frequente Comnmunion (Paris, 1644), directed against the Jansenist Anton-Arnauld. In 1645 he published Btieve-Anatomie du Libelle Anonyme 'IntituEl Reponse au Livre de M. rPEvq. de Lavaun. His works are characterized by Arnauld, who only scorned him, in the words "dont les ouvrages ont ete meprises de tous les honnetes gens." See Rass, Convertiten, 3, 445 sq.; Wetzer u. Welt, Kirchen-Lexikon (2d ed.), s.v. (B. P.)

## Abrabanel, Abrabenel, or Abravanal Isaac[[@Headword:Abrabanel, Abrabenel, or Abravanal Isaac]]

             (also called ABARBANEL, ABRAVENEL, BARBANELLA, RAVANELLA), ISAAC, a famous rabbi, born at Lisbon, 1437. He was descended from an ancient and distinguished Jewish family, which claimed to be able to trace their pedigree to king David. He was a favorite of Alphonso V of Portugal, but after that king's death he was charged with certain misdemeanors and compelled to quit Portugal. He took refuge in Castile, where he obtained (1484) employment under Ferdinand and Isabella; but, in 1492, with the rest of the Jews, he was driven out of the kingdom. He went at first (1493) to Naples, where he gained the confidence of king Ferdinand I. After the conquest of Naples by Charles VIII of France, he followed Alphonso II to Sicily. After the death of Alphonso he flew to Corfu, then (1496) to Monopoli, a town of Apulia, and ultimately (1503) to Venice, in which city he became very popular by terminating a conflict between the Venetians and the Portuguese. He finally died at Venice, 1508. His body was brought to Padua, and there buried with the greatest honors on the part of the republic of Venice. Abrabanel was an indefatigable student and writer, and is placed by the Jews almost in the same rank with Maimonides. He wrote bitterly against Christianity, but his commentaries are nevertheless much esteemed, as he is very careful in illustrating the literal sense of the text. The most important of them are, פֵּרוּשׁ הִתּוֹרָה, a Commentary on the Pentateuch (fol. Venice, 1579, and later; best ed. by Van Bashuysen, fol. Hanau, 1710); פֵּרוּשׁ ראשׁוֹנַים נְבַיאַים, a Commentary on the Early Prophets [Joshua - Kings] (fol. Pesaro, 1522; Naples, 1543; best ed. by Pfeiffer and Christiani, Leipz. 1686); עֲסִר פֵּ נְבַיאַים אִח — רוֹנַים וּתְרֵי, a Commentary on the [properly so called] Prophets (fol. Pesaro, 1520; best ed. Amst. 1641); פֵּ דָּנַיֵּאל, a Commentary on Daniel (4to, Naples, s. d.; Ferrara, 1651, and later; best ed. Venice, 1652). This commentary contains the strongest invectives against Christ and the Christians, though some of them are omitted in the second edition (see De Rossi, Bibl. Jud. Antichr. p. 7 sq.), and it therefore called forth a large number of refutations from Danz, C. l'Empereur, Seb. Schnell, Pfeiffer, Koppen, Brand, H. Gebhard, J. Fr. Weidler, and C. G. Mundinus. Latin translations were published of the Commentaries on Nahum and Habakkuk by J. Meyer (in his Notes to Seder Olam); of the commentary on Haggai by Scherzer (Trifol. Or. Lips. 1663 and 1672), and Abicht (Select. Rabb. Phil.); of the commentaries on Malachi by J. Meyer (Hamburg, 1685). A translation of the whole commentary was made, but not published, by a former Jew at Vienna. The preface to this work by Rabbi Baruch gives an essay on the life and the writings of Abrabanel, compiled from his works. He also wrote מִשְׁמַיעִ יְשׁוּעָה(herald of salvation), an explanation of the principal Messianic passages of the Old Testament, in which work a complete system of the views of the Jewish theology concerning the Messiah is given. This work, in which Abrabanel gives full scope to his animosity against the Christians, was prepared by him at Monopoli, and for the first time published (in 4to) without the name of place (probably at Salonichi) in 1526 (again, Amsterdam, 1644; Offenbach, 1767). A Latin translation, under the title Proeco Salutis, was published by H. May (Frankfort-on-the-Main, 1712, 4to), who, in the room of a preface, gives a biography of Abrabanel. רֹאשׁ אֲמָנָה(head of security), a treatise on the articles of the Jewish faith (first ed., Constantinople, 1505, fol.). עֲטֶרֶת זְקֵנַים(crown of old men), one of the first works of the author, in which he treats of the different kinds of prophecy (first printed at Sabionetta,

1537, 4to). מַפְעֲלוֹה אלֹהַים(works of God), a philosophical treatise on the creation of the world, in which he argues against the assumption of an eternity of the world (Venice, 1592, 4to). Several works of Abrabanel have not been printed yet. The proposal of Bashuysen to issue a complete edition of all the works of Abrabanel has never been executed. All his works were in Hebrew, but many of his Dissertations have been translated into Latin by Buxtorf (4to, Basil, 1660) and others. Although he spent many years at royal courts, Abrabanel, in one of his works, expressed very decided republican opinions. He left two sons, one of whom distinguished himself as a physician and as the author of an Italian poem, Dialogi d' Amore; the other embraced the Christian religion. The son of the latter published at Venice, in 1552, a collection of Hebrew letters. — Winer, Theol. Lit. vol. 1; Furst, Bib. Jud 1:1; Jud 1:11 sq.; Jost, Gesch. d. Judenthums, 3, 104; Wolf, Biblioth. Hebraica, 3, 544; Mai, Dissertatio de origine, vita et scriptis Abrabanielis (Altdorf. 1708); Hoefer, Biographie Generale, 1, 31; Ersch and Gruber, Encycl. s.v.

## Abracadabra[[@Headword:Abracadabra]]

             a magical word of factitious origin, like most alliterative incantations. It is found on one of the amulets under which the Basilidian heretics were supposed to conceal the name of God. It was derived from the Syrian worship, and was recommended as a magical charm against ague and fever. It is described by Serenus Sammonicus (the elder), who is usually classed, apparently without reason, among the followers of Basilides (q.v.). The word was written in a kind of inverted cone, omitting the last letter every time it is repeated. The lines of Serenus (De Medicina) which describe it are as follows:

“Mortiferum magis est, quod Graecis hemitritaeum Vulgatur verbis, hoc nostra dicere lingua Non potuere ulli, nec voluere parentes. Inscribis Chartae, quod dicitur Abracadabra, Saepius et subter repetis, sed detrahe summam, Et magis atque magis desint elementa figuris Singula, quae semper rapies, et caetera figes, Donec in angustum redigatur litera conum, His lino nexis collum redimere memento,” etc.

Thus,

A B R A C A D A B R A

A B R A C A D A B R

A B R A C A D A B

A B R A C A D A

A B R A C A D

A B R A C A

A B R A C

A B R A

A B R

A B

A

Different opinions have been advanced as to the origin and meaning of the word. Basnage ascribed it to an Egyptian, Beausobre a Greek, others a Hebrew origin, but Grotefend (in Ersch and Gruber, Encycl. s.v.) tries to prove that it is of Persian (or rather Pehlevi) origin. As Greek amulets are inscribed with ABPACADABPA, he considers it certain that the word ought to be pronounced Abrasadabra. He derives it from the Persian Abrasax (the name of the Supreme Being) and the Chaldee word דַּבּוּרָא(the utterance), so that the meaning of it is “a divine oracle.” This explanation, Grotefend thinks, throws some light on other magical words which the Basilidians used in nearly the same manner as the Thibetans and Mongolians their Hommani Peme-Hum; as the Palendrones Ablanathanalba and Amoroma. — Lardner, Works, 8, 683; C. F. Ducange, Glossarium, s.v. SEE ABRAXAS.

## Abraham[[@Headword:Abraham]]

             (Heb. Abraham', אִבְרָהָם, father of a multitude; Sept. and N.T. Α᾿βραάμ, Josephus, ῎Αβραμος), the founder of the Hebrew nation. Up to Gen 17:4-5 (also in 1Ch 1:27; Neh 9:7), he is uniformly called ABRAM SEE ABRAM (Heb. Abram', אִבְרָם, father of elevation, or high father; Sept. ῎Αβραμ); but the extended form there, given to it is significant of the promise of a numerous posterity which was at the same time made to him. See infra.

History. — Abraham was a native of Chaldaea, and descended, through Heber, in the ninth generation, from Shem the son of Noah (see F. Lee, Dissertations, 2, 78 sq.). His father was Terah, who had two other sons, Nahor and Haran. Haran died prematurely “before his father,” leaving a son, Lot, and two daughters, Milcah and Iscah. Lot attached himself to his uncle Abraham; Milcah became the wife of her uncle Nahor; and Iscah, who was also called Sarai, became the wife of Abraham (Gen 11:26-29; comp. Josephus, Ant. 1:6, 5). SEE ISCAH. Abraham was born A.M. 2009, B.C. 2164, in “Ur of the Chaldees” (Gen 11:28). The concise history in Genesis states nothing concerning the portion of his life prior to the age of about 70. There are indeed traditions, but they are too manifestly built up on the foundation of a few obscure intimations in Scripture to be entitled to any credit (see Weil's Biblical Legends). Thus it is intimated in Jos 24:2, that Terah and his family “served other gods” beyond the Euphrates; and on this has been found the romance that Terah was not only a worshipper, but a maker of idols; that the youthful Abraham, discovering the futility of such gods, destroyed all those his father had made, and justified the act in various conversations and arguments with Terah, which we find repeated at length. Again, “Ur of the Chaldees” was the name of the place where Abraham was born, and from which he went forth to go, he knew not whither, at the call of God. Now Ur (ץוּר) means fire; and we may therefore read that he came forth from the fire of the Chaldees, on which has been built the story that Abraham was, for his disbelief in the established idols, cast by king Nimrod into a burning furnace, from which he was by special miracle delivered. And to this the premature death of Haran has suggested the addition that he, by way of punishment for his disbelief of the truths for which Abraham suffered, was marvellously destroyed by the same fire from which his brother was still more marvellously preserved. Again, the fact that Chaldaea was the region in which astronomy was reputed to have been first cultivated, suggested that Abraham brought astronomy westward, and that he even taught that science to the Egyptians (Josephus, Ant. 1, 8). It is just to Josephus to state that most of these stories are rejected by him, although the tone of some of his remarks is in agreement with them. Abraham is by way of eminence, named first, but it appears that he was not the oldest (nor probably the youngest, but rather the second) of Terah's sons, born (perhaps by a second wife) when his father was 130 years old (see N. Alexander, Hist. Eccles. 1, 287 sq.).

Terah was seventy years old when the eldest son was born (Gen 11:32; Gen 12:4; Gen 20:12; comp. Hales, 2, 107); and that eldest son appears to have been Haran, from the fact that his brothers married his daughters, and that his daughter Sarai was only ten years younger than his brother Abraham (Gen 17:17). Abraham must have been about 70 years old when the family quitted their native city of Ur, and went and abode in Charran (for he was 75 years old when he left Haran, and his stay there could not well have been longer than five years at most). The reason for this movement does not appear in the Old Testament. Josephus alleges that Terah could not bear to remain in the place where Haran had died (Ant. 1, 6, 5); while the apocryphal book of Judith, in conformity with the traditions still current among the Jews and Moslems, affirms that they were cast forth because they would no longer worship the gods of the land (Jdt 5:6-8). The real cause transpires in Act 7:2-4 : “The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, before he dwelt in Charran, and said unto him, Depart from thy land, and from thy kindred, and come hither to a land which I will shew thee. — Then departing from the land of the Chaldees, he dwelt in Charran.” This first call is not recorded, but only implied in Gen 12:1-20; and it is distinguished by several pointed circumstances from the second, which alone is there mentioned. Accordingly Abraham departed, and his family, including his aged father, removed with him. They proceeded not at once to the land of Canaan, which, indeed, had not been yet indicated to Abraham as his destination,; but the came to Haran, and tarried at that convenient station for five current years, until Terah died, at the age of 205 years. Being free from his filial duties, Abraham, now 75 years of age, received a second and more pointed call to pursue his destination: “Depart from thy land and from thy kindred, and from thy father's house, unto the land which I will shew thee” (Gen 12:1). The difference of the two calls is obvious; in the former the land is indefinite, being designed only for a temporary residence; in the latter it is definite, intimating a permanent abode. A third condition was also annexed to the latter call, that he should separate from his father's house, and leave his brother Nahor's family behind him in Charran. He, however, took with him his nephew Lot, whom, having no children of his own, he appears to have regarded as his heir, and then went forth, “not knowing whither he went” (Heb 11:8), but trusting implicitly to the Divine guidance. (See Philo, Opera, 1, 436; 2, 43; Saurin, Discours, 1, 161; Dissert. p. 92; Simeon, Works, 1, 100; Roberts, Sermons, p. 52; Hunter, Sac. Biog. p. 55 sq.). See UR; HARAN.

Abraham probably took the same route as Jacob afterward, along the valley of the Jabbok, to the land of Canaan, which he found thinly occupied by the Canaanites, in a large number of small independent communities, who cultivated the districts around their several towns, leaving ample pasture-grounds for wandering shepherds. In Mesopotamia the family had been pastoral, but dwelling in towns and houses, and sending out the flocks and herds under the care of shepherds. But the migratory life to which Abraham had now been called compelled him to take to the tent-dwelling as well as the pastoral life; and the usages which his subsequent history indicates are therefore found to present a condition of manners and habits analogous to that which still exists among the nomade pastoral or Bedouin tribes of south-western Asia. The rich pastures in that part of the country tempted Abraham to form his first encampment in the vale of Moreh, which lies between the mountains of Ebal and Gerizim. Here the stronger faith which had brought the childless man thus far from his home was rewarded by the grand promise: “I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed” (Gen 12:2-3).

It was further promised that to his posterity should be given the rich heritage of that beautiful country into which he had come (Gen 12:7). It will be seen that this important promise consisted of two parts — the one temporal, the other spiritual. The temporal was the promise of posterity, that he should be blessed himself, and be the founder of a great nation; the spiritual, that he should be the chosen ancestor of the Redeemer, who had been of old obscurely predicted (Gen 3:15), and thereby become the means of blessing all the families of the earth. The implied condition on his part was that he should publicly profess the worship of the true God in this more tolerant land; and, accordingly, “he built there an altar unto the Lord, who appeared unto him.” He soon after, perhaps in consequence of the jealousy of the Canaanites, removed to the strong mountain-district between Bethel and Ai, where he also built an altar to that “JEHOVAH” whom the world was then hastening to forget. His farther removals tended southward, until at length a famine in Palestine compelled him to withdraw into Egypt, where corn abounded. Here his apprehension that the beauty of his wife Sarai might bring him into danger with the dusky Egyptians overcame his faith and rectitude, and he gave out that she was his sister (comp. Josephus, Ant. 1, 8, 1). As he had feared, the beauty of the fair stranger excited the admiration of the Egyptians, and at length reached the ears of the king, who forthwith exercised his regal right of calling her to his harem, and to this Abraham, appearing as only her brother, was obliged to submit (comp. Josephus, War, v, 9, 4). As, however, the king had no intention to act harshly in the exercise of his privilege, he loaded Abraham with valuable gifts, suited to his condition, being chiefly in slaves and cattle. These presents could not have been refused by him without an insult which, under all the circumstances, the king did not deserve. A grievous disease inflicted on Pharaoh and his household relieved Sarai from her danger by revealing to the king that she was a married woman; on which he sent for Abraham, and, after rebuking him for his conduct, restored his wife to him, and recommended him to withdraw from the country. The period of his stay in Egypt is not recorded, but it is from this time that his wealth and power appear to have begun (Gen 12:16). If the dominion of the Hyksos in Memphis is to be referred to this epoch, as seems not improbable, SEE EGYPT, then, since they were akin to the Hebrews, it is not impossible that Abram may have taken part in their war of conquest, and so have had another recommendation to the favor of Pharaoh. He accordingly returned to the land of Canaan, much richer than when he left it “in cattle, in silver, and in gold” (Gen 13:2). It was probably on his way back that his sojourn in the territories of Abimelech, king of Gerar, occurred. This period was one of growth in power and wealth, as the respect of Abimelech, and his alarm for the future, so natural in the chief of a race of conquering invaders, very clearly shows. Abram's settlement at Beersheba, on the borders of the desert, near the Amalekite plunderers, shows both that he needed room, and was able to protect himself and his flocks. It is true, the order of the narrative seems to place this event some twenty-three years later, after the destruction of Sodom; but Sarah's advanced age at that time precludes the possibility of her seizure by the Philistine king.

By a most extraordinary infatuation, Abraham allowed himself to stoop to the same mean and foolish prevarication in denying his wife which had just occasioned him so much trouble in Egypt. The result was also similar SEE ABIMELECH, except that Abraham answered the rebuke of the Philistine by stating the fears by which he had been actuated, adding, “And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.” This mends the matter very little, since, in calling her his sister, he designed to be understood as saying she was not his wife. As he elsewhere calls Lot his “brother,” this statement that Sarah was his “sister” does not interfere with the probability that she was his niece. The occurrence, however, broke up his encampment there, and expedited the return of the entire party northward. Lot also had much increased his possessions; and after their return to their previous station near Bethel, the disputes between their respective shepherds about water and pasturage soon taught them that they had better separate. The recent promise of posterity to Abraham himself, although his wife had been accounted barren, probably tended also in some degree to weaken the tie by which the uncle and nephew had hitherto been united. The subject was broached by Abraham, who generously conceded to Lot the choice of pasture-grounds. Lot chose the well-watered plain in which Sodom and ether towns were situated, and removed thither. SEE LOT. Thus was accomplished the dissolution of a connection which had been formed before the promise of children was given, and the disruption of which appears to have been necessary for that complete isolation of the coming race which the Divine purpose required. Immediately afterward the patriarch was cheered and encouraged by a more distinct and formal reiteration of the promises which had been previously made to him of the occupation of the land in which he lived by a posterity numerous as the dust (see M. Weber, Proles et salus Abraham promissa, Viteb. 1787). Not long after, he removed to the pleasant valley of Mamre, in the neighborhood of Hebron (then called Arba), situated in the direct line of communication with Egypt, and opening down to the wilderness and pasture-land of Beersheba, and pitched his tent under a terebinth-tree (Gen 13:1-18). This very position, so different from the mountain-fastness of Ai, marks the change in the numbers and powers of his clan.

It appears that fourteen years before this time the south and east of Palestine had been invaded by a king called Chedorlaomer, from beyond the Euphrates, who brought several of the small disunited states of those quarters under tribute (comp. Josephus, Ant. 1, 10, 1). Among them were the five cities of the plain of Sodom, to which Lot had withdrawn. This burden was borne impatiently by these states, and they at length withheld their tribute. This brought upon them a ravaging visitation from Chedorlaomer and four other (perhaps tributary) kings, who scoured the whole country east of the Jordan, and ended by defeating the kings of the plain, plundering their towns, and carrying the people away as slaves. Lot was among the sufferers. When this came to the ears of Abraham he immediately armed such of his slaves as were fit for war, in number 318, and being joined by the friendly Amoritish chiefs, Aner, Eshcol, and Mamre, pursued the retiring invaders. They were overtaken near the springs of the Jordan; and their camp being attacked on opposite sides by night, they were thrown into disorder, and fled (see Thomson's Land and Book, 1, 320 sq.). Abraham and his men pursued them as far as the neighborhood of Damascus, and then returned with all the men and goods which had been taken away (comp. Buckingham, Mesop. 1, 274).

Although Abraham had no doubt been chiefly induced to undertake this exploit by his regard for Lot, it involved so large a benefit that, as the act of a sojourner, it must have tended greatly to enhance the character and power of the patriarch in the view of the inhabitants at large. When they had arrived as far as Salem on their return (see Thomson, 2, 211 sq.), the king of that place, Melchizedek, who was one of the few native princes, if not the only one, that retained the knowledge and worship of “the Most High God,” whom Abraham served, came forth to meet them with refreshments, in acknowledgment for which, and in recognition of his character, Abraham presented him with a tenth of the spoils. By strict right, founded on the war usages which still subsist in Arabia (Burckhardt's Notes, p. 97), the recovered goods became the property of Abraham, and not of those to whom they originally belonged. This was acknowledged by the king of Sodom, who met the victors in the valley near Salem, He said, “Give me the persons, and keep the goods to thyself.” But with becoming pride, and with a disinterestedness which in that country would now be most unusual in similar circumstances, he answered, “I have lifted up mine hand [i.e. I have sworn] unto Jehovah, the most high God, that I will not take from a thread even to a sandal-thong, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich” (Gen 14:1-24). The history of his attack on Chedorlaomer gives us a specimen of the view which would be taken of him by the external world. By the way in which it speaks of him as “Abram the Hebrew,” it would seem to be an older document, a fragment of Canaanitish history preserved and sanctioned by Moses. The invasion was clearly another northern immigration or foray, for the chiefs or kings were of Shinar (Babylonia), Ellasar (Assyria?), Elam (Persia), etc.; that it was not the first is evident from the vassalage of the kings of the cities of the plain; and it extended (see Gen 14:5-7) far to the south, over a wide tract of country. The patriarch appears here as the head of a small confederacy of chiefs, powerful enough to venture on a long pursuit to the head of the valley of the Jordan, to attack with success a large force, and not only to rescue Lot, but to roll back for a time the stream of northern immigration. His high position is seen in the gratitude of the people, and the dignity with which he refuses the character of a hireling. That it did not elate him above measure is evident from his reverence to Melchizedek, in whom he recognised one whose call was equal and consecrated rank superior to his own. SEE MELCHIZEDEK.

Soon after his return to Mamre the faith of Abraham was rewarded and encouraged, not only by a more distinct and detailed repetition of the promises formerly made to him, but by the confirmation of a solemn covenant contracted, as nearly as might be, “after the manner of men,” between him and God. SEE COVENANT. It was now that he first understood that his promised posterity were to grow up into a nation under foreign bondage; and that, in 400 years after (or, strictly, 405 years, counting from the birth of Isaac to the exode), they should come forth from that bondage as a nation, to take possession of the land in which he sojourned (Gen 14:1-24). After ten years' residence in Canaan (B.C. 2078), Sarai being then 75 years old, and having long been accounted barren, chose to put her own interpretation upon the promised blessing of a progeny to Abraham, and persuaded him to take her woman-slave Hagar, an Egyptian, as a secondary, or concubine-wife, with the view that whatever child might proceed from this union should be accounted her own. SEE HAGAR.

The son who was born to Abraham by Hagar, and who received the name of Ishmael [ SEE ISHMAEL ], was accordingly brought up as the heir of his father and of the promises (Gen 16:1-16). Thirteen years after, when Abraham was 99 years old, he was favored with still more explicit declarations of the Divine purposes. He was reminded that the promise to him was that he should be the father of many nations; and to indicate this intention his name was now changed (see C. Iken, De mutatione nominum Abrahami et Sarce, in his Dissert. Philol. 1) from ABRAM to ABRAHAM (see Philo, Opp. 1, 588; comp. Alian. Var. Hist. 2, 32; Euseb. Proep. Ev. 11, 6; Ewald, Isr. Gesch. 1, 373; Lengerke, Ken. 1, 227). See NAME. The Divine Being then solemnly renewed the covenant to be a God to him and to the race that should spring from him; and in token of that covenant directed that he and his should receive in their flesh the sign of circumcision. SEE CIRCUMCISION. Abundant blessings were promised to Ishmael; but it was then first announced, in distinct terms, that the heir of the special prom

ises was not yet born, and that the barren Sarai, then 90 years old, should twelve months thence be his mother. Then also her name was changed from Sarai to Sarah (princess); and, to commemorate the laughter with which the prostrate patriarch received such strange tidings, it was directed that the name of Isaac (laughter) should be given to the future child. The very same day, in obedience to the Divine ordinance, Abraham himself, his son Ishmael, and his house-born and purchased slaves, were all circumcised (Gen 17:1-27), spring, B.C. 2064. Three months after this, as Abraham sat in his tent door during the heat of the day, he saw three travelers approaching, and hastened to meet them, and hospitably pressed upon them refreshment and rest (Dreist, De tribus viris Abrahamo appar. Rost. 1707). They assented, and under the shade of a terebinth, or rather an oak (q.v.) tree, partook of the abundant fare which the patriarch and his wife provided, while Abraham himself stood by in respectful attendance, in accordance with Oriental customs (see Shaw, Trav. 1, 207; comp. Iliad, 9, 205 sq.; 24, 621; Odyss. 8, 59; Jdg 6:19).

From the manner in which one of the strangers spoke, Abraham soon gathered that his visitants were no other than the Lord himself and two attendant angels in human form (see J. E. Kiesseling, De divinis Abrahami hospitibus, Lips. 1748). The promise of a son by Sarah was renewed; and when Sarah herself, who overheard this within the tent, laughed inwardly at the tidings, which, on account of her great age, she at first disbelieved, she incurred the striking rebuke, “Is any thing too hard for Jehovah?” The strangers then addressed themselves to their journey, and Abraham walked some way with them. The two angels went forward in the direction of Sodom, while the Lord made known to him that, for their enormous iniquities, Sodom and the other “cities of the plain” were about to be made signal monuments of his wrath and of his moral government. Moved by compassion and by remembrance of Lot, the patriarch ventured, reverently but perseveringly, to intercede for the doomed Sodom; and at length obtained a promise that, if but ten righteous men were found therein, the whole city should be saved for their sake. Early the next morning Abraham arose to ascertain the result of this concession; and when he looked toward Sodom, the smoke of its destruction, rising “like the smoke of a furnace,” made known to him its terrible overthrow (Gen 19:1-28). SEE SODOM.

Tradition still points out the supposed site of this appearance of the Lord to Abraham. About a mile from Hebron is a beautiful and massive oak, which still bears Abraham's name (Thomson, Land and Book, 1, 375; 2, 414). The residence of the patriarch was called “the oaks (A. V. “plain”) of Mamre” (Gen 13:18; Gen 18:1); but the exact spot is doubtful, since the tradition in the time of Josephus (War, 4, 9, 7) was attached to a terebinth. SEE MAMRE. This latter tree no longer remains; but there is no doubt that it stood within the ancient inclosure, which is still called “Abraham's House.” A fair was held beneath it in the time of Constantine; and it remained to the time of Theodosius (Robinson, 2, 443; Stanley, Palestine, p. 142). — The same year Sarah gave birth to the long-promised son, and, according to previous direction, the name of Isaac was given to him. SEE ISAAC.

This greatly altered the position of Ishmael, who had hitherto appeared as the heir both of the temporal and the spiritual heritage; whereas he had now to share the former, and could not but know that the latter was limited to Isaac. This appears to have created much ill-feeling both on his part and that of his mother toward the child; which was in some way manifested so pointedly, on occasion of the festivities which attended the weaning, that the wrath of Sarah was awakened, and she insisted that both Hagar and her son should be sent away. This was a very hard matter to a loving father; and Abraham was so much pained that he would probably have refused compliance with Sarah's wish, had he not been apprised in a dream that it was in accordance with the Divine intentions respecting both Ishmael and Isaac. With his habitual uncompromising obedience, he then hastened them away early in the morning, with provision for the journey (Gen 21:1-21), B.C. 2061. (See Kitto's Daily Bible Illust. in loc.) SEE HAGAR.

Again for a long period (25 years, Josephus, Ant. 1, 13, 2) the history is silent; but, when Isaac was nearly grown up (B.C. cir. 2047), it pleased God to subject the faith of Abraham to a most severe trial (see H. Benzenberg, Noch mehr Recensionen, Leipz. 1791, No. 5). He was commanded to go into the mountainous country of Moriah (probably where the temple afterward stood) [see MORIAH], and there offer up in sacrifice the son of his affection, and the heir of so many hopes and promises, which his death must nullify. (See Hufnagel, Christenth. Auf klar. 1, 7, 592 sq.; J. G. Greneri, Comment. Miscel. Syntag. Oldenb. 1794; Zeitschr. fur Phil. u. kath. Theol. 20.) It is probable that human sacrifices already existed; and as, when they did exist, the offering of an only or beloved child was considered the most meritorious, it may have seemed reasonable to Abraham that he should not withhold from his own God the costly sacrifice which the heathen offered to their idols (comp. Hygin. Fab. 98; Tzetzes in Lycophr. 40, ed. Canter.; see Apollodor. Bibl. 1, 9, 1; Euseb. Praep. Ev. 1, 10, p. 40). The trial and peculiar difficulty lay in the singular position of Isaac, and in the unlikelihood that his loss could be supplied. But Abraham's faith shrunk not, assured that what God had promised he would certainly perform, and “that he was able to restore Isaac to him even from the dead” (Heb 11:17-19), and he rendered a ready, however painful, obedience. Assisted by two of his servants, he prepared wood suitable for the purpose, and without delay set out upon his melancholy journey. On the third day he descried the appointed place; and, informing his attendants that he and his son would go some distance farther to worship and then return, he proceeded to the spot. To the touching question of his son respecting the victim to be offered, the patriarch replied by expressing his faith that God himself would provide the sacrifice; and probably he availed himself of this opportunity of acquainting him with the Divine command. At least, that the communication was made either then or just after, is unquestionable; for no one can suppose that a young man could, against his will, have been bound with cords and laid out as a victim on the wood of the altar. Isaac would most certainly have been slain by his father's uplifted hand, had not the angel of Jehovah interposed at the critical moment to arrest the fatal stroke. A ram which had become entangled in a thicket was seized and offered; and a name was given to the place (Jehovah-Jireh — “the Lord will provide”) allusive to the believing answer which Abraham had given to his son's inquiry respecting the victim. The promises before made to Abraham — of numerous descendants, superior in power to their enemies, and of the blessings which his spiritual progeny, and especially the Messiah, were to extend to all mankind —were again confirmed in the most solemn manner; for Jehovah swore by himself (comp. Heb 6:13; Heb 6:17), that such should be the rewards of his uncompromising obedience (see C. F. Bauer, De Domini ad Abrahamum juramento, Viteb. 1746). The father and son then rejoined their servants, and returned rejoicing to Beersheba (Gen 21:19).

Sarah died at the age of 127 years, being then at or near Hebron, B.C. 2027. This loss first taught Abraham the necessity of acquiring possession of a family sepulcher in the land of his sojourning (see J. S. Semler, De patriarcharum ut in Paloestina sepelirentur desiderio, Hal. 1756). His choice fell on the cave of Machpelah (q.v.), and, after a striking negotiation [ SEE BARGAIN ] with the owner in the gate of Hebron, he purchased it, and had it legally secured to him, with the field in which it stood and the trees that grew thereon (see Thomson's Land and Book, 2, 381 sq.). This was the only possession he ever had in the Land of Promise (Gen 23:1-20). The next care of Abraham was to provide a suitable wife for his son Isaac. It has always been the practice among pastoral tribes to keep up the family ties by intermarriages of blood-relations (Burckhardt, Notes, p. 154); and now Abraham had a further inducement in the desire to maintain the purity of the separated race from foreign and idolatrous connections. He therefore sent his aged and confidential steward Eliezer (q.v.), under the bond of a solemn oath to discharge his mission faithfully, to renew the intercourse between his family and that of his brother Nahor, whom he had left behind in Charran. He prospered in his important mission, and in due time returned, bringing with him Rebekah (q.v.), the daughter of Nahor's son Bethuel, who became the wife of Isaac, and was installed as chief lady of the camp, in the separate tent which Sarah had occupied (Gen 24:1-67). Some time after Abraham himself took a wife named Keturah, by whom he had several children. SEE KETURAH. These, together with Ishmael, seem to have been portioned off by their father in his lifetime, and sent into the east and southeast, that there might be no danger of their interference with Isaac, the divinely appointed heir. There was time for this; for Abraham lived to the age of 175 years, 100 of which he had spent in the land of Canaan. He died B.C. 1989, and was buried by his two eldest sons in the family sepulcher which he had purchased of the Hittites (Gen 25:1-10).

II. Traditions and Literature. — The Orientals, as well Christians and Mohammedans, have preserved some knowledge of Abraham, and highly commend his character; indeed, a history of his life, though it would be highly fanciful, might easily be compiled from their traditions. Arabic accounts name his father Azar (Abulfeda, Hist. Anteisl. p. 21), with which some have compared the contemporary Adores, king of Damascus (Justin. 36, 2; see Josephus, Ant. 1, 7, 2; Bertheau, Israel. Gesch. p. 217). His mother's name is given as Adna (Herbelot, Bib. Orient. s.v. Abraham). The Persian magi believe him to have been the same with their founder, Zerdoust, or Zoroaster; while the Zabians, their rivals and opponents, lay claim to a similar honor (Hyde, Bel. Persar. p. 28 sq.). Some have affirmed that he reigned at Damascus (Nicol. Damasc. apud Josephus, Ant. 1, 7, 2; Justin. 36), that he dwelt long in Egypt (Artapan. et Lupolem. apud Euseb. Praepar. 9, 17, 18), that he taught the Egyptians astronomy and arithmetic (Joseph. Ant. 1, 8, 2), that he invented letters and the Hebrew language (Suidas in Abraham), or the characters of the Syrians and Chaldeans (Isidor. Hispal. Orig. 1, 3), that he was the author of several works, among others of the famous book entitled Jezira, or the Creation — a work mentioned in the Talmud, and greatly valued by some rabbins; but those who have examined it without prejudice speak of it with contempt. SEE CABALA. In the first ages of Christianity, the heretics called Sethians published “Abraham's Revelations” (Epiphan. Haeres. 39, 5). Athanasius, in his Synopsis, speaks of the “Assumption of Abraham;” and Origen (in Luc. Homil. 35) notices an apocryphal book of Abraham's, wherein two angels, one good, the other bad, dispute concerning his damnation or salvation. The Jews (Rab. Selem, in Baba Bathra, c. 1) attribute to him the Morning Prayer, the 89th Psalm, a Treatise on Idolatry, and other works. The authorities on all these points, and for still other traditions respecting Abraham, may be found collected in Fabricii Cod. Pseudepigr. V. T. 1, 344 sq.; Eisenmenger, Entd. Judenth. 1, 490; Otho, Lex. Rabb. p. 2 sq.; Beck, ad Targ. Chron. 2, 267; Stanley, Jewish Church, p. 2 sq.

We are informed (D'Herbelot, ut sup.) that, A.D. 1119, Abraham's tomb was discovered near Hebron, in which Jacob, likewise, and Isaac were interred. The bodies were found entire, and many gold and silver lamps were found in the place. The Mohammedans have so great a respect for his tomb, that they make it their fourth pilgrimage (the three others being Mecca, Medina, and Jerusalem). SEE HEBRON. The Christians built a church over the cave of Machpelah, where Abraham was buried, which the Turks have changed into a mosque, and forbidden Christians from approaching (Quaresm. Elmid. 2, 772). The supposed oak of Mamre, where Abraham received the three angels, was likewise honored by Christians, as also by the Jews and Pagans (see above). The Koran (4, 124) entitles him “the friend of God” (see Michaelis, Orient. Bibl. 4, 167 sq.; Withof, De Abrah. Amico Dei, Duisb. 1743; Kurtz, Hist. of Old Cov. § 51-68).

III. Typical Character. — The life and character of Abraham were in many respects typical.

1. He and his family may be regarded as a type of the Church of God in after ages. They, indeed, constituted God's ancient Church. Not that many scattered patriarchal and family churches did not remain: such was that of Melchizedek; but a visible church relation was established between Abraham's family and the Most High, signified by the visible and distinguishing sacrament of circumcision, and followed by new and enlarged revelations of truth. Two purposes were to be answered by this — the preservation of the true doctrine of salvation in the world, which is the great and solemn duty of every branch of the Church of God, and the manifestation of that truth to others. Both were done by Abraham. Wherever he sojourned he built his altars to the true God, and publicly celebrated his worship; and, as we learn from the Apostle Paul, he lived in tents in preference to settling in the land of Canaan, though it had been given to him for a possession, in order that he might thus proclaim his faith in the eternal inheritance of which Canaan was a type (Gal 3:16 -29).

2. The numerous natural posterity promised to Abraham was also a type of the spiritual seed, the true members of the Church of Christ, springing from the Messiah, of whom Isaac was the symbol. Thus the Apostle Paul expressly distinguishes between the fleshly and the spiritual seed of Abraham (Gal 4:22-31).

3. The faithful offering up of Isaac, with its result, was probably the transaction in which Abraham, more clearly than in any other, “saw the day of Christ, and was glad” (Joh 8:56). He received Isaac from the dead, says Paul, “in a figure” (Heb 11:19). This could be a figure of nothing but the resurrection of our Lord; and if so, Isaac's being laid upon the altar was a figure of his sacrificial death, scenically and most impressively represented to Abraham.

4. The transaction of the expulsion of Hagar was also a type. It was an allegory in action, by which the Apostle Paul teaches us (Gal 4:22-31) to understand that the son of the bondwoman represented those who are under the law; and the child of the freewoman those who by faith in Christ are supernaturally begotten into the family of God. The casting out of the bondwoman and her son represents also the expulsion of the unbelieving Jews from the Church of God, which was to be composed of true believers of all nations, all of whom, whether Jews or Gentiles, were to become fellow heirs.”

IV. Covenant Relation. —

1. Abraham is to be regarded, further, as standing in a federal or covenant relation, not only to his natural seed, but specially and eminently to all believers. “The Gospel,” we are told by Paul (Gal 3:8), “was preached to Abraham, saying, In thee shall all nations be blessed.” “Abraham believed in God, and it was accounted to him for righteousness;” in other words, he was justified (Gen 15:6). A covenant of gratuitous justification through faith was made with him and his believing descendants; and the rite of circumcision, which was not confined to his posterity by Sarah but appointed in every branch of his family, was the sign or sacrament of this covenant of grace, and so remained till it was displaced by the sacraments appointed by Christ. Wherever that sign was, it declared the doctrine and offered the grace of this covenant-free justification by faith, and its glorious results-to all the tribes that proceeded from Abraham. This same grace is offered to us by the Gospel, who become “Abraham's seed,” his spiritual children, with whom the covenant is established through the same faith, and are thus made “the heirs with him of the same promise.”

2. Abraham is also exhibited to us as the representative of true believers; and in this especially, that the true nature of faith was exhibited in him. This great principle was marked in Abraham with the following characters: an entire, unhesitating belief in the word of God; an unfaltering trust in all his promises; a steady regard to his almighty power, leading him to overlook all apparent difficulties and impossibilities in every case where God had explicitly promised; and habitual, cheerful, and entire obedience. The Apostle has described faith in Heb 11:1, and that faith is seen living and acting in all its energy in Abraham. (Niemeyer, Charakt. 2, 72 sq.)

V. The intended offering up of Isaac is not to be supposed as viewed by Abraham as an act springing out of the Pagan practice of human sacrifice, although this may have somewhat lessened the shock which the command would otherwise have occasioned his natural sympathies. The immolation of human victims, particularly of that which was most precious, the favorite, the first-born child, appears to have been a common usage among many early nations, more especially the tribes by which Abraham was surrounded. It was the distinguishing rite among the worshippers of Moloch; at a later period of the Jewish history, it was practiced by a king of Moab; and it was undoubtedly derived by the Carthaginians from their Phoenician ancestors on the shores of Syria. Where it was an ordinary use, as in the worship of Moloch, it was in unison with the character of the religion and of its deity. It was the last act of a dark and sanguinary superstition, which rose by regular gradation to this complete triumph over human nature. The god who was propitiated by these offerings had been satiated with more cheap and vulgar victims; he had been glutted to the full with human suffering and with human blood. In general, it was the final mark of the subjugation of the national mind to an inhuman and domineering priesthood. But the Mosaic religion held human sacrifices in abhorrence; and the God of the Abrahamitic family, uniformly beneficent, had imposed no duties which entailed human suffering, had demanded no offerings which were repugnant to the better feelings of our nature. The command to offer Isaac as a “burnt-offering” was, for these reasons, a trial the more severe to Abraham's faith. He must, therefore, have been fully assured of the Divine command, and he left the mystery to be explained by God himself. His was a simple act of unhesitating obedience to the command of God; the last proof of perfect reliance on the certain accomplishment of the Divine promises. Isaac, so miraculously bestowed, could be as miraculously restored; Abraham, such is the comment of the Christian Apostle, “believed that God could even raise him up from the dead” (Heb 11:17).

VI. The wide and deep impression made by the character of Abraham upon the ancient world is proved by the reverence which people of almost all nations and countries have paid to him, and the manner in which the events of his life have been interwoven in their mythology and their religious traditions. Jews, Magians, Sabians, Indians, and Mohammedans have claimed him as the great patriarch and founder of their several sects; and his history has been embellished with a variety of fictions. The ethnological relations of the race of Abraham have been lately treated by Ewald (Geschichte des Volkes Israel), and by Bertheau (Geschichte der Israelten), who maintain that Abraham was the leader of tribes who migrated from Chaldea to the south-west. SEE ARABIA.

VII. For further notices, see Staudlin, Gesch. der Sittenl. Jesu, 1, 93 sq.; Eichhorn, Bibl. d. Bibl. Lit. 1, 40 sq.; Harenberg, in the Biblioth. Brem. Nov. 5, 499 sq.; Stackhouse, Hist. of the Bible, 1, 123 sq.; Hottinger, Hist. Orient. p. 50; Ewald, Isr. Gesch. 1, 385 sq.; Gesenius, in the Hall. Encycl. 1, 155 sq. See likewise Acta Sanctorum, Oct. 9; a, De Augusti et Factis Abrahami (Goth. 1730); Hebbing, Hist. of Abraham (Lond. 1746); Gilbank, Hist. of Abr. (Lond. 1773); Holst, Leben Abr. (Cherun. 1826); Michaelis, in the Biblioth. Brem. 6, 51 sq.; Goetze, De Cultu Abr. (Lips. 1702); Sourie, D. Gott Abr. (Hannov. 1806); Hauck, De Abr. in Charris

(Lips. 1776); the Christ. Month. Spect. 5, 397; Beer, Leben Abr. (Leipz. 1859); Basil, Opera, p. 38; Ephraem. Syrus, Opera, 2, 312; Philo, Opera, 2, 1 sq.; Ambrose, Opera, 1, 278 sq.; Chrysostom, Opera (Spuria), 6, 646; Cooper, Brief Expos. p. 107; Whately, Prototypes, p. 93; Rabadan, Mahometism, p. 1; Debaeza, Comment. p. 3; J. H. Heidegger, Hist. Pat. p. 2; Abramus, Pharus V. T. p. 168; Dulpin, Nouv. Bible, p. 4; Barrington, Works, 3, 61; Riccaltoun, Works, 1, 291; Robinson, Script. Characters, p. 1; Rudze, Lect. on Genesis 1, 163; Buddicom, Life of Abr. (Lond. 1839); Evans, Script. Biog. p. 1; Williams, Characters of O.T. p. 36; A. H. L., Life of Abr. (Lond. 1861); Adamson, Abraham (Lond. 1841); Blunt, Hist. of Abr. (Lond. 1856); Geiger, Ueber Abr. (Altd. 1830); Beck, Leben Abr. (Eri. 1877, 8vo).

## Abraham (Bishop)[[@Headword:Abraham (Bishop)]]

             a Scottish bishop, was promoted to the see of Dunblane in 1220, and was bishop there in the fourth or fifth year of pope Honorius, being contemporary with William, bishop of St. Andrews. See Keith, Scottish Bishops, p. 172.

## Abraham (Or Ephrem)[[@Headword:Abraham (Or Ephrem)]]

             the sixty-second Coptic patriarch of Alexandria (after St. Mark), was the son of Zera (or Zaraat), and succeeded Minas (or Mennas) II in 977, and was poisoned after filling the see four years. He is commemorated as a saint and martyr by the Alexandrian Church on Dec. 2. His life is written in Syriac and Arabic, and is to be found joined to that of Barsuma in the National Library at Paris, No. 795.

## Abraham (Or Ibrahim)[[@Headword:Abraham (Or Ibrahim)]]

             a native of Antioch, was, in the 9th century, the chief of the heretical Abrahamites (q.v.), a. branch of the sect of the Paulinists. He denied the divinity of Jesus Christ. Cyriacus, patriarch of Antioch, opposed him powerfully but was not able to restore him to orthodoxy. See Hoefer, Nouv. Biog. Generale, s.v.

## Abraham (Or Seba [Sabaa])[[@Headword:Abraham (Or Seba [Sabaa])]]

             a Portuguese rabbi who lived at Lisbon in 1499, the date at which the Jews were banished from Portugal. He died, according to Nicolas Antonio, in 1509. We have from him a commentary on the Pentateuch, very highly esteemed, which was published under the title Tseror Hammor (Venice, 1523; 2d ed. 1546). See Hoefer, Nouv. Biog. Generale, s.v.

## Abraham A Sancta Clara[[@Headword:Abraham A Sancta Clara]]

             a Roman Catholic preacher, highly popular in Vienna, and remarkable for his eccentric writings. His family name was Ulrich Megerle, and he was born in Baden, June 2,1642. In 1662 he entered the order of barefooted Augustinians, and became distinguished, as a preacher, for directness, tact, and pungency, mixed with rudeness. He died Dec. 1, 1709. His sermons and other writings are contained in (unfinished) Sammtliche Werke nach dem Original-texte (Lindau, 20 vols. 1835-50). His Grammatica Religiosa, containing 55 sermons, was reprinted in Latin, 1719 (Colon. 4to).

## Abraham Ben-Chaila Or Haja[[@Headword:Abraham Ben-Chaila Or Haja]]

             was a Spanish rabbi of the 12th century. In a book on astrology he foretold the coming of the Messiah as to occur in 1058. He died in 1105. He wrote, Tractatus de Nativitatibus. (Rome, 1545): — Sphera Mundi (Basle, 1546), Hebrew and. Latin. See Hoefer, Nouv. Biog. Generale, s.v.

## Abraham Ecchelensis[[@Headword:Abraham Ecchelensis]]

             SEE ECCHELENSIS.

## Abraham Ostroh, Ben-David[[@Headword:Abraham Ostroh, Ben-David]]

             a Jewish writer who flourished in the beginning of the 17th century, is the author of כור לזהב, or a commentary on the Chaldee paraphrase of the Pentateuch (Hanau, 1614; Frankfort-on-the-Oder, 1681): — באור על י8 8ג מדוֹת:, a commentary on the thirteen-hermeneutical rules. See Furst, Bibl. Jud 1:1; Jud 1:9; Jocher, Algemeines Gelehrten Lexikon, s.v. (B.P.)

## Abraham ST[[@Headword:Abraham ST]]

             ST., a title applied to three men.

1. Abrames, of the diocese of Cyrus in Euphratesis, who, after leading a solitary life for some years went to preach the Gospel in the regions east of Mount Libanus. Returning to his solitude, he was, contrary to his own will, elevated to the see of Charrae, in Osrhoene, or Lower Mesopotamia. Here he practiced great mortification and self-denial until his fame reached the ears of Theodosius the Younger, who called him to his court, receiving him with great honor. He died at Constantinople in 348, and his remains were carried back to Charrae. No mention is made of him in the Latin martyrologies, but the Greek commemorate him on Feb. 14.

2. This saint was born about the end of the 4th century in Upper Syria. While still young, he went to visit the anchorites of Egypt, but was captured by the Saracens and cruelly maltreated. Eventually he escaped from them, and towards the close of the reign of Valentinian III came to Gaul, and, settling at Auvergne, built a monastery, there. He died in 472, and was buried in the Church of St. Cirgues (Cyriacus); now a parish in the city of Clermont. His festival is marked in Roman martyrology June 15. See Gregory of Tours, 2, 21; Baillet, Vies des Saints, June 15; vol. 2.

3. This person was a hermit and priest, and was born in the 4th century at Chidna, Syria (or Mesopotamia). He permitted the celebration of his marriage to the person to whom his parents had early engaged him, but on the same day retired to a cell, and, stopping up the entrance, gave himself up to devotion and prayer. The report of his sanctity getting abroad, the bishop forcibly ordained him priest, and sent him to preach the Gospel to the infidel inhabitants of a neighboring town. After suffering much at their hands, his patience and resolution were rewarded by their conversion. His festival is celebrated with that of St. Mary. his niece, by the Greek Church,  Oct. 29, and by the Roman on March 16. See Bailliet, March 16, vol. 1; Butler, March 15.

## Abraham Saint [[@Headword:Abraham Saint ]]

             the Hebrew patriarch, is commemorated as a Christian saint in the old Roman martyrology on Oct. 9; in the Ethiopic calendar on Aug. 19; and, in conjunction with Isaac and Jacob, on the 28th of every month.

## Abraham Shalom, Ben-Isaac Ben-Samuel[[@Headword:Abraham Shalom, Ben-Isaac Ben-Samuel]]

             a Jew of Catalonia, born about 1430, wrote a dogmatical work connecting the divine with the human under the title of נְרֵה שָׁלוֹ, The Habitation of Peace (Constantinople, 1538)., See Furst, Bibl. Jud 1:1; Jud 1:10; Lindo, History of the Jews, p. 263; Finn, Sephardim, p. 415. (B. P.)

## Abraham Usque[[@Headword:Abraham Usque]]

             a Portuguese Jew, who translated the celebrated Spanish Bible of the Jews, first printed at Ferrara, in 1553. It is translated Word for word from the original, which fact, with the use of many old Spanish words, only employed in the synagogues, renders it very obscure. Asterisks (mostly omitted in the Holland ed. of 1630) are placed against certain words to denote that the exact meaning of the original Hebrew words is difficult to determine. — Furst, Bib. Jud. 3, 463.

## Abraham, Andrew[[@Headword:Abraham, Andrew]]

             a Presbyterian minister, was born at Florida, N. Y., Oct. 12, 1818. After receiving a preparatory literary education, having graduated at Union College in 1844, he entered Union Theological Seminary and completed the course of study. He was ordained Oct. 13, 1848, and in the same year received a commission from the American Board of Commissioners for Foreign Missions to labor among the Zulus in South Africa, at Maipumulo, where he spent his entire ministerial life, with the exception of one year on a visit to his native country. One who was for many years his yoke-fellow in the Zulu mission says of him, "He was a practical man in every sense of the word. While he attended to the spiritual wants of the people and instructed them thoroughly in the doctrines and principles of religion, he taught them how to carry out those principles in active daily business life. He labored faithfully and patiently to instruct the ignorant and lead them out of their darkness and superstition to a hope in Christ, and he instructed them how to build their houses with a view to convenience and health." A native chief said, after his death, "I never heard our teacher speak an unkind word." He was true to his convictions, and carried them out faithfully. He was an excellent scholar, and, in the judgment of his brethren, the best translator in the mission. It is thought that overwork in preparing the Old-Test. translation for the press had an influence in causing the disease which brought him to sudden death. He was found dead in his bed on the morning of Sept. 12, 1878, having been apparently stricken with apoplexy. (W. P. S.)

## Abraham, Apocalpyse Of[[@Headword:Abraham, Apocalpyse Of]]

             a book "full of all manner of wickedness," was current among the Sethian, Ophites (Epiph. Hoer. 286 c). It is probably the Apocryphal work under Abraham's name condemned by Nicephorus (Credner, Zur Gesch. d. Kanons, p. 121, 145). The length is rather over that assigned to Canticles.  A Greek Testament of Abraham, extant in MS. at Vienna, appears to be of a much later date.

## Abraham, Ben-Chayim[[@Headword:Abraham, Ben-Chayim]]

             a Jew-of Bologna, deserves our attention because he printed the first complete Hebrew Bible, which appeared at Soncino in 1488. This edition is now very rare; only nine copies are known to be extant — viz. one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vienas, and one in the Baden-Durlach Library. The Pentateuch is followed by the five Megilloth in the same order as they stand in Van der Hooght's edition; Nehemiah and Ezra form one book, and Samuel, Kings, and Chronicles are not divided into two books. Each page has two columns, and the Psalms are divided into five books. The text has no Masoretic signs, no majusculai and minuscular letters. The text is, according to, Bruns (Dissertt. General. in V. Test. p. 442 sq.), full of blunders, and Kennicott asserts that it contains more than twelve thousand variations. How carelessly the printing was executed may be seen, from the fact that Exo 21:16 of Psalms 74 was interpolated after Psa 74:12 of Psalms 89. (B. P.)

## Abraham, Ben-David[[@Headword:Abraham, Ben-David]]

             a Jewish philosopher and theologian of the 12th century, flourished at Toledo, Spain. He attempted a reconciliation of Jewish theology with Aristotelian philosophy, and in 1160 he wrote, in the Arabic language, a work called The Sublime Faith, in which he defends the philosophy of Aristotle, but strongly combats Neo-Platonism. See Ueberweg, Hist. of Philos. 1, 419, 427.

## Abraham, Ben-Isaac[[@Headword:Abraham, Ben-Isaac]]

             a Jewish writer of Granada, is the author of a Cabalistic work entitled The Covenant of Peace (בֵּרַית הִמְנוּחָה): written between 1391 and 1409, wherein he “discusses the mysteries of the names of God and the angels; of permutations, commutations, the vowel-points, and accents, and declares that he who does not acknowledge God in the manner of the Cabala sins unwittingly, is not regarded by God, has not his special providence, and, like the abandoned and the wicked, is left to fate." This work was published in Amsterdam, 1648. See Furst, Bibl. Jud. i, 8; Gratz, Gesch. d. Juden, 8:105 sq.; Ginsburg, The Kabbalah, (Lond.1865), p. 121 sq. (B. P.)

## Abraham, Nicolas[[@Headword:Abraham, Nicolas]]

             a learned Roman Catholic. writer, was born in the diocese of Toul, in Lorraine in 1589. He entered the Society of Jesus in 1609, and took the fourth oath in 1623. After teaching belles-lettres, he was (in 1653) made divinity professor in the University of Pont-a-Mousson, which position he retained until his death, Sept. 7, 1655. He wrote, Pharus Veteris Testamenti, sire Sacrarum Qucestionum Libri XV (Paris, 1648): Epitome Rudimentorum Lingue-Hebraice; Versibus Latinis Breviter 'et 'Dilucide Comprehensa .(Pont-a-Mousson. 1645; Dijon, 1651). He also edited Nonni Panopolit. Paraphrasis in. Evangel. Johannis (Paris, 1623). He composed many other works, a list of which may be found in Sotwell, Bibliotheca Script. Soc. Jes. in Bayle; and in the large Bibliotheque Ecclesiastique, 1, 33. See Hoefer, Nouv. Biog. Generale, s.v. Jocher,  Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1,195, 898. (B. P.)

## Abrahamites[[@Headword:Abrahamites]]

             1. a sect of heretics, named from their founder Abraham (or Ibrahim), of Antioch, A.D. 805. They were charged with the Paulician errors, and some of them with idolatry and licentiousness; but for these charges we have only the word of their persecutors. SEE PAULICIANS.

2. a sect of Deists in Bohemia, who existed as late as 1782, and professed the religion of Abraham before his circumcision, admitting no scriptures but the decalogue and the Lord's prayer. They believed in one God, but rejected the Trinity, and other doctrines of revelation. They rejected the doctrines of original sin, the immortality of the soul, and future rewards and punishments. They were required by Joseph II to incorporate themselves with one of the religions tolerated in the empire; and, in case of non-compliance, threatened with banishment. As the result of obstinate refusal to comply with the imperial command, they were transported to Transylvania. Many persons are still found in Bohemia, between whom and the Abrahamites some connection may be traced. They are frequently called Nihilists and Deists. (See an anonymous Gesch. der Bohmischen Deisten (1785); Gregoire, Hist. des Sectes relig. 5, 419 Sq.)

## Abrahams Bosom[[@Headword:Abrahams Bosom]]

             (ὁ κόλπος Α᾿βραάμ): There was no name which conveyed to the Jews the same associations as that of Abraham. As undoubtedly he was in the highest state of felicity of which departed spirits are capable, “to be with Abraham” implied the enjoyment of the same felicity; and “to be in Abraham's bosom” meant to be in repose and happiness with him (comp. Josephus, De Macc. § 13; 4Ma 13:16). The latter phrase is obviously derived from the custom of sitting or reclining at table which prevailed among the Jews in and before the time of Christ. SEE ACCUBATION. By this arrangement the head of one person was necessarily brought almost into the bosom of the one who sat above him, or at the top of the triclinium, and the guests were so arranged that the most favored were placed so as to bring them into that situation with respect to the host (comp. Joh 13:23; Joh 21:20). SEE BOSOM. These Jewish images and modes of thought are amply illustrated by Lightfoot, Schottgen, and Wetstein, who illustrate Scripture from rabbinical sources. It was quite usual to describe a just person as being with Abraham, or lying on Abraham's bosom; and as such images were unobjectionable, Jesus accommodated his speech to them, to render himself the more intelligible by familiar notions, when, in the beautiful parable of the rich man and Lazarus, he describes the condition of the latter after death under these conditions (Luk 16:22-23). SEE HADES.

## Abrahams Sacrifice[[@Headword:Abrahams Sacrifice]]

             (of Isaac), FEAST OF, is celebrated in Constantinople, under the name Behul Beiran. ("the-Great Festival"), by a procession, headed by the Sultan, through the city. The Mohammedans substitute Ishmael for Isaac in their version of the narrative.

## Abrahamus, Galenus[[@Headword:Abrahamus, Galenus]]

             SEE GALENISTS

## Abram[[@Headword:Abram]]

             the original name (Gen 17:5) of ABRAHAM SEE ABRAHAM

(q.v.).

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

             an English Congregational minister, was born at Little London, a village near Southport, Lancashire, June 2, 1805. His early as well as his religious associations were among the Wesleyan Methodists, by whom he was, at the age of twenty, made a local preacher. In 1832 he joined the Independent Church at Southport under the pastorate of Rev. George Greatbotch. He was now engaged as an itinerant preacher and Scripture- reader, and became an agent of the County Union in 1834. He removed to Martin Top in the latter part of the summer of 1837, and shortly afterwards was ordained. Here and in the surrounding district he labored with great success, preaching at nine out-stations besides his own chapel. He accepted a call to be pastor of the Church at Marsden, near Burnley, in 1843. Here he labored with great earnestness, preaching on Sabbath and week-day at home and outside places, many of which now sustain independent churches through his labors. About 1849 he resigned his charge at Marsden. and  removed to Tockholes, where he labored with his characteristic earnestness, and with comparative success. In the early part of the summer of 1852 he began to feel ill, and so continued till he died, peacefully and happily, July 30, 1852. He was a good and modest man, and a plain but faithful preacher. See (Lond.) Cong. Year-book, 1853, p. 204.

## Abrasax[[@Headword:Abrasax]]

             SEE ABRAXAS.

## Abraxas[[@Headword:Abraxas]]

             1. (ἀβράξας or ἀβράσαξ), a mystical word composed of the Greek letters α, β, ρ, α, ξ, α, ς, which together, according to Greek numeration, make up the number 365. Basilides taught that there were 365 heavens between the earth and the empyrean, and as many different orders of angels; and he applied the Cabalistic name Abraxas to the Supreme Lord of all these heavens (Irenaeus, lib. 1, cap. 24, 67). SEE BASILIDES. In his system there was an imitation of the Pythagorean philosophy with regard to numbers, as well as an adoption of Egyptian hieroglyphical symbols. Jerome seems to intimate that this was done in imitation of the practice of thus representing Mithras, the deity of the Persians; or the sun, otherwise Apollo, the god of healing. For instance:

α=1

β=2

ρ=100

α=1

ξ=60

α=1

ς=200

Abraxas = 365

μ=40

ε=5

ι=10

θ=9

ρ=100

α=1

ς=200

Meithras, or Mithras = 365

Probably Basilides intended, in this way, to express the number of intelligences which compose the Pleroma, or the Deity under various manifestations, or the sun, in which Pythagoras supposed that the intelligence resided which produced the world. Bellerman derives the word from the Coptic; the syllable sadsch (which the Greeks were obliged to convert into σαξ, or σας, or σαζ, as the last letter of this word could only be expressed by Ξ, Σ,or Ζ) signifying “word,” and abrak, “blessed, holy, adorable;” abraxas being, therefore, “adorable word.” Others make it to signify “the new word.” Beausobre derives it from άβρός, which he renders magnificent; and either σάω, I save, or σᾶ, safety. Others assume that it is composed of the initial letters of the following words: אָב, father; בֵּן, son; רוּח,ְ spirit; אֶחָד, one (that is, one God); Χριστός, Christ; ᾿Α᾿νθρωπος, man (that is, God-man); Σωτήρ, Savior. The latest suggestion is that it is the Aramaic for זו עזקא רכא, “this is the great seal,” read backwards. SEE ABRACADABRA.

2. Abraxas Gems or Images. — A great number of relics (gems and plates, or tablets of metal) have been discovered, chiefly in Egypt, bearing the word abraxas, or an image supposed to designate the god of that name. There has been much discussion about these relics, some regarding them as all of Basilidian origin; others holding them, in part or in whole, to be Egyptian. Descriptions of them may be found in Macarii Abraxas seu de Gem. Basil. Disquisitio, edited by Chifflet (Antw. 1657, 4to); Montfaucon, Paloeogr., Groec. lib. 2, cap. 8; Passeri, De Gemmis Basilidianis, in Gori, Thesaurus Gem. Astrif. (Flor. 1750, 3 vols. 4to); Bellermann, Ueb. die Gemmen der Alten mit dem Abraxas-bilde (Berlin, 1817-1819); Walsh, Ancient Coins, Medals, etc. (Lond. 1828, 8vo); Kopp, Paleographia Critica (Mannh. 1827, pt. 4). Matter (in Herzog's Real-Encyklopadie, and in his Histoire du Gnosticisme, vol. 3) gives a classification of them which will tend greatly to facilitate their study. Some of them contain the Abraxas image alone, or with a shield, spear, or other emblems of Gnostic origin. Some have Jewish words (e.g. Jehovah, Adonai, etc.); others combine the Abraxas with Persian, Egyptian, or Grecian symbols. Montfaucon has divided these gems into seven classes.

1. Those having the head of a cock, the symbol of the sun;

2. Those having the head of a lion, expressive of the heat of the sun: these have the inscription Mithras;

3. Serapis;

4. Sphinxes, apes, and other animals;

5. Human figures, with the names of Iao, Sabaoth, Adonai, etc.; 6. Inscriptions without figures;

7. Monstrous forms.

He gives 300 facsimiles of gems with different devices and inscriptions, one of which is shown in the accompanying cut from the collection of Viscount Strangford. It is of an oval form, convex on both sides, and both the surface of the stone and the impression of the sculpture highly polished. On one side is represented a right line crossed by three curved ones, a figure very common on gnostic gems, and perhaps representing the golden “candlestick.” This is surrounded by the legend ΑΒΡΑΧΑΞ ΙΑΩ, words also of very common use, and which are to be found either by themselves, or accompanied by every variety of figure. The word ΙΑΩ, in a variety of modifications, is also found on most of the gems of the Gnostics; and, next to Abrasax, seems to have been the most portentous and mysterious. It is generally supposed to be a corruption of the tetragrammaton, יהוה, or Jehovah, to which the Jews attached so awful an importance. Irenseus supposes it has allusion to the name by which the Divine character of Christ was expressed; as if the ΑΩ was intended to be the Alpha and Omega of the Revelation, and the characters ΙΑΩ stood for Jesus the “Redeemer, the first and the last.” See Mosheim Comm. 1, 417; Matter, Hist. du Gnosticisme, t. 3; Neander, Gnost. System, 1818; Neander, Ch. Hist. 1, 401; Lardner, Works, 8, 352 sq.: Jeremie, Ch. Hist. p. 149; Schmid, Pent. Dissert. (Helmst. 1716); Jablonski, Nov. Miscell. Lips. 7, 1, 63 sq.; Beausobre, Hist. du Manich. 2, 50; Gieseler, in the Stud. u. Kritiken, 1830, p. 413 sq. (who shows that not all Abraxas gems were of Gnostic origin); King, The Gnostics and their Remains (Lond. 1864), which contains various cuts of gems, but is otherwise of little value. See SEE GNOSTICISM; SEE BASILIDES.

## Abrech[[@Headword:Abrech]]

             (Heb. abrek', אִבְרֵךְ, Sept. κῆρυξ, Vulg. Venuflecterent), a word that occurs only in the original of Gen 41:43, where it is used in proclaiming the authority of Joseph. Something similar happened in the case of Mordecai, but then several words were employed (Est 6:11). If the word be Hebrew, it is probably an imperative (not directly, Buxtorf, Thes. Gramm. p. 134; nor the first person future, as explained by Aben- Ezra, but the infinitive absolute used imperatively, Gesenius, Thes. Heb. p. 19) of בָּרִךְ, in Hiphil, and would then mean, as in our version, “bow the knee” (so the Vulg., Erpenius, Luther, Aquila, and the Ven. Gr. version). We are indeed assured by Wilkinson (Anc. Egyptians, 2, 24) that the word abrek is used to the present day by the Arabs when requiring a camel to kneel and receive its load. But Luther (subsequently) and others (e.g. Onkelos, the Targum, Syr. and Persic versions) suppose the word to be a compound of אבאּרךְ, “the father of the state,” and to be of Chaldee origin. The Sept. and Samar. understand vaguely a herald. It is, however, probably Egyptian, slightly modified so as to suit the Hebrew; and most later writers are inclined with De Rossi (Etym. Egypt. p. 1) to repair to the Coptic, in which Aberek or Abrek means “bow the head” — an interpretation essentially agreeing with those of Pfeiffer (Opp. 1, 94) and Jablonski (Opusc. 1, 4, 5, ed. Water). SEE SALUTATION. But Origen (Hexapla, 1, 49, ed. Montfaucon), a native of Egypt, and Jerome (Comment. in loc.), both of whom knew the Semitic languages, are of the opinion that Abrech means “a native Egyptian;” and when we consider how important it was that Joseph should cease to be regarded as a foreigner [ SEE ABOMINATION ], it has in this sense a significance, as a proclamation of naturalization, which no other interpretation conveys (see Ameside, De Abrech AEgyptior. Dresd. 1750). Osburn thinks the title still appears in Joseph's tomb as hb-resh, “royal priest” (Mon. Hist. of Eg. 2. 90).

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

             was a Spanish monk of the Strict Observance of St. Francis, in the province of Andalusia, who flourished about 1620. Among other works, he published an Explication of the Sayings of the Blessed Virgin, etc., and Explications of the Magnificat and Benedicite.

## Abren, Sebastian[[@Headword:Abren, Sebastian]]

             a Jesuit, was born at Alemtejo, Portugal, in 1573, and entered the Jesuit College at Evora in 1610. In 1633 he took the degree of doctor of theology. The date of his death is not recorded. His works are, Parocho Perfecto, vida do P. Jodo Cardim (Evora, 1651): — Theology (in MS., 7 vols.). — Landon, Eccles. Dict. s.v.

## Abrenunciation[[@Headword:Abrenunciation]]

             SEE BAPTISM

## Abres[[@Headword:Abres]]

             bishop of Seleucia and patriarch, was ordained. at Antiochn. He was a pupil of Mares, and succeeded him. Bar-Hebraeus relates that he was a descendant of Joseph the carpenter, the father of James and Joses. According to Amru, Abres was ordained at Jerusalem by St. Simeon, the successor of St. James the Great.

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

             who died as professor of theology at Groningen in the year 1812, is the author of Specimen Philologicum in Obadice ver. 1-8 (Ultrajecti, 1757), and Paraphrasis et Annotationes in Epistolam ad. Hebrceos (Leyden, 1786-87). See Winer, Handbuch der theol. Lit. 1, 227, 267. (B.P.)

## Abretia[[@Headword:Abretia]]

             in Greek mythology, was a nymph after whom the province of Abrettene, in Mysia, was named, From this province, Jupiter, who was worshipped there, received the name Abrettenus.

## Abriani, Paolo[[@Headword:Abriani, Paolo]]

             a priest of the Carmelite Order, was a native of Vincenza, Italy. He was a professor at Genoa, Verona, Padua, and Vincenza. In 1654 he was obliged to quit the religious habit, and died at Venice in 1699, in his ninety-second year. He published academical discourses, entitled Funghi, because they grew he said, like mushrooms: — Il Vaqlio (Venice, 1663, 1687): — Poetry, Sonnets, etc. (ibid. 1663-64, 12mo): — L Arte Poetica di Ornazio, Tradotta in Versi Sciolti (ibid. 1663, 12mo): — Ode di Orazio Tradotte (ibid. 1680,12mo): — A Translation of Lucan (ibid. 1668, 8vo).

## Abrizeykan[[@Headword:Abrizeykan]]

             in Persian mythology, is a festival of the Chaldaeans, Armenians, and Persians. It is the anniversary of a treaty of peace between Manutsheher and Afrasiab. An arrow sent by the archer Aresh, under divine guidances defined the limits of each kingdom. The river Oxus or Amu, near which it fell, became the dividing line.

## Abronah[[@Headword:Abronah]]

             SEE EBRONAH.

## Abronas[[@Headword:Abronas]]

             SEE ARBONAI.

## Abrunculus (Or Aprunculus)[[@Headword:Abrunculus (Or Aprunculus)]]

             ST., the twenty-fourth bishop of Treves, is mentioned by Gregory of Tours. His death is placed in 557, and his burial in the Church of St. Paulinus. His relics were transferred to the Monastery of Sprinkirsbach. He is commemorated on April 22, and is probably the same with Apponculus, bishop of Treves.

## Abruz[[@Headword:Abruz]]

             in the Persian religion, is the holy mountain in Persia upon which the gods kept the fire. There are yet many temple-ruins upon it, and in former times the whole region was inhabited by Parsees.

## Abruzanum[[@Headword:Abruzanum]]

             in Persian mythology, is a certain plant which the Persians believe to be inhabited by a spirit of love.

## Absalom[[@Headword:Absalom]]

             (Heb. Abshalom', אִבְשָׁלוֹם, fully Abishalom', אֲבְישָׁלוֹם, 1Ki 15:2; 1Ki 15:10, father of peace, i.e. peaceful; Sept. Α᾿βεσσαλώμ, Josephus, Α᾿ψάλωμος, Ant. 14, 4, 4), the name of three men.

1. The third son of David, and his only one (comp. 1Ki 1:6) by Maacah, the daughter of Talmai, king of Geshur (2Sa 3:3; 1Ch 3:2), born B.C. cir. 1050. He was particularly noted for his personal beauty, especially his profusion of hair, the inconvenient weight of which often (not necessarily “every year,” as in the Auth. Vers.) compelled him to cut it off, when it was found to weigh “200 shekels after the king's weight” — an amount variously estimated from 112 ounces (Geddes) to 71 ounces (A. Clarke), and, at least, designating an extraordinary quantity (2Sa 14:25-26; see Journal de Trevoux. 1702, p. 176; Diedrichs, Ueb. d. Haare Absalom's, Gott. 1776; Handb. d. A. T. p. 142 sq.; Bochart, Opp. 2, 384).

David's other child by Maacah was a daughter named Tamar, who was also very beautiful. She became the object of lustful regard to her half- brother Amnon, David's eldest son; and was violated by him, in pursuance of a plot suggested by the artful Jonadab (2Sa 13:1-20), B.C. cir. 1033. See AMNON. In all cases where polygamy is allowed we find that the honor of a sister is in the guardianship of her full brother, more even than in that of her father, whose interest in her is considered less peculiar and intimate (see Niebuhr, Beschr. p. 39). We trace this notion even in the time of Jacob (Gen 34:6; Gen 34:13; Gen 34:25 sq.). So in this case the wrong of Tamar was taken up by Absalom, who kept her secluded in his own house, and brooded silently over the injury he had sustained. It was not until two years had passed that Absalom found opportunity for the bloody revenge he had meditated, He then held a great sheep-shearing at Baal-hazoi near Ephraim, to which he invited all the king's sons and, to lull suspicion, he also solicited the presence of his father. As he expected, David declined for himself, but allowed Amnon and the other princes to attend. They feasted together; and when they were warm with wine Amnon was set upon and slain by the servants of Absalom, according to the previous directions of their master. The others fled to Jerusalem, filling the king with grief and horror by the tidings which they brought. Absalom hastened to Geshur, and remained there three years with his grandfather, king Talmai (2Sa 13:23-38). SEE GESHUR.

Absalom, with all his faults, was eminently dear to his father. David mourned every day after the banished fratricide, whom a regard for public opinion and a just horror of his crime forbade him to recall. His secret wishes to have home his beloved though guilty son were, however, discerned by Joab, who employed a clever woman of Tekoah to lay a supposed case before him for judgment; and she applied the anticipated decision so adroitly to the case of Absalom, that the king discovered the object and detected the interposition of Joab. Regarding this as in some degree expressing the sanction of public opinion, David gladly commissioned Joab to “call home his banished.”

Absalom returned; but David controlled his feelings, and declined to admit him to his presence. After two years, however, Absalom, impatient of his disgrace, found means to compel the attention of Joab to his case; and through him a complete reconciliation was thus effected, and the father once more indulged himself with the presence of his son (2Sa 13:39; 2Sa 14:33), B.C. cir. 1027. Scarcely had he returned when he began to cherish aspirations to the throne, which he must have known was already pledged to another (see 2Sa 7:12). His reckless ambition was probably only quickened by the fear lest Bathsheba's child should supplant him in the succession, to which he would feel himself entitled, as of royal birth on his mother's side as well as his father's, and as being now David's eldest surviving son, since we may infer that the second son, Chileab, as dead, from no mention being made of him after 2Sa 3:3. It is harder to account for his temporary success, and the imminent danger which befell so powerful, a government as his father's. The sin with Bathsheba had probably weakened David's moral and religious hold upon the people; and as he grew older he may have become less attentive to individual complaints, and that personal administration of justice which was one of an Eastern king's chief duties. The populace were disposed to regard Absalom's pretensions with favor; and by many arts he so succeeded in winning their affections that when, four years (the text has erroneously 40 years; comp. Josephus, Ant. 7:9, 1; see Kennicott, Diss. p. 367; Ewald, Isr. Gesch. 2, 637) after his return from Geshur, he repaired to Hebron, and there proclaimed himself king, the great body of the people declared for him. It is probable that the great tribe of Judah had taken some offense at David's government, perhaps from finding themselves completely merged in one united Israel; and that they hoped secretly for pre-eminence under the less wise and liberal rule of his son. Thus Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa, his chief captain, and Ahithophel of Giloh, his principal counsellor, are both of Judah, and, after the rebellion was crushed, we see signs of ill-feeling between Judah and the other tribes (19, 41).

But whatever the causes may have been, the revolt was at first completely successful. David found it expedient to quit Jerusalem and retire to Mahanaim, beyond the Jordan. When Absalom heard of this, he proceeded to Jerusalem and took possession of the throne without opposition. Among those who had joined him was Ahithophel, who had been David's counsellor, and whose profound sagacity caused his counsels to be regarded like oracles in Israel. This defection alarmed David more than any other single circumstance in the affair, and he persuaded his friend Hushai to go and join Absalom, in the hope that he might be made instrumental in turning the sagacious counsels of Ahithophel to foolishness. The first piece of advice which Ahithophel gave Absalom was that he should publicly take possession of that portion of his father's harem which had been left behind in Jerusalem; thus fulfilling Nathan's prophecy (2Sa 13:11). This was not only a mode by which the succession to the throne might be confirmed [ SEE ABISHAG; comp. Herodotus, 3, 68], but in the present case, as suggested by the wily counsellor, this villainous measure would dispose the people to throw themselves the more unreservedly into his cause, from the assurance that no possibility of reconcilement between him and his father remained. But David had left friends who watched over his interests. Hushai had not then arrived. Soon after he came, when a council of war was held to consider the course. of operations to be taken against David. Ahithophel counselled that the king should be pursued that very night, and smitten while he was “weary and weak handed, and before he had time to recover strength.” Hushai, however, whose object was to gain time for David, speciously urged, from the known valor of the king, the possibility and disastrous consequences of a defeat, and advised that all Israel should be assembled against him in such force as it would be impossible for him to withstand. Fatally for Absalom, the counsel of Hushai was preferred to that of Ahithophel; and time was thus afforded for the king, by the help of his influential followers, to collect his resources, as well as for the people to reflect upon the undertaking in which so many of them had embarked. David soon raised a large force, which he properly organized and separated into three divisions, commanded severally by Joab, Abishai, and Ittai of Gath.

The king himself intended to take the chief command; but the people refused to allow him to risk his valued life, and the command then devolved upon Joab. The battle took place in the borders of the forest of Ephraim; and the tactics of Joab, in drawing the enemy into the wood, and there hemming them in, so that they were destroyed with ease, eventually, under the providence of God, decided the action against Absalom. Twenty thousand of his troops were slain, and the rest fled to their homes. Absalom himself fled on a swift mule; but as he went, the boughs of a terebinth (or oak; see Thomson's Land and Book, 1, 374; 2:234) tree caught the long hair in which he gloried, and he was left suspended there (comp. Josephus, Ant. 7, 10, 2; Celsii Hierob. 1, 43). The charge which David had given to the troops to respect the life of Absalom prevented any one from slaying him; but when Joab heard of it, he hastened to the spot and pierced him through with three darts. His body was then taken down and cast into a pit there in the forest, and a heap of stones was raised upon it as a sign of abhorrence (see Thomson, ibid. 2, 234). David's fondness for Absalom was unextinguished by all that had passed; and as he sat, awaiting tidings of the battle, at the gate of Mahanaim, he was probably more anxious to learn that Absalom lived than that the battle was gained; and no sooner did he hear that Absalom was dead, than he retired to the chamber above the gate, to give vent to his paternal anguish. The victors, as they returned, slunk into the town like criminals when they heard the bitter wailings of the king: “O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” The consequences of this weakness might have been most dangerous, had net Joab gone up to him, and, after sharply rebuking him for thus discouraging those who had risked their lives in his cause, induced him to go down and cheer the returning warriors by his presence (2Sa 15:1; 2Sa 19:8; comp. Psa 3:1-8, title), B.C. cir. 1023.

Absalom is elsewhere mentioned only in 2 S. m. 20, 6; 1Ki 2:7; 1Ki 2:28; 1Ki 15:2; 1Ki 15:10; 2Ch 11:20-21; from the last two of which passages he appears to have left only a daughter (having lost three sons, 2Sa 14:27; comp. 18:18), who was the grandmother of Abijah (q.v.). See, generally, Niemeyer, Charakt. 4, 319 sq.; Kitto, Daily Bible Illust. in loc.; Debaeza, Com. Allegor. p. 5; Evans, Script. Biog. p. 1; Lindsay, Lect. 2; Dietric, Antiq. p. 353; Laurie, Lect. p. 68; Harris, Works, p. 209; Spencer, Sermons, p. 273; Simeon, Works, 3, 281, 294; Dibdin, ‘Sermons, 3, 410; Williams, Sermons, 2, 190. SEE DAVID; SEE JOAB.

ABSALOMS TOMB. A remarkable monument bearing this name makes a conspicuous figure in the Valley of Jehoshaphat, outside Jerusalem; and it has been noticed and described by almost all travelers. It is close by the lower bridge over the Kedron, and is a square isolated block hewn out from the rocky ledge so as to leave an area or niche around it. The body of this monument is about 24 feet square, and is ornamented on each side with two columns and two half columns of the Ionic order, with pilasters at the corners. The architrave exhibits triglyphs and Doric ornaments. The elevation is about 18 or 20 feet to the top of the architrave, and thus far it is wholly cut from the rock. But the adjacent rock is here not so high as in the adjoining tomb of Zecharias (so called), and therefore the upper part of the tomb has been carried up with mason-work of large stones. This consists, first, of two square layers, of which the upper one is smaller than the lower; and then a small dome or cupola runs up into a low spire, which appears to have spread out a little at the top, like an opening flame. This mason-work is perhaps 20 feet high, giving to the whole an elevation of about 40 feet. There is a small excavated chamber in the body of the tomb, into which a hole had been broken through one of the sides several centuries ago. Its present Mohammedan name is Tantur Faraon (Biblioth. Sac. 1843, p. 34). The old travelers who refer to this tomb, as well as Calmet after them, are satisfied that they find the history of it in 2Sa 18:18, which states that Absalom, having no son, built a monument, to keep his name in remembrance, and that this monument was called “Absalom's Place” (יִד אִבְשָׁלוֹם, Absalom's Hand, as in the margin; Sept. Χεὶρ Α᾿βεσσαλώμ, Vulg. Manus Absalom), that is, index, memorial, or monument. SEE HAND.

Later writers, however, dispute such a connection between this history and any of the existing monuments on this spot. “The style of architecture and embellishment,” writes Dr. Robinson (Bib. Res. 1, 519 sq.), “shows that they are of a later period than most of the other countless sepulchres round about the city, which, with few exceptions, are destitute of architectural ornament. But the foreign ecclesiastics, who crowded to Jerusalem in the fourth century, found these monuments here; and, of course, it became an object to refer them to persons mentioned in the Scriptures. Yet, from that day to this, tradition seems never to have become fully settled as to the individuals whose names they should bear. The Itin. Hieros. in A.D. 333 speaks of the two monolithic monuments as the tombs of Isaiah and Hezekiah. Adamnus, about A.D. 697, mentions only one of these, and calls it the tomb of Jehoshaphat . . . . The historians of the Crusades appear not to have noticed these tombs. The first mention of a tomb of Absalom is by Benjamin of Tudela, who ‘gives to the other the name of king' Uzziah; and from that time to the present day the accounts of travelers have been varying and inconsistent.” Yet so eminent an architect as Prof. Cockerell speaks of this tomb of Absalom as a monument of antiquity, perfectly corresponding with the ancient notices (Athenaeum, Jan. 28, 1843). Notwithstanding the above objections, therefore, we are inclined to identify the site of this monument with that of Scripture. Josephus (Ant. 7, 10, 3) says that it was “a marble pillar in the king's dale [the Valley of Jehoshaphat, which led to “the king's gardens”], two furlongs distant from Jerusalem,” as if it were extant in his day. The simple monolith pillar may naturally have been replaced in after times by a more substantial monument. SEE PILLAR.

It is worthy of remark that the tradition which connects it with Absalom is not a monkish one merely; the Jewish residents likewise, who would not be likely to borrow from Christian legends, have been in the habit from time immemorial of casting a stone at it and spitting, as they pass by it, in order to show their horror at the rebellious conduct of this unnatural son. (See Williams, Holy City, 2, 451; Olin's Travels, 2, 145; Pococke, East, 2, 34; Richter, Wallf. p. 33; Rosenmuller's Ansichten von Palastina, 2, plate 14; Wilson, Lands of Bible, 1, 488; Thomson's Land and Book, 2, 482; Crit. Sac, Thes. Nov. 1, 676; Frith, Palest. photographed, pt. 21).

2. (Sept. Α᾿βεσσάλωμος.) The father of Matathias (1Ma 11:70) and Jonathan (1Ma 13:11), two of the generals under the Maccabees.

3. (Sept. Α᾿βεσσαλώμ.) One of the two Jews sent by Judas Maccabaeus with a petition to the viceroy Lysias (2Ma 11:17, in some “Absalon”).

## Absalom (1210)[[@Headword:Absalom (1210)]]

             a regular canon of the Order of St. Augstine, in the Abbey of St. Victor- lez-Paris, who flourished about 1210. He was afterwards abbot of Sprinkirsbach, in the diocese of Treves. He wrote, Sermones Festivales (Cologne, 1534, fol.)

## Absalon, or Axel[[@Headword:Absalon, or Axel]]

             archbishop of Lund, in Sweden, and primate of the kingdoms of Denmark, Sweden, and Norway, was born in the island of Zealand, in 1128. After finishing his studies at Paris, he devoted himself to the priesthood, and was appointed bishop of Roeskilde in 1158. He was at the same time made prime-minister and general of the armies of Waldemar. In the latter capacity he overcame the Wends, and established Christianity there. In 1178 he was made archbishop of Lund, but still retained the see of Roeskilde, and remained in Zealand until 1191. He also quelled a rebellion in the district of Schoonen; and after Canute VI had ascended the throne he helped this prince in repulsing his rival, the Duke of Pomerania, and in conquering Mecklenbourg and Estonia. These occupations did not prevent his attending diligently to his clerical duties. In 1187 he called a national council to regulate the ceremonial of the churches. He was also a patron of the sciences and of literature. He died in the convent of Soroe in 1201. — Neander, Ch. Hist. 4, 31; Illgen, Zeitschrift, 1832, 1.

## Absardon[[@Headword:Absardon]]

             (father of Sardon) was a Phoenician deity, the local god of Wara, on the western coast of Sardinia.

## Absconce[[@Headword:Absconce]]

             (Lat. abscondere ),a dark lantern holding a wax light, used in the choir to read the absolutions and benedictions at matins, and the chapter and prayer at lauds.

## Abselius, William, Of Breda[[@Headword:Abselius, William, Of Breda]]

             was a Carthusian, and prior of the order at Bruges. He died in 1471, having composed several devotional and other pious works, among them Tractatus ad semper Cadidam Ccali Reginam The Lord's Prayer in Verse. — Vita D. Egidii Rythmo: — several Letters: — and De Vera Pace.

## Absence[[@Headword:Absence]]

             In the matter of absence from official duties, the Council of Basle ordered that a certain part of the fruits of the Church should be given only to those canons who reside. The Council of Trent permits canons to be absent three months in each year without incurring the penalty of absence. Bishops are supposed always to have a lawful cause for absence, and have the privilege of taking with them two dignitaries or canons, who shall not be liable to the penalties of absence. SEE RESIDENCE.

## Abseus[[@Headword:Abseus]]

             in Greek mythology, was a giant, the son of Tartarus anid Gaia.

## Absinthium[[@Headword:Absinthium]]

             SEE WORMWOOD.

## Absis[[@Headword:Absis]]

             SEE APSE.

## Absolution[[@Headword:Absolution]]

             as a liturgical term for a-form of public service, has several applications.

1. A short deprecation which follows the Psalms of each Nocturn in the ordinary offices for the Hours. In this usage, the word perhaps denotes simply "ending'' or " completion," because the monks, when the nocturns were said at the proper hours of the night, broke off the chant at this point and went to rest. Of the "Absolutiones" in the present Roman Breviary, only one (that "in tertio nocturn, et pro feria iv et Sabbato") contains a prayer for a setting free from sin.

2. For the absolution which follows the introductory Confession in most liturgies and offices, SEE CONFESSION

3. The prayer for absolution at the beginning of the Office is, in Oriental liturgies, addressed to the Son; but many of these contain a second, at some point between Consecration and Communion, which is addressed to the Father.

4. The word is also applied to those prayers said over a corpse or a tomb in which remission of the sins of the departed is entreated from the Almighty.

the act of loosing or setting free. In civil law it is a sentence by which the party accused is declared innocent of the crime laid to his charge, and is equivalent to acquittal. In the Roman theology it signifies the act by which the priest declares the sins of penitent persons to be remitted to them.

Absolution

1. In the first centuries, the restoration of a penitent to the bosom of the Christian Church was deemed a matter of great importance, and was designed not only to be a means of grace to the individual, but also a benefit to the whole body. Absolution was at that time simply reconciliation with the Church, and restoration to its communion, without any reference to the remission of sins. Early writers, such as Tertullian, Novatian, Cyprian, Athanasius, Basil, Chrysostom, Jerome, and Cyril, lay great stress on the fact that the forgiveness of sins is the prerogative of God only, and can never belong to any priest or bishop. After the fourth century, as the practice of private penance prevailed, the doctrine of ministerial absolution of sins began to gain ground, and was at length exalted to the rank of a sacrament.

2. Five kinds of absolution are mentioned by the early writers. a. That of baptism. b. The eucharist. c. The word and doctrine. d. The imposition of hands, and prayer. e. Reconciliation to the Church by relaxation of censures. Baptism in the ancient Church was called absolution, because remission of sins was supposed to be connected with this ordinance. It is termed by Augustine “absolutio;” or, “sacramentum absolutionis et remissionis peccatorum.” It had no relation to penitential discipline, being never given to persons who had once received baptism. The absolution of the eucharist had some relation to penitential discipline, but did not solely belong to it. It was given to all baptized persons who never fell under discipline, as well as to those who fell and were restored. In both respects it was called the perfection or consummation of a Christian (τὸ τιλειονv). The absolution of the word and doctrine was declarative. It was that power which the ministers of Christ have, to make declaration of the terms of reconciliation and salvation to mankind. ‘The absolution of intercession and prayer was generally connected with all other kinds of absolution. Prayers always attended baptism and the Eucharist, and also the final reception of penitents into the Church. The absolution of reconcilement to the Church took place at the altar, after canonical penance, and is often referred to, in earlier writers, by the terms, “granting peace,” “restoring to communion,” “reconciling to the church,” “loosing bonds,” “granting indulgence and pardon.” Some councils enacted that the absolution of a penitent should only be granted by the bishop who had performed the act of excommunication, or by his successor. Severe penalties were inflicted on any who violated this regulation. Various ceremonies accompanied this act. The time selected was usually Passion-week; and, from this circumstance, the restoration is called hebdomas indulgentice. If not in Passion-week, it took place at some time appointed by the bishop. The act was performed in the church, when the people were assembled for divine worship, and usually immediately before the administration of the Lord's supper. The penitent, kneeling before the altar-table, or the reading-desk (ambo), was absolved by the bishop, by the imposition of hands, and by prayer. As the act was designated by the phrase Dare pacem, it is probable that a form was used which contained in it the expression, “Depart in peace.” The fifty- first Psalm was usually sung on the occasion, but not as a necessary part of the service. Immediately after the ceremony, the absolved were admitted to the sacrament of the Lord's supper, and from that moment restored to all church privileges, with one exception, that a minister, under these circumstances, was reckoned among the laity, and a layman disqualified for the clerical office. In the case of heretics, chrism was added to the imposition of hands, to denote their reception of the Holy Spirit of peace on their restoration to the peace and unity of the Church. The bishop touched with oil the forehead, eyes, nose, mouth, and ears of the penitent, saying, “This is the sign of the gifts of the Holy Ghost.” The Roman Church has also a form of absolution for the dead (absolutio defunctorum). It consists in certain prayers performed by the priest, after the celebration of the mass for a deceased person, for his delivery from purgatory.

3. The Roman Church practices sacramental absolution. According to the decision of the Council of Trent (sess. 14, cap. 6, etc. can. 9), the priest is judge as well as the minister of Jesus Christ; so that the meaning of the words, ego to absolvo a peccatis tuis in nomne Patris et Filei et Spiritus Sancti. Amen, is not merely, “I declare to thee that thy sins are remitted,” but, “As the minister of Jesus Christ, I remit thy sins.” The view of the Greek Church appears to be that “Penitence is a mystery, or sacrament, in which he who confesses his sins is, on the outward declaration of pardon by the priest, inwardly loosed from his sins by Jesus Christ himself” (Longer Catechism of the Russian Church, by Blackmore). It is very plain that the New Testament does not sanction the power claimed by the Roman hierarchy, and that it is altogether inconsistent with the teaching of the earlier fathers of the Church. When Jesus Christ says to his ministers, “Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained,” he imparts to them a commission to declare with authority the Christian terms of pardon, and he also gives them a power of inflicting and remitting ecclesiastical censures; that is, admitting into a Christian congregation or excluding from it. Absolution in the New Testament does not appear to mean more than this: and in early ecclesiastical writers it is generally confined to the remission of church censures, and re-admission into the congregation. It is generally agreed that the indicative form of absolution-that is, “I absolve thee” — instead of the deprecatory — that is, “Christ absolve thee” — was introduced in the twelfth or thirteenth century, just before the time of Thomas Aquinas, who was one of the first that wrote in defense of it. The Greek Church still retains the deprecatory form. SEE INDULGENCE.

4. “The Church of England also holds the doctrine of absolution, but restrains herself to what she supposes to be the Scriptural limits within which the power is granted, which are the pronouncing God's forgiveness of sins upon the supposition of the existence of that state of mind to which, forgiveness is granted. The remission of sins is God's special prerogative

— ‘Who can forgive sins but God only?' (Luk 5:21) but the public declaration of such remission to the penitent is, like all other ministrations in the Church, committed to men as God's ministers. The Church of England has three forms of absolution. In that which occurs in the morning service, the act of pardon is declared to be God's. The second form, in the communion service, is precatory; it expresses the earnest wish that God may pardon the sinner. The third form, in the visitation of the sick, is apparently more unconditional, but not really so; since it is spoken to those who ‘truly repent and believe in God.' The words of absolution which follow must be interpreted according to the analogy of the two other forms, which refer the act of pardon to God. And that the Church does not regard the pronouncing of this absolution as necessary, or as conducive to the sinner's pardon, is evident from the absence of any injunction or admonition to that effect. It is noticed in the rubric, apparently, as an indulgence to the sick man if he heartily desire it; but no hint is given that he ought to desire it, nor any exhortation to seek it.” See Palmer On the Church, 2, 280; Wheatly On Common Prayer, 440 sq.; Bingham, Orig. Eccl. bk. 19, ch. 1; Pascal, Liturg. Cathol. p: 34; Coleman, Christ. Antiq. ch. 22, § 8; Elliott, Delineation of Romanism, 1, 305. SEE CONFESSION; SEE PENANCE.

## Absolutism[[@Headword:Absolutism]]

             a theory of God's plan in regard to the world held by Leibnitz (q.v.) and others. The system holds that the final aim of all things is exclusively the glorifying of God, especially of his sovereignty. They thus run the risk of bringing this sovereignty of God into opposition with his wisdom and love; for while insisting merely on the fact creavit sibi, they seem to overlook the equally important fact creavit nobis. The tendency of such a theory is to fatalism and quietism. See Van Oosterzee, Christian Dogmatics, 1, 297.

## Absolvo te[[@Headword:Absolvo te]]

             (I absolve thee), the form used in the Roman Church in the remission of sins after private confession. Its English equivalent, "I absolve thee from all thy sins," is found in the “Order for the Visitation of the Sick" in the Book of Common Prayer. SEE ABSOLUTION.

## Absorption[[@Headword:Absorption]]

             one of the great leading principles of Brahmanism. It is claimed that the last and highest kind of future after which every good man ought to aim is that his soul may be absorbed in the essence of Brahm, the supreme spirit. For a full discussion of this subject, SEE NIRVANA.

## Abstemii[[@Headword:Abstemii]]

             a name given to such persons as could not partake of the cup at the Eucharist on account of their natural aversion to wine.

## Abstinence[[@Headword:Abstinence]]

             (ἀσιτία, not eating, Act 27:21), a general term, applicable to any object from which one abstains, while fasting is a species of abstinence, namely, from food. SEE FAST. The general term is likewise used in the particular sense to imply a partial abstinence from particular food, but fast signifies an abstinence from food altogether. Both are spoken of in the Bible as a religious duty. Abstinence again differs from temperance, which is a moderate use of food or drink usually taken, and is sometimes extended to other indulgences; while abstinence (in reference to food) is a refraining entirely, from the use of certain articles of diet, or a very slight partaking of ordinary meals, in cases where absolute fasting would be hazardous to health. SEE SELF-DENIAL.

1. Jewish. — The first example of abstinence which occurs in Scripture is that in which the use of blood is forbidden to Noah (Gen 9:20). SEE BLOOD. The next is that mentioned in Gen 32:32 : “The children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day, because he (the angel) touched the hollow of Jacob's thigh in the sinew that shrank.” SEE SINEW. This practice of particular and commemorative abstinence is here mentioned by anticipation long after the date of the fact referred to, as the phrase “unto this day” intimates. No actual instance of the practice occurs in the Scripture itself, but the usage has always been kept up; and to the present day the Jews generally abstain from the whole hind-quarter on account of the trouble and expense of extracting the particular sinew (Allen's Modern Judaism, p. 421). By the law abstinence from blood was confirmed, and the use of the flesh of even lawful animals was forbidden, if the manner of their death rendered it impossible that they should be, or uncertain that they were, duly exsanguinated (Exo 22:31; Deu 14:21). A broad rule was also laid down by the law, defining whole classes of animals that might not be eaten (Lev 11:1-47). SEE ANIMAL; SEE FOOD. Certain parts of lawful animals, as being sacred to the altar, were also interdicted! These were the large lobe of the liver, the kidneys and the fat upon them, as well as the tail of the “fat-tailed” sheep (Lev 3:9-11). Every thing consecrated to idols was also forbidden (Exo 34:15). In conformity with these rules the Israelites abstained generally from food which was more or less in use among other people. Instances of abstinence from allowed food are not frequent, except in commemorative or afflictive fasts. The forty days' abstinence of Moses, Elijah, and Jesus are peculiar cases, requiring to be separately considered. SEE FASTING. The priests were commanded to abstain from wine previous to their actual ministrations (Lev 10:9), and the same abstinence was enjoined to the Nazarites during the whole period of their separation (Num 6:5). SEE NAZARITE. A constant abstinence of this kind was, at a later period, voluntarily undertaken by the Rechabites (Jer 35:16; Jer 35:18). SEE RECHABITE.

Among the early Christian converts there were some who deemed themselves bound to adhere to the Mosaical limitations regarding food, and they accordingly abstained from flesh sacrificed to idols, as well as from animals which the law accounted unclean; while others contemned this as a weakness, and exulted in the liberty wherewith Christ had made his followers free. This question was repeatedly referred to the Apostle Paul, who laid down some admirable rules on the subject, the purport of which was, that every one was at liberty to act in this matter according to the dictates of his own conscience, but that the strong-minded had better abstain from the exercise of the freedom they possessed whenever it might prove an occasion of stumbling to a weak brother (Rom 14:1-3; 1Co 8:1-13). In another place the same apostle reproves certain sectaries who should arise, forbidding marriage, and enjoining abstinence from meats which God had created to be received with thanksgiving (1Ti 4:3-4). The council of the apostles at Jerusalem decided that no other abstinence regarding food should be imposed upon the converts than “from meats offered to idols, from blood, and from things strangled” (Act 15:29). Paul says (1Co 9:25) that wrestlers, in order to obtain a corruptible crown, abstain from all things, or from every thing which might weaken them. In his First Epistle to Timothy (4:3), he blames certain heretics who condemned marriage, and the use of meats which; God hath created. He requires Christians to abstain from all appearance of evil (1Th 5:22), and, with much stronger reason, from every thing really evil, and contrary to religion and piety. SEE FLESH; SEE ALISGEMA.

The Essenes, a sect among the Jews which is not mentioned by name in the Scriptures, led a more abstinent life than any recorded in the sacred books. SEE ESSENES. They refused all pleasant food, eating nothing but coarse bread and drinking only water; and some of them abstained from food altogether until after the sun had set (Philo, De Vita Contemplativa, p. 692, 696). That abstinence from ordinary food was practiced by the Jews medicinally is not shown in Scripture, but is more than probable, not only as a dictate of nature, but as a common practice of their Egyptian neighbors, who, we are informed by Diodorus (1, 82), “being persuaded that the majority of diseases proceed from indigestion and excess of eating, had frequent recourse to abstinence, emetics, slight doses of medicine, and other simple means of relieving the system, which some persons were in the habit of repeating every two or three days. See Porphyry, De Abst. 4. SEE UNCLEANNESS;

2. Christian. —

a. Early. — In the early Church catechumens could be admitted to baptism; they were required, according to Cyril and Jerome, to observe a season of abstinence and prayer for forty days; according to others, of twenty days. Extreme caution and care were observed in the ancient Church in receiving candidates into communion, the particulars of which may be found under the head CATECHUMENS SEE CATECHUMENS . Superstitious abstinence by the clergy was deemed a crime. If they abstained from flesh, wine, marriage, or any thing lawful and innocent, in accordance with the heretical and false notions that the creatures of God were not good, but polluted and unclean, they were liable to be deposed from office. SEE ABSTINENTS. There was always much disputation between the Church and several heretical sects on the subjects of meats and marriage. The Manichees and Priscillianists professed a higher degree of spirituality and refinement, because they abstained from wine and flesh as things unlawful and unclean, and on this account censured the Church as impure in allowing men the moderate and just use of them. The Apostolical Canons enjoin, “That if any bishop, presbyter, or deacon, or any other clerk, abstain from marriage, flesh, or wine, not for exercise, but abhorrence — forgetting that God made all things very good, and created man male and female, and speaking evil of the workmanship of God, unless he correct his error, he shall be deposed, and cast out of the church.” At the same time, strict observance of the fasts of the church was enjoined, and deposition was the penalty in case of non-compliance with the directions of the canons on this subject.

b. Romish. — In the Romish Church a distinction is made between fasting and abstinence, and different days are appointed to each. On days of fasting, one meal in twenty-four hours is allowed; but on days of abstinence, provided flesh is not eaten and the meal is moderate, a collation is allowed in the evening. Their days of abstinence are all the Sundays in Lent, St. Mark's day, if it does not fall in Easter-week, the three Rogation- days, all Saturdays throughout the year, with the Fridays which do not fall within the twelve days of Christmas. The observance of St. Mark's day as a day of abstinence is said to be in imitation of St. Mark's disciples, the first Christians of Alexandria, who are said to have been eminent for their prayer, abstinence, and sobriety. The Roman days of fasting are, all Lent except Sundays, the Ember-days, the vigils of the more solemn feasts, and all Fridays except such as fall between Easter and the Ascension. SEE CALENDAR.

c. Protestant. — The Church of England, in the table of vigils, mentions fasts and days of abstinence separately; but in the enumeration of particulars, they are called indifferently days of fasting or abstinence, and the words seem to refer to the same thing. The Word of God never teaches us that abstinence is good and valuable per se, but only that it ministers to holiness; and so it is an instrument, not an end. — Bingham, Orig. Eccles, bk. 10, ch. 11, § 9. SEE ASCETICISM.

## Abstinents[[@Headword:Abstinents]]

             a sect of heretics that appeared in France and Spain about the end of the third century, during the persecutions of Diocletian and Maximin. They condemned marriage and the use of flesh and wine, which they said were made not by God, but by the devil. SEE ABSTINENCE.

## Absus[[@Headword:Absus]]

             a river of Palestine, according to Vibius Sequester (see Reland, Palest. p. 297), prob. the “gentle stream” (mollis) referred to by Lucan (5, 485), and by Caesar (Bell. Civ. 3, 13), as having been crossed by Pompey near Apollonia; hence, no doubt, the brooklet that enters the Mediterranean at this place.

## Abtalon, Ben Salomon[[@Headword:Abtalon, Ben Salomon]]

             an Italian rabbi, native of Modena, lived about the middle of the 16th century. He was a member of the academy of Spanish rabbis, at Ferrara. He wrote, Responses to the Epistles of Rabbi Simon (Venice, — 1608). See Hoefer, Nouv. Biog. Generale, s.v.

## Abtu[[@Headword:Abtu]]

             was the name of one of the mythological fishes of the Egyptian mysteries.

## Abu[[@Headword:Abu]]

             (Horus) was the name of a mystical deity in ch. 64 of the Egyptian Ritual of the Dead.

## Abu-Bekr[[@Headword:Abu-Bekr]]

             ("father of the virgin"), a caliph, the first successor of Mohammed, was born about A.D. 570. His original name was Abd-el-Caaba, which was changed for his well-known title when his daughter Ayesha became the favorite wife of the prophet. He began to reign in A.D. 632, and died in 634. SEE MOHAMMEDANISM.

## Abu-Hanifah (Or Aboanifa)[[@Headword:Abu-Hanifah (Or Aboanifa)]]

             surnamed Alnuman, perhaps the most famous of all the doctors of orthodox Mussulmans, was the son of Thabet, and was born at Cusa, A.D. 700. He was especially distinguished in matters of the law, and held the first place among the four chiefs of particular sects, who may be followed implicitly in their decisions upon points of right. The caliph Almansur had him imprisoned at Bagdad for refusing to subscribe to the opinion of absolute and determined predestination, which the Mussulmans term cadha. Abu-Joseph, sovereign judge and chancellor of the empire under caliph Hadi, brought the doctrine of Abu-Hanifah into such reputation that, in order to be a good Mussulman, it was necessary to be a Hanifite. He died, nevertheless, in prison at Bagdad. His principal writings are, The Mesnad (i.e. The Support), in which he establishes all the points of Mussulmanism on the authority of the Koran and of tradition: Filkelam, a treatise on scholastic theology: — and Moallem' (i.e. Master), a catechism.

## Abu-Isaac, Ben-Assal[[@Headword:Abu-Isaac, Ben-Assal]]

             a learned Maronite, who flourished about the year 1240, is said to be the author of An Exposition of the Apocalypse, written in Arabic; An Exposition of the Four Gospels; An Exposition of the Gospel of St. John; An Exposition of the Lord's Prayer; An Exposition of the Nicene Creed; and Magma Osuteldin, or on the Christian faith. Nothing has as yet been published from the Arabic manuscript found in the National Library at Paris. The first of these works is often quoted by Abraham Ecchelensis, and a copy of the same is said to be in the library of the Maronite College at Rome. See Jocher, Allgemeies Gelehrten-Lexikon, s.v., and Supplement, s.v. (B. P.)

## Abu-Said[[@Headword:Abu-Said]]

             of Egypt is known as the author of an Arabic version of the Samaritan Pentateuch, which he made about 1070, on the basis of the Arabic translation of Saadias. Like the original Samaritan, it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especiaily in proper names. It is written in the common language of the Arabs, and abounds in Samaritanisms. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851, and Exodus and Leviticus in 1854. See Juynboll, Orientalia, 2, 115 sq.  Eichhorn, Einleitung zum Alten Testament, vol 1. A description of a MS. of Abu-Said's in the University of Leyden was given by Van Vloten in 1803. See also Davidson, Treatise on Bibl. Criticism, 1, 258 sq. (B. P.)

## Abubus[[@Headword:Abubus]]

             (῎Αβουβος, prob. of Syrian origin), the father of Ptolemy, the general of Antiochus, who slew Simon Maccabaeus (1Ma 16:11; 1Ma 16:15).

## Abucara, Theodore[[@Headword:Abucara, Theodore]]

             according to Cave (Hist, Lit. V, 2, 54), was archbishop of Caria, about A.D. 867 (others say of Haran, about A.D. 770), and was either actually, or about to be, translated to the see of Laodicea by the patriarch Photius. By the latter he was sent, together with Zachary, bishop of Chalcedon, to the emperor Louis to convey to him the book which he had written against pope Nicholas. His progress, however, was arrested by the emperor Basil, who ordered Abucara to remain at home. In the Synod of Constantinople in A.D. 869, in favor of the patriarch Ignatius and against Photifus, Abucaia presented a petition, in which he complained of the conduct of the latter towards him; and prayed for the pardon of the steps he had taken  against Ignatius. Upon this he was admitted to communion with Ignatius, and to a seat in the council. Lequien states that Abticara was bishop of Charran, in Phoenicia. Among his works are, Dialogue concerning the Five Enemies from which Christ delivered us: — Dialogue Proving Logically the Existence of God: — An Epistle Containing the Orthodox Faith as Defined at Chalcedon: — Of the Sin of Adam: — Of the Temptation of Christ: — Various Treatises against the Jews, Mohammedans, etc.: — De Pane Mystico et Corpore Cihristi: — De Christo Vere Deo: — De Una UCxore. — De Filio ὁμοουσίᾳ contra Saracenos,: etc. (Ingolstadt, 1606). all edited in Greek and Latin by J. Gretser. See Landon, Eccles. Dict . 5; Hoefer, Nouv. Biog. Generale s.v.

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

             a learned Orientalist, Was born at Cairo, in Egypt, in the 17th century. For some time he was professor of Arabic at Oxford. He then went to Louvain, where he instructed in the Oriental languages. He is the author of Historia Jacobitarum seu Coptorum in Egypto, Libya, etc., Habitantium, published at Oxford in 1675, and translated into German by C. H. Trommler with the title Abbildun: der jacobiischen oder koptischen Kirche, with a preface by J.G. Walch (Jena, 1749); Whether this translation was made from the edition published in 1675, or from Seelen's (published at Lubeck in 1733), we do not know. See Mosheim, Dissertatio ad Hist. Ecclesiast. Pertinent. ii; 226; Seelen's preface to his edition of the Historia; Jocher, Allgemeines Gelehrten-Lexikon, s.v., and in the Supplement, s.v. (B. P.)

## Abudad[[@Headword:Abudad]]

             in Persian mythology, was the bull which Ormuzd first created, and in which lay the germ of all life. Ahriman sent out two evil genii to kill the bull, which in dying prophesied the final overthrow of evil. Out of his right fore-part sprang the first man, out of his left fore-part sprang the germ of all animals, and out of the other parts of his body came various plants. The genii took two-thirds of the seed and gave it to the moon, and left one- third to the earth. Ahriman did not attain his object, and was compelled to create evil beings to fight against the beings created by Ormuzd, and thus the great battle between right and wrong was begun, which is to continue throughout all ages.

## Abudiente, Moses Ben-Gideon[[@Headword:Abudiente, Moses Ben-Gideon]]

             a Jewish native of Lisbon in the early part of the 17th century, is the author of Grammatica Hebraica (Hamb. 1633), Hebrew and Portuguese: also Fin de los Dias, which treats of the end of time, as foretold by the prophets. See Furst, Bibl. Jud 1:1; Jud 1:15; De' Rossi, Dizionario Storico (Germ. transl.), p. 24; Lindo, History of the Jews in Spain, p. 366; Kaiserling, Gesch. der Juden in Portugal, p. 300; id. Analekten, in Frankel, Monatsschrift, 1860, p. 69 sq.; and Sephardim, p. 176; Delitzsch, Zur Gesch. der jud. Poesie, p. 7, 82, 173; Steinschneider, Bibliogr. Handbuch, No. 11; id. Catalogus Libr. Hebr. in, Bibl. Bodl. p. 1763., (B.P.)

## Abujahja[[@Headword:Abujahja]]

             is, according to the teachings of Islam, the angel of death, who separates the soul from the body.

## Abul-faraj, Gregory[[@Headword:Abul-faraj, Gregory]]

             (ABUL-PHARAGIUS, or ABULFARADASCH), (called also Bar-Hebraeus, from his father having been originally a Jew), was the son of Aaron, a physician of Malatia, in Armenia, and was born in 1226, and, like his father, was a Jacobite. He applied himself to the study of the Syriac and Arabic languages, philosophy, theology, and medicine: in the latter he became a great proficient, and acquired a high reputation among the Moslems. When only twenty-one years of age he was made bishop of Guba by the Jacobite patriarch Ignatius; and in 1247 he was made bishop of Aleppo. About 1266 he was made Maphrian, or primate of the Jacobites in the East, which dignity he retained till his death, in 1286. His works are very numerous; the best known is the Syriac Chronicle, which is largely cited by Gibbon, and is, in fact, a repository of Eastern history. It consists of two parts:

1. The Dynasties — a Civil Chronicle from Adam to A.D. 1286;

2. An Ecclesiastical History, which again falls into two divisions:

(1.) A Catalogue and Chronicle of the Patriarchs of Antioch, called by this author the Pontiffs of the West;

(2.) A Catalogue and Chronicle of the Primates, Patriarchs, and Maphrians of the East.

The Civil Chronicle is published in Syriac and Latin, from the Bodleian MS., under the title Chronicon Syriacum, ed. P. J. Bruns and G. G. Kirsch (Lips. 1788, 2 vols. 4to); an abridgment of the whole chronicle made in Arabic by Abul-faraj, in Arabic and Latin by Pococke, under the title Historia Compendiosa Danastiarum, ab Ed. Pocockio interprete (Oxon. 1663, 2 vols. 4to). A complete edition was proposed in Germany by Bernstein, in 1847, but nothing beyond the prospectus has yet appeared. The “Ecclesiastical History” exists in MS. in the Vatican and Bodleian (?) libraries. The autobiography of Abul-faraj is given by Assemanni, Bibliotheca Orientalis, tom. 2, See Cave, Hist. Lit. Ann. 1284; Christian Remembrancer, vol. 30, p. 300.

## Abulafia, Abraham Ben-Samuel[[@Headword:Abulafia, Abraham Ben-Samuel]]

             the founder of, a Cabalistic school called the school of Abulafia, was born at Saragossa in 1240, and died about 1292. For thirty years he devoted himself to the study of the Bible, the Talmud, philology, philosophy, and medicine, making himself master of the then existing philosophical writings. Finding no comfort in philosophy, he gave himself entirely to the mysteries of the Cabala in their most fantastic extremes. At Urbino, he published in 1279 a prophecy, in which he records his conversations with the Deity, calling himself Raziel and Zechariah, because their names were numerically the same as his own name (Abraham =248), and preached the doctrines of the Cabala. In 1281 he undertook to convert the pope, Martin IV, to Judaism, for which he was thrown into prison, and narrowly escaped a martyr's death by fire. Seeing that his holiness refused to embrace Judaism, Abulafia went to Sicily, accompanied by several of his disciples. In Messina he imagined that it was revealed to him that he was the Messiah, a belief which he published in 1284, together with the announcement that the restoration of Israel would take place in 1296, and so great was the faith which the people reposed in it that thousands prepared themselves for returning to Palestine. Those, however, who did not believe in him raised such a violent storm of opposition against him that he had to escape to the island of Comino, near Malta (cir. 1288), where he remained for some time, and wrote sundry Cabalistic works. Of his many works only the Seven Paths of the Law, ( שבע נתיבות התורה) has as yet been published, namely, by A. Jellinek, in his Auswahl kabbalistischer Mystik (Leips. 1853), pt. 1, p. 13, etc. See Furst, Bibl. Jud. i, 16; De' Rossi, Dizionario Storico (Germ. transl.), p. 25; Gratz, Gesch. d. Juden, 7:208-213; Jost, Gesch. d. Judenth. u. s. Seken., 3, 75; Ginsburg, The Kabbalah, p. 114 sq.; Landauer, in the Literaturblatt d. Or. 1845, No. 24, 27; Steinschneider, Jewish Literature, p. 111, 112. (B. P.)

## Abulis[[@Headword:Abulis]]

             is the Arabian name for evil daemons. Abundantia (also called Ubertas) was, in Roman mythology, the deity of plenty. Her image was like that of Ceres, which appeared on Roman coins.

## Abuma[[@Headword:Abuma]]

             SEE RUMAH.

## Abuna[[@Headword:Abuna]]

             (our father), the title given by the Abyssinian Christians to their metropolitan. They receive this prelate from the Coptic patriarch of Alexandria. At one time, when the Abyssinians were greatly oppressed, they applied to the pope for help, promising never again to accept their metropolitan from the Coptic patriarch; but this forced submission to Rome did not last long. SEE ABYSSINIAN CHURCH.

## Abundantius[[@Headword:Abundantius]]

             of Alexandria is commemorated in the Hieronymian martyrology as a saint on Feb. 26.

## Abundius[[@Headword:Abundius]]

             Two martyrs of this name are commemorated as saints — one as having suffered at Rome, under Decius, Aug. 23 (early Roman martyrology) or 26 (Hieronymian, martyrology); the other a deacon at Spoleto, under Diocletian, Dec. 10. (old Roman martyrology).

Abundius

the fourth bishop of Como, who flourished from A.D. 450 to 469, was a native of Thessalonica. He was present at the Council of Constantinople in 450, and took an active part against the Eutychian heresy at the Council of Chalcedon, where he represented pope Leo. He was afterwards present at a Council of Milan (452) held to refute the same heresy. The authorship of the Te Deum is ascribed in some MSS. to him.

## Aburza, Suburgan[[@Headword:Aburza, Suburgan]]

             in the Kalmuck religion, is the name for the sacred shrine in which the Kalmucks place the images of their deities.

## Abuse[[@Headword:Abuse]]

             in ecclesiastical law, is applied to a permutation of benefices without the consent of the bishop, which is consequently null.

## Abuskhan[[@Headword:Abuskhan]]

             is a mythical personage mentioned in ch. 31 of the Egyptian Ritual of the Dead.

## Abutment[[@Headword:Abutment]]

             is the solid part of a pier or wall, etc., against which an arch abuts, or from which it immediately springs, acting as support to the thrust or lateral pressure. The abutments of a bridge are the walls adjoining to the land which support the ends of the roadway or the arches the extremities; also the basement projecting, to resist the force of the stream and on which the piers rest.

## Abutto[[@Headword:Abutto]]

             in Japanese mythology, is the god of health. The sick implore his help. He is ranked in the second class of great gods. He is very mighty and is often prayed to for fair winds by sailors. They thrown a few pieces of silver into the water which they wish to navigate, after having fastened the silver to a piece of wood in order to keep it afloat, as a present to this god; — They believe that the money comes directly into the hands of the god whom they worship.

## Abydenus[[@Headword:Abydenus]]

             (Α᾿βυδηνός) was a Greek historian who wrote a history of Assyria (Α᾿σσυριακά), of which some fragments are preserved by Eusebius, Cyril, Syncellus, and Moses of Chorene. His work was valuable for chronology, and a fragment found I -the Armenian translation of the Chronicon of Eusebius settles some difficulties in Assyrian history. The time at which he lived is not certain; he must, however, belong to a later period than Berosus, one of his authorities, who lived about B.C. 250. The fragments  of his history are collected in Scaliger's work De Emendation temporum, and more completely in Richter's Berosi Chalcei Historie qus Supersunt, etc. (Leips. 1825).

## Abyss[[@Headword:Abyss]]

             (῎Αβυσσος). The Greek word means literally “without bottom,” but actually deep, profound. It is used in the Sept. for the Heb. tehom' (תְּהוֹם), which we find applied either to the ocean (Gen 1:2; Gen 7:11) or to the under world (Psa 71:21; Psa 107:26). In the New Testament it is used as a noun to describe Hades, or the place of the dead generally (Rom 10:7); but more especially Tartarus, or that part of Hades in which the souls of the wicked were supposed to be confined

(Luk 8:31; Rev 9:1-2; Rev 9:11; Rev 20:1; Rev 20:3; comp. 2Pe 2:4). In the Revelation the authorized version invariably renders it “bottomless pit;” elsewhere “deep.” SEE PIT.

Most of these uses of the word are explained by reference to some of the cosmological notions which the Hebrews entertained in common with other Eastern nations. It was believed that the abyss, or sea of fathomless waters, encompassed the whole earth. The earth floated on the abyss, of which it covered only a small part. According to the same notion, the earth was founded upon the waters, or, at least, had its foundations in the abyss beneath (Psa 24:2; Psa 136:6). Under these waters, and at the bottom of the abyss, the wicked were represented as groaning and undergoing the punishment of their sins. There were confined the Rephaim— those old giants who, while living, caused surrounding nations to tremble (Pro 9:18; Pro 29:16). In those dark regions the sovereigns of Tyre, Babylon, and Egypt are described by the prophets as undergoing the punishment of their cruelty and pride (Jer 26:14; Eze 28:10, etc.). This was “the deep” into which the evil spirits, in Luk 8:31, besought that they might not be cast, and which was evidently dreaded by them. SEE CREATION; SEE HADES. The notion of such an abyss was by no means confined to the East. It was equally entertained by the Celtic Druids, who held that Annwn (the deep, the low part), the abyss from which the earth arose, was the abode of the evil principle (Gwarthawn), and the place of departed spirits, comprehending both the Elysium and the Tartarus of antiquity. With them also wandering spirits were called Plant annwn, “the children of the deep” (Davis's Celtic Researches, p. 175; Myth. and Rites of the B. Druids, p. 49). SEE DEEP.

We notice a few special applications of the word “deep,” or abyss, in the Scriptures (see Wemyss, Symb. Dict. s.v.). Isaiah (Isa 44:27) refers to the method by which Cyrus took Babylon, viz., by laying the bed of the Euphrates dry, as mentioned by Xenophon and others. The same event is noticed in similar terms in Jeremiah 1:38 and Jer 2:36. A parallel passage in relation to Egypt occurs in Isa 19:5, where the exhaustion of the country and its resources by foreign conquerors seems to be pointed out. Rom 10:7 : “Who shall descend into the abyss [Deu 30:13, “beyond the sea”] to bring up Christ again from the dead?” i.e. faith does not require, for our satisfaction, things impracticable, either to scale the heavens or to explore the profound recesses of the earth and sea. The abyss sometimes signifies metaphorically grievous afflictions or calamities, in which, as in a sea, men seem ready to be overwhelmed (Psa 42:7; Psa 71:20).

## Abyssinia[[@Headword:Abyssinia]]

             SEE ABYSSINIAN CHURCH.

## Abyssinian Church[[@Headword:Abyssinian Church]]

             Abyssinia is an extensive district of Eastern Africa, between lat. 70o 30' and 15o 40' N., long. 35o and 42o E., with a population of perhaps four millions. Carl Ritter, of Berlin, has shown that the high country of Habesh consists of three terraces or distinct table-lands, rising one above another, and of which the several grades of ascent offer themselves in succession to the traveler as he advances from the shores of the Red Sea (Erdkunde, th. 1, s. 168). The first of these levels is the plain of Baharnegash; the second level is the plain and kingdom of Tigre, which formerly contained the kingdom of Axum; the third level is High Abyssinia, or the kingdom of Amhara. This name of Amhara is now given to the whole kingdom, of which Gondar is the capital, and where the Amharic language is spoken, eastward of the Takazze. Amhara Proper is, however, a mountainous province to the south-east, in the center of which was Tegulat, the ancient capital of the empire, and at one period the center of the civilization of Abyssinia. This province is now in the possession of the Gallas, a barbarous people who have overcome all the southern parts of Habesh. The present kingdom of Amhara is the heart of Abyssinia, and the abode of the emperor, or Negush. It contains the upper course of the Nile, the valley of Dembea, and the lake Tzana, near which is the royal city of Gondar, and likewise the high region of Gojam, which Bruce states to be at least two miles above the level of the sea. SEE ETHIOPIA.

I. History. — Christianity is believed to have been introduced, about A.D. 330, by Frumentius, who was ordained bishop of Auxuma (now Axum, or Tigre) by Athanasius. SEE FRUMENTIUS. As the Alexandrian Church held the Monophysite doctrine, the Abyssinian converts were instructed in this faith, which has maintained itself ever since. From the fifth to the fifteenth century little was known in Western Europe about Abyssinia or its Church. The Portuguese sent out by John II having opened a passage into Abyssinia in the fifteenth century, an emissary (Bermudes) was sent to extend the influence and authority of the Roman pontiff, clothed with the title of patriarch of Ethiopia. The Jesuits sent out thirteen of their number in 1555, but the Abyssinians stood so firm to the faith of their ancestors that the Jesuits were recalled by a bull from St. Peter's. Another Jesuit mission was sent out in 1603, and led to twenty years of intrigue, civil war, and slaughter. In December, 1624, the Abyssinian Church formally submitted to the see of Rome; but the people rebelled, and, after several years of struggle and bloodshed, the emperor abandoned the cause of Rome, and the Roman patriarch abandoned Abyssinia in 1633. After this, little or nothing was heard from Abyssinia till 1763, when Bruce visited the, country, and brought back with him a copy of the Ethiopic Scriptures. In 1809 Mr. Salt explored Abyssinia by order of the British government, and described the nation and its religion as in a ruinous condition. Mr. Salt urged the British Protestants to send missionaries to Abyssinia. Portions of the Bible were translated and published in the Amharic and Tigre languages under the auspices of the British and Foreign Bible Society (Jowett, Christ. Researches, vol. 1); and in 1826 two missionaries (from the Basle Missionary Seminary); viz., Dr. Gobat, now bishop of Jerusalem, and Christian Kugler, were sent out by the Church Missionary Society. Kugler dying, was replaced by Mr. Isenberg. He was followed by the Reverend Charles Henry Blumhardt in the beginning of 1837, and by the Reverend John Ludwig Krapf at the close of that year. The Romish Church renewed its missions in 1828, and, by stirring up intrigues, compelled the withdrawal of the Protestant missionaries in 1842. Their labors had already laid the foundation of a reform in the Abyssinian Church. Much had been done also in the way of translations into the Amharic language. Mr. Isenberg carried through the press, after his return to England in 1840, an Amharic spelling- book, 8vo; grammar, royal 8vo; dictionary, 4to; catechism, 8vo; Church history, 8vo; Amharic general history, 8vo. Mr. Isenberg had prepared a vocabulary of the Dankali language, which was likewise printed. The mission aimed not only at the Christian population of Shoa, but the Galla tribes extensively spread over the southeastern parts of Africa. To the Galla language, therefore, hitherto unwritten, Mr. Krapf's attention was much given. During Mr. Isenberg's stay in London, the following Galla works, prepared by Mr. Krapf, were printed: Vocabulary, 12mo; Elements of the Galla Language, 12mo; Matthew's Gospel, 12mo; John's Gospel, 12mo.

In 1849 the Roman Catholic missionaries were expelled, and the prince of Shoa requested the return of Dr. Krapf to the East-African Mission. In 1885 Theodore became king of Abyssinia, and was at first favorable to missions, who had meanwhile recommenced their operations, especially the Society of Basle. In 1858 this last had six laborers in the country. In 1859 the king of Tigre and Samen sent an embassy of submission to the pope, and 50,000 natives are reported to have entered into the papal communion. In 1864 king Theodore imprisoned British residents, and in 1868 an expedition under Lord Napier was sent against him, which reduced him to terms of submission. In 1872 Prince Kassai of Tigre was crowned emperor; but in 1879 king Theodore overthrew the prince of Shoa. In 1885 the Italians occupied Massowah, and relations towards Europeans have since continued unfriendly. The recent disturbances in Egypt have contributed to the decline of missions and all evangelical work along the Upper Nile, and the operations on the Congo have not yet materially aided it. The latest statistics give the Roman Catholic Church but 10,000 adherents in Abyssinia. SEE AFRICA.

II. Doctrines and Usages. — 1. The Abyssinian creed is, as has been said, Monophysite, or Eutychian; maintaining one nature only in the person of Christ, namely, the divine, in which they considered all the properties of the humanity to be absorbed, in opposition to the Nestorians. In both faith and worship they resemble the Romish Church in many respects; but they do not admit transubstantiation.

2. They practice the invocation of saints, prayer for the dead, and the veneration of relics; and while they reject the use of images, they admit a profusion of pictures, and venerate them. They practice circumcision, but apparently not as a religious rite. They keep both the Jewish and the Christian sabbath, and also a great number of holidays. Their clergy and churches are very numerous, the latter richly ornamented; and the number of monastic institutions among them is said to be great. The monks call themselves followers of St. Anthony, but follow various rules.

3. The supreme government lies with the patriarch, called Abuna (q.v.), who resides in Gondar. The Abuna receives his investiture from the Coptic patriarch of Alexandria., who is the nominal head of the Ethiopian Church.

4. They practice an annual ablution, which they term baptism, and which they consider necessary to wash away the defilement of sin. The priests receive the Lord's Supper every day, and always fasting; besides priests and monks, scarcely any but aged persons and children attend the communion. They call the consecration of the element Mellawat. At Gondar Bishop Gobat found no person that believed in transubstantiation. In Tigre there are some who believe in it. The wine is mixed with water. They consider fasting essential to religion; consequently their fasts occupy the greater part of the year, about nine months; but these are seldom all observed except by a few monks. The priests may be married men, but they may not marry after they have received orders. The priesthood is very illiterate, and there is no preaching at all. The Abyssinians prostrate themselves to the saints, and especially to the Virgin; and, like the Copts of Egypt, practice circumcision. When questioned on the subject, they answer that they consider circumcision merely as a custom, and that they abstain from the animals forbidden in the Mosaic law, but only because they have a disgust to them; but Dr. Gobat observed that, when they spoke upon these subjects without noticing the presence of a stranger, they attached a religious importance to circumcision, and that a priest would not fail to impose a fast or penance on a man who had eaten of a wild boar or a hare without the pretext of illness. In short, their religion consists chiefly in ceremonial observances. Their moral condition is very low; facilities of divorce are great, and chastity is a rare virtue; the same man frequently marries several women in succession, and the neglected wives attach themselves to other men. Yet their religion, corrupt as it is, has raised the Abyssinian character to a height far beyond that of any African race. Much authentic information as to this interesting Church and people in modern times is to be found in Gobat, Three Years' Residence in Abyssinia; Isenberg and Krapf, Missionary Journals in Abyssinia (Lond. 1843, 8vo); Marsden, Churches and Sects, vol. 1; Newcomb, Cyclopoedia of Missions; Rippell, Reisen in Abyssinien, Frankf. 1840; Veitch, W. D. Notes from a Journal of E. M. Flad, one of Bishop Gobat's missionaries in Abyssinia, with a sketch of the Abyssinian Church (London, 1869); Schem, Eccles. year-book for 1859; American Theol. Review, 1860 and later.

## Abzendrykani[[@Headword:Abzendrykani]]

             was the spring of eternal youth, the object of Alexander's fruitless search. According to an old tradition, it lies in a rough, desolate region, and immortalizes him who drinks its waters. The Mohammedans have accepted this fable in their religious belief.

## Acacallis[[@Headword:Acacallis]]

             in: Greek mythology, was a daughter of Minos and Pasiphae, loved by Mercury and Apollo. By the former she became mother of Lydon, by the latter of Miletus, whom she exposed, out of fear of her father, and whom Apollo nourished and protected by wolves.

## Acacesius[[@Headword:Acacesius]]

             in Greek mythology, is a surname of Mercury, Who, according to an old saying, was reared by king Acacus in Arcadia, in the city of Acacesium.

## Acacestes[[@Headword:Acacestes]]

             (one who averts evil), a surname often given to Mercury.

## Acacia[[@Headword:Acacia]]

             SEE SHITTAH-TREE.

## Acacians[[@Headword:Acacians]]

             followers of Acacius, Monophthalmus, bishop of Cesarea. In the Council of Seleucia, A.D. 359, they openly professed their agreement with the pure Arians, maintaining, in opposition to the semi-Arians, that the Son was not of the same substance with the Father, and that even the likeness of the Son to the Father was a likeness of will only, and not of essence. Socrat. Eccl. Hist. 3, 25. SEE ACACIUS.

## Acacius[[@Headword:Acacius]]

             (surnamed Monophthalmus, from his having but one eye), was the disciple of Eusebius of Caesarea, in Palestine, whom he succeeded in the see of Caesarea in 340. He was one of the chiefs of the Arian party, and a man of ability and learning, but unsettled in his theological opinions. He was deposed as an Arian by the Synods of Antioch (A.D. 341) and Seleucia (359). Subsequently he subscribed the Nicene creed, and therefore fell out with the Anomaeans, with whom he had before acted. He died A.D. 363. St. Jerome (de Scrip. cap. 98) says that he wrote seventeen books of commentaries upon Holy Scripture, six on various subjects, and very many treatises, among them his book Adversus Marcellum, a considerable fragment of which is contained in Epiphanius, Haeres. 72. Socrates (lib. 2, cap. 4) says that he also wrote a life of his predecessor, Eusebius. — Cave, Hist. Lit. anno. 340; Lardner, Works, 3, 583.

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

             bishop of Berea, was born about the year 322, in Syria. He embraced the monastic life at an early age under the famous anchorite Asterius. About A.D. 378 he was promoted to the see of Berea by Eusebius of Samosata; and after 381 Flavian sent him to Rome, to obtain for him communion with the Western bishops, and to effect the extinction of the schism in the Church of Antioch, in both which designs he succeeded. At the commencement of the 5th century he conspired with Theophilus of Alexandria and others against Chrysostom, and was present in the pseudo- council ad Quercum, in 403, where Chrysostom was deposed. In the great contest between Cyril and Nestorius, Acacius wrote to Cyril, endeavoring to excuse Nestorius, and to show that the dispute was in reality merely verbal. In 431 the Council of Ephesus assembled for the decision of this question. Acacius did not attend, but gave his proxy to Paul of Emesa against Cyril, and addressed a letter to the Oriental bishop, accusing him of Apollinarianism. In 432 he was present in the synod of Berea, held by John, and did all in his power to reconcile Cyril and the Orientals. His death occurred about 436, so that he must have attained the age of 114 years. Of the numerous letters which he wrote, three only, according to Cave, are extant, viz., two Epistles to his Primate, Alexander of Hierapolis; one to Cyril. Cave, Hist. Lit. anno 430; Theodoret, Hist. Ecc 4:1-16.

## Acacius (3)[[@Headword:Acacius (3)]]

             bishop OF AMIDA, in Mesopotamia, lived about. A.D. 421. Vaarannes V, king of Persia, having, at the instigation of the magi, commenced a persecution of the Christians, war followed between the Romans and Persians, in which the former made about 10,000 prisoners, who were left by their captors in a most miserable condition. These men found in the bishop an unlooked-for friend, who sold all the gold and silver vessels and ornaments of his Church in order to purchase their liberty, and sent them back to their country. The Persian monarch. struck by this act of Acacius, sent for him, and the interview ended in the restoration of peace between the two nations. The Roman Church celebrates his festival April 9. See Socrates, Hist. Eccles. 7, 21 Baillet,: Vies des Saints, vol. 1, April 9.

## Acacius (Or Achates)[[@Headword:Acacius (Or Achates)]]

             ST., bishop OF ANTIOCH (prob. in the province of Caria ),was cited together with bishop Pison of Troy (in Phrygia) and a priest, Meander, to appear before the tribunal of Marcianus. the governor of the province, March 29, 251. Although strictly interrogated, he continued firm in the faith, whereupon the governor forwarded the articles of examination to the emperor Decius, who was so pleased with the answer of Acacius that he set him at liberty. Hence there is no reason to suppose that he suffered a violent death, or that it occurred on March 31, two days after his confession. May 7, however, is the day on which the Greeks celebrate his festival. The Acts of St. Acacius are considered authentic. See Ruinart, p. 139; Baillet, vol. 1, March 31; Butler, March 31.

## Acacius A Presbyter Of Beroea[[@Headword:Acacius A Presbyter Of Beroea]]

             who visited St. Basil about A.D. 375, taking with him a favorable report of the monastic life at Beroea. Basil wrote to him and others, condoning with them on the loss of their monastery, which had been burned by the heretics (Epist. 256). This is doubtless the same Acacius who, in conjunction with Paulus, wrote to Epiphanius urging him to compose a work on heresies; for the two are described as presbyters and archimandrites of monasteries in the regions of Chalcis and Bereea, in Coele-Syria.

## Acacius Bishop Of Melitene[[@Headword:Acacius Bishop Of Melitene]]

             in Armenia Secunda, was a firm friend of Cyril of Alexandria, and in 431 published a writing against Nestorius and in defence of the twelve anathemas of Cyril. He was, however, friendly to Nestorius, and strove, before the first session of the Council of Ephesus, to convince him of his errors. The Homily which he delivered before the councils still extant, and acquits him of the charge, brought against him by Alexander of Hierapolis in his letter to Acaciius of Beroea, of maintaining that the Deity was passable. In 457 he united himself with Rabbulas, bishop of Edessa, in an endeavor to hinder the circulation of the words of Theodore of Mopsuestia and Diodorus of Tarsus. The two bishops wrote a joint letter to the bishops of Armenia warning them not to receive the books of Theodore. Acacius also addressed a letter to Cyril congratulating him on the fact of the tribune Aristolaus having received orders (A.D. 432) to enforce peace and to compel every bishop to anathematize the dogmas of Nestorius and Theodore. In this letter he states that he considers it to be an error on the part of those who deny that there, are two sons to say, nevertheless, that he had two natures after the union; and, further, that he considers the opinion that each nature possesses the operations proper to it, so that while one nature suffered the other remained impassible, to be tantamount to an opinion that there are two Sons. In the Greek Church he is reckoned among the saints, and his memory is celebrated on April 17. His extant works are, A Homily, delivered in the Synod of Ephesus, in the collections of councils: Epistle to St. Cyril, in the Epistoloe Ephesince (ed. bv Lupus). See Cave, Hist. Lit. V, 1, 417.

## Acacius Bishop Of Seleucia[[@Headword:Acacius Bishop Of Seleucia]]

             and catholicus of Persia, is said to have been the first Nestorian patriarch. He is called the Assyrian, and was educated at Edessa. Thence he was summoned to Seleucia by his kinsman Babueus, bishop of that Church, upon whose death (A.D. 485) he was raised to the vacant see. After this, he is said to have been driven by the threats or induced by the wiles of Barsumas, bishop of Nisibis, to embrace Nestorianism. If this was so, he was at least no blind partisan, as the following incident will show. Having  been thrown into prison by the Magians, he was released by the Persian king and sent as ambassador to the emperor Zeno. Questioned by the Western bishops about his Nestorianism, and urged to dissociate himself from the scandalous doings of Barsumas, he replied that he knew nothing about Nestorius or Nestorianism, and determined to excommunicate Barsumas, but on his return found that prelate no longer living. He is said to have held a council at Seleucia which allowed and even encouraged the marriage of the clergy. The date of his death is differently given by different authorities; but it must have taken place before the close of the century. Acacius wrote several orations, On Fasting, On the Faith, in the latter of which he exposed the errors of those who believe one substance in Christ."

## Acacius Patriarch Of Constantinople[[@Headword:Acacius Patriarch Of Constantinople]]

             was originally administrator of the College of Orphans in that city, and was made patriarch, in A.D. 471. He nobly defended the Catholic faith upon the publication of the memorable edict of the Emperor Basiliscus against the Council of Chalcedon, called the Henoticon, and which had been subscribed by more than five hundred bishops, mostly Asiatic. Acacius opposed this decree with all his might, and compelled the emperor to revoke his edict and confirm the Council of Chalcedon. He also induced the prilates who had signed it to declare that they had done so only through fear and a desire to please the emperor. Acacius maintained that his see ought to have the pre-eminence over those of Alexandria, Antioch, and Jerusalem. In a council held at Rome in 483, popes Felix condemned him as an abettor of heresy, and either in that or in a council held the following year deposed him. Acacius paid but little attention to the sentence, only erasing the pope's name from the sacred diptychs (q.v.) of the Church of Constantinople. He enjoyed his bishopric quietly until his death, in 488. His  extant writings are, Two Epistles to Peter Fullo, in the collections of councils: — Epistle to Pope Simplicius on the state of the Church of Alexandria See Cave, Hist. Lit. 6, 452.

## Academics[[@Headword:Academics]]

             a name given to such philosophers as adopted the doctrines of Plato. They were so called from the Academia, a grove near Athens, where they studied and lectured. The Academics are divided into those of the first academy, who taught the doctrines of Plato in their original purity; those of the second, or middle academy, who differed materially from the first, and inclined to skepticism; and those of the new academy, who pursued probability as the only attainable wisdom. The Academics and Epicureans (q.v.) were the prevailing philosophical sects at the time of Christ's birth.

— Tennemann, Hist. Philosophy §§ 127-138.

## Acadinus[[@Headword:Acadinus]]

             in Greek legend, is a well in Sicily. Persons who had taken an oath the truth of which was doubted had to write the oath upon a board and cast it into the well; if the board sank, the oath was a false one.

## Acafoth[[@Headword:Acafoth]]

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

## Acalanthis[[@Headword:Acalanthis]]

             in Greek legend, was one of the children of Pierus, king of Emathia, who engaged in a singing-match with the Muses, for which boldness the latter transformed them into various birds.

## Acalle[[@Headword:Acalle]]

             SEE ACACALLIS

## Acamarchis[[@Headword:Acamarchis]]

             in Greek mythology, was a nymph, daughter of the Ocean.

## Acami Giacomo[[@Headword:Acami Giacomo]]

             an Italian count of the last century, was the author of several works, among them Dell' Antiquita, Autore, e Pregi del Sagramentario ῥVeronese (Rome, 1748, 4to). It is an apologetical dissertation in three parts. Part first is designed to show that this sacramentary was composed in the first ages of the Church. The following facts are cited in proof, viz. the extracts from Holy Scripture contained in it are taken from the Old Italic version, and not the Vulgate; that at the time when it was composed it was the custom to make use at the sacrifice of the mass of the bread and wine offered by the fideles; that the subdiaconate was not one of the holy orders; and that the feast of the accession of Peter to the episcopal chair of Rome was still celebrated April 25. In part second he endeavors to prove that St. Leo was the compiler of the sacramentary. In part third he infers from certain prayers used in the book a belief in the dogmas attacked by the heretics of the 14th, 15th, and 16th centuries. A reply to this work by an Anabaptist in London elicited from the count a rejoinder, Jacobi, Comitis Acami, de Pcedobaptisno, etc., sive de Perpetuo Ecclesice Rituac Doyguae 'laptisandorum, etc. (Rome, 1755).

## Acanthis[[@Headword:Acanthis]]

             in Greek legend, was a daughter of Autonous and Hippodamia. With her parents and three brothers she was transformed into a bird because of her deep sorrow at the death of her fourth brother.

## Acantho[[@Headword:Acantho]]

             the mother of the fourth sun pagan theology, which admitted five different suns.

## Acanthus[[@Headword:Acanthus]]

             (Lat. from ἄκανθος, a thorn), a plant the leaves of which are imitated in the capitals of the Corinthian and Composite orders.

## Acarnan[[@Headword:Acarnan]]

             in Greek mythology, was a son of Acmaeon and Callirrhoe, a youth whom the gods suddenly changed into a man in order that he might avenge the  murder of his father. After this, he journeyed with his brother Amphoterus and his mother to Epirus, which. afterwards received the name of Acarnania.

## Acash[[@Headword:Acash]]

             in Hindu mythology, is the name given to the substance called ether, which fills all space and forms other substances, such as air, fire, water, and earth. According to this theory, the bones of man are earth, his flesh and blood are water, his animal heat is fire, his breath and his soul or the sphere he occupies is the acash, or ether.

## Acaste[[@Headword:Acaste]]

             in Greek mythology, was a daughter of Oceanus and of Tethys, one of the Oceanides.

## Acatan[[@Headword:Acatan]]

             (Α᾿κατάν), the father of Johannes, said to be one of those who returned from the Babylonian captivity (1Es 8:38); evidently the same with HAKATTAN SEE HAKATTAN (q.v.) of the parallel text (Ezr 8:12).

## Acathistus[[@Headword:Acathistus]]

             (ἀκάθιστος, not-seated), a hymn of the Greek Church sung on the eve of the fifth Sunday in Lent in honor of the Blessed Virgin; so called because during the singing of it the whole congregation stood, while during the singing of other hymn of the same kind they occasionally sat. Its origin has been assigned more especially to the deliverance of Constantinople from Chosroes, king of the Persians, in the reign of the emperor Heraclius, A.D. 626.

## Acatholici[[@Headword:Acatholici]]

             not catholic; a name sometimes used by members of the Papal Church to distinguish Protestants, under the arrogant assumption that the word “Catholic” is to be appropriated solely to Romanists. SEE CATHOLIC.

## Acatius[[@Headword:Acatius]]

             SEE ACACIUS.

## Acca[[@Headword:Acca]]

             SEE ACCHO.

## Acca (Or Accar)[[@Headword:Acca (Or Accar)]]

             the fifth bishop of Hexham (A.D. 709-73'2), was a native of Northumbria, had his education under Bosa, bishop of York, and was taken under the patronage of Wilfrid, whom he accompanied to Rome in 704. Succeeding Wilfrid in the see of Hexham, he devoted himself to the completion of that prelate's designs respecting the cathedral, and to the maintenance of the religious education and art of the North on the Roman model. His skill in  ecclesiastical music and architecture is mentioned by Bede with special praise. His greatest work was the library of Hexham, which he furnished with a great number of Lives of the Saints and other ecclesiastical books. In 732 Acca was driven from his see (according to Bede, 731; Simeon of Durham, 732) for reasons unknown. He died Oct. 20, 740, and was buried outside of the east end of the church at Hexham. His relics were translated in the 11th century, and again in 1154. He was commemorated in the calendar on Feb. 19. Bale and Pits mention several of his writings: De Vitis et Passionibus Sanctrm uororum Religuice in Ecclesia sua Recondebantur De Ecclesiasticis sui Chori Offius: — Carmina Varia: Epistolce ad Diversos. See Cave, Hist. Lit. 1, 619; Chalmers,. Biog. Dict. s.v.; Hook, Eccles. Biog. s, v.; Landon, Eccles. Dict. s.v.; Smith, Dict. of Christ. Biog. s.v.

## Acca Larentia (Or Laurentia)[[@Headword:Acca Larentia (Or Laurentia)]]

             in Roman legend, was the wife of the shepherd Faustulus, who is mentioned. in the mythical story of Romulus and Remus, whose first nurse she was, and to whose remembrance Romulus instituted the Larentalia, a feast of mourning. It is related of her, or one of like name, that when she was in the Temple of Hercules he advised her to give her hand in marriageto the first man who met her on going out of the temple. This was a certain Carutius or Farutius, a man of immense wealth, whom she married, and who left her all his riches, which she bequeathed to the Roman people, and for this she was deified.

## Accad[[@Headword:Accad]]

             (Heb. Akkad',אִבִּד, fortress; or, according to Simonis Onomast. p. 276, bond, i.e. of conquered nations; Sept. Α᾿ρχάδ [prob. by resolution of the Dagesh, like דִּרְמֶשֶׂק for דִּמֶּשֶׂק], Vulg. Achad), one of the four cities in “the land of Shinar,” or Babylonia, which are said to have been built by Nimrod, or, rather, to have been “the beginning of his kingdom” (Gen 10:10). AElian (De Animal. 16, 42) mentions that in the district of Sittacene was a river called Argades (Α᾿ργάδης), which is so near the name Archad which the Sept. give to this city, that Bochart was induced to fix Accad upon that river (Phaleg, 4:17). Mr. Loftus (Trav. in Chald. and Susiana, p. 96) compares the name of a Hamitic tribe emigrating to the plains of Mesopotamia from the shores of the Red Sea, and which he says the cuneiform inscriptions call Akkadin; but all this appears to be little more than conjecture. In the inscriptions of Sargon the name of Akkad is applied to the Armenian mountains instead of the vernacular title of Ararat (Rawlinson, in Herodotus' 1, 247, note). The name of the city is believed to have been discovered in the inscriptions under the form Kinzi Akkad (ib. 357). It seems that several of the ancient translators found in their Heb. MSS. Accar (אִכִּר) instead of Accad (Ephrem Syrus, Pseudo-Jonathan, Targum Hieros., Jerome, Abulfaragi, etc.). Achar was the ancient name of Nisibis (see Michaelis, Spicileg. 1, 226); and hence the Targumists give Nisibis or Nisibin (נציבין) for Accad, and they continued to be identified by the Jewish literati in the times of Jerome (Onomast. s.v. Acad). But Nisibis is unquestionably too remote northward to be associated with Babel, Erech, and Calneh, “in the land of Shinar,” which could not have been far distant from each other. On the supposition that the original name was Akar, Colonel Taylor suggests its identification with the remarkable pile of ancient buildings called Akker-kuf, in Sittacene, and which the Turks know as Akker-i-Nimrud and Akker-i- Babil (Chesney's Survey of the Euphrates, 1, 117). The Babylonian Talmud might be expected to mention the site, and it occurs accordingly under the name of Aggada. It occurs also in Maimonides (Jud. Chaz. Tract. Madee, fol. 25, as quoted by Hyde). Akker-kuf is a ruin, consisting of a mass of sun-dried bricks, in the midst of a marsh, situated to the west of the Tigris, about five miles from Bagdad (Layard's Babylon, 2d ser. p. 407). The most conspicuous part of this primitive monument is still called by the natives Tel Nimrud, and Nimrud Tepasse, both designations signifying the hill of Nimrod (see Ker Porter's Travels, 2, 275). It consists of a mound, surmounted by a mass of building which looks like a tower, or an irregular pyramid, according to the point from which it is viewed, it is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the elevation on which it stands (Ainsworth's Researches in Assyria, p. 175). The mound which seems to form the foundation of the pile is a mass of rubbish, accumulated from the decay of the superincumbent structure (Bonomi's Nineveh, p. 41). In the ruin itself, the layers of sun-dried bricks can be traced very distinctly. They are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and are separated by layers of reeds, as is usual in the more ancient remains of this primitive region (Buckingham, Mesopotamia, 2, 217 sq.). Travellers have been perplexed to make out the use of this remarkable monument, and various strange conjectures have been hazarded. The embankments of canals and reservoirs, and the remnants of brick-work and pottery occupying the place all around, evince that the Tel stood in an important city; and, as its construction announces it to be a Babylonian relic, the greater probability is that it was one of those pyramidal structures erected upon high places, which were consecrated to the heavenly bodies, and served at once as the temples and the observatories of those remote times. Such buildings were common to all Babylonian towns; and those which remain appear to have been constructed more or less on the model of that in the metropolitan city of Babylon. SEE BABEL.

## Accalu[[@Headword:Accalu]]

             (the Devourer?) was one of the dogs of Marduk, which was deified by the Assyrians.

## Accaophori[[@Headword:Accaophori]]

             A sect of heretics which used water instead of wine for the eucharist had this name given to it by Timotheus Presbyter, who traces the sect's origin to the followers of Tatian, or the Encratites (q.v.). But he adds that the Accaophori were called Hydroparastatoe (q.v.), and hence the name is supposed to be merely a misreading for Saccophori (q.v.).

## Accarisi (Or Accarisio), Giacomo, S. T. P.[[@Headword:Accarisi (Or Accarisio), Giacomo, S. T. P.]]

             professor of rhetoric at Mantua, was a native of Bologna, Italy. He became professor in 1627, and died bishop of Vesta in 1654. When lecturing in Rome in 1636 on Aristotle's book on the heavens he maintained that the sun moved round the earth, and published his opinion (1637, 4to). Among his many works yet remaining in MS. are, De Natalibus Virgilii: — Historia Rerum Gestarum a Sacran Congregatione de Fide' Propaganda, etc. (1630-31): — Epistolae Latinoes: — also a published volume of Sermons.

## Accaron[[@Headword:Accaron]]

             (1Ma 10:89). SEE EKRON.

## Accendite[[@Headword:Accendite]]

             (light ye), a liturgical term signifying the ceremony observed in many churches in lighting the candles on solemn festivals. The Accendite is usually sung by the deacon, acolytes, or singers; but at Angers by a musical choir in these words, "Accendite faces lampadarum; eia; psallite, fratres, hora est; canntate Deo; eia, eia, eia'" See Landon, Eccles. Dict. s.v.

## Accensorii[[@Headword:Accensorii]]

             In the early Church there was a class of officers called acolyths, corresponding to the Roman apparitor or pedellus, bedellus, beadle. In their ordination, the bishop, after informing them as to the duties of their office, placed in the hands of each a candlestick with a lighted taper in it, intimating that it was their duty to light the candles of the church; hence they were sometimes called accensorii, taper-lighters. Jerome says it was a custom in the Oriental churches to set up lighted tapers when the Gospel was read, as a demonstration of joy; but it does not appear that there was a peculiar order of acolyths for this purpose. The duty in question seems to have been nothing more than lighting the candles at night, when the church was to meet at evening prayer The Romanists contend that their cero-ferarii, taper-bearers, whose office is only to walk before the deacons, etc., with lighted tapers, are derived from the practice of the acolyths. The two offices are widely different, and the assumption that the Romish practice is derived from apostolical institution is absurd. — Bingham, Orig. Eccl. bk. 3, ch. 3. SEE ACOLYTHS.

## Accent[[@Headword:Accent]]

             in a grammatical sense, is the tone or stress of the voice upon a particular syllable, which is the means of distinguishing or separating words in rapid enunciation, and is not to be confounded with the rhythmical or musical ictus or force which regulates poetry or metre, and is, at the same time, independent of the prosodiacal quantity. In English, as in most European languages, there is no fixed rule for the position of the accent, which often differs in words formed after the same analogy. In Latin, in the absence of all positive information as to how the Romans themselves pronounced their language, at least in this particular, an arbitrary rule has been invented and generally acceded to by scholars of all nations, by which the tone is placed upon every long penult, and upon the antepenult of words having a short or doubtful (“common”) vowel in the penult. Many apply the same rule to the Greek language; but, as this has a written accent, the custom, still preserved among the modern Greeks, is gradually prevailing, of conforming the spoken to the written tone. In Hebrew the place of the accent is carefully designated in the common or Masoretic text (see R. Jehuda Ibn Balam, Treatise on the Poetic Accents, in Heb., Paris, 1556; reprinted with annotations; Amst. 1858), although the Jews of some nations, disregarding this, pronounce the words with the accent on the penult, after the analogy of modern languages, and as is done by natives in speaking Syriac and Arabic (see J. D. Michaelis, Apfangsgrunde der Hebr. Accentuation, Hall. 1741; Hirts, Einleit. in d. Hebr. Abtheilungskunst, Jena, 1762; Spitzner, Idea Analyticae V. T. ex Accentibus, Lips. 1769; Stern, Grindl. Lehre d. Flebr. Accentuation, Frankf. 1840). In words anglicized from the Greek the Latin rules are observed for the accent; and in those introduced from the Hebrew, as they have mostly come to us through the Vulgate, the same principle is in the main adhered to. so far as applicable, though with great irregularity and disagreement among orthoepists, and generally to the utter neglect of the proper Hebrew tone. In pronouncing Scripture and other foreign names, therefore, care should be taken to conform to the practice of the best speakers and readers, rather than to any affected or pedantic standard, however exact in itself (see Worcester's Eng. Dict. 1860, Append.).

## Accentuation[[@Headword:Accentuation]]

             a term used in ecclesiastical music to indicate the pitch and modulation of the voice. The accentuation is either (1) simple, (2) moderate, or (3) strong. Some writers use other terms, but. the division in most of them is threefold.

## Accentus Ecclesiasticus[[@Headword:Accentus Ecclesiasticus]]

             (called also mode of reading chorally) is the result of successive attempts to insure in public worship uniformity of delivery consistent with uniformity of matter-delivered, so as to hide individual peculiarities. It presents a sort of mean between speech and song, continually inclining towards the latter, never altogether leaving its hold on the former. It is speech, though always attuned speech, in passages of average interest and importance; it is song, though always distinct and articulate song, in passages demanding more fervid utterance. Though actually musical only in concluding or culminating phrases, the accentus ecclesiasticus always admits of being expressed in musical characters. Accentus is probably the oldest, and certainly the simplest, form of cantus ecclesiasticus, and probably grew out of the limited capacity of the so-called "natural;" or speaking, voice.  Accentus ecclesiasticus must have been for many ages perpetuated by tradition only. That the rules of its application have been reduced to writing only in comparatively modern times does not invalidate its claim to a high antiquity, for it is only then traditions are dying out that they begin to be put on record. Lucas Lossius (A.D. 1590) gave six forms of cadence or close, i.e. modes of bringing to an end a phrase, the earlier portion of which had been recited in monotone. The accent is

(1) immutabilis, when a phrase is concluded, without any change of pitch;

(2) edius, when the voice, on the last syllable, falls from the reciting (or dominant) note a third;

(3) gravs, when on the last syllable it falls a fifth;

(4) acutus, when the dominant note, after the interposition of a few notes at a lower pitch, is resumed

(5) moderatus, when the monotone is interrupted by an ascent, on: the penultimate, of a second;

(6) interrogativus, when the voice, after a slight descent, rises scalewise on the last syllable;

(7) finalis, when the voice, after rising a second above the dominant, falls scalewise to the fourth below it, on which the last syllable is sounded. The choice of these accents or cadences is regulated by the punctuation of the passage recited; each particular stop having its particular cadence or cadences. Thus the comma was indicated and accompanied by (1), (4), and (5); the colony (2); and the full stop by (3).

To the accentus belong the following portions: of offices of the Latin Church

(1) Intoning of the collects or prayers; (2) of the epistles and gospels; (3) of solemn and colorous lessons; (4) various forms of intonation, benediction; and absolution used in the liturgy; (5.) single verses; (6) the exclamations and admonitions of the assistants at the altar; (7) the prefaces the Pater Noster. — with its prefaces; the benediction Pax Domini sit semper vobiscum.

## Accept, Acceptable, Accepted[[@Headword:Accept, Acceptable, Accepted]]

             (properly רָצָה, ratsah' to take pleasure in δέχομαι). To accept is not only to receive, but to receive with pleasure and kindness (Gen 32:20). It stands opposed to reject, which is a direct mode of refusal, and implies a positive sentiment of disapprobation (Jer 6:30; Jer 7:29). To receive, is an act of right — we receive what is our own; to accept, is an act of courtesy — we accept what is offered by another. Hence an acceptable time, or accepted time (Psa 69:13; 2Co 6:2), signifies a favorable opportunity. “No prophet is accepted in his own country” (Luk 4:24), that is to say, his own countrymen do not value and honor him as they ought. “Neither acceptest thou the person of any” (Luk 20:21). The word person here is intended to denote the outward appearance in contrast with inward character. SEE ACCESS.

## Acceptance[[@Headword:Acceptance]]

             1. a term which imports the admission of man into the favor of God. As things are best understood by contrast with their opposites, so acceptance is to be understood from its opposite, rejection, the sense of which will be found by reference to Jer 6:30; Jer 7:29. To understand aright the Scriptural idea of acceptance with God, we must keep in mind the fact that sin is highly displeasing to God, and is attended by the hiding of his face or the withholding of his favor. Sin causes God to refuse to hold friendly intercourse with man; but the mediation of the Son of God restores this intercourse. Sinners are said to be “accepted in the Beloved” (Eph 1:6); that is, in Christ. They are no longer held in a state of rejection, but are received with approbation and kindness. It is to be noticed that it is an idea of a positive kind which the word acceptance contains. As the rejection which sin occasioned was express, equally express and positive is the acceptance of which Christ is the author. One who had disgraced himself before his sovereign would be particularly refused any share in the favors of the court. When this breach was repaired, the excluded party would again be favorably received (Eden). SEE ACCEPT.

2. Acceptance (Eph 1:6); in theology, is nearly synonymous with justification. We mistake the terms of acceptance with God when we trust in, 1, the superiority of our virtues to our vices (Rom 3:20; Jam 2:10); 2, in a faith in Christ which does not produce good works (Jam 2:14); 3, in the atonement, without personal repentance from sin (Luk 13:5); 4, in the hope of future repentance, or conversion on a dying bed (Pro 4:1-27; Pro 24:1-34; Pro 25:1-28; Pro 26:1-28; Pro 27:1-27; Pro 28:1-28; Pro 29:1-27; Pro 30:1-33; Pro 31:1-31). SEE ADOPTION; SEE JUSTIFICATION.

## Acceptants[[@Headword:Acceptants]]

             a name that arose in the second period of the Jansenist controversy in France. The bull Unigenitus (q.v.) of Clement XI, 1713, was accepted by some of the French clergy unconditionally; by others only on condition of its reference to a general council. The former were called acceptants or constitutionalists; the latter appellants. SEE JANSENISTS.

## Acceptilation[[@Headword:Acceptilation]]

             (acceptilatio), a term in theology, used, with regard to redemption, to denote the acceptance on the part of God of an atonement not really equal to that in place of which it is received, but equivalent, not because of its intrinsic value, but because of God's determination to receive it. The term is borrowed from the commercial law of the Romans, in which it is defined “an acquittance from obligation, by word of mouth, of a debtor by a creditor” (Pandects of Justinian), or “an imaginary payment” (Institutes of Justinian). In the theology of the Middle Ages, the term was first used and the theory developed by Duns Scotus in his controversy with the followers of Thomas Aquinas He defended the proposition that every created oblation or offering is worth what God is pleased to accept it for and no more.” The doctrine continued to be a subject of dispute between the followers of Duns Scotus and those of Thomas Aquinas throughout the Middle Ages, and still divides the Roman Catholic theologians, as the Popes have never authoritatively settled it. The Lutheran and Calvinistic theologians mostly adopted the doctrine of a strict satisfaction; but the theory of a relative necessity found eloquent defenders in Hugo Grotius (q.v.), and the Arminian theologians Episcopius (q.v.), Limborch (q.v.), and Curcellaeus (q.v.). See Shedd, History of Doctrines., 2, 347 sq.

## Acceptus[[@Headword:Acceptus]]

             was a bishop in Frinaul towards the close of the 4th century, He disclosed some of his own misdeeds in order to prevent his being made bishop, on account of which the Council of Valence, in 374, established a canon that thereafter those who disclosed their own misdemeanors should, suffer suitable punishment.

## Access[[@Headword:Access]]

             (προσαγωγή, a bringing toward) is the privilege of approaching a superior with freedom. It is distinguished from admittance thus: “We have admittance where we enter; we have access to him whom we address. There can be no access where there is no admittance; but there may be admittance without access. Servants or officers may grant us admittance into the palaces of princes; the favorites of princes only have access to their persons” (Crabbe, Engl. Syn. s.v.). SEE ACCEPTANCE.

1. Introduction, free admission into the presence of a superior. In the New Testament it signifies the free intercourse which we enjoy with God in the exercise of prayer, resulting from our having entered into a state of friendship with him (Rom 5:2; Eph 2:18; Eph 3:12). It is more than simple admittance; it is such an introduction as leads to future and frequent intercourse. When the vail of the temple was rent at the death of Christ, a new and living way of access to God was opened. Under the law, the high-priest alone had access into the holy of holies. By the death of Christ the middle wall of partition was broken down, and Jew and Gentile have both free access to God; before this, the Gentiles, in the temple- worship, had no nearer access than to the gate of the court of Israel. All the privileges of Christianity are equally bestowed on all believers of all nations. SEE PRAYER.

2. In Roman ecclesiastical usage —

(1.) a collection of preparatory prayers, used by the priests before the celebration of the mass;

(2.) in the election of the pope, a transfer of votes from one candidate to another to secure the necessary number is called an access. If a voter wishes to change his vote to another person, he writes on his paper accedo domino, etc.

Access (Communion prayer)

the name given to the prayer, in the Communion office, beginning with the words "We do not presume to come to this thy table."

## Accessus[[@Headword:Accessus]]

             a term in canon law, signifying thee right which a clerk might have at some future time in a benefice. The pope occasionally gave the right of accessus to a grantee affected by some temporary or personal incapacity, such as defect in age. In such a case the pope commits the benefice to a third party to hold until the person, cum jure accessus arrived at the proper age. The accessus was abolished by the Council of Trent.

## Accetti, Geronimo[[@Headword:Accetti, Geronimo]]

             was a Dominican of the Convent of Brescia, in Italy, assistant commissioner of the Inquisition at Rome; and afterwards inquisitor-general of Cremona. He was appointed bishop of Fondi, but died in 1670, before he was consecrated. He left a work, entitled Tractatus de Theologia Symbolica, Scholastica, et Mystica.

## Accetto, Reginaldo[[@Headword:Accetto, Reginaldo]]

             of Sicily, was a Dominican of the Convent of St. Peter the Martyr at Naples. He died in 1590, leaving several works in Italian, among which are, Trattato dell Anto Santo. Trattato del Celibato: — Trattato delle Ricchezze Spirituali della Chiesa: — Salutationes ad Sanctiss. Nomren Dei Dicetudce a Confratribus Soc. ejus. (Naples 1561).

## Accho[[@Headword:Accho]]

             (Heb. Aisko, עִכּוֹ, from an Arab. root signifying to be hot [see Drummond, Origines, v. 3], referring to the sultry sand in the neighborhood, used by the Phoenicians in the manufacture of glass [Pliny, v. 19; Strabo, 16:877]; Sept. Α᾿κχώ, Josephus, ῎῎Ακη, Ant. 9, 14, 2), a town and haven within the nominal territory of the tribe of Asher, which, however, never acquired possession of it (Jdg 1:31). It is, perhaps, likewise mentioned in Mic 1:10 (בָּכוֹ, prob. בִּכּוֹfor בְּעִכּוֹ, in Accho; Sept. ἐν Α᾿κεἰμ, Vulg. lachrymis, Auth. Vers. “at all;” see Henderson, Comment. in loc.). The Greek and Roman writers call it ‘῎Ακη, Ace (Strab. 16:877; Diod. Sic. 19:93; C. Nep. 14:5); but it was eventually better known as Ptolemais

(Pliny Hist. Nat. 5, 19), which name it received from the first Ptolemy, king of Egypt, by whom it was much improved. By this name it is mentioned in the Apocrypha (1Ma 10:56; 1Ma 11:22; 1Ma 11:24; 1Ma 12:45; 1Ma 12:48; 2Ma 13:14), in the New Testament (Act 21:7), and by Josephus (Ant. 13, 12, 2 sq.). It was also called Colonia Claudii Casaris, in consequence of its receiving the privileges of a Roman city from the emperor Claudius (Pliny 5:17; 36:65). It continued to be called Ptolemais by the Greeks of the lower empire, as well as by Latin authors; while the Orientals adhered to the original designation (see Mishna, Abadah Zarah, 3, 4; Lightfoot, Hor. Heb. p. 117), which it still retains in the form Akka. During the Crusades the place was usually known to Europeans by the name of Acon; afterward, from the occupation of the Knights of St. John of Jerusalem, as St. Jean d'Acre, or simply Acre. The Romans at a late date appear to have called it also Ptolemaida (the accusative being transformed into a nominative); at least the name appears in this form in the Itin. Antonin. and Hierosol. The Greeks themselves, although using the name Ptolemais, were evidently aware of the original Hebrew (i.e. Phoenician) name Accho, which they merely Graecized into Ace. Thus, the authors of the Etymologicuem Magnum, say, “Ace, a city of Phoenicia, which is now called Ptolemais. Some say that the citadel of Ptolemais was called Ace because Hercules, being bitten by a serpent and there cured, named it so, from ἀκεῖσθαι [to heal].” Other ancient authors speak of the place by the same name, and some of them allude to the same fable as the origin of the name (Reland, Palest. p. 536, 537). These, however, were evidently but speculations common to the mythology of the Greeks, who were fond of giving Greek terminations as well as Greek derivations to foreign terms. SEE PTOLEMAIS.

This famous harbor-city is situated in N. lat. 32o 55', and E. long. 35o 5', and occupies the north-western point of a commodious bay, called the bay of Acre, the opposite or south-western point of which is formed by the promontory of Mount Carmel. The city lies on the plain to which it gives its name. Inland the hills, which from Tyre southward press close upon the sea-shore, gradually recede, leaving in the immediate neighborhood of Accho a plain of remarkable fertility about six miles broad, and watered by the small river Belus (Nahr Naman), which discharges itself into the sea close under the walls of the town; to the S.E. the still receding heights afford access to the interior in the direction of Sepphoris. Accho, thus favorably placed in command of the approaches from the north, both by sea and land, has been justly termed the “key of Palestine.” The bay, from the town of Acre to the promontory of Mount Carmel, is three leagues wide. The port, on account of its shallowness, can only be entered by vessels of small burden (Prokesch, p. 146); but there is excellent anchorage on the other side of the bay, before Haifa, which is, in fact, the roadstead of Acre (Turner, 2:111; G. Robinson, 1:198). In the time of Strabo Accho was a great city (16, p. 877), and it has continued to be a place of importance down to the present time. But after the Turks gained possession of it, Acre so rapidly declined, that the travelers of the sixteenth and seventeenth centuries concur in describing it as much fallen from its former glory of which, however, traces still remained. The missionary Eugene Roger (La Terre Saincte, 1645, p. 44-46) remarks that the whole place had such a sacked and desolate appearance that little remained worthy of note except the palace of the grand-master of the Knights Hospitallers and the church of St. Andrew; all the rest was a sad and deplorable ruin, pervaded by a pestiferous air which soon threw strangers into dangerous maladies.

The emir Fakr-ed-din had, however, lately built a commodious khan for the use of the merchants; for there was still considerable traffic, and vessels were constantly arriving from France Venice, England, and Holland, laden with oil, cotton, skins, and other goods. The emir had also built a strong castle, notwithstanding repeated orders from the Porte to desist. Roger also fails not to mention the immense stone balls, above a hundred-weight, which were found in the ditches and among the ruins, and which were thrown into the town from machines before the use of cannon. This account is confirmed by other travelers, who add little or nothing to it (Doublan, Cotovicus, Zuallart, Morison, Nau, D'Arvieux, and others). Morison, however, dwells more on the ancient remains, which consisted of portions of old walls of extraordinary height and thickness, and of fragments of buildings, sacred and secular, which still afforded manifest tokens of the original magnificence of the place. He affirms (2, 8) that tie metropolitan church of St. Andrew was equal to the finest of those he had seen in France and Italy, and that the church of St. John was of the same perfect beauty, as might be seen by the pillars and vaulted roof, half of which still remained. An excellent and satisfactory account of the place is given by Nau (liv. 5, ch. 19), who takes particular notice of the old and strong vaults on which the houses are built. Maundrell mentions that the town appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and that without the walls were ditches, ramparts, and a kind of bastions faced with hewn stone (Journey, p. 72).

Pococke speaks chiefly of the ruins (East, 2, 176 sq.). After the impulse given to the prosperity of the place by the measures of sheik Daher, and afterward of Djezzar Pasha, the descriptions differ (Clarke, Trav. 2, 379). It is mentioned by Buckingham (1, 116) that, in sinking the ditch in front of the then (1816) new outer wall, the foundations of small buildings were exposed, twenty feet below the present level of the soil, which must have belonged to the earliest ages, and probably formed part of the original Accho. He also thought that traces of Ptolemais might be detected in the shafts of gray and red granite and marble pillars, which lie about or have been converted into thresholds for large doorways, of the Saracenic period; some partial remains might be traced in the inner walls; and he is disposed to refer to that time the now old khan, which, as stated above, was really built by the emir Fakr-ed-din. All the Christian ruins mentioned by the travelers already quoted had disappeared. In actual importance, however, the town had much increased. The population in 1819 was computed at 10,000, of whom 3000 were Turks, the rest Christians of various denominations (Connor, in Jowett, 1, 423). Approached from Tyre the city presented a beautiful appearance, from the trees in the inside, which rise above the wall, and from the ground immediately around it on the outside being planted with orange, lemon, and palm trees. Inside, the streets had the usual narrowness and filth of Turkish towns; the houses solidly built with stone, with flat roofs; the bazaars mean, but tolerably well supplied (Turner, 2, 113). The principal objects were the mosque, the pasha's seraglio, the granary, and the arsenal (Irby and Mangles, p. 195). Of the mosque, which was built by Djezzar Pasha, there is a description by Pliny Fisk (Life, p. 337; also G. Robinson, 1, 200). The trade was not considerable; the exports consisted chiefly of grain and cotton, the produce of the neighboring plain; and the imports chiefly of rice, coffee, and sugar from Damietta (Turner, 2, 112). As thus described, the city was all but demolished in 1832 by the hands of Ibrahim Pasha; and although considerable pains were taken to restore it, yet, as lately as 1837, it still exhibited a most wretched appearance, with ruined houses and broken arches in every direction (Lord Lindsay, Letters, 2, 81). It is only important at present as a military post, and all its municipal regulations are according to the laws of war (Thomson, Land and Book, 1, 480). See Rey, L'Acre (Par. 1879).

Accho continued to belong to the Phoenicians (Strabo 2, 134; Pliny 5, 17; Ptolmy 5, 15) until they, in common with the Jews, were subjugated by the Babylonians (comp. 1Ma 5:15). By the latter it was doubtless maintained as a military station against Egypt, as it was afterward by the Persians (Strabo, 16, p. 877). In the distribution of Alexander's dominions Accho fell to the lot of Ptolemy Soter, who valued the acquisition, and gave it his own name. In the wars that ensued between Syria and Egypt, it was taken by Antiochus the Great (Ptolmy 5, 62), and attached to his kingdom. When the Maccabees established themselves in Judaea, it became the base of operations against them (1Ma 5:15; 1Ma 5:55). Simon drove his enemies back within its walls, but did not take it (1Ma 5:22). In the endeavor of Demetrius Soter and Alexander Balas to bid highest for the support of Jonathan, the latter gave Ptolemais and the lands around to the temple at Jerusalem (10, 1, 39). Jonathan was afterward invited to meet Alexander and the king of Egypt at that place, and was treated with great distinction by them (10, 56-66); but there he at length (B.C. 144) met his death through the treachery of Tryphon (12, 48-50). On the decay of the Syrian power it was one of the few cities of Judaea which established its independence. Alexander Jannseus took advantage of the civil war between Antiochus Philometer and Antiochus Cyzicenus to besiege Ptolemais, as the only maritime city in those parts. except Gaza, which he had not subdued; but the siege was raised by Ptolemy Lathyrus (then king of Cyprus), who got possession of the city (Josephus, Ant. 13, 12, 2-6), of which he was soon deprived by his mother, Cleopatra (13, 13, 2). She probably gave it, along with her daughter Selene, to Antiochus Grypus, king of Syria. At least, after his death, Selene held possession of that and some other Phoenician towns, after Tigranes, king of Armenia, had acquired the rest of the kingdom (13, 16, 4). But an injudicious attempt to extend her dominions drew upon her the vengeance of that conqueror, who, in B.C. 70, reduced Ptolemais, and, while thus employed, received with favor the Jewish embassy which was sent by queen Alexandra, with valuable presents, to seek his friendship (13, 16, 4). A few years after, Ptolemais was absorbed, with all the country, into the Roman empire, and the rest of its ancient history is obscure and of little note. It is only mentioned in the New Testament from Paul's having spent a day there on his voyage to Coesarea (Act 21:7). The importance acquired by the last-named city through the mole constructed by Herod, and the safe harbor thus formed, must have had some effect on the prosperity of Ptolemais; but it continued a place of importance, and was the seat of a bishopric in the first ages of the Christian Church. The see was filled sometimes by orthodox and sometimes by Arian bishops; and it has the equivocal distinction of having been the birthplace of the Sabellian heresy (Niceph. 6:7). Accho (or Acco as the Latins style it) was an imperial garrison town when the Saracens invaded Syria, and was one of those that held out until Caesarea was taken by Armu, in A. D. 638 (Mod. Univ. Hist. 1, 473).

The Franks first became masters of it in A.D. 1104, when it was taken by Baldwin, king of Jerusalem. But in A.D. 1187 it was recovered by Salah- ed-din, who retained it till A.D. 1191, when it was retaken by the Christians under Richard Coeur-de-Lion. The Christians kept it till A.D. 1291; and it was the very last place of which they were dispossessed. It had been assigned to the Knights Hospitallers of Jerusalem, who fortified it strongly, and defended it valiantly, till it was at length wrested from them by Khalil ben-Kelaoun, sultan of Egypt, who is called Melek Seruf by Christian writers (D'Herbelot, 5, Acca; Will. Tyr. 1, 23, c. 6, 7; Vitriacus, cap. 25, 99, 100; Quaresmius, tom. 2, p. 897). Under this dominion it remained till A.D. 1517, when the Mameluke dynasty was overthrown by Selim 1, and all its territories passed to the Turks (Chronica de Syria, lib. 5, cap. 1; Alod. Utiv. Hist. b. 15, c. 10, § 2). After this Acre remained in quiet obscurity till the middle of the last century, when the Arab sheik Daher took it by surprise. Under him the place recovered some of its trade and importance. He was succeeded by the barbarous but able tyrant, Djezzar Pasha, who strengthened the fortifications and improved the town. Under him it rose once more into fame, through the gallant and successful resistance which, under the direction of Sir Sidney Smith, it offered to the arms of Bonaparte. After that the fortifications were further strengthened, till it became the strongest place in all Syria. In 1832 the town was besieged for nearly six months by Ibrahim Pasha, during which 35,000 shells were thrown into it, and the buildings were literally beaten to pieces (Hogg's Damascus, p. 160-166). It had by no means recovered from this calamity, when on the 3d of November 1840, it was bombarded by the English fleet till the explosion of the powder-magazine destroyed the garrison, and town (Napier's War in Syria). The walls and castles have since been repaired more strongly than ever; but the interior remains in ruins (Thomson. Land and Book, 1, 479).

There are several medals of Accho, or Ptolemais, both Greek and Latin. Most of the former have also the Phoenician name of the city, עכ, Ak (see Gesenius, Mon. Phoen. p. 269,270, pl. 35), and the head of Alexander the Great, apparently in consequence of favors received from that prince, perhaps at the time when he was detained in Syria by the siege of Tyre. From others it appears that the city assumed the privilege of asylum and of sanctity; and that it possessed a temple of Diana. (For the ancient history of Acre, see Reland, Paloest, p. 534-542; for its modern history and appearance, see M'Culloch's Gazetteer, s.v. Acre; comp. Schwarz, Palest, p. 195: Thomson, Land and Book, 1, 477 sq. Arvieux, 1, 241 sq.; Schulz, Leitungen, 5, 181 sq.; Niebuhr, Trav. 3, 72: Richter, Wallf. p. 67 sq.; Rosenmüller, Alterth. II, 2, 60 sq.; Wilson, Lands of Bible, 2, 233 sq.; Van de Velde, Narrative, 1, 247 sq.; Conybeare and Howson, 2:231). SEE PHOENICIA.

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

             (now Acre). The latest description of this formerly memorable place is given by Lieut. Conder (Tent Work in Palestine, 1, 188 sq.), from which we extract the following particulars: "Acre is a walled town with a single gate on the south-east. Its trade is now much reduced, and the bazaars are deserted; the richest inhabitant is not worth £1000. The appearance of the town outside is picturesque; with brown walls, a tower on the rock in the sea, (called El-Manara), yellow stone houses, with two higher buildings, roofed with red tiles and green shutters; above all, the huge white mosque of Jezzar Pasha, a square building, with a dome and a graceful minaret, surrounded by palms, and with chambers for the students, covered by rows of little round domes; behind this, the modern fortress, on the site of the old crusading castle."

## Acciaioli[[@Headword:Acciaioli]]

             a name common to three cardinals, viz.:

1. ANGELOS, born in 1340 at Florence, and died at Pisa in 1407. He was known for his learning, experience, and integrity. In 1883 he was made archbishop of Florence, and in 1385 cardinal by pope Urban VI. He resisted all endeavors to bring him on the side of the antipope Clement VII, and defended in words and deeds the regularity of the election of pope Urban VI. After the death of this pope, half of the votes were given in the conclave in favor of Acciaioli; but, to end the schism, he directed the election towards Boniface IX. The new pope made him cardinal-bishop of Ostia, and sent him to Germany, Slavonia, and Bulgaria to settle pending difficulties. He afterwards became governor of Naples and guardian of the young king Ladislaus, whom he brought to Naples, and accompanied, some time after, on his march to Hungary; reconciled, after his return, the pope with Orsini; and reformed the Monastery of St. Paul, at Rome. He died on his way to Pisa, and was buried at Florence. See Eggs, Purp. Docta, 2, 88.

2. NICCOLO, born at Florence, and died at Rome, Feb. 23, 1719, as cardinal-bishop of Ostia.

3. FILIPPO, who belonged to the same family, was born at Rome, March 12,1700. He was nuncio at Portugal, but, on account of his interference in behalf of the Jesuits, he was sent away by Pombal with military force. Clement XIII made him cardinal in 1759 and he died at Ancona, July 4, 1766. See-Wetzer u. Welte, kirchen-Lex. s.v. (B. P.)

## Acciaioli (Acciaiuoli, Or Acciajoli), Zenobius[[@Headword:Acciaioli (Acciaiuoli, Or Acciajoli), Zenobius]]

             a Dominican, was born at Florence, Italy, in 1461. Banished in his infancy by his relations, he was recalled when about sixteen years of age by Lorenzo the Magnificent, and educated, by his direction, with Lorenzo, the son of Pier-Francesco de' Medici. He became eminent as a Greek and Latin scholar, and was intimate with many of the Florentine litterati: but after the death of Lorenzo the Magnificent he became disgusted with the commotions in his native place, and, devoting himself to monastic life, he received from Savonarola, about 1494, the habit of a Dominican. On the elevation of Leo X he went to Rome, and was enrolled among his constant attendants. In 1518 Leo appointed him librarian of the Vatican, but, laboring too assiduously, he hastened his death, which occurred at Rome, July 27, 1519. He formed an Index of the ancient public documents in the Vatican. (published by Montfaucon in. his Bibl. Bibliothecarum MSS. 1, 202). He is supposed to have been the translator of the greatest of the works of Justin Martyr and other fathers. We have also some Poems, Sermons, and A Chronicle of the Convent of St. Mark at Florence.

## Accident[[@Headword:Accident]]

             a term of philosophy used to express that which is merely adventitious to a substance, and not essential to it; e.g. roundness is an accident of any body, since it is a body all the same, whether it be round or square. In theology this word is used in connection with the Roman doctrine of transubstantiation, which teaches that the accidents of the bread and wine in the holy Eucharist continue to subsist without a subject: “Accidentia autem sine subjecto in eodem [sacramento] subsistunt” (Aquinas, Opuscula, p. 57). And the catechism of the council of Trent speaks in these terms: “Tertium restat, quod in hoc Sacramento maximum atque mirabile videatur, panis videlicet et vini species in hoc Sacramento sine aliqua re subjecta constare” (Par. 2, No. 44). In defense of this doctrine, Roman writers argue thus: If the eucharistic accidents have any subject, that subject must be either (1) the matter of bread, or (2) the surface of the Lord's body, or (3) the air and other corpuscles contained in the pores, etc., of the matter, whatever it is, which, by God's appointment, continue to subsist after the destruction of the matter, so as to produce the same sensations. Now (1) they cannot have the matter of bread for their subject, because that matter no longer subsists, and is changed into the body of Jesus Christ; (2) they cannot have the surface of the Lord's body for their subject, because it is only present in an invisible manner; and (3) the air cannot be the subject of these accidents, because the same accidents, numero, cannot pass from one subject to another; and because, further, the air cannot at the same time be the substance of its own proper attributes and of those of bread (Thomas Aquinas, par. 3, qu. 77, art. 1, in corp). They argue further, that the contrary doctrine, viz., that they are not really the accidents of bread and wine, but only appear such to us, destroys the nature and idea of a sacrament and of transubstantiation. That a sacrament, by its very nature, is essentially a sensible sign, not only in relation to ourselves, but in itself, i.e., in the language of the schools, not only ex parte nostri, but exparte sui; and that, consequently, if all that there is real and physical in the eucharistic accidents consists in this, that God causes them to produce in us, after consecration, the same sensations which the bread did previously, the sacrament is no longer a sensible sign, exparte sui, in itself, but only ex parte nostri; and, therefore, when God ceases to produce such sensations in us, as, for instance, when the consecrated host is locked up in the pyx, it is no longer a sacrament. They argue also, that to hold that they are not pure, or absolute accidents, destroys equally the nature of transubstantiation, because (1) transubstantiation is a real conversion of the bread and wine into the body and blood of Jesus Christ. Now, in every conversion there must be something common to both substances remaining the same after the change that it was before, else it would be simply a substitution of one thing for another. As then, in the holy eucharist, the substances of bread and wine do not remain after consecration, it follows that what does remain is the pure accidents. (2) They who oppose the doctrine of absolute accidents teach that one body differs from another only in the different configuration of its parts; and that wherever there is the same configuration of parts, there is the same body; and wherever there are the same sensations produced, there is also the same arrangements of parts to produce them. If this be so, since, in the holy eucharist, the same sensations are produced after the consecration as before, there must be the same configuration of parts after consecration as before, or the same body; in other words, there is no change, no transubstantiation. — Landon, Eccl. Dictionary, s.v. SEE TRANSUBSTANTIATION.

## Accipacio, Niccolo[[@Headword:Accipacio, Niccolo]]

             an Italian prelate, was born at Sorrento in the latter part of the 14th century. Having acquired the distinction of doctor, he was made bishop of Tropea, afterwards archbishop of Sorrento, and finally of Capua. After having been employed in various achievements by the Roman see, Eugenius IV, in 1439, gave him the cardinal's hat. In the confusion, of the Neapolitan kingdom, he sided first with the House of Anjou, but afterwards with the party of king Alfonso. He died in 1447.

## Acclamation[[@Headword:Acclamation]]

             is a term applied

(1) to certain short inscriptions expressed in the second person, and containing a wish or injunction, as Vivas in Deo. By far the greater part are  sepulchral, but similar sentences are also seen on amulets (q.v.), on the bottom of cups, and on gems.

(2.) To the responsive cry or chant of the congregation in antiphonal singing. SEE. ANTIPHON.

Acclamation

1. in Roman use, the unanimous concurrence of all the votes in an election for pope or bishop, without previous balloting, is called acclamatio or quasi-inspiratio.

2. In the ancient Church, the name acclamatio was given to shouts of joy, by which the people expressed their approval of the eloquence or doctrine of their preachers. Sometimes in the African Church, when the preacher quoted an apposite text of Scripture in illustration or confirmation of his argument, the people would join him in repeating the close of it. This was encouraged by the minister, in order that the people might gain a familiar acquaintance with the Holy Scriptures. The acclamations were general, and consisted not only of exclamations, but of clapping the hands, and other indications of assent. It is said that the people applauded the sermons of Chrysostom, some by tossing their garments, others by moving their plumes, others laying their hands on their swords, and others waving their handkerchiefs, and crying out, “Thou art worthy of the priesthood! Thou art the thirteenth apostle! Christ hath sent thee to save our souls,” etc. While the ancients did not refuse these acclamations, they took care to exhort those to whom they spoke to show their approval of the sermons they heard by the fruits of godly living. They proved to them that the best praise of the sermon is the compunction of the hearers. Jerome lays it down as a rule, in his directions to Nepotian, that in preaching he should try to excite the groans of the people rather than their applause, and let the tears of the hearer be the commendation of the preacher. Many passages in Chrysostom's writings show that he desired the practice to be banished from the Church, because it was abused by vain and ambitious persons, who only preached to gain the applause of their hearers, and even hired men to applaud them. He says, “Many appear in public, and labor hard, and make long sermons, to gain the applause of the people, in which they rejoice as much as if they had gained a kingdom; but, if their sermon ends in silence, they are more tormented about that silence than about the pains of hell. This is the ruin of the Church, that ye seek to hear such sermons as are apt not to move compunction, but pleasure; hearing them as you would hear a musician or singer, with a tinkling sound and composition of words.” The practice of giving expression to the feelings in worship has been known in modern times. There was a sect in Flanders, in the fourteenth century, called Dancers, whose practice it was to seize each other's hands, and to continue dancing till they fell down breathless. The Whippers or Flagellants, the Jumpers, the Shakers, have obtained their respective designations from certain customs adopted in worship. — Bingham, Orig. Eccl. 14, 4:27.

## Acco[[@Headword:Acco]]

             SEE ACCHO.

## Accolti, Benedetto (1)[[@Headword:Accolti, Benedetto (1)]]

             an eminent Italiain lawyer and historian, was born at Arezzo in 1415. After studying civil law, he was made professor at Florence. The Florentines conferred on him the rights of citizenship, and chose him in 1459, to be secretary of the republic, which office he retained until his death, in 1466. He wrote, De Bello a Chrlistainis contra Barbarosos Gesto. pro Christi Sepulchro en Judcea Recuperandis (Venice, 1532, 4to; reprinted at Basle, Venice, Paris, and Florence, the latter edition with Notes by Th. Dempster [1623, 4to], and at Groningen, by Henry Hoffnider: [1731, 8vo]): — and De Praestantia Virorum sui Aevi (Parma, 1689 or 1692), to prove that the moderns are not inferior to the ancients.

## Accolti, Benedetto (2)[[@Headword:Accolti, Benedetto (2)]]

             a Florentine prelate, called from his knowledge of Latin "the Cicero of his time," was raised by the interest of his uncle, cardinal Peter Accolti, to the see of Cadiz. After the death of the cardinal he succeeded to the archbishopric of Ravenna, and in 1527 was created cardinal by Clement VII. He died at Florence in 1549. Besides other works, — he wrote, at the instigation of Clement VII, a Treatise on the Papal Rights over the Kingdom of Naples.

## Accolti, Francesco[[@Headword:Accolti, Francesco]]

             (also called Aretinus, from his native place, Arezzo), an Italian philologist, was born in 1418. He was a famous jurist, and, like many savants of that time, he led an unsteady life. He lectured at Bologna, Ferrara, Sienna, and from 1461 to 1466 he occupied a position under Francis Sforza of Milan. When pope Sixtus IV was elevated to the see of St. Peter, Accolti went to Rome with the hope of being made cardinal. His hopes not being realized, he opposed the pope. The last years of his life he lived at Pisa, where he died, between November, 1485, and March 1486. He was regarded as the princeps jurisconisultorum of his time, and was well versed in philosophy, music, poetry, and theology. Of his works there were published,  Commentarius Super Lib. II Decr etalium B (Bononise, 1481): — Supra Titulum de Signific. Verborun (Ticin. 1493 ): — Consilia et Responsa (Gissse, 1481; Lugd. 1582:). See Savigny, Geschichte des ronmischen Rechts im Mittelalter, 1831, vol. vi; — Saveri, Memoria intorno al Giureconsulto Franc. Accolti Aretino (Pisa, 1835.); Becker, in Wetzer u. Welte's Kirchen-Lex. s.v. (B. P.).

## Accolti, Pietro;[[@Headword:Accolti, Pietro;]]

             known under the title of Cardinal of Ancona, was born at Florence in 1497, and died there in 1549. Under Leo X he occupied the place of Apostolical Abbreviator, and in 1549 he drew up against Luther the famous bull which condemned 41 propositions of this reformer. While secretary of Clement VII he was appointed cardinal in 1527, and sent as legate in 1532 into the March of Ancona. Under Paul III he fell into disfavor, and was imprisoned in the castle of San Angelo. He obtained his liberty only upon paying the large sum of 59,000 dollars. He obtained several bishoprics, and left one daughter and two sons. He is the author of a treatise on the rights of the popes upon the kingdom of Naples. Some of his poems are contained in the first volume of the Carmina illustrium poetarum Italorum (Florence, 1562, 8vo). — Hoefer, Biographie Generale, 1, 165.

## Accommodation[[@Headword:Accommodation]]

             a technical term in theology, first innocently used by certain mystical interpreters, who maintained that although the sense of holy Scripture is essentially but one, yet that certain passages were made the vehicle of a higher and more distant import than the mere literal expressions exhibited (Walch, Bibl. Theol. 4, 228). SEE HYPONOIA. From this, however, the term was extended by writers of a Socinian tendency to indicate a certain equivocal character in the language of the sacred writers and speakers. (See Whately's Bampton Lect.; Conybeare, Lect. on Theol.; Tittmann's Meletem. Sacra, pref.; Hauft, Bemerk. 12b. d. Lehrart Jesu; Forster, Crit. Essays, p. 59; Marsh, in Michaelis's Introd. 1, 473 sq. Express treatises on the subject have been written in Latin by Pisansky [Gedan. 1781], Pappelbaum [Stargard, 1763], Weber [Viteb. 1789], Bang [Amst. 1789], Van Hemert [Amst. 1791, and Dortm. 1797], Krug [Viteb. 1791], Kirsten [Amstadt, 1816], Cramer [Havn. 1792], Carus [Lips. 1793], Detharding [Gott. 1782]; in German, by Zacharii [Butz. and Wism. 1762], Eckermann, in his Theol. Beitr. 2, 3, 169 sq.; Hauff [Bresl. 1791], Senff [Halle, 1792], Vogel, in his Aufsatze, 2, 1 sq.; Flatt, in his Verm. Versuche, p. 71 sq.; Gess [Stuttg. 1797], Nachtigal, in Henke's Mug. 5, 109 sq.; Hartmann, in his Blicke [Dusseld. 1802], p. 1 sq.; Jahn, in his Nacktraige, p. 15 sq.; Crell, in Zobel's Mag. 1, 2, p. 199-252; Eichhorn, Allg, Bibl. 2, 947 sq.; comp. Henke's Mag. 2, 2, 638 sq.; also the Journ. f. Pred. 42, 129 sq.; 44, 1 sq.; and, generally, Davidson's Sacred Hermeneutics, p. 199 sq., 334 sq., 487 sq.) It is now applied,

1. To explain the application of certain passages of the Old Testament to events in the New to which they have no apparent historical or typical reference. Citations of this description are apparently very frequent throughout the whole New Testament, but especially in the Epistle to the Hebrews.

The difficulty of reconciling such seeming misapplications, or defections from their original design, has been felt in all ages, although it has been chiefly reserved to recent times to give a solution of the difficulty by the theory of accommodation. By this it is meant that the prophecy or citation from the Old Testament was not designed literally to apply to the event in question, but that the New Testament Writer merely adopted it in order to produce a strong impression, by showing a remarkable parallelism between two analogous events which had in themselves no mutual relation. Thus Dr. Adam Clarke, in his Commentary on Jer 31:15-17, remarks: “St. Matthew, who is ever fond of accommodation, applied these words to the massacre of the children of Bethlehem; that is, they were suitable to that occasion, and therefore he applied them, but they are not a prediction of that event.”

There is a catalogue of more than seventy of these accommodated passages adduced by the Reverend T. H. Home, in support of this theory, in his Introduction (2, 317, Am. ed. 1835), but it will suffice for our purpose to select the following specimens: Mat 13:35, cited from Psa 78:2. Mat 8:17, cited from Isa 53:4. Mat 2:15, cited from Hos 11:1. Mat 2:17-18, cited from Jer 31:15. Mat 3:3 cited from Isa 40:3.

It will be necessary, for the complete elucidation of the subject, to bear in mind the distinction not only between accommodated passages and such as must be properly explained (as those which are absolutely adduced as proofs), but also between such passages and those which are merely borrowed, and applied by the sacred writers, sometimes in a higher sense than they were used by the original authors. Passages which do not strictly and literally predict future events, but which can be applied to an event recorded in the New Testament by an accidental parity of circumstances, can alone be thus designated. Such accommodated passages therefore, if they exist, can only be considered as descriptive, and not predictive.

The accommodation theory in exegetics has been equally combated by two classes of opponents. Those of the more ancient school consider such mode of application of the Old Testament passages not only as totally irreconcilable with the plain grammatical construction and obvious meaning of the controverted passages which are said to be so applied, but as an unjustifiable artifice, altogether unworthy of a divine teacher. The other class of expositors, who are to be found chiefly among the most modern of the German Rationalists (see Rose's Protestantism in Germany, p. 75), maintain that the sacred writers, having been themselves trained in this erroneous mode of teaching, had mistakenly, but bona fide, interpreted the passages which they had cited from the Old Testament in a sense altogether different from their historical meaning, and thus applied them to the history of the Christian dispensation. Some of these have maintained that the accommodation theory was a mere shift resorted to by commentators who could not otherwise explain the application of Old Testament prophecies in the New consistently with the inspiration of the sacred writers. SEE CONDESCENSION.

2. The word is also used to designate a certain rationalistic theory, viz., that Christ fell in with the popular prejudices and errors of his time; and so accommodated himself to the mental condition of the Jews. The Gnostics seem to have first originated this theory. They asserted that Christ's doctrine could not be fully known from Scripture alone, because the writers of the New Testament condescended to the stage of culture existing at the time (Irenaeus, Adv. Hoer. 3, 5). The theory derives all its plausibility from confounding two things essentially different, viz., condescension to ignorance and accommodation to error. The former was indeed employed by the great Teacher (e.g. in his use of parables); the latter would have been utterly unworthy of him. In this last sense, the theory is one of the most pernicious outgrowths of German rationalism. See Home, Introd. 1, 317, 324; and for the rationalistic view, Seiler, Bib. Herm. 418; Planck, Introd. 145; Neander, Life of Christ, 113,114.

## Accos[[@Headword:Accos]]

             (Α᾿κκώς, prob. for Heb. Koz, i.e. Accoz, הִקּוֹוֹ; Vulg. Jacob), the father of John, and grandfather of the Eupolemus who was one of the ambassadors of Judas Maccabaeus to Rome (1Ma 8:17).

## Accoz[[@Headword:Accoz]]

             (Α᾿κβώς v. r. Α᾿κκώς, for Heb. Koz, with the art. הִקּוֹוֹ, hak-Kots'), one of the priests whose descendants returned from the captivity, having lost their pedigree (1Es 5:38); evidently the same with Koz (q.v.) of the parallel text (Ezr 2:61).

## Accra Version[[@Headword:Accra Version]]

             This language is spoken by a trading people on the Gold Coast of Africa. The Rev. A. Hanson, a native of Accra, translated the gospels of St. Matthew and St. John into this language, which were printed in 1843 at London, by the British and Foreign Bible Society, in Roman letters. A revised edition of these gospels, together with the gospels of St. Mark and St. Luke, as prepared by the Rev. J. Zimmermann, of the Basle Missionary Society, were completed in 1855, and in 1860 the whole of the New, Test. was printed. The Old Test. was completed in 1865. This entire work was done by the Rev. Mr. Zimmermann. The translator, being aware that a first translation made by a foreigner must be very defective, and can only be tentative in its nature, has ever since devoted his time to a revision of his work. The New Test. he completed in 1870, and with the Old Test. he had proceeded as far as 1 Kings 10 when death called him away, in 1876. The remaining part was left to the Rev. G. Christaller, also of the Basle Missionary Society, who completed the work. Mr. Zimmermann has also published a grammar of the Ga language, viz. A Grammatical Sketch of the Akra or Ga Language, with an Appendix on the Adanme Dialect (Stuttg. 1856). (B. P.)

## Accubation[[@Headword:Accubation]]

             the posture of reclining (ἀνάκειμαι, ἀνακλίνω, “sit at meat,” “sit down”) on couches at table, which prevailed among the Jews in and before the time of Christ; a custom apparently derived from Persian luxury, but usual among the Romans likewise. The dinner-bed, or triclinium, stood in the middle of the dining-room (itself hence called “triclinium” also), clear of the walls, and formed three sides of a square which enclosed the table. The open end of the square, with the central hollow, allowed the servants to attend and serve the table. In all the existing representations of the dinner-bed it is shown to have been higher than the enclosed table. Among the Romans the usual number of guests on each couch was three, making nine for the three couches — equal to the number of the Muses; but sometimes there were four to each couch. The Greeks went beyond this number (Cic. In Pis. 27); the Jews appear to have had no particular fancy in the matter, and we know that at our Lord's last supper thirteen persons were present. As each guest leaned, during the greater part of the entertainment, on his left elbow, so as to leave the right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind him, and he was, therefore, said “to lie in the bosom” of the other. This phrase was in use among the Jews (Luk 16:22-23; Joh 1:18; Joh 13:23), and occurs in such a manner as to show that to lie next below, or “in the bosom” of the master of the feast, was considered the most favored place; and is shown by the citations of Kypke and Wetstein (on Joh 13:23) to have been usually assigned to near and dear connections. So it was “the disciple whom Jesus loved” who “reclined upon his breast” at the last supper. SEE LORD'S SUPPER. Lightfoot and others suppose that as, on that occasion, John lay next below Christ, so Peter, who was also highly favored, lay next above him. This conclusion is founded chiefly on the fact of Peter beckoning to John that he should ask Jesus who was the traitor. But this seems rather to prove the contrary — that Peter was not near enough to speak to Jesus himself. If he had been there, Christ must have lain near his bosom, and he would have been in the best position for whispering to his master, and in the worst for beckoning to John. The circumstance that Christ was able to reach the sop to Judas when he had dipped it, seems to us rather to intimate that he was the one who filled that place. The morsel of favor was likely to be given to one in a favored place; and Judas, the treasurer and almoner of the whole party, might be expected to fill that place. This also aggravates by contrast the turpitude and treachery of his conduct. SEE BANQUET. The frame of the dinner-bed was laid with mattresses variously stuffed, and, latterly, was furnished with rich coverings and hangings. Each person was usually provided with a cushion or bolster on which to support the upper part of his person in a somewhat raised position, as the left arm alone could not long without weariness sustain the weight. The lower part of the body being extended diagonally on the bed, with the feet outward, it is at once perceived how easy it was for “the woman that was a sinner” to come behind between the dinner-bed and the wall and anoint the feet of Jesus (Mat 26:7; Mar 14:3). The dinner-beds were so various at different times, in different places, and under different circumstances, that no one description can apply to them all (see Critica Biblica, 2, 481). Even among the Romans they were at first (after the Punic war) of rude form and materials, and covered with mattresses stuffed with rushes or straw; mattresses of hair and wool were introduced at a later period. At first the wooden frames were small, low, and round; and it was not until the time of Augustus that square and ornamental couches came into fashion. In the time of Tiberius the most splendid sort were veneered with costly woods or tortoise-shell, and were covered with valuable embroideries, the richest of which came from Babylon, and cost large sums (Soc. Useful Knowl. Pompeii, 2, 88). The Jews perhaps had all these varieties, though it is not likely that the usage was ever carried to such a pitch of luxury as among the Romans; and it is probable that the mass of the people fed in the ancient manner seated on stools or on the ground. It appears that couches were often so low that the feet rested on the ground; and that cushions or bolsters were in general use. It would also seem, from the mention of two and of three couches, that the arrangement was more usually square than semicircular or round (Lightfoot, Hor. Heb. in Joh 13:23). SEE DIVAN.

It is utterly improbable that the Jews derived this custom from the Romans, as is constantly alleged. They certainly knew it as existing among the Persians long before it had been adopted by the Romans themselves (Est 1:6; Est 7:8); and the presumption is that they adopted it while subject to that people. The Greeks also had the usage (from the Persians) before the Romans; and with the Greeks of Syria the Jews had very much intercourse. Besides, the Romans adopted the custom from the Carthaginians (Val. Max. 12, 1, 2; Liv. 28, 28); and that they had it, implies that it previously existed in Phoenicia, in the neighborhood of the Jews. It is also unlikely that, in so short a time, it should have become usual and even (as the Talmud asserts, see Otho, Lex. Rabb. p. 447) obligatory to eat the Passover in that posture of indulgent repose, and in no other (Gizring, Accubit. ad Pasch. Vit. 1735). The literature of this subject has been brought together by Stuckius (Antiq. Convivalium, 2, 34); and the works on Pompeii and Herculaneum (see Cockburn's Pompeii Illustrated, 2, 5) supply the more recent information. (See Smith's Dict. of Class. Antiq. s.v. Coena, Deipnon, Triclinium.) SEE EATING.

## Accursed[[@Headword:Accursed]]

             (in general designated by some form of קָלִל, kalal', Gr. καταράομαι, to “curse”), a term used in two senses. SEE OATH.

1. Anathema (חֵרֶם, che'rem, ἀνάθεμα), a vow (Num 21:2), by which persons or things were devoted to Jehovah, whose property they became irrevocably and never to be redeemed (sacer, sacrum esto Jehovae; comp. Caesar, Bell. Gall. 6, 17; Tacit. Annal. 13, 57; Leviticus 3, 55; Diod. Sic. 11, 3; see Mayer, De Nomin. Piacularibus, in Ugolini Thesaur. 23). Persons thus offered were doomed to death (Lev 27:29; see Jdg 11:31 sq.; 1Sa 14:44). Cattle, land, and other property were appropriated for the use of the temple, i.e. of the caste of the priests (Lev 27:28; Num 18:14; Ezekiel 24:29). Originally such vows were spontaneous on the part of the Israelites (see Num 21:2; 1Sa 14:24 [in this latter case, all the individual warriors of an army were bound by the vow made by the leader]); but occasionally the anathema, losing its votive character, assumed that of a theocratic punishment (see Ezr 10:8), in consequence of the prescriptions of the law, as, for example, in the case of the anathema (capital sentence) pronounced against an idolatrous Israelite (Exo 22:20), or against a whole idolatrous city (Deu 13:10 sq.), which was ordered to be destroyed utterly by fire with all that was therein, and the inhabitants and all their cattle to be put to the sword (see Jdg 20:48; Jdg 21:10; Jdg 21:19; comp. Appian. Pun. 133; Mithrid. 45; Liv. 10, 29; see Miller, Devotiones veterum in bellis, Lips. 1730). Essentially identical with this was the anathema against the Canaanitish cities, to be executed by the Israelites when they should enter the land (Deu 2:34; Deu 3:6; Jos 6:17; Jos 10:28; Jos 10:35; Jos 10:37; Jos 10:40; Jos 11:11), [in consequence of a vow (Num 21:2 sq.), or upon the express command of Jehovah (Deu 7:2; Deu 20:16 sq.; see 1Sa 15:3)], in order that they should be secured against all manner of temptation to enter into nearer relations with the idolatrous natives (Deu 20:18; see Exo 23:32 sq.). Such city, therefore, was burned with all things therein, and the inhabitants and their cattle were killed, while all metals and metallic utensils were delivered up to the sanctuary (Jos 6:21; Jos 6:24). At times (when the wants of the army made it desirable?) the cattle was spared, and, like other spoils, divided among the warriors (Jos 8:26 sq.; Deu 2:34; Deu 3:6 sq.). Finally, in some cities merely the living things were destroyed (Jos 10:28; Jos 10:30; Jos 10:32; Jos 10:37; Jos 10:39-40), but the cities themselves were spared. Those who were guilty of any sort of violation of the laws of the anathema were put to death (Jos 7:11 sq.; see Jos 6:18; Deu 13:17; Caesar, Bell. Gall. 6, 17). In the anathema pronounced by a zealous enforcer of the law (Ezr 10:8) against the property of such Jews as had married foreign wives and refused to divorce them, the banishment of such persons themselves was comprehended. It does not appear, however, whether their property was destroyed or (as H. Michaelis understood) given to the priests: the latter case would be inconsistent with a strict interpretation of Deu 13:16. SEE ANATHEMA.

2. Different from this is the Ban of the later Jews, mentioned in the New Testament as a sort of ecclesiastical punishment (for heresy), Luk 6:22 (ἀφορίζειν); Joh 9:22; Joh 12:42; Joh 16:2 (ἀποσυνἀγωγον γίνεσθαι or ποιεῖν), viz., the exclusion of a Jew from the congregation, and all familiar intercourse with others, by a resolution. “Excommunicated”

(מְנוּרֶה, menudeh') and “excommunication” (נַדּוּי, niddu'y) are also frequent terms in the Mishna (Taanith, 3, 8; Moed Katon, 3, 1). Stones were thrown (a mark of dishonor) over the graves of those who died in excommunication (Eduyoth, v. 6). The excommunicated person was not permitted to enter the Temple by the common door with others, but was admitted by a separate one (Middoth, 2, 2). He was also prohibited from shaving during the time of his excommunication (Moed. Kat. 3, 1; see Selden, Jus Nat. et Gent. 4, 8 sq.). There is mention in the Gemara, as well as in other rabbinical writings, of another sort of excommunication, תֵרֶם, che'rem (the person thus excommunicated was called מוּתֲרָם, mucharaam'), more severe than the נַדּוּי, niddu'y. The difference between the two — according to Maimonides — was,

(1.) that the nidduy was valid only for the thirty days following its date, and was pronounced without accursing; but the cherem was always connected with a curse:

(2.) that cherem could be pronounced only by several, at least ten, members of the congregation; but the nidduy even by a single Israelite (e.g. by a rabbi):

(3.) that the mucharam was excluded from all intercourse with others; but it was permitted to converse with the menudeh at a distance of four cubits, and his household was not subjected even to this restriction.

According to the Gemara, the latter was compelled to wear a mourning dress, in order to be distinguished outwardly from others. Elias Levita (in Tisbi, under נידוי) and later rabbis speak of a third and still higher degree

of excommunication, שִׁמִּתָּא, shammata', execration (see Buxtorf, Lex. Talm. col. 2463 sq.), by which an obdurate sinner was delivered up to all sorts of perdition. It does not appear, however, that older Talmudists used this word in a sense different from nidduy, [the formula declaration is quoted by Maimonides in the case of the latter, however, is יַהְיֶהּ בְשִׁמִּתָּא, let him be in “shammata,”] (see Selden, De Synedr. 1, 7, p. 64 sq; Ugolino, in Pfeiffer's Antiqu. Ebr. 4; Thesaur. p. 1294); or perhaps it was the generic term for excommunication (see Danz, in Meuschen, N.T. Talmn. p. 615 sq.), and the hypothesis of Elias seems, in fine, to have been founded upon a whimsical etymology of the word shammata (q. d. שָׁם, there, and מוּתָא, the death). But it may even be questioned whether nidduy and cherem were distinguished from each other in the age of Jesus, or in the first centuries after the destruction of Jerusalem, in the sense asserted by Maimonides. In general, it is not improbable that there were even then degrees of excommunication. The formal exclusion from the Hebrew congregation and nationality is mentioned already by Ezr 10:8 (see above). In the passages of John foregoing a minor excommunication is spoken of; while in that of Luke, without doubt, a total exclusion is understood; even if we take merely the ἀφορίζειν in this sense, or (with Lucke, Commentar zum Ev. Joh. 2, 387) we suppose that there is a gradation in the passage, so that ἀφοριζ. refers to נַדּוּי, όνειδίζ. καὶ ἐκβάλλ. to חֵרֶם. Many were of the opinion that the highest degree of excommunication, שִׁמִּתָּא, according to the classification of Elias Levita, is to be found in the formula παραδιδόναι τῷ Σατανᾶ'/ (1Co 5:5; 1Ti 1:20). But there is no firm historical ground for such explanation, and the above expression should be explained rather from the usual idiomatic language of the apostle Paul, according to which it cannot mean, surely, a mere excommunication, as has been satisfactorily proved by Flatt (Vorles. ib. d. Br. an die Kor. 1, 102 sq.), and concurred in by later commentators. SEE DEVIL. Finally, it is not less improbable that, in Rom 9:3, ἀνάθεμα ἀπὸ τοῦ Χριστοῦ should refer to the Jewish excommunication (as was asserted of late by Tholuck and Ruckert; see Fritzsche, in loc.). SEE EXECUTION. (For the Jewish excommunication in general, see Carpzov, Appar. p. 554 sq.; Witsii Miscell. 2, p. 47 sq.; Vitringa, De synag. vet. p. 739 sqq.; Pfeiffer, Antiqu. Ebr. c. 22; Bindrim, De gradib. excommunicat. ap. Hebr. in Ugolini Thesaur. 26; Otho, Lexic. Rabb. p. 212 sq.; Beer, in the Hall. Encyklop. 16, 278 sq.; [the last very uncritical.]) SEE EXCOMMUNICATION.

## Accused[[@Headword:Accused]]

             By the ancient canons, a priest charged with any crime was interdicted the exercise of his sacerdotal functions (Can. 11, 13 caus 2, qu. 5). By the law of the decretals, those who were accused of any crime could not, before their absolution, accuse another, give evidence in a court of law, nor be promoted to any order (De Testib. et. Attest. c.56). The chapter Omnipotens de Accus. decides, in like manner, that no one accused of a crime ought to be elevated to any honor or dignity.

## Accuser[[@Headword:Accuser]]

             (לָשִׁן, lashan', in Hiph. “accuse,” Pro 30:10; and other terms signifying to slander; more properly denoted by some form of the verb רַיב, rib, to plead a cause, also in defense; Sept. and N.T. ἀντίδικος, “adversary,” or κατήγορος, prosecutor).

1. The original word, which bears this leading signification, means one who has a cause or matter of contention; the accuser, opponent, or plaintiff in any suit (Jdg 12:2; Mat 5:25; Luk 12:58). We have little information respecting the manner in which causes were conducted in the Hebrew courts of justice, except from the rabbinical authorities, who, in matters of this description, may be supposed well informed as to the later customs of the nation. SEE TRIAL. Even from these we learn little more than that great care was taken that, the accused being deemed innocent until convicted, he and the accuser should appear under equal circumstances before the court, that no prejudicial impression might be created to the disadvantage of the defendant, whose interests, we are told, were so anxiously guarded, that any one was allowed to speak whatever he knew or had to say in his favor, which privilege was withheld from the accuser (Lewis, Origines Hebraeoe, 1, 68). SEE ADVOCATE.

2. The word is also applied in Scripture, in the general sense, to any adversary or enemy (Luk 18:3; 1Pe 5:8). In the latter passage there is an allusion to the old Jewish opinion that Satan was the accuser or calumniator of men before God (Job 1:6 sq.; Rev 12:10 sq.; comp. Zec 3:1). In this application the forensic sense was still retained, Satan being represented as laying to man's charge a breach of the law, as in a court of justice, and demanding his punishment. SEE SATAN.

## Accusers, False[[@Headword:Accusers, False]]

             were punished ecclesiastically in the early Christian Church as follows:

(1.) In Spain, — the Council of Elvira (A.D. 305 or 306) refused communion even at the hour of death to any person who should falsely accuse any bishop, priest, or deacon.

(2.) In France, by the first Council of Arles (314), those who falsely accused their brethren were excommunicated for life. This was re-enacted at the second council (443), but permission was given for the restoration of those who should do penance and give satisfaction commensurate with their offence. —

## Acdah[[@Headword:Acdah]]

             a name given by the idolatrous Arabs to a species of arrows without iron and feathers, which were used for purposes of divination. “The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. They were three in number. — Upon one of them was written 'Command me, Lord;' upon the second, ‘Forbid or prevent, Lord'; while the third was blank. When any one wished to determine on a course of action, he went with a present to the diviner (the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of command appeared, he immediately set about the affair; if that of prohibition appeared, he deferred the execution of his enterprise for a whole year; but if the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions."

## Ace[[@Headword:Ace]]

             SEE ACCHO.

## Aceldama[[@Headword:Aceldama]]

             (Α᾿κελδαμά, from the Syro-Chaldaic חקִל דְּמָא, chakal' dema', field of the blood, as it is explained in the text, ἀγρὸς αἵματος, see Critica Biblica, 2, 447), the field purchased with the money for which Judas betrayed Christ, and which was appropriated as a place of burial for strangers — that is, such of the numerous visitors at Jerusalem as might die during their stay, while attending the festivals (Mat 27:8; Act 1:19; the slight discrepancy between these passages has been unduly magnified by Alford, Comment. in loc. post.; see Olshausen,: Comment. 3, 61, Am. ed.). It was previously “a potter's field.” The field now shown as Aceldama lies on the slope of the hills beyond the valley of Hinnom, south of Mount Zion. This is obviously the spot which Jerome points out (Onomast. s.v. Acheldamach) as lying on the south (Eusebius, on the north) of Zion, and which has since been mentioned (although with some variation) by almost every one who has described Jerusalem. Sandys describes it (Relation of a Journey, p. 187), and relates the common story that the Empress Helena caused 270 ship-loads of its flesh-consuming mold to be taken to Rome, to form the soil of the Campo Santo, to which the same virtue is ascribed. Castela affirms that great quantities of the wondrous mold were removed by divers Christian princes in the time of the Crusades, and to this source assigns the similar sarcophagic properties claimed not only by the Campo Santo at Rome, but by the cemetery of St. Innocents at Paris, by the cemetery at Naples (Le Sainct Voyage de Hierusalem, 1603, p. 150; also Roger, p. 160), and by that of the Campo Santo at Pisa. This plot seems to have been early set apart by the Latins, as well as by the Crusaders, for a place of burial for pilgrims (Jac. de Vitriaco, p. 64).

The charnel-house is mentioned by Maundeville (Travels, 1822, p. 175, Bohn's ed.) as belonging to the Knights Hospitallers. Sandys shows that, early in the seventeenth century, it was in the possession of the Armenians. Roger (La Terre Saincte, p. 161) states that they bought it for the burial of their own pilgrims, and ascribes the erection of the charnel- house to them. They still possessed it in the time of Maundrell, or, rather, rented it, at a sequin a day, from the Turks. Corpses were still deposited there; and the traveler observes that they were in various stages of decay, from which he conjectures that the grave did not make that quick dispatch with the bodies committed to it which had been reported. “The earth, hereabouts,” he observes, “is of a chalky substance; the plot of ground was not above thirty yards long by fifteen wide; and a moiety of it was occupied by the charnel-house, which was twelve yards high” (Journey, p. 136). Richardson (Travels, p. 567) affirms that bodies were thrown in as late as 1818; but Dr. Robinson alleges that it has the appearance of having been for a much longer time abandoned: “The field or plat is not now marked by any boundary to distinguish it from the rest of the hill-side; and the former charnel-house, now a ruin, is all that remains to point out the site . . . . An opening at each end enabled us to look in; but the bottom was empty and dry, excepting a few bones much decayed” (Biblical Researches, 1, 524; comp. Wilde's Shores of the Mediterranean, 1844; Barclay's City of the Great King, p. 207). Its modern name is Hak ed-damm. It is separated by no enclosure; a few venerable olive-trees (see Salzmann's photograph, “Champ du sang”) occupy part of it, and the rest is covered by the “charnel-house,” a ruined square edifice — half built, half excavated — perhaps originally a church (Pauli, Cod. Diplom. 1, 23), but which the latest conjectures (Schultz, Williams, and Barclay) propose to identify with the tomb of Ananus (Joseph. War, 5, 12, 2). It is said (Kraft, Topogr. p. 193) to contain the graves of several German pilgrims; but the intimation (Ritter, Erdk. 15, 463) that a pottery still exists near this spot does not seem to be borne out by other testimony. (See, on the subject generally, Schlegel, De agro Sanguinis, Hamb. 1705; Worger, Hakeldama, in Meneltici Thesaur. p. 222.) SEE POTTER'S FIELD.

## Acembes[[@Headword:Acembes]]

             of Carystus, in Euboea, is named by Hippolytus (Hoer. 4:2; 5, 13; 10:10), with Euphrates the “Peratic," as a chief of the Ophite sect called Peratae. Probably the true form of the name may be Acelmes.

## Acephali[[@Headword:Acephali]]

             (ἀ and κεφαλή), literally, those who have no chief. The term is applied to various classes of persons (see Biedermann, De Acephalis, Freiberg, 1751).

1. To those at the Council of Ephesus who refused to follow either St. Cyril or John of Antioch.

2. To certain heretics in the fifth century who denied, with Eutyches, the distinction of natures in Jesus Christ, and rejected the Council of Chalcedon. About the year 482 the Emperor Zeno endeavored to extinguish these religious dissensions by the publication of an edict of union, called Henoticon. The more moderate of both parties subscribed the decree, but the object was generally unsuccessful. The Monophysite patriarch of Alexandria was among those who signed the decree; which so greatly displeased many of his party that they separated from him, and were denominated Acephali, that is, without a head. SEE MONOPHYSITES and SEE HENOTICON. These Acephali were condemned in the synod of Constantinople, 536.

3. To bishops exempt from the ecclesiastical jurisdiction of their patriarch.

4. To the Flagellants (q.v.).

## Acepsimus[[@Headword:Acepsimus]]

             was a bishop and martyr in Persia, under Sapor. He is commemorated as a saint by the Greek calendar on Nov. 3, in the Armenian on Nov. 5, and in the Roman on April. 22. See Fox, — Book of Martyrs, 1, 283.

## Acerbi, Emilio[[@Headword:Acerbi, Emilio]]

             an Italiai philosopher and theologian, was born at Bergarno in 1562. He was a member of the Brotherhood of Vallombrosa, and controlled a number of priories and abbeys. He died in 1625. He wrote, Logicarumn  Qucestionum Libri IV (Venetiis, 1596): Peripateticarum Questionum Libri . V (ibid. 1598, 1602): De Vit D; Joan. Gualberti Panegyricus, in Latin verse (Florentise, 1599). See Hoefer, Nouv. Biog. Generale, s.v.

## Acerra (Or Acerna)[[@Headword:Acerra (Or Acerna)]]

             in Roman antiquity, was a little box or pot in which were put the incense and perfumes to be burned on the altars of the gods and before the dead. It appears to have been the same with what was otherwise called thuribulum and pyxis. The censers of the Jews were acerrae, and the Romanists still retain the use of acerrae under the name of incense-pots.

The name acerra was also applied to an altar erected, among the Romans, near the bed of a person recently deceased, on which his friends offered incense daily until his burial. The real intention probably was to fumigate the apartment. The Chinese have still a somewhat similar custom.

## Acersecomes[[@Headword:Acersecomes]]

             a name given to Apollo by the Greeks, equivalent to the intonsus, or uncut, of the Romans, and applied to the hair of that god.

## Acesamenus (Poet. Acessamenus)[[@Headword:Acesamenus (Poet. Acessamenus)]]

             in Greek mythology, was the father of Peribcea, who was the loved one of Aius, god of a Macedonian river, by whom she became mother of Pelagon. A son of the latter, Asteropaeus, led the tribes of Paeonia to Priam.

## Acesius[[@Headword:Acesius]]

             a Novatian bishop, present at Nicaea, in 325, who agreed with the decisions of the council concerning the time for celebrating Easter, and the doctrine of the consubstantiality of the Son, but nevertheless refused to communicate with the other bishops. When the emperor asked of him his reason for so doing, he replied (according to the heresy of Novatian) that he could not communicate with those who had fallen after baptism. “Then, Acesius,” answered Constantine, “set up a ladder for yourself, and mount up to heaven alone.” — Soc. Eccl. Hist. lib. 1, cap. 10; Soz. Eccl. Hist. lib. 1, cap. 22.

Acestes

in Roman mythology, was the son of the Sicilian god of the river Crissus, who, being transformed into a dog, begot this his first Son by Segesta. As Segesta was the daughter of a Trojan, Hippotas, the Trojans who came with AEneas to Sicily were received with great hospitality.

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

             in Greek mythology, was a surname of Apollo, by which the people of Elis worshipped him as the healer of disease.

## Acestor[[@Headword:Acestor]]

             (the Savior), in Greek mythology, was  (1) a surname of Apollo.

(2.) Son of the Grecian king Exhippus of Tanagra, who was slain by Achilles.

## Acestorides[[@Headword:Acestorides]]

             was a class of females in Argos from whom the maiden priestesses of Minerva were chosen.

## Achabara[[@Headword:Achabara]]

             (Α᾿χάβαρα), a name designating a certain rock (Α᾿χαβάρων πέτρα) mentioned by Josephus (War, 2, 20, 6) as one of the spots in Upper Galilee fortified by him on the approach of the Romans under Cestius; probably the same place with the Chabare (Xαβάρη, prob. by erroneously annexing the initial a to the preceding word, see Reland, Palest. p. 705, a suggestion followed by Hudson and Havercamp, who write Α᾿χαβάρη), mentioned likewise by Josephus (Life, 37) as a place of naturally great strength. Reland (ib. p. 542) thinks it is identical with a place called Akbara (עִכְבָּרָא) by Hottinger, situated between Tiberias and Zephath (Sepphoris?), and perhaps also the residence of the Akbarites (בְּנֵי עִכְבּוֹרַיָּץ) mentioned in the Gemara (Baba Metsia, 84, 2). But the place named by Hottinger would be in Lower Galilee. The cliff in question (associated in both passages of Josephus with Jamnia, or Jamnith, and Meroth) appears to have been some eminence of Middle Galilee; probably (as suggested by Schwarz, Palest. p. 188) the Tell Akhbarah (Van de Velde, Memoir, p. 281), about two miles south-east of Safed, having a fine spring (Ritter, Erdk. 16, 687, 771).

## Achad[[@Headword:Achad]]

             (Heb. Achad', אִחִד, the “constr.” of אֶחָד, one, v. r. Achath', אִחִת, id.), thought by some to be the name of a heathen deity mentioned in the difficult phrase, Isa 66:17, אִתִד אִתִד בִּתָּיֶךְ, after one (of them) in the midst, Sept. καὶ ἐν τοῖς προθύροις, Vulg. post januam intrinsecus, Auth. Vers. “behind one (tree) in the midst.” According to Gesenius (Commentar, in loc.) the phraseology is susceptible of three interpretations: (a) “One after another in the midst;” (b) “After Achad in the midst;” (c) “After one (of their number) [i.e. a priest leading the idolatrous rites] in the midst,” a rendering which he prefers (comp. Rosenmüller, Scholia in loc.). In favor of the allusion to a heathen deity is only the slender analogy with the name Adad, as a Syrian divinity. SEE HADAD. (See Mill, De Idolo אחר, in his Dissert. Select. Lugd. Bat. 1743, p. 137-166; Doderlein, Philol. Abhandl. v. d. Gott Achad, in his Vere. Abhandl. Halle, 1755, pt. 3). SEE IDOLATRY.

## Achaea[[@Headword:Achaea]]

             in Greek and Roman mythology, was a name given to Ceres by the Boeotians, because of her complaints and despondency after the loss by death of her daughter Proserpina. Under the same name Minerva had a temple in Apulia.

## Achaia[[@Headword:Achaia]]

             (Α᾿χαϊvα, derivation uncertain), a region of Greece, which in the restricted sense occupied the north-western portion of the Peloponnesus, including Corinth and its isthmus (Strabo, 7, p. 438 sq.). By the poets it was often put for the whole of Greece, whence Α᾿χαιοί, Acheans, i.e. Greeks. The cities of the narrow slip of country, originally called Achaia, were confederated in an ancient league, which was renewed in B.C. 280 for the purpose of resisting the Macedonians. This league subsequently included several of the other Grecian states, and became the most powerful political body in Greece; and hence it was natural for the Romans to apply the name of Achaia to the Peloponnesus and the south of Greece when they took Corinth and destroyed the league in B. C. 146 (Pausan. 7:16, 10). Under the Romans Greece was divided into two provinces, Macedonia and Achaia, the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all that lay southward of the former (Cellar. 1, p. 1170, 1022). It is in this latter acceptation that the name of Achaia is always employed in the New Testament (Act 18:12; Act 18:16; Act 19:21; Rom 15:26; Rom 16:25; 1Co 16:15; 2Co 1:1; 2Co 9:2; 2Co 11:10; 1Th 1:7-8). In the division of the provinces by Augustus between the emperor and the senate in B.C. 27, Achaia was made a senatorial province (Strabo, 17, p. 840), and, as such, was governed by proconsuls (Dion. Cass. 53, p. 704). In A.D. 16 Tiberius changed the two into one imperial province under procurators (Tacit. Annal. 1, 76); but Claudius restored them to the senate and to the proconsular form of government (Suet. I Claud. 25). Hence the exact and minute propriety with which Luke expresses himself in giving the title of proconsul (ἀνθύπατος, “deputy”) to Gallio (q.v.), who was appointed to the province (see Smith's Dict. of Class, Ant. s.v.) in the time of Claudius

(Act 18:12). (See generally Smith's Dict. of Class. Geog. s.v.)

## Achaia, Councils Of[[@Headword:Achaia, Councils Of]]

             (Concilium Achdicum). — Two synods of Achaia, in Greece, are recorded: one in A.D. 250 against the Valerians; the other, in A.D. 359, against the Aetians.

## Achaicus[[@Headword:Achaicus]]

             (Α᾿χαϊκός, an Acheaun), a Christian of Corinth, who, with Fortunatus, was the bearer of Paul's first epistle to the Church there, to whom he kindly commends them as having rendered him personal assistance (1Co 16:17, subscription; comp. ver. 15, 16), A.D. 54.

## Achairius (Or Aicharius)[[@Headword:Achairius (Or Aicharius)]]

             ST., was brought up in the monastery of Luxeuil, in Burgundy, about the middle of the 7th century. His reputation for holiness caused him to be chosen to succeed Euraldis, bishop of Noyon and Tournai, which sees had been permanently united since A.D. 532. Achairius died Nov. 27, 639, and was buried in the Church of Sts. Peter and Paul at Noyon, where his festival is celebrated. He is not found in the martyrologies of the 9th century, nor in the modern Roman. See, Baillet, Vies des Saints, vol. 3, Nov. 27.

## Achan[[@Headword:Achan]]

             (Heb. Akan',עָכָן, prob. troubler; Sept. Α᾿χάν in Jos 22:20, elsewhere ῎Αχαρ), a son of Carmi, called also ACHAR (1Ch 2:7), in commemoration of his crime and awful doom, as related in Jos 7:1-26 (see Kitto's Daily Bible Illust. in loc.). The city of Jericho, before it was taken, was put under that awful ban, of which there are other instances in the early Scripture history, whereby all the inhabitants (excepting Rahab and her family) were devoted to destruction, all the combustible goods to be consumed by fire, and all the metals to be consecrated to God (see Deu 7:16; Deu 7:23-26). This vow of devotement was rigidly observed by all the troops when Jericho was taken, save by one man, Achan, a Judahite, who could not resist the temptation of secreting an ingot of gold, a quantity of silver, and a costly Babylonish garment, which he buried in his tent, deeming that his sin was hid. The Israelites were defeated, with serious loss, in their first attack upon Ai; and as Joshua was well assured that this humiliation was designed as the punishment of a crime which had inculpated the whole people, he took immediate measures to discover the criminal by means of the lot (q.v.). The conscience-stricken offender then confessed his crime to Joshua; and his confession being verified by the production of his ill-gotten treasure, the people hurried away not only Achan, but his tent, his goods, his spoil, his cattle, his children, to the valley (hence afterward called) of Achor (q.v.), near Jericho, where they stoned him, and all that belonged to him; after which the whole was consumed with fire, and a cairn of stones raised over the ashes, B.C. 1618. (See Pyle, Sermons, 3, 185; Saurin, Disc. Hist. 3, 78; Simeon, Works, 2, 574; Buddicom, Christ. Exodus 2, 350; Origen, Opp. 2, 415). The severity of this act, as regards the family of Achan, has provoked some remark (see A. Clarke and Keil, in loc.). Instead of vindicating it, as is generally done, by the allegation that the members of Achan's family were probably accessories to his crime after the fact, we prefer the supposition that they were included in the doom by one of those stern, vehement impulses of semi-martial vengeance to which the Jewish (like all Oriental) people were exceedingly prone, and which, though extreme (comp. Deu 24:16), was permitted (for the terms “all that he hath” did not necessarily prescribe it) as a check to a cupidity that tended so strongly both to mutiny and impiety. SEE ACCURSED,

## Achar[[@Headword:Achar]]

             (Heb. Akar', עָכָר, troubler; Sept. Α᾿χάρ), the son of Carmi, who was punished for violating the anathema respecting Jericho (1Ch 2:7); elsewhere (Jos 22:20) called ACHAN SEE ACHAN (q.v.).

## Achard (Or Aigard)[[@Headword:Achard (Or Aigard)]]

             usually surnamed of St. Victor, also of St. Clairvaux, bishop of Avranches, in Normandy, flourished in the 12th century. By some he is supposed to have been born at Bridlington, England, while others say that he was of Normandy. He was a regular canon of St. Augustine, and second abbot of St. Victorles-Pres; and was raised to the bishopric of Avranches in 1162. Acharnd was a great favorite with Henry II of England, who made him godfather to Eleanor, his daughter. His death occurred March 29, 1172 (or  March 27, 1171); he was buried in the Church of the Holy Trinity, Abbey of Lucerne. His works are, Je Tentatione Christi (a MS. in the Library of St. Victor at Paris): De Divisione Animoe et Spiritus (in the same library); both these works are, according to Hook (Eccles. Biog.), also in the Library of Corpus Christi College, Cambridge, Sermons (preserved at Clairvaux): — and Life of St. Geselin (Douay, 1626, 12mo). Cave (Hist. Lit.), Ducaze, and Dupin attribute these works to Achardus, a Cistercian monk.

## Achard, Antoine[[@Headword:Achard, Antoine]]

             a Swiss Protestant divine, was born at Geneva in 1696, took orders in 1722, and in 1724 was promoted to the church of Werder, in Berlin. He enjoyed the protection of the prince royal of Prussia, and, being in Geneva in 1730, was admitted into the society of pastors. Eight years after the king of Prussia appointed him counsellor of the supreme consistory, and in 1740 a member of the French directory, with the title of privy-councillor. He was received into the Academy of Berlin in 1743, and was also appointed inspector of the French college, and director of the Charity-house. He died in 1772. His powers of oratory were very great, although he was of a very feeble constitution, subsisting for twenty years entirely on milk diet. In the Memoirs of the Academy of Berlin for 1745, there is an outline of a very considerable work, in which he proves the liberty of the human mind against Spinoza, Bayle, and Collins. Two volumes of Sermons sur Divers Textes de l'Ecriture Sainte were published at Berlin after his death.

## Achards, Eleazar Francis De La Baume De[[@Headword:Achards, Eleazar Francis De La Baume De]]

             a French ecclesiastic, was born at Avignon, Jan. 29, 1679. Entering into orders, he distinguished himself by his zeal in behalf of the poor, particularly during the plague at Marseilles in 1721. Pope Clement III appointed him apostolic vicar, with the title of bishop of Halicarnassus, to settle the disputes among the missionaries of China. His labors were unsuccessful, and he died at Cochin, April 2, 1741. The abbe Fabre, his secretary, published an account of his mission, and a funeral sermon by a Chinese priest (1746, 4to). See Chalmers, Biog. Dict. s.v.; Hook, Eccles. Biog. s.v.

## Achart (Or Aicard)[[@Headword:Achart (Or Aicard)]]

             ST., was sprung from a noble family in Poitou about 624. Placed, in his youth, in the Abbey of St. Hilary of Poitiers, he embraced the monastic life in the Abbey of St. Touin in Poitou. The reputation of St. Filbert, abbot of Jumieges, who had just founded the monastery of Quingav, induced him to leave St. Totlin, and place himself under his discipline at Quingay, which abbey he endowed with certain lands his parents had given him. After a time he was made abbot of Quinay, and eventually of Jumieges, where he died; in 687. He is commemorated Sept. 15, which is thought to be the day of his death; and his relics are preserved in the Abbey of St. Vast at Arras. See Baillet, Vies des Saints, vol. 3, Sept. 15; Butler, Sept. 15.

## Achashdarpenim[[@Headword:Achashdarpenim]]

             SEE SATRAP.

## Achashteranim[[@Headword:Achashteranim]]

             See MULE.

## Achates[[@Headword:Achates]]

             in Roman legend, was a hero who accompanied Aeneas as a true friend on all his voyages. His name has become proverbial for true friendship.

## Achates St[[@Headword:Achates St]]

             SEE ACACIUS.

## Achatius[[@Headword:Achatius]]

             ST. (surnamed Agathangelos), bishop of Melitene, in Armenia, exhorted the people of his diocese to keep steadfast to their faith during the persecution under Decius. Being brought before the consul Martian (March 29, 250 or 251), he expounded to him with as much wisdom as power the vanity of idolatry, and the purity of the Christian religion. Martian sent the acts to the emperor for further decision. Decius admired the orations of the confessor and set him free. In the Eastern Church, his anniversary is commemorated on March 31. (B. P.)

Also, SEE ACACIUS.

## Achaz[[@Headword:Achaz]]

             (Mat 1:9), elsewhere AHAZ SEE AHAZ (q.v.).

## Achbor[[@Headword:Achbor]]

             (Heb. Akbor', עִכְבּוֹר, gnawing, 1, q. mouse; Sept. Α᾿χοβώρ, v. r. in Jeremiah and Chron. Α᾿χωβώρ), the name of two men.

1. An Idumaean, father of Baal-hanan, one of the Edomitish kings

(Gen 36:38; 1Ch 1:49), B.C. prob. considerably ante 1619.

2. The son of Michaiab, and one of the courtiers whom Josiah sent to Huldah to inquire the course to be pursued respecting the newly- discovered book of the law (2Ki 22:12; 2Ki 22:14), B.C. 623. In the parallel passage (2Ch 34:20) he is called ABDON SEE ABDON , the son of Micah. His son Elnathan was a courtier of Jehoiakim (Jer 26:22; Jer 36:12).

## Achea[[@Headword:Achea]]

             ST., of Kiliglais, near Ardagh, Ireland, was the daughter of St. Darerca, sister of St. Patrick, in the 5th century. She is commemorated Aug. 5. Her name is also written Echea and Echi. See O'Clery, Martyrol. Dungall. (ed  Todd and Reeves); Colgan, Acta SS. Hiberniae, p. 718. — Smith, Dict. of Christ. Biog s.v.

## Achechu[[@Headword:Achechu]]

             one of the Mystical deities of the Egyptian Ritual of the Dead.

## Acheiropoietus[[@Headword:Acheiropoietus]]

             (ἀχειροποίητος, not made by hand). So the image of our Lord is styled, which is shown in the Church of St. John of Lateran, Rome, and which, according to tradition, is said to have been roughly cut out by St. Luke, and finished by angels.

## Acheirotonetus[[@Headword:Acheirotonetus]]

             (ἀχειροτόνητος), a term applied by St. Basil to the inferior ministry, because they were ordained without the imposition of hands. Bingham, Christ. Antiq. bk. 3, ch. 1, § 6.

## Acheloides[[@Headword:Acheloides]]

             in Greek mythology, were the Sirens, as daughters of Achelous, the river- god.

## Achelous[[@Headword:Achelous]]

             in Greek mythology, was the son of Oceanus and Terra. He wrestled with Hercules in contest for Deianira, daughter of king (Eneus, who was betrothed to both. He first turned himself into a serpent, then into a bull, when Hercules plucked off one of his horns and forced him to submit. Achelouis purchased his horn by giving in exchange the horn of Amalthea, daughter of Harmodius, which became the cornucopia, or horn of plenty, and which Hercules filled with a variety of fruits and consecrated to Jupiter. This fable is thus explained: Achelous is a river in Greece, whose course winds like a serpent, and its stream roars like the bellowing of a bull. This river divided itself into two channels, but Hercules, by confining the water of one, broke off one of the horns; the circumjacent lands, thus being drained, became fertile, so that Hercules is said to have received the horn of plenty.

## Achem[[@Headword:Achem]]

             an Egyptian deity worshipped in Sept-hor.

## Achemon (or Achmon)[[@Headword:Achemon (or Achmon)]]

             son of Senonis, an enchantress in Greek mythology.

## Achen (Or Ach), Johann Van[[@Headword:Achen (Or Ach), Johann Van]]

             an eminent historical and portrait painter, was born at Cologne in 1552. He studied. six years with Jerrigh, a reputable portrait painter of Cologne. He next applied himself to study the works of Bartholomew Spranger. When twenty-two years old he went to Italy, and first stopped at Venice, where he stayed long enough to get a thorough knowledge of the great works of art in that famous school. He then went to Rome, where his first performance was an altar-piece of the Nativity, for one of the chapels of the Jesuits. Here he introduced other fine portraits. From Rome he went to Florence, where he painted the portrait of the famous poetess. Madonna Laura. He was invited. by the elector of Bavaria to Munich, where he executed his most excellent work, The Resurrection, also The Finding of the True Cross. He painted the portraits of the electoral family with so much satisfaction that his employer presented him with a gold chain and medal, in token of his esteem. By the invitation of the emperor Rodolph, he went to Prague, where he executed several compositions, particularly a picture of Venus and Adonis, designed with a taste then unknown in Germany. He captivated Germany by the introduction of a new style, compounded of the principles of the Venetian and Florentine schools. He was one of the first German artists who attempted to reform the stiff and Gothic taste of his country. He died at Prague in 1615.

## Acheri[[@Headword:Acheri]]

             (Enemy), the name of a mystical animal which was symbolical of evil in the Egyptian mythology.

Also, SEE ACHERY.

## Acheron[[@Headword:Acheron]]

             in Greek mythology, was

(1.) a son of the Sun and the Earth; he furnished water for the Titans when they fought against Jupiter, and was therefore converted into a river whose water was impure, and afterwards condemned to Hades. Others make him the son of Ceres, born in Crete; and that because he could not endure daylight, he entered Hades of his own accord. The souls of the dead were ferried across this river by Charon. Proverbially, dying is called crossing the Acheron, as the souls who cross this river have no hope of ever returning.

(2.) A river in Thesprotia, a country in Epirus, which flows through the Acherusia swamp, whose water is bitter, and from which arise poisonous odors.

(3.) A river in the country of the Bruttians in Lower Italy. Here Alexander, king of Epirus, became the victim of an oracle which he misunderstood. He was told to beware of this river, but thinking the oracle meant the river in Epirus, he went to Italy and was killed at the hands of a Lucanian on the banks of the Acheron.

(4.) A river near Elis, in Peloponnesia, which combines with the Alpheus.

## Acherusia[[@Headword:Acherusia]]

             in Greek mythology, is

(1) the name of the sea, which is the source of the Acheron river in Epirus.

(2.) A sea near Cumae, in Italy.

(3.) A cave in the vicinity of the city of Heraclea in Bithynia, by which Hercules is said to have entered the lower regions.

(4.) A sea near Memphis across which the Egyptians ferried their dead, either to bury them on the other shore or to cast them into the water.

## Achery, Jean Luc D[[@Headword:Achery, Jean Luc D]]

             a learned Benedictine, of the congregation of Saint Maur, born at St. Quentin, in Picardy, 1609. At a very early age he entered the order of St. Benedict, and devoted himself to study, and his whole after-life was passed in entire abstraction from the world. He died at the abbey of St. Germain- des-Pres, April 29, 1685. To the labors of this learned writer we owe the publication of many MSS. which, but for him, would probably have still remained buried in the libraries. His principal published works are the following:

1. S. Barnaboe Epistola Groece et Latine, Hugonis Menardi notis illustrata (Paris, 1645);

2. Lanfranci Cantuar. Episcopi Opera, together with Chronicon Beccense; B. Helluini et 4 priorum Beccensiuin Abbatum; S. Augustini Anglorum Apostoli vita; duo de Eucharistia Tractatus Hugonis Lincolnensis Epis. et Durandi abbat. Troarnensis, adversus Berengarium (Paris, 1648, fol.);

3. Indiculus Asceticorum, etc. (Paris, 1671, 4to, 2d ed.);

4. Acta Sanctorum ordinis S. Benedicti in seculorum classes distributa. Although D'Achery made the necessary collections for this work, it was published with notes and observations by Mabillon, after his death, at various periods [ SEE ACTA SANCTORUM ];

5. Veterum aliquot Scriptorum qui in Gallioe Bibliothecis delituerant, maxime Benedictinorum, Spicilegium. Published at Paris, at different periods, from 1655 to 1677, by different printers, in 13 vols. 4to. A new and improved edition was published by M. de la Barre, at Paris, in 1723, 3 vols. fol., with this title, Spicilegium, sive Collectio veterum aliquot Scriptorum qui in Gallice Bibliothecis delituerant, olim editum opera et studio D. Lucae d'Achery, etc., ed. Baluze, Martene, et de la Barre, This collection contains a vast number of works of different authors, Acts and Canons of Councils, Histories, Chronicles, Lives of Saints, Letters, Poems, and Documents, which had not previously appeared. The obligations of subsequent scholars have been so great to the indefatigable industry of d'Achery, that almost every one who has treated of the antiquities of mediaeval and modern European history has been obliged to acknowledge the debt due to him.

## Achiacharus[[@Headword:Achiacharus]]

             (Α᾿χιάχαρος, for Heb. אֲחַיאֲחֲרוֹןbrother of the following, perh. i. q. posthumous or latest), the son of Anael (or Ananiel), and the uncle of Tobit (Tob 1:21), as also of Nasbas (Tob 11:18). He had experienced ingratitude at “the hands of Aman (Tob 14:10), but became the cup-bearer and vizier of Sarchedon (Tob 1:22), and befriended Tobit (Tob 2:10). SEE MORDECAI.

## Achias[[@Headword:Achias]]

             (Lat. id., for the Gr. text is no longer extant; prob. for Ahijai), a person named as son of Phinees (Phinehas), and father of Achitob (Ahitub) in the list of sacerdotal ancestors of Esdras or Ezra (2 [Vulg. 4] Ezr 1:2); but, as the parallel list (Ezr 7:3) gives no corresponding name, it is either an interpolation or, perhaps, a corruption for the AHIMAAZ SEE AHIMAAZ of 1Ch 6:8-9.

## Achigian, Andrew[[@Headword:Achigian, Andrew]]

             an Asiatic Monophysite sectary who induced a party of his sect to forsake their religion for a time and unite themselves with the Romanists. He had been educated at Rome. and was appointed patriarch of Antioch by the Roman pontiff. He assumed the title of Ignatius XXIV. See Mosheim, Hist. of the Church, bk. 4 cent. 17 pt. 1, ch. 2, § 2.

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

             one of the Alexandrian clergy, a friend and partisan of Arius, with whom he was excommunicated, about 319. Contemporaries speak of him as a prime mover of Arianism. Jerome (Adv. Lucif. XX, 2, 193) calls him a “lector;" while others speak of him as deacon and presbyter.

## Achillas (Or Achilleas) (1)[[@Headword:Achillas (Or Achilleas) (1)]]

             patriarch of Alexandria (A.D. 311-312), was ordained presbyter during the episcopate of Thomas (A.D. 283-301), and placed over the catechetical school. On the martyrdom of Peter I, he was raised to the patriarchal throne, but died apparently in about a year. The only act recorded of his episcopate is the restoration of Arius to the diaconate, and, his promotion to the priesthood (Sozomen, 1, 15). This act is supposed to have been dictated by excess of zeal against the Meletians, who had malignantly attacked him. His festival is set down in the Roman martyrology on November 7.

## Achilleas [[@Headword:Achilleas ]]

             SEE ACHILLAS.

## Achilles Tatius[[@Headword:Achilles Tatius]]

             SEE TATIUS.

## Achilleus [[@Headword:Achilleus ]]

             the eunuch and martyr at Rome A.D. 96, is commemorated as a saint in the Roman calendar on May 12.

## Achim[[@Headword:Achim]]

             (Α᾿χείμ, perh. for יָכַין, Jachin [a contracted form of Jehoiachim], which the Sept., in 1Ch 24:17, Graecizes Α᾿χίμ [so the Vactican, but other texts have ᾿Γαχείν]), the son of Sadoc and father of Eleazar, among the paternal ancestors of Christ (Mat 1:14), B.C. long ante 40, and post 410.

SEE GENEALOGY (OF CHRIST).

## Achinaon[[@Headword:Achinaon]]

             is the god of winds among the Caribbeans.

## Achior[[@Headword:Achior]]

             (Α᾿χιώρ, for Heb. Achier', אֲחַיאוֹר, brother [i.e. full] of light; comp. Num 34:27, where the Sept. has Α᾿χιώρ for Ahihud, apparently reading אִחיהוֹר), the name given in the Apocrypha as that of the sheik of the Ammonites, who joined Holofernes with auxiliary troops during his expedition into Egypt, and who, when called upon to account for the opposition made by the inhabitants of Bethulia to that general, did so in a speech recounting the history of the country, and the national abhorrence of foreign idolatry (Jdt 5:1-24). According to the narrative, this so incensed the haughty general and his associates that they demanded the life of Achior by exposure to his enemies, who thereupon befriended and preserved him (chap. 6) till he was eventually released on the death of Holofernes, and then embraced Judaism (chap. 14). SEE JUDITH.

## Achish[[@Headword:Achish]]

             (Heb. Akish', אָכַישׁ, perhaps angry; Sept. Α᾿κχίς v. r. Α᾿γχοῦς), a name which, as it is found applied to two kings of Gath, was perhaps only a general title of royalty, like “Abimelech” (q.v.), another Philistine kingly name, with which, indeed, it is interchanged in the title of Psa 34:1-22.

1. A Philistine king of Gath, with whom David sought refuge from Saul (1Sa 21:10-15). By this act he incurred imminent danger; for he was recognised and spoken of by the officers of the court as one whose glory had been won at the cost of the Philistines. This filled David with such alarm that he feigned himself mad when introduced to the notice of Achish, who, seeing him “scrabbling upon the doors of the gate, and letting his spittle fall down upon his beard,” rebuked his people sharply for bringing him to his presence, asking, “Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?” B.C. 1061. After this David lost no time in quitting the territories of Gath (see Kitto's Daily Bible Illust. in loc.). This prince is elsewhere called ABIMELECH SEE ABIMELECH (Psa 34:1-22, title), possibly a corruption for “Achish the king” (אָכַישׁ מֶלֶךְ). David's conduct on this occasion has been illustrated by the similar proceeding of some other great men, who feigned themselves mad in difficult circumstances — as Ulysses (Cic. Off. 3, 26; Hygin. f. 95, Schol. ad Lycophr. 818), the astronomer Meton (AElian, Hist. 13, 12), L. Junius Brutus (Liv. 1, 56; Dion. Hal. 4:68), and the Arabian king Bacha (Schultens, Anth. Vet. Hamasa, p. 535). See MAD.

The same Philistine king of Gath is probably meant by Achish, the son of Maoch, to whom, some time afterward, when the character and position of David became better known, and when he was at the head of not less than 600 resolute adherents, he again repaired with his troop, and by whom he was received in a truly royal spirit, and treated with a generous confidence (1Sa 27:1-4), of which David took rather more advantage than was creditable to him by making excursions from the city of Ziklag, which had been assigned him, against the neighboring nomades, under pretense of carrying on depredations upon Judah (1Sa 27:5-12), B.C. 1054. In the final conflict with Saul, although the confidence of Achish remained so strong in David that he proposed to appoint him captain of his body-guard, the courtiers revived the old reminiscences against him with such force that the king was compelled to give him leave of absence — a circumstance that spared David a participation in the fatal battle (1Sa 28:1-2; 1Sa 29:2-11), B.C. 1053. SEE DAVID.

2. Another king of Gath, the son of Maachah, to whom the two servants of Shimei fled, and thereby occasioned their master the journey which cost him life (1Ki 2:39-40), B.C. cir. 1012.

## Achitob[[@Headword:Achitob]]

             (Α᾿χιτώβ), the Graecized form (1Es 8:2; 2Es 1:1) of the name of AHITUB SEE AHITUB (q.v.).

## Achlamah[[@Headword:Achlamah]]

             SEE AMETHYST.

## Achlys[[@Headword:Achlys]]

             in Greek mythology, is the name of the night which preceded the chaotic state of the world, and out of which the deities sprang. The ancients had other ideas connected with this word — hunger, want, tears, etc.

## Achmetha[[@Headword:Achmetha]]

             (Heb. Achmetha', אִחְמְתָא, Ezr 6:2; Sept. Α᾿μαθά, Vulg. Ecbatana), the ECBATANA SEE ECBATANA of classical writers (τὰ Ε᾿κβάταυα, 2Ma 9:3; Jdt 11:1; Tob 5:9; Josephus, Ant. 10:11, 7; 11:4, 6; also, in Greek authors, Ε᾿γβάτανα and Α᾿γβάτανα), a city in Media. The derivation of the name is doubtful (see Gesenius, Thes. Heb. p. 70); but Major Rawlinson (Geogr. Journal, 10, 134) has left little question that the title was applied exclusively to cities having a fortress for the protection of the royal treasures. The ancient orthography of this name is traced by Lassen (Jud. Biblioth. 3, 36) in the Sanscrit acradhana, i.e. ἱπποστασία, stable. In Ezra we learn that, in the reign of Darius Hystaspis, the Jews petitioned that search might be made in the king's treasure-house at Babylon for the decree which Cyrus had made in favor of the Jews (Ezr 5:17). Search was accordingly made in the record-office (“house of the rolls”), where the treasures were kept at Babylon (6, 1); but it appears not to have been found there, as it was eventually discovered “at Achmetha, in the palace of the province of the Medes” (6, 2). Josephus (Ant. 10:11, 7; 11:4, 6), while retaining the proper name of Ecbatana, yet (like the Sept., which adds the generic name πόλις) employs the word βάρις to express the Chaldee בַּירְתָא, Birtha' (“the palace”), which is used as the distinctive epithet of the city (Ezr 6:2).

In Jdt 1:2-4, there is a brief account of Ecbatana, in which we are told that it was founded by Arphaxad (Phraortes), king of the Medes, who made it his capital. It was built of hewn stones, and surrounded by a high and thick wall, furnished with wide gates and strong and lofty towers. Herodotus ascribes its foundation to Dejoces, in obedience to whose commands the Medes erected “that great and strong city, now known under the name of Agbatana, where the walls are built circle within circle, and are so constructed that each inner circle overtops its outer neighbor by the height of the battlements alone. This was effected partly by the nature of the ground — a conical hill — and partly by the building itself. The number of the circles was seven, and within the innermost was the palace of the treasury. The battlements of the first circle were white, of the second black, of the third scarlet, of the fourth blue, of the fifth orange; all these were brilliantly colored with different pigments; but the battlements of the sixth circle were overlaid with silver, and of the seventh with gold. Such were the palace and the surrounding fortification that Dejoces constructed for himself; but he ordered the mass of the Median nation to construct their houses in a circle around the outer wall” (Herodot. 1:98). It is contended by Rawlinson (Geogr. Jour. 10, 127) that this story of the seven walls is a fable of Sabaean origin — the seven colors mentioned being precisely those employed by the Orientals to denote the seven great heavenly bodies, or the seven climates in which they revolve.

This Ecbatana has been usually identified with the present Hamodan (see Journal of Education, 2, 305), which is still an important town, and the seat of one of the governments into which the Persian kingdom is divided. It is situated in north lat. 34o 53', east long. 40 o, at the extremity of a rich and fertile plain, on a gradual ascent, at the base of the Elwund mountains, whose higher summits are covered with perpetual snow. Some remnants of ruined walls of great thickness, and also of towers of sun-dried bricks, afford the only positive evidence of a more ancient city than the present on the same spot. Although still declining, it has a population of about 25,000, and contains excellent and well-supplied bazaars, and numerous khans of rather a superior description — it being the great center where the routes of traffic between Persia, Mesopotamia, and Persia converge and meet. Its own manufactures are chiefly in leather. Many Jews reside here, claiming to be descended from those of the captivity who remained in Media. Benjamin of Tudela says that in his time the number was 50,000. Rabbi David de Beth Hillel (Travels, p. 85-87, Madras, 1832) gives them but 200 families. The latest authority (J. J. Benjamin, Eight Years in Asia and Africa, Hanover, 1859, p. 204) reckons them at 500 families. They are mostly in good circumstances, having fine houses and gardens, and are chiefly traders and goldsmiths. They speak the broken Turkish of the country, and have two synagogues. They derive the name of the town from “Haman” and “Mede,” and say that it was given to that foe of Mordecai by King Ahasuerus. In the midst of the city is a tomb, which is in their charge, and which is said to be that of Mordecai and Esther. It is a plain structure of brick, consisting of a small cylindrical tower and a dome (the whole about twenty feet high), with small projections or wings on three sides. An inscription on the wall in bass-relief describes the present tomb as having been built by two devout Jews of Kashan, in A.D. 714. The original structure is said to have been destroyed when Hamadan was sacked by Timour. As Ecbatana was anciently the summer residence of the Persian court, it is probable enough that Mordecai and Esther died and were buried there (see Kinneir's Persia, p. 126; Morier's Second Journey, p. 264 sq.; Southgate's Tour, 2, 102 sq.; Buckingham, Assyria, 1, 284 sq.; M'Culloch's Gazetteer, s.v. Hamadan).

The door of the tomb is very small, and consists of a single stone of great thickness, turning on its own pivot from one side. On passing through the little portal, the visitor is introduced into a small arched chamber, in which are seen the graves of several rabbis, some of which may contain the bodies of the first re-builders of the tomb, after the destruction of the original one by Timour. A second door, of very confined dimensions, is at the end of this vestibule, by which the entrance is made into a large apartment on hands and knees, and under the concave stand two sarcophagi, made of very dark wood, curiously and richly carved, with a line of Hebrew inscription running round the upper ledge of each. Other inscriptions, in the same language, are cut on the walls, while one of the most ancient, engraved on a white marble slab, is let into the wall itself. This slab is traditionally alleged to have been preserved from the ruins of the edifice destroyed by Timour, with the sarcophagi in the same consecrated spot. This last inscription is as follows: “Mordecai, beloved and honored by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered hin with this rich dress, and also placed a golden chain around his neck. The city of Susa (or Shushan) rejoiced at his honors, and his high fortune became the glory of the Jews.” The inscription which encompasses the sarcophagus of Mordecai is to the following effect: “It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven that thou art my God, and what goodness I have received from thee, O Lord! Those whose bodies are now beneath, in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God! Their griefs and sufferings were many at the first, but they became happy, because they always called upon thy name in their miseries. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent from their wicked purposes. — Mordecai.” The following is the inscription carved round the sarcophagus of Esther: “I praise thee, O God, that thou hast created me. I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace. O God! do not shut my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be filled with the heavenly fruits of Paradise. — Esther” (Ker Porter's Travels, 2, 88 sq.). SEE ESTHER.

Ecbatana, or Hamadan, is not without other local traditions connected with sacred history. On the mountain Orontes, or Elwund, the body of a son of King Solomon is pretended to be buried, but what son is not mentioned. It is a large square platform, little raised, formed by manual labor out of the native rock, which is ascended by a few rugged steps, and is assuredly no covering of the dead. It is a very ancient piece of workmanship, but how it came to be connected with a son of the Jewish monarch does not appear. The Jewish natives of Hamadan are credulous as to the reputed story, and it is not unlikely that it was originally a mountain altar to the sun, illustrating what we often read in Scripture respecting the idolatrous sacrificial worship in “high places.” The natives believe that certain ravines of the mountain produce a plant which can transform all kinds of metal into gold, and also cure every possible disease. They admit that no one had ever found it, but their belief in its existence is nevertheless unshaken. They also have a fabulous legend respecting a stone on the side of this mountain, which reminds the English reader of the celebrated story of Ali Baba and the Forty Thieves in the Arabian Nights. This stone contains an inscription in cabalistic characters, unintelligible to every one who has hitherto looked on it; but it is believed that if any person could read the characters aloud an effect would be produced which will shake the mountain to its center, it being the protecting spell of an immense hidden treasure; and these characters once pronounced, would procure instant admittance from the genii of this subterranean cavern, and the wealth it contains would be laid at the feet of the fortunate invoker of this golden.” Sesame!” SEE ECBATANA.

History mentions another Ecbatana, in Palestine, at the foot of Mount Carmel, toward Ptolemais, where Cambyses died (Herodot. 3, 64; Pliny 5:19). It is not mentioned by this or any similar name in the Hebrew writings. (See Reland, Paloest. p. 745.)

## Acholius[[@Headword:Acholius]]

             bishop of Thessalonica (Ambrose, Epist. 15:12), baptized Theodosius, A.D. 380, before his Gothic war, and died in 383. Ambrose (ibid.) wrote an epistle to the Church at Thessalonica in which he compares his life and  gifts with those of Elisha. Acholius was present at the Council of Constantinople, A.D. 381.

## Acholoe[[@Headword:Acholoe]]

             in Greek mythology, was one of the Harpies, who were driven from the feast of king Phineus by the sons of Boreas, when these travelled with the Argonauts to Pontus.

## Achor[[@Headword:Achor]]

             (Heb. Akor', עָכוֹר, trouble; Sept. Α᾿χωρ), the name of a valley (עֵמֶק, Sept. φάραγξ, κοιλάς, ῎Eμεκ) not far from Jericho, given in consequence of the trouble occasioned to the Israelites by the sin of Achan

(q.v.), who was stoned to death and buried there (Jos 7:24; Jos 7:26). It was known by the same name in the time of Jerome (Onomast. s.v.). The prophets more than once allude to it typically in predicting the glorious changes under the Messiah, either on account of its proverbial fertility (Isa 65:10) or by way of contrast with the unfortunate entrance of the Israelites near this pass into Canaan on their first approach (Hos 2:15). It was situated on the boundary of Judah and Benjamin, between the stone of Ben-Bonan and Debir, south of Gilgal (Jos 15:7), and was probably the same now called (see Zimmerman's Map) Wady Dabr, running into the Dead Sea east of Ain Jehair (Robinson's Researches, 2, 254). SEE TRIBE. Thomson (Land and Book, 2, 185) says vaguely that “it runs up from Gilgal toward Bethel;” but this is inconsistent with the above notices of location (comp. Keil, Comment. on Joshua p. 201). SEE CHERITH.

## Achor (Greek god)[[@Headword:Achor (Greek god)]]

             in Greek mythology, was a god of flies. According to Pliny, the inhabitants of Cyrene worshipped him by prayers and sacrifices, in order to be delivered from the plague of flies, which not only tormented men, but also occasioned infectious diseases.

## Achsa[[@Headword:Achsa]]

             a less correct mode (1Ch 2:49) of Anglicizing the name ACHSAH SEE ACHSAH (q.v.).

## Achsah[[@Headword:Achsah]]

             (Heb. Aksah', עִכְסָה, anklet; Sept. Α᾿χσά), the daughter of Caleb (and apparently his only daughter, 1Ch 2:49, “Achsa”), whose hand her father offered in marriage to him who should lead the attack on the city of Debir, and take it, B.C. 1612. The prize was won by his nephew Othniel; and as the bride was conducted with the usual ceremony to her future home, she alighted from the ass which she rode, and sued her father for an addition of springs of water (as being peculiarly necessary, Stanley, Palest. p. 161) to her dower in lands, which were situated in the southern part of Judah SEE GULLOTH. It is probable that custom rendered it unusual, or at least ungracious, for a request tendered under such circumstances by a daughter to be refused, and Caleb accordingly bestowed upon her “the upper and the nether springs” (Jos 15:16 -

19; Jdg 1:9-15).

## Achshaph[[@Headword:Achshaph]]

             (Heb. Akshaph', אִבְשָׁŠ, fascination: Sept. Α᾿χασάφ) a royal city of the Canaanites, in the northern part of Palestine (Jos 11:1) whose king was overthrown by Joshua (Jos 12:20). It was situated on the eastern boundary of the tribe of Asher, and is named between Beten and Alammelech (Jos 19:25). By some (see Reland, Paloest, p. 543) it has been regarded as the same as Achzib, but this is mentioned separately (Jos 19:29). By others (e.g. Hammesveld, 3, 237) it has been assumed to be the same as Accho or Acre, and Schwarz (Palest. p. 191) thinks it is the modern village Kefr-Yasif, five miles north-east of that town; but this region is too far west for the Biblical notices. Eusebius and Jerome (Onomast. s.v. Α᾿κσαφ) locate it at the foot of Mount Tabor, eight miles from Diocaesarea; but they have evidently confounded it with Chesulloth (see Keil's Comment. on Jos 11:1). Dr. Robinson is probably correct in identifying it with the ruined village Kesaf, around a large tree, two miles north-east of Kubrikah, a little south of the Litany, and nearly midway between the Mediterranean and the Upper Jordan (new ed. of Researches, 3, 55).

Achshaph

Tristram identifies this town with the modern Khaifa, at the mouth of the Kishon, north of Carmel (Bible Places, p. 215); but with little probability, as Khaifa, seems to be the חו, choph (cove), or "haven" of Asher and Zebulon (Gen 49:13; "sea-side," Deu 1:7; “shore," Jdg 5:17; Jer 47:7; "coast," Jos 9:1; Eze 25:16).

## Achsuf[[@Headword:Achsuf]]

             one of the mystical deities in the Egyptian Ritual of the Dead.

## Achtariel[[@Headword:Achtariel]]

             one of the three ministering angels, alleged by the Rabbinical traditions to be engaged in heaven in weaving or making garlands out of the prayers of the Israelites in the Hebrew tongue. The other two are Matatron and Sandalphron.

## Achterfeld, Jodocus[[@Headword:Achterfeld, Jodocus]]

             a Roman Catholic theologian of Germany, was born at Wesel in 1827. Is 1850 he received holy orders, lectured for some time at Munster; died at Anholt, Aug. 19, 1874, where he had labored since 1863. (B. P.)

## Achterfeldt, Johann Heinrich[[@Headword:Achterfeldt, Johann Heinrich]]

             a Roman Catholic theologian of Germany, born 1788, at Wesel; died at Bonn, 1864. He was ordained priest in 1813; and, in 1817, was appointed professor of theology at the seminary of Braunsberg, from which he was called, in 1826, to the chair of dogmatics at the university of Bonn. He was an intimate friend of Professor Hermes (q.v.), and after the death of the latter published his famous work on Systematic Theology (Christl.- Katholische Dogmatik, 1831). Achterfeldt was regarded, with his colleague Braun, as the leader of the Hermesian School (q.v.); and when the system of Hermes was condemned by Rome, and he refused to comply with the demands of Rome, he was suspended from his chair. He wrote Lehrbuch der Christlich-Kathol. Glaubens- und Sittenlehre (Braunsberg, 1825); Katechismus der Christlich-Katholischen Lehre (Braunsberg, 1826); and was, after 1832, one of the editors of a theological and philosophical quarterly (Zeitschrift fur Philosophie und Katholische Theologie), the chief organ of the Hermesian School. — Pierer, 1, 88; Vapereau, p. 14.

## Achu[[@Headword:Achu]]

             SEE FLAG.

## Achugulap[[@Headword:Achugulap]]

             in the mythology of the Mongolians, was the first period of the earth's creation, in which all people were good and virtuous, and lived to be eighty thousand years old. Thousands of these saints were carried to heaven alive. But when the fall of man took place, this holiness departed, and the length of a human life did not exceed twenty thousand years. Because they had eaten the food of the gods, men lost their holy state. This food began to diminish now, and men were obliged to eat the fruits of the field. From that time all virtues began to disappear, vice reigned, and the length of life fell to one hundred years; and the length of life will continue falling as low as ten years.

## Achynayarerax[[@Headword:Achynayarerax]]

             is the supreme being worshipped by the first inhabitants of Teneriffe. Only when great droughts threatened the country, sacrifices and prayers were offered. The sacrifices consisted of lambs and young goats.

## Achzib[[@Headword:Achzib]]

             (Heb. Akzib'. אֶכְזַּיב, falsehood; Sept. Α᾿χζείβ, but in Mic. μάταιος and Vulg. maendacium), the name of two places, sometimes Latinized Aczib.

1. A town in the plain of Judah, adjoining the Highlands, mentioned between Keilah and Mareshah (Jos 15:44). It appears to have proved faithless to the national cause on the Assyrian invasion (Mic 1:14); hence this passage contains a play on the name: “the houses of Achzib (אֶכְזַּיב) shall be a lie (אִכְזִב).” It is probably the same as the CHEZIB SEE CHEZIB in Canaan where Shelah was born (Gen 38:5), and perhaps also the CHOZEBA SEE CHOZEBA where his descendants were finally located (1Ch 4:22). In the time of Eusebius, Onomast. s.v. Xασβεί) it was a deserted village near Eleutheropolis toward Adullam. From the associated localities, also, it appears to have been situated not far north-east of the former.

2. A maritime city assigned to the tribe of Asher (Jos 19:29), but from which the Israelites were never able to expel the Phoenicians (Jdg 1:31). According to Eusebius (Onom. s.v. Α᾿χζίφ) it was 9 (according to the Jerusalem Itinerary 12) Roman miles north of Accho or Ptolemais. In the Talmud (Shebiith, 6, 1; Challah, 4, 8) it is called Kezib (כְּזיב), and in later times Ecdippa (τὰ ῎Εκδιππα, Josephus, War, 1, 13, 4; Ptolmy 5:15; Pliny, 5:17), from the Aramaean pronunciation (אֶכַדּיב). Josephus also (Ant. 5, 1, 22) gives the name as Arce or Actippus (Α᾿ρκὴ. . . .ἡ καὶ Α᾿κτιπούς).

In the vicinity (at the mouth of the Nahr Herdawil, comp. Wilson, Lands of the Bible, 2, 233) was the Casale Huberti of the Crusaders (Ritter, Erdk. 16, 782). It was first identified by Maundrell (Journey, March 21) in the modern es-Zib (comp. Vit. Salad. p. 98), on the Mediterranean coast, about ten miles north of Acre (Robinson's Researches, 3, Append. p. 133; new ed. 3, 628). It stands on an ascent close by the sea-side, overhanging the ancient Roman road, and is a small place with a few palm-trees rising above the dwellings (Pococke, East, 2, 115; Richter, Wallf. p. 70; Irby and Mangles, p. 196; Buckingham, Palest. 1, 99; Legh, in Machmichael's Journey, p. 250; De Saulcy's Narrative, 1, 66; comp. Lightfoot, Opp. 2, 219; Fuller, Miscel. p. 4, 15; Cellarii Notit. 2, 481; Reland, Paloest. p. 544; Gesenius, Thes. Heb p. 674). It has evident traces of antiquity, but could never have been a large city (Thomson's Land and Book, 1, 471).

Achzib

of Judah (Jos 15:44) is regarded by Tristram as the present Ain Kezbeh, near Beit-Nettif (Bible Places, p. 43), not meaning, as proposed by Keil (Comnment. ad loc.), the “place of springs called Kussabeh with ruins in the neighborhood" (Robinson, Bibl. Res. ii, 48), which may, perhaps, be included in the group of towns in which Achzib is mentioned (Nezib, Keilah, Mareshah, etc.), although very much south of them; but the spot marked on the Ordnance Map as Ain Kezbeh at the fork of the road five eighths of a mile south-east of Beit-Nettif, which, however, is too far north, being in a different group (Jarmuth, Socoh, etc.). SEE JUDAH, TRIBE OF.

## Acidalia[[@Headword:Acidalia]]

             in Greek mythology, is a spring near Orchomenus, in Baeotia, so inviting that Venus bathed in it, and hence was surnamed Acidalia.

## Acindynus[[@Headword:Acindynus]]

             a Christian martyr, who with his companions in persecution (A.D. 346), is commemorated Nov. 2 in the Byzantine calendar.

## Acipha[[@Headword:Acipha]]

             (Α᾿κιβά, but most copies Α᾿χιφά, for Heb. Chakupha חֲקוּפָא), the head of one of the families of Nethinim (ίερύδουλοι ,”temple-servants”) that returned from the captivity (1Es 5:31); evidently the HAKUPHA SEE HAKUPHA (q.v.) of the parallel lists (Ezr 2:51; Neh 7:53).

## Acis[[@Headword:Acis]]

             in Greek mythology, was

(1) the son of Faunus and of Symaethis. Galathea, the fairest of the nymphs, was his beloved. She was also loved by the giant Polyphemus, and he followed her wherever she went. One day Polyphemus espied the pair sitting in the shade of a large tree. Full of anger and jealousy, he threw a large stone upon the two lovers. The beautiful young goddess made a hair- breadth escape; but Acis was crushed by the huge rock. He was afterwards converted into a river springing out from under this rock.

(2.) A river-god, the tutelary deity of the town of Acium, in Sicily.

## Aciscles[[@Headword:Aciscles]]

             a Christian martyr of Cordova, Spain, who suffered death during, the Diocletian persecution. The ancient martyrologies, and that of St. Jerome, mark this festival on November 18; Ado and Usuardus on the 17th.

## Acisterium[[@Headword:Acisterium]]

             one of the numerous appellations of monasteries. The Latin word is asceterium (q.v.). The following forms are probably corruptions of the same word: archisterium, architerium, arcisterium, architrium, assisterium, acistarium, acisterium, and ascysterium.

## Acitho[[@Headword:Acitho]]

             (Α᾿κιθών, v. r. Α᾿κιδών, while other copies omit entirely, perh. for Heb. hak-katon', הִקָּטוֹן, the little; or [as Fritzsche thinks, Handb. in loc.] for Ahitub, which some copies of the Gr. with the Syr. and Ital. have), the son of Eliu and father of Raphaim, among the ancestors of Judith (Jdt 8:1).

## Acker, Johann Heinrich[[@Headword:Acker, Johann Heinrich]]

             a Protestant writer of Germany, was born at Naumburg, Aug. 12, 1647. He was prepared at Naumburg and Schulpforta for the University of Jena, which he entered in 1669. In 1673 he was appointed adjunctus and pastor in Hausen, near Gotha; and advanced in 1689 as superintendent and court- preacher in Blankenhain. In 1717 he retired from his office on account of bodily infirmities, and went to Gotha, where he died Sept. 21, 1719. His main work is Historia Reformationis Ecclesiastict Tempore Primitive Ecclesi' (Jena, 1685, 1715). (B. P.)

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

             a German Reformed minister, was born, Feb. 22, 1824, in the canton of Thurgau, Switzerland. He was licensed to preach by the Columbiana Classis, Synod of Ohio, in 1849, and began the work of the ministry the following year at Mt. Eaton, Ohio. He was an active and efficient worker in the German Reformed Church of America up to the time of his death, Sept. 13, 1869. See Harbaugh, Fathers of the Germ. Ref. Church, 4, 404.

## Ackermann, Georg Christian Benedict[[@Headword:Ackermann, Georg Christian Benedict]]

             a Protestant theologian of Germany, was born March 3, 1763, and died Oct. 5, 1877, as general superintendent at Meiningen. He was an excellent pulpit orator and a very learned theologian. He wrote, Das Christliche in Plato und in der platonischen Philosophie (Hamburg, 1835; Engl transl. by S. A. Asbury, The Christian Element in Plato and Platonic Philosophy Unfolded and Set Forth, Edinburgh, 1861): — Rathgebe fiir Prediger (Schwerin, 1847): — Die Glaubenssdtze von Christi 1ollenfcahrt und von der A uferstehung des Fleisches, etc. (Hamburg, 1845): — Die. Beichte, besonders die Privat beichte (Gotha, 1853): — Handbuch zu Luther's Katechismus mit Bibelstellen (Meiningen, 1857): — Luther, seinem vollen Werth und Wesen nach, dar gestellt aus seinen Schriften (Jena, 1871). He  published a number of Sermons, for which see Zuchold, Biblioth. Thebl. 1, 4 sq, (B. P.)

## Ackermann, Peter Fourer[[@Headword:Ackermann, Peter Fourer]]

             a Roman Catholic theologian of Germany, born Nov. 17, 1771, at Vienna; died Sept. 9, 1831, at Klosterneuburg. He was ordinary professor of Old- Testament language, literature. and theology at Vienna, and choir master of the monastery or cathedral of Klosterneuburg. He was the author of an Introductio in libros sacros V. T. usibus academidis accommodata (Vien. 1825), and an Archeologia, biblica breviter exposita (Vienna, 1826), both of which works are not much more than revised editions of Jahn expurgated, so as to rescue them from the Roman Index, into which they had been put by Pius VII. His commentary on the Minor Prophets, Prophetoe Minores perpetua annotatione illustrati (Vienna, 1830), has some value, on account of the extracts it gives from older writers of the Roman Catholic Church.

## Ackerslooth, Theodor[[@Headword:Ackerslooth, Theodor]]

             a minister of the Dutch Reformed Church, who lived in Holland towards the end of the 17th and beginning of the 18th century, is the author of, D'eerste Zendbrief van Paullus aan die van Korinthen (Leyden, 1707) — De Zendbrief van Paullus aan de Galaten (ibid. 1695; translated into German by C. Brussken, and published at Bremen, 1699): — Vytlepginge over den Zendbrief aan de Ebreen (Levden, 1693, 1702; translated into German by A. Plesken, and published at Bremen, 1714). See Jocher, Allgemeines Gelehrten-Lex., s.v.; Walch, Bibl. Theol. (B. P.)

## Ackworth, George, Ll.D.[[@Headword:Ackworth, George, Ll.D.]]

             an English divine and civilian, of whose family and birth we have no account. He travelled in France and Italy, where he studied civil law; was public orator at Cambridge; and in the following year was made Doctor of Laws. In 1562 he was admitted an advocate in the Court of Arches, and afterwards lived in the family of archbishop Parker, who gave him a prebend. He was vicar-general in 1567 to Horne, bishop of Winchester; and in 1575 the archbishop of Canterbury permitted him to hold the rectory of Elingtun, alias Wroughtori. In 1576 he was appointed master of the faculties, and judge of the Prerogative Court in Ireland, having been turned out of all his situations in the last-named country because of his dissolute conduct. Besides one or two other works, he wrote De Visibili Romanarchia, contra Nic. Sanderi Monarchiam (Lond. 1622, 4to).

## Aclea, Council Of[[@Headword:Aclea, Council Of]]

             (Conciliumn Acleense), so called from “the Field of the Oak," supposed to have been in Aycliffe, Durham, England. Synods were held under this name in A. D. 781, 787, 788, 789, 804, and 810; but nothing is recorded of their doings except certain grants of land.

## Aclejam[[@Headword:Aclejam]]

             in the Conflict of Adam and Eve (p 68, ed. Dillmann), is the twin sister of Abel and wife of Seth; further on she appears as Lea. In the Ethiopic "Clementinum" she is called Aclemja (Dillmann, p. 139), and by other late writers, Greek, Syriac, and Hebrew (all of whom interchange her with her  equally legendary sister Luva ), Climia, Chalmana, Calemora; and Caomena (ibid.; and Fabr. Cod. Pseudep. V. T. 2, 44).

## Acmenes[[@Headword:Acmenes]]

             in Greek mythology, were certain nymphs of thie woods and rivers near Elis.

## Acmon[[@Headword:Acmon]]

             in Greek legend, was

(1) a companion of Diomede, who boldly ventured to disgrace Venus, because of which he and his companions, who had taken part in the crime, were transformed into birds.

(2.) A son of Clytius of Lyrnessus, in Phrygia, a companion of AEneas.

## Acmonides[[@Headword:Acmonides]]

             in Roman mythology, was a Cyclops and an assistant of Vulcan.

## Acoemetae[[@Headword:Acoemetae]]

             (ἀκοιμηταί, watchers), an order of monks instituted at the beginning of the fifth century by Alexander, a Syrian monk (Burger, De Acoemetis, Schneeberg, 1686). They were divided into three classes, who performed divine service in rotation, and so continued, night and day, without intermission. They were condemned by a synod held at Rome in 534 for maintaining that Mary was not the mother of God. — Helyot, Ordres Relig. 1, 4 sq.

Acoemetae

(ἀκοιμήται, sleepless), a name given to certain monks who, divided into three classes, sang the Holy Office in turns, so that it continued day and night without intermission. The order was probably founded by an officer of the imperial household at Constantinople, named Alexander (q.v.) about the middle of the 15th century. The first monastery which he established was on the borders of the Eupthrates, after which he returned to Constantinople, and founded one on the Dardenelles, where he died, about A.D. 430 (or 450). After his departure from the monastery on the Euphrates, the Acoemetae had for their abbot John, who was succeeded by Marcellus. Among the distinguished persons who supported the order was Studius (q.v.), a Roman nobleman, who built a monastery for their use at Constantinople. This was called, after him, Studium, and the monks of it Studitce. There was another monastery, founded by St. Dius, which also became theirs.

Their "hegumei" (or president), Cyril, made complaints at Rome against Acacius (q.v.) which resulted in his excommunication. Meanwhile Peter the Fuller, who had been expelled from their order, had become schismatic patriarch of Antioch, and made common cause with their opponents. In the following century they became entangled in the Nestorian heresy, and the emperor Justinian caused them to be condemned  at Constantinople. In 534, in a synod held in Rome, pope John II excommunicated them for denying the proposition Unus e Trinitate passus est carne, and maintaining that the Virgin was not the Mother of God. This monastic institution soon passed into the West, was established in the Abbey of St. Maurice of Agasine, in Valais, by Sigismund of Burgundy, and was confirmed by a council, A.D. 523. It was also established in the monasteries of St. Martin at Tours, Luxeuil, St. Riguier, and others. The perpetual service of the Accemetam was called by the Latins Laus perennis. See Evagrius, 3, 18, 21; Moreri, Hist. des Odres Monast. (preface, p. 238); Bingham, Christ. Anti. bk. 7 ch. 2, § 10.

## Acoemetona[[@Headword:Acoemetona]]

             (ἀκοιμέτονα, sleepless), a Greek term for the light which burns continually before the reserved emblems of the sacrament.

## Acoetes[[@Headword:Acoetes]]

             in Greek mythology, was (1) the pilot on a Tyrrhemnian ship which landed on Naxos. The ship hands brought a beautiful child to him, which he was requested to take along with him. When he beheld its perfect form, he saw that it was the child of some deity, and would not give his consent to its abduction But the rest forced him to sail away, and the sleeping child remained in the ship. Soon after, it awoke, and, finding itself in strange society, wished to return to Naxos. The sailors made a promise to fulfil this wish, but did not keep it. Suddenly. the ship made a halt, as vine-branches grew out of the water around it. Bacchus appeared riding on a tiger and surrounded by lions. He transformed the abductors, all save Acoetes, into dolphins, who plunged into the sea, and the pilot brought the god back to Naxos. Some time later Acoetes related to his adventure to king Pentheus of Thebes, who had the pilot imprisoned. Bacchus, however, liberated him the doors of the prison flew open of themselves. and Accetes departed unhindered. (2.) The father of Laocoon. (3.) The armor-bearer of king Evander.

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

             one of the most famous Orientalists of his age, was born at Bernstadt, March 16, 1654. After due preparation at the Elizabeth Gymnasium in Breslau, he was instructed in the Rabbinic, Syriac, Chaldee, Arabic, Persian, and Ethiopic languages by A. Pfeiffer. With these he combined the  study of Mauretanian, Turkish, Coptic, Armenian, and even the Chinese language. In 1674 he went to Wittenberg, and thence to Leipsic, where he lectured on Oriental languages. Having secured an Armenian Bible, he edited the prophet Obadiah in Armenian, with observations, in 1680. This was the first Armenian publication printed in Germany. In 1682 he published De Aquis Zelotypice Amaris Numbers 5, 11 sq. In the following year he returned to Breslau, where he was induced to accept an office in the Church. In 1689 he was appointed professor of Hebrew at then (Gymnasium of St. Elizabeth, and in the following year he was called as senior of St. Bernhardin's. His Oriental studies he continued, and the possession of an Arabic manuscript of the Koran with a Persian and Turkish version induced him to make the Koran known in Germany by publishing this triglot manuscript with a Latin translation, since the Arabic edition of the Koran which had been published at Venice in 1530 had been burned by command of the pope. King Frederick of Prussia favored his undertaking, and allowed him an annual pension. Acoluthus died at Breslau, Nov. 4, 1704. — His Specimen Acorani Quadrilinguis, for which he was made a member of the Royal Academy of Sciences of Berlin, was published in 1701. See Schmid, Leichen-Predigt auf M. Aidreas Acoluthus nebst angefiigtem n Lebenslauf (Breslau); Mart. Hankii Monumenta pie Defunctis olinm Erecta (ed. G. Hankio, 1718); Schimmelpfennig, in Allgemeine deutsche Biographic, s.v. (B. P.)

## Acolyth or Acolyte[[@Headword:Acolyth or Acolyte]]

             (ἀκόλουθος, follower), the name of an inferior order of clergy or servitors. It is not known in the Greek Church, but appears to be of very ancient establishment in the Latin Church, since mention is made of it in the epistles of Cyprian. Their office in the ancient Church was to light the candles and to pour the wine intended to be consecrated into the proper vessels; to wait upon the bishops and their officers, presenting to them the sacerdotal vestments; and to accompany the bishop everywhere, acting as witnesses of his conduct. At present their duties in the Papal Church are to attend upon the deacon and sub-deacon at the altar, to make ready the wine and water at mass, to carry the thurible, and to light and carry the candles, especially at the chanting of the Gospel. At Rome there are three kinds of Acolyths: the Acolyths of the palace, palatini, who wait on the pope; those who serve the churches, stationarii, when they are stationed; and regionarii, who serve with the deacons in different quarters of the city. The order of Acolytes is the fourth of the ordines minores, through which a Romish priest must pass. For a full account of the office and its functions, see Boissonnet, Dict. des Rites, 1, 87; Bingham, Orig. Eccl. bk. 3, ch. 3.

## Acominatus[[@Headword:Acominatus]]

             SEE NICETAS.

## Acominatus, Michael[[@Headword:Acominatus, Michael]]

             (surnamed Choniata, or Choniafesi from the place of his birth in Phrygia), was older than his brother Nicetas. He was archbishop of Athens about 1204, but was at that period far advanced in years. His Funeral Oration (Paris, 1566; Frankf. 1568.) on the death of his brother Nicetas is Still extant in the collected works of the latter, and in Biblioth. Pautrum, vol. 25. “Some MS. works and sermons of Acomiriatus are preserved in the Royal Library at Paris, and in the Bodleian Library, Oxford.

## Acontes[[@Headword:Acontes]]

             in Greek mythology, was the son of Lycaon, the cruel king of Arcadia, whom angry Jupiter transformed into a wolf, and whose sons, with the exception of the youngest, Nyctimus, Jupiter killed by lightning.

## Aconteus[[@Headword:Aconteus]]

             in Greek mythology, was a companion of Perseus at the latter's marriage with Andromeda, and became a pillar of stone at the sight of the head of Gorgon.

## Acontius[[@Headword:Acontius]]

             in Greek mythology, was a beautiful but poor youth on the island of Ceos, renowned for the stratagem by which he won his loved one, Cydippe of Athens, a maiden of high parentage and great wealth. He wrote the following words on a large Cydonian apple: “I vow by Diana that I will take Acontius as my husband." The apple rolled to the feet of Cydippe's accompanying slave, who, not being able to read the inscription, handed it to her mistress, who read it aloud, and thus uttered the mysterious vow. Her father, being ignorant of the circumstance, promised her to another; but Cydippe became very sick, and did not recover until she was willing to fulfil her vow.

## Acontius (martyr)[[@Headword:Acontius (martyr)]]

             of Rome, is commemorated as a saint in the Hieronymian martyrology on July 25.

## Acontius or Aconzio, James[[@Headword:Acontius or Aconzio, James]]

             a native of Trent, and the intimate friend of Francis Betti, a Roman. They both quitted Italy on account of their religion, having both left the communion of the Church of Rome. Betti, who left first, waited for Acontius at Basle; this was in the year 1557. Hence they went together to Zurich, where they parted, and Acontius, after visiting Strasburg, journeyed into England, where he was well received by queen Elizabeth, who employed him as an engineer. He was a member of the Dutch congregation in Austin-Friars, but falling under the suspicion of “Anabaptistical and Arian principles,” proceedings were taken against him before Grindal, bishop of London, who sentenced him to be refused the Holy Sacrament, and forbade the Dutch congregations to receive him. He died in 1566, according to Niceron. He inclined toward moderation and principles of tolerance in matters of religion. Arminius styled him “divinum prudentina ac moderationis lumen.” He wrote De Methodo, hoc est, de recte investigandarum tradendarumque Scientiarum ratione (8vo, Basle, 1558); Strategemata Satanoe (8vo, Basle, 1565. Transl. into French, 4to. There is also an English translation of the four first books, London, 1648).

— Richard and Giraud, Bib. Sacr.; New General Biographical Dictionary, 1, 36; Landon, Eccl. Dict. s.v.

## Acosta[[@Headword:Acosta]]

             Jose d', a Spanish Jesuit, born about 1539, appointed provincial of the Jesuits in Peru, and died rector of the university of Salamanca, Feb. 15, 1600. He wrote The Natural and Moral History of the Indies (Seville, 1590, 4to); a treatise De Christo Revelato libri novem (Lugd. 1592, 8vo); De Promulgatione Evangelii apud Barbaros (Cologne, 1596, 8vo).

## Acosta, Emmanuel[[@Headword:Acosta, Emmanuel]]

             a Portuguese Jesuit of the 16th century, published in Portuguese a work which G. P. Maffei translated into Latin under the title Rerum a Societate Jesu in Oriente Gestarum ad Anum 1568. This book contained the letters of the author upon the missions in Japan. See Hoefer, Nouv. Biog. Generale, s.v.

## Acosta, Gabriel[[@Headword:Acosta, Gabriel]]

             (afterward URIEL), a Portuguese, of Jewish extraction, born at Oporto, and brought up in the Roman Catholic Church. About the age of twenty-two he began to entertain doubts first as to the doctrine of indulgences, and, finally, as to the truth of Christianity; and being unable to satisfy himself, he returned to the religion of his ancestors, became a Jew, retired from Portugal to Amsterdam, and was circumcised. He soon, however, became disgusted with the Pharisaism of the Jews of Amsterdam, and advocated a doctrine like that of the ancient Sadducees. He wrote in the Portuguese language a treatise entitled “The Traditions of the Pharisees compared with the written Law” (Amsterd. 1624), which so exasperated the Jews that they accused him of atheism before the civil tribunals. His book was confiscated, he was imprisoned ten days, and fined 300 guilders. He was also expelled from the Jewish synagogue. After seven years he submitted to a painful penance, and was readmitted, though it does not appear that he really changed his views. He died, according to Fabricius, in 1647, whether by suicide or not is uncertain. He left an autobiography which fell into the hands of Limborch, and was reprinted in 1847 (Uriel Acosta's Selbstbiographie, Lat. u. Deutsch, Leipzig). His life afforded Gutzkow the material for a novel, “The Sadducees in Amsterdam” (1834, and for a drama, “Uriel Acosta” (Leips. 1847). — Jellinck, Ueber Acosta's Leben und Lehre (Zerbst, 1847).

## Acosta, Gabriel (2)[[@Headword:Acosta, Gabriel (2)]]

             a Roman Catholic divine of the latter part of the 16th century, was born at Torres Vedras. He was educated at Coimbra; succeeded Luis Sotomayor as professor of theology, and was shortly after made a canon. He died in  1616. He left Commentaries on Genesis 49, Ruth, Lamentations, Jonah, and Malachi (Lyons, 1641). — Landon, Eccles. Dict. s.v.

## Acosta, Isaac de[[@Headword:Acosta, Isaac de]]

             a Jewish rabbi of Amsterdam, who lived in the beginning of the 18th century, is the author of Conjecturas Sagradas sobre los Profets Primeros, i.e., "Sacred Conjectures on the First Prophets," containing a new translation and a paraphrase of Joshua, Judges, Samuel, and Kings. It was published at Leyden (1712). See First, Bibl. Jud 1:1; Jud 1:17; De' Rossi, Dizionario Storico (Germ. transl.), p. 29. (B. P.)

## Acquaviva[[@Headword:Acquaviva]]

             SEE AQUAVIVA.

## Acqui, Jacopo D[[@Headword:Acqui, Jacopo D]]

             a Dominican monk of Piedmont, lived in the first half of the 14th century. He wrote in Latin a Chronicle, unpublished, from the creation of the world to the time of pope Boniface VIII. Manuscript copies are in the libraries of Milan and Turin. See Hoefer, Nouv. Biog. Generale, s.v.

## Acra[[@Headword:Acra]]

             (῎Ακρα), a Greek word, signifying a summit or citadel, in which sense its Hebraized form Chakra (חִקְרָא) also occurs in the Syriac and Chaldaic (Buxtorf, Lex. Talm. col. 818). Hence the name of Acra was acquired by the eminence north of the temple at Jerusalem, on which a citadel was built by Antiochus Epiphanes, to command the holy place (1Ma 3:45; 1Ma 4:2; 1Ma 4:41; 1Ma 6:18; 1Ma 6:26; 1Ma 6:32; 1Ma 9:52; 1Ma 10:6; 1Ma 11:41; 2Ma 4:12; 2Ma 4:27, etc.). It thus became, in fact, the Acropolis of Jerusalem (see Michaelis, in Macc. p. 30 sq.; Crome, in the Hall. Encykl. 2, 291 sq.). Josephus describes this eminence as semicircular (see Reland, Paloest. p. 852); and reports that when Simon Maccabaeus had succeeded in expelling the Syrian garrison, he not only demolished the citadel, but caused the hill itself to be levelled, that no neighboring site might thenceforth be higher than or so high as that on which the temple stood. The people had suffered so much from the garrison, that they willingly labored day and night, for three years, in this great work (Ant. 13, 6, 6; War, 5, 4, 1). At a later period the palace of Helena, queen of Adiabene, stood on the site, which still retained the name of Acra, as did also, probably, the council-house, and the repository of the archives (War, 6, 6, 3; see also Descript. Urbis Ierosolmyoe, per J. Heydenum, lib. 3, cap. 2).

A good deal of controversy has lately arisen as to the position of this eminence, Dr. Robinson (Bib. Res. 1, 414; new ed. 3, 207-211) strongly contending for the sloping eminence now occupied by the Church of the Holy Sepulchre, and others (especially Williams, Holy City, 2, 25, 49) placing Acra more north-wardly from the temple. The latter position, in the middle of the Mohammedan quarter, on the whole, seems best to accord with the present state of the surface and the ancient notes of place (see Strong's Harmony and Expos. of the Gospels, Append. 2, p. 4, 5); especially with Josephus's statements (War, 5, 4, 1) respecting the valley of the Tyropoeon (q.v.). SEE JERUSALEM.

A place by the name of Acra (῎Ακρα) is mentioned by Josephus (War, 2, 2, 2) as having been taken by Simon Maccabaeus, in connection with Gazara, Joppa, and Jamnia; which some suppose to mean Ekron (by a change of reading), while others take the word in the ordinary sense of tower. The passage is evidently parallel with 1Ma 14:7, where Simon is said, after having taken Gazara and Bethsura, to have cleansed “the tower” (ἄκρα); which, by a comparison with chap. 13:49, appears to mean no other than the above fortress in Jerusalem. See BARIS.

For the Acra or Acre (Hebraized אקריby Benjamin of Tudela) of the Crusades, SEE ACCHO.

## Acrabbattine[[@Headword:Acrabbattine]]

             (Α᾿κραβαττίνη sc. χώρα), the name of two regions in Palestine.

1. A district or toparchy of Judea, extending between Shechem (Nablous) and Jericho eastward, being about 12 miles long (see Reland, Paloest. p. 192). It is mentioned by Josephus (War, 2, 12, 4; 20, 4, 22, 2; 3, 3, 4, 5), and doubtless took its name from a town called Acrabbi, mentioned by Eusebius (Onomast. s.v. Α᾿κοαββείν; Jerome corruptly “Adorabi,” see Clerici ed. Amst. 1707, p. 17, note 5) as a large village 9 Roman miles east of Neapolis, on the road to Jericho; probably the same found by Dr. Robinson under the name Akrabeh (Researches, 3, 103), and described as a considerable town, finely situated on the slope of a fertile hill, with a mosque (new ed. of Researches, 3, 296, 297) and a ruined fort (Van de Velde, Narrative, 2, 304-307).

2. Another district of Judaea toward the southern end of the Dead Sea, occupied by the Edomites during the captivity (1Ma 5:3, Auth. Vers. “Arabattine;” comp. Joseph. Ant. 12, 8, 1). It is supposed to have taken its name from the MAALEH-ACRABBIM SEE MAALEH- ACRABBIM (q.v.) of Num 34:4; Jos 15:3, which lay in this vicinity.

Acrabbattine

the northern district so called. Its ruined capital, now Akrabeh, is described in considerable detail by Lieut. Conder in the Quar. Statement of the "Palest. Explor. Fund" for July, 1874, p. 190.

## Acrabbim[[@Headword:Acrabbim]]

             This ascent is by some late writers identified with the pass of Sufah, leading from the desert et-Tih to the Negeb, or “South" of Judah; and to this view Tristram lends his adhesion (Bible Places, p. 9). But in this they are actuated by a desire to locate Kadesh-barnea (q.v.) at Ain-Gadis, instead of one of the springs on the western edge of the Arabah.

SEE MAALEH-ACRABBIM.

## Acraea[[@Headword:Acraea]]

             in Greek mythology, was

(1) a surname of those goddesses whose temples were built upon high rocks.

(2.) A daughter of the god of the river Asterion, near Mycene.

## Acraeus[[@Headword:Acraeus]]

             in Greek mythology, is the same for god as Acrea (q.v.) is for goddesses.

## Acratoprotes[[@Headword:Acratoprotes]]

             in Greek mythology, was a local god who had his temple in Munychia.

## Acratus[[@Headword:Acratus]]

             in Greek mythology, was a companion of Bacchus who was worshipped in Athens. As the name signifies unmixed, this mystical person is probably only another personification of Bacchus himself.

## Acre[[@Headword:Acre]]

             is put by our translators (Isa 5:10) for צֶמֶד, tse' med, which properly means a yoke, i.e. as much land as a yoke of oxen can plough in a day. So the Latin jugerum, an acre, from jugum, a yoke. SEE MEASURE. In 1Sa 14:14, the word “acre” is supplied in our translation after מִעֲנָה, a furrow, which is omitted (see margin).

SEE ACCHO.

## Acrelius, Israel[[@Headword:Acrelius, Israel]]

             a Swedish clergyman, was born at Ostaker, Dec. 25, 1714. He was educated at Upsala, and ordained in 1743. In 1749 he was appointed provost to take charge of the Swedish congregations on the Delaware, and pastor of Raccoon and Pensneck. Christiana was subsequently added to his charge. He remained in America until 1756, when ill-health compelled him to return to Sweden. He was rewarded by the king, for his faithful services, with a large pension and the lucrative living of Fellingsbro. He died April 25, 1800. Acrelius wrote some articles on American affairs, which were printed in the Swedish journals, several religious works, and a description of the Swedish colonies in America (1759).

## Acronius (Akron), Johannes[[@Headword:Acronius (Akron), Johannes]]

             a Reformed theologian of Holland, who died in 1627, is known by the active part which he took in the controversy between the Remonstrants and the Contraremonstrants. In 1584 he was preacher at Eilsuir in East Frisia, and a few years later at Groningen and Wesel. Having declined a call as preacher to Deventer and Amsterdam, he was appointed in 1617 professor of theology at Franeker. In the following year he was called again as pastor to Kampen, for the purpose of opposing his colleagues there, who were in favor of the Arminian party. As a delegate to the Synod of Dort, 1618-19, he accused his colleagues of Arminianism, and some of them were deposed from their office. In 1619 he went to Haarlem, where he remained till his death. Of his writings we mention, Elenchus Orthodoxus Pseudo-reliq.  Romano-Cathol. (Deventer, 1615): — Syntagma Theologices (Groningen, 1605): — Uytmonsteringe van verscheydene Dolingen dergenoemde Lutherschen (Arnhem, 1625). See Van der Aa, Biog. Woordenb.; Glasius, Godgel. Nederl.; Vos, in the Allgemeine deutsche Biographie, s.v. (B. P.)

## Acronius, Ruard[[@Headword:Acronius, Ruard]]

             a Reformed theologian of Holland, is said by some to have been a brother of Johannes, while others maintain that he was originally a Roman Catholic priest. In 1572 he was. Reformed preacher at Franeker. After having labored for some years at Alkmaar and Bolsward, he went in 1599 to Schiedam, where he probably died in 1612. He was a learned man for his time, but intolerant. Thus, he challenged the Mennonites to a public disputation, which took place in 1596 between him and Pieter van Ceulen., They held one hundred and fifty-five sessions, and, as is generally the case, both parties claimed the victory. In the controversy between the Arminians and Gomarus he took such an active part that Gomarus asked for his assistance in defending the Calvinistic doctrine, in a meeting which was held at the Hague in 1609. Against the Arminian Uytenbogsert he wrote Noodwendig Vertoog (1610). When, in 1610, the Remonstrants presented their views to the States-General of Holland, Acronius was one of the six Calvinistic delegates who spoke against them. He also published, Onderregtinge over 't Onderholt der Dienaren der waren ghemeynten Christi (Franeker, 1590): — Enarrationes Catecheticce ( Schiedam, 1606): — Onderwyzinge over de Christ. Catechism. (ibid. 1608). See Van der Aa. Biog. Woordenb. s.v.; Vos, in the Allgemeine deutsche Biog., s.v. (B. P.)

## Acroomeni[[@Headword:Acroomeni]]

             (ἀκροώμενοι, hearers), a class of penitents in the Church. The arrangement of penitents in different classes took place at the end of the 3d century, or in the beginning of the 4th. They were generally arranged in four classes. προσκλαίοντες, mourners; ἀκροώμενοι, hearers; ὑποπίπτοντες, kneelers; .συνιστάμενοι, bystanders. The hearers were permitted to enter within the doors, and to take their station in the narthex, or lowest part of the building, where they were allowed to hear the Scriptures read and expounded; but they were denied the privilege of joining in the prayers of the Church. Three years was the term of their continuance in this order. They were regarded as sustaining the same relation to the Church as the first class of catechumens, who were also  called audientes. They were distinguished from the catechumens by not being permitted to receive the imposition of hands.

## Acropolita, Constantine[[@Headword:Acropolita, Constantine]]

             (surnamed νέος Μεταφράστης, the Young Metaphrastes), the son of George Acropolita, was grand logothete, or chamberlain, under Michael Palaeologus and Andronicus about 1270. We are informed by George Pachymeres that the emperor Michael was so irritated by the zeal with which Acropolita maintained the cause of the Greek Church against Rome, that towards the end of his reign he banished him from court. On the accession of Andronicus, Acropolita soon recovered his lost influence, and in 1294 was restored to his former office. He wrote several works on the subjects in dispute between the churches, especially on the procession of the Holy Spirit, fragments of two of which were seen by Leo Allatius: — an Oration on the Holy Martyr Theodosia (Allatius, De. Script. Simeon. p. 84): — Upon the Martyr St. Neophytus: — Upon St. Theodorus Tyro: — Upon St. John Damascenus. See Cave, Hist. Lit. 2, 314; Chauffepie, Nouv. Dict. Crit. 1, 130.

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

             one of the writers of Byzantine history, was born at Constantinople in 1220, and was brought up at the court of the emperor, John Ducas, at Nice. At the age of seventeen years he became a pupil of Theodorus Exopterygus in mathematics, poetry, and rhetoric; and at twenty-one held a learned discussion, before the emperor, with Nicholas the physician concerning solar eclipses, being made at length grand logothete. John Ducas sent him as ambassador to Larissa, to establish peace with Michael of Epirus. He was also constituted judge by the emperor to try Michael Comnenus. The emperor's son, Theodorus Lascaris, a pupil of Acropolita, appointed him governor of all the western provinces of his empire. About 1255 he made war upon Michael Angelus and was taken prisoner, but was liberated by the intervention of Michael Palaeologus, who sent him as his ambassador to Constantine, prince of Bulgaria. After his return, he devoted himself wholly to the instruction of youth intended for orders, but resigned the charge in 1267 to Holobolus. In 1272 he was appointed one of the judges in the cause of John Vecchus, patriarch of Constantinople; and in 1273 was sent to pope Gregory to treat of a union between the two churches. The following year he attended, with others of the Eastern  Church, the Council. of Lyons; and at the fourth session, July. 6, he, in the name of the emperor, took an oath abjuring the so-called schism, receiving the Roman faith, and recognising the primacy of the papal chair. In 1282 he was sent as ambassador to John, prince of Bulgaria, and died immediately upon his return home, in the same year. His principal work is Historia Byzantina (Paris, 1651, fol.), in Greek and Latin. He also wrote, Treatise concerning Faith, Virtue, and the Soul: — Thirteen Prayers, used after the recapture of Constantinople by the Greeks: Exposition of the Orations of Greg. Nazianzen, etc. See Fabricius, Bibl. Graec. 6 448; Ward, Gresham Professors.

## Acrorites[[@Headword:Acrorites]]

             (inhabitant of a mountain-summit), in Greek mythology, was a name by which Bacchus was worshipped in Sicyon, from the high mountain upon which his temple was built.

## Acrostic[[@Headword:Acrostic]]

             (from ἄκρον, extremity, and στίχος, verse), The word commonly signifies the beginning of a verse; but it is sometimes taken for the end or close of it. It ordinarily signifies an ode in which the initial letters of the verses in their order spell a certain word or sentence. In this form acrostics do not occur in the Bible. There are certain parts of the poetical compositions of the Old Testament, however, in which the successive verses or lines in the original begin with the letters of the Hebrew alphabet; these may be called alphabetical acrostics. For instance, in Psa 119:1-176, there are as many stanzas or strophes as there are letters in the alphabet, and each strophe consists of eight double lines, all of which, in each case, begin with that letter of the alphabet corresponding to the place of the strophe in the Psalm— that is, the first eight lines begin each with א, Aleph, the next eight with ב, Beth, and so on. SEE ABECEDARIAN.

Other Psalms have only one verse to each letter, in its order, as Psa 25:1-22; Psa 34:1-22. In others, again, as Psa 111:1-10; Psa 112:1-10, each verse is divided into two parts, and these hemistichs follow the alphabetical arrangement, like the whole verses of the last mentioned Psalms. The Lamentations of Jeremiah are mostly acrostic, some of the chapters repeating each letter one or more times. The last chapter of Proverbs also has the initial letters of its last twenty-two verses in alphabetical order. SEE POETRY.

The term acrostic is used in ecclesiastical history to describe a certain mode of performing the psalmody of the ancient Church. A single person, called the precentor, commenced the verse, and the people joined with him at the close. We find also the words hypopsalma and diapsalma, likewise ἀκροτελεύτιον and ἐφύμνιον, almost synonymous with acrostic, used to describe the same practice. They do not always mean the end of a verse, but sometimes what was added at the end of a psalm, or something repeated in the middle of it, e.g. the phrase “for his mercy endureth forever,” repeated or chanted by the congregation. The Gloria Patri is by some writers called the epode or acroteleutic, because it was always sung at the end of the psalms (Bingham, Orig. Eccl. 1, 14).

Acrostic

hymns were in use in the ancient Church; and specimens remain in Greek, but especially in Latin. The term was also applied to the Christian formula ἰχθύς, SEE ICHTHYS. A peculiar use of the term occurs in the Greek office-books, in which the successive canons begin with the several letters of the alphabet.

## Acroteria[[@Headword:Acroteria]]

             (Gr.), pedestals for statues and other ornaments placed on the apex and lower angles of a pediment. They are also sometimes placed upon the gables in Gothic architecture, especially in canopy-work.

## Act Of Uniformity[[@Headword:Act Of Uniformity]]

             SEE UNIFORMITY.

## Act of Faith[[@Headword:Act of Faith]]

             SEE AUTODAFE.

## Act, Conventicle[[@Headword:Act, Conventicle]]

             SEE CONVENTICLE.

## Act, Corporation[[@Headword:Act, Corporation]]

             SEE CORPORATION.

## Act, Five-Mile[[@Headword:Act, Five-Mile]]

             SEE FIVE-MILE.

## Act, Rescissory[[@Headword:Act, Rescissory]]

             SEE RESCISSORY ACT.

## Act, Test[[@Headword:Act, Test]]

             SEE TEST.

## Act, Toleration[[@Headword:Act, Toleration]]

             SEE TOLERATION.

## Acta Marterum[[@Headword:Acta Marterum]]

             (Acts of the Martyrs), the title of the record of the lives and actions of martyrs kept in the ancient Church for the edification of the faithful. Whenever a Christian was apprehended, the accusation, defense, and verdict were noted in these Acts. Some of the martyrs also wrote accounts of their own sufferings, or this was done for them by a regular officer of the Church acting as notary, who took down the facts in a prescribed form; and these reports were also designated as acta martyrii or martyrum. SEE CALENDARIA; SEE MARTYROLOGIA; SEE MENEION; SEE MENOLOGIUM.

The oldest are those referring to the death of St. Ignatius (q.v.), Bishop of Antioch (died 107), and of Polycarp (q.v.) (died about 165), both of which are given in Dressel's and Hefele's editions of the Patres Apostolici. The oldest collection of Acts of the Martyrs was compiled by the Church historian Eusebius, in his two works de Martyribus Paloestinoe and Synagoge Martyriorum. The latter, a martyrology of the Church universal, was lost as early as the end of the sixth century; the former has reached us as an appendix to the eighth book of the author's Church history. A second large collection of 12 volumes was in existence at Constantinople in the ninth century, and probably formed the basis of the work of Simeon Metaphrastes, de Actis Sanctorum, in the tenth century. In the Latin Church a catalogue of martyrs, containing the names of martyrs from different countries arranged according to the days on which they were commemorated in the mass, as also the place and the day, but not the details, of their martyrdom, was, at the close of the sixth century, in extensive use. It was, though without good reason, ascribed to Jerome. The particular churches used to add to this general catalogue of martyrs their local calendars, a circumstance which explains the diversity of the different copies of this work still extant (ed. by Fr. Mar. Florentinius, Lucae, 1668 sq.; d'Achery, Spicileg. ed. Nov. 2, p. 27, according to a manuscript of the French convent Gellou, written about 804; J. B. Sallerius, Act. Sanctorum, June tom. 6, according to copies of Reichenau, St. Ulric's at Augsburg, Corvey, etc.). While this work excludes all historical accounts of the lives of martyrs, giving only their names and the place and day of their martyrdom, there are indications that detailed historical works were also compiled at an early period.

A council at Carthage 397 permits the reading of the Passiones Martyrum on the days of their commemoration, besides the reading-lessons from the Scriptures. Pope Gelasius, on the contrary, excludes this kind of literature from ecclesiastical use, on the ground that the names of the authors were unknown, and that infidels, heretics, and unlearned persons (idiotae) had inserted many superfluous and improper things, a conclusive proof of the untrustworthy condition in which this literature, even at that early time, was found. The heads of the monastic orders were in general very urgent in recommending to their monks the reading of the Gesta Martyrum, the history of their sufferings. Besides the two classes of works just named, there was a third class, the so-called Vitas Patrum, whose object was more literary than edifying, and some of which belong among the most valuable sources of the early Church history. To this class of works belong the very valuable history of Severin, by his disciple Eugippius, the biographies of Columban, Gallus, etc. Collections of accounts of this kind are extant by Palladius (about 420), in his Historia Lausiaca (Λαυσαικόν); by Heraclides, in his Paradisus, s. de Vitis Patrum; by Johannes Moschus (died about 620), the author of the lives of the monks, under the title Λειμών, Λειμωνάριον, or Νεὸς Παράδεισος. These works are designated in the Greek Church under the name of Γεροντικά, Κλίμακες, Λαυσαϊκἀ, and Πατεριακά. They were followed by Simeon Metaphrastes (q.v.), about 901, of whose biographies of saints we have 122 left, while a much larger number have been erroneously ascribed to him. In the Latin Church we have the 14 hymns of Prudentius (q.v.), entitled Peristephanon s. de Coronis et Passionibus Martyrum; the Collationes Patrum, by Cassian (q.v.); and several historical works of Gregory of Tours (q.v.), as de Miracalis, Vita Patrum, de Gloria Martyram. The biographical material contained in this class of works was gradually worked into the martyrologies. That known under the name of Beda is mostly restricted to statistical statements; yet a copy of it at the beginning of the ninth century received considerable additions from Florus, a sub-deacon at Lyons. Considerable additions to the martyrologies were also made by Hrabanus Maurus (q.v.); ‘Ado, archbishop of Vienna, about 860; Usuard, a monk at Paris (875); and Notker (died 912). This enlargement of the ancient martyrologies forms the transition to the legends of the Middle Ages, which are generally nothing but ecclesiastical novels, and have no claim whatever to credibility. The “Acts of the Martyrs” had, moreover, gradually been enlarged into “Acts of the Saints,” as other saints than martyrs had been added to the catalogues of the latter. SEE ACTA SANCTORUM. The most valued collection is Ruinart's Acta Martyrum sincera (Paris, 1689, fol.; 2d ed. Amst. 1713, fol.; B. Galura, Augsb. 1802, 3 vols. 8vo). It is more critical than most Roman biographies, but nevertheless contains many incredible legends. A large collection was also published by the learned Stephen Evodius Assemanni, under the title Acta Sanctorum Martyrum Orientalium et Occidentalium (Romae, 1748, 2 vols. fol.). — Herzog, 1:100; Wetzer and Welte, 1:88. SEE MARTYROLOGY.

## Acta Sanctorum[[@Headword:Acta Sanctorum]]

             (Acts of the Saints), the title given to collections of the lives of martyrs [

SEE ACTA MARTYRUM ] and of saints in the ancient Church.

1. We first find the title Acta Sanctorum in Eusebius (fourth century). In consequence of an edict of Diocletian, of the year 303, which commanded the destruction of all the Christian records, a great gap was created in the records of the Church, which was afterward filled with legends and traditions, abounding in errors, omissions, and exaggerations. Collections of the Acta Sanctorum, principally for edification, were made in the Vitae Patrum, probably by Jerome of Dalmatia; by Gregory of Tours in the sixth century; in the Synaxarium (q.v.) of the Greek Church, in the eighth century, by John of Damascus; by Simeon Metaphrastes in the tenth century; in the Golden Legend of Jacob of Viraggio in the thirteenth, which went through 71 editions from 1474 to 1500; and in the Catalogus Sanctorum of Peter de Natalibus (Vicenza, 1493). A more critical treatment is found in the Sanctuarium of Boninus Mombritius (Venice, 1474, 2 vols.); in Lipoman, Vitae Sanctor. (Rome, 1551-1560,8 vols.); and particularly in Ruinart, Acta Martyrum sincera (Paris, 1689, fol.). SEE MARTYROLOGY.

2. The most celebrated collection of the Acta Sanctorum is that commenced by Bollandus, and still continued by a society of Jesuits. It is one of the most remarkable works ever produced, whether regarded as to the labor and time spent upon it, or to the comparative worthlessness of its matter. It has been two hundred years in progress, has reached the fifty- fifth folio volume, and is still in progress. This stupendous undertaking originated with Rosweyde, a Jesuit, who announced his intention in a Fasti Sanctorum quorum vita in Belgicis bibliothecis manuscripte asservantur (Antwerp, 1607); but he died in 1629, before any part was printed. After his death his materials came into the hands of Johannes Bollandus, who established correspondence with all parts of Europe, in order to obtain information from every possible source. In 1635 he associated with himself Godefridus Henschenius; and these two published at Antwerp in 1643 the first two volumes, in folio, under the title of “Acta Sanctorum quotquot toto orbe coluntur vel a Catholicis Scriptoribus celebrantur.” These volumes contain the lives of the saints who are commemorated by the Roman Church in the month of January only. In 1658 three more volumes appeared, embracing February. After this, Daniel Papebrochius was associated as coeditor; but Bollandus himself died, Sept. 12,1665, before the vol. for March appeared. As the work proceeded, other editors were appointed, and generation after generation sank into the grave during its long progress. It would occupy too much time and space to enumerate the separate labor of each. The work itself was published in the following order: January, 2 vols. 1643; February, 3 vols. 1658; March, 3 vols. 1668; April, 3 vols. 1675; May (with a Propylaeum), 8 vols. 1685-1688; June, 6 vols. 1695-1715; July, 7 vols. 1719-1731; August, 6 vols. 1733-1743; September, 8 vols. 1746-1762; October, vol. 1:1765; 2:1768; 3:1770; 4:1780; 5:1786; 6:1794: this volume ended at the 15th of October (see Walch, Bibl. Theol. 3, 657 sq.). The work was stopped by the suppression of the Jesuits, and it appeared to be altogether extinguished by the French Revolution; but in 1838 it revived, and there was printed at Namur a prospectus, De prosecutione operis Bollandiani quod ACTA SANCTORUM SEE ACTA SANCTORUM inscribitur. In 1845 appeared vol. 7 of October, in two parts — the first containing the saints of the 15th of October; the second the saints of the 16th. New editions of the first 4 volumes of October appeared in 1859 and 1860. The work is still in progress, and the Jesuits receive for its continuation an annual stipend from the Belgian government. Some idea of its vast extent may be gathered from the fact that the lives of more than 2000 saints remain, and that 50 more vols. fol. may be expected to complete the work.

The editors are as follow, with the number of years and volumes on which they were engaged: Jo. Bollandus (died 1665), 34 years, 8 vols.; Godefr. Henschenius (died 1681), 46 years, 24 vols.; Daniel Papebrochius (died 1714), 55 years, 19 vols.; Conrad Janningus (died 1723), 44 years, 13 vols.; Franc. Baertius (died 1719), 38 years, 10 vols.; Joan. Bapt. Sollerius (died 1740), 38 years, 12 vols.; Joan. Pinius (died 1749), 35 years, 14 vols.; Guil. Cuperus (died 1741), 21 years, 11 vols.; Petrus Boschius (died 1736), 15 years, 7 vols.; Joan. Stiltingus (died 1762), 25 years, 11 vols.; Constant. Suyskenus (died 1771), 26 years, 11 vols.; Joan. Perierus (died 1762), 15 years, 7 vols.; Urban. Stickerus (died 1753), 2 years 1 vol.; Joan. Limpenus (retired 1750), 9 years, 3 vols.; Joan. Veldius (retired 1747), 5 years, 2 vols.; Joan. Cleus (retired 1760), 7 years, 3 vols.; Corn. Bueus (died 1801), 33 years, 6 vols.; Jacob. Bueus (died 1808), 32 years, 6 vols.; Joseph Guesquierus (died 1802), 10 years, 4. vols.; Ignat. Hubenus (died 1782), 10 years, 1 vol. The renewal of the work was undertaken in 1838 by Jo. Bapt. Boone, Joseph. Vandermoere, Prosper Coppens, and Joseph. Vanhecke, Jesuits of the college of St. Michael at Brussels. The first 42 vols., coming down to Sept. 14, were reprinted at Venice in 1734 sq.; but in inferior style. A new edition of the entire work has been commenced by Ceirnandet, in 1863. (Paris, tom. 1, p. 821, embracing the first eleven days of January). SEE SAINTS.

## Actaeon[[@Headword:Actaeon]]

             in Greek mythology, was the son of Aristieus and Atonoe, a daughter of Cadmus, and was one of the most famous heroes of Thebes, trained in the school of Chiron. The death of this famous hunter has furnished to poetry matter for many beautiful works. The myth runs as follows: Diana was bathing in the Gargaphian valley just at the time when Actseon was hunting. When he saw the goddess, he remained standing there, which so vexed Diana that she transformed him into a reindeer, with nothing human left him but consciousness. Actaeon fled. However, his own nimblefooted dogs gave chase, and, overtaking him, tore him to pieces. His dogs then sought for their master, and not finding him, Chiron erected a statue of him, which they constantly guarded. Another story is somewhat different — that Diana transformed him because of his boldness in attempting violence upon her person. Others, again, relate that she vexed him to death in order that he might not marry Semele, whom he loved.

## Actian Games[[@Headword:Actian Games]]

             On the promontory of Actium, in Acarnania, Apollo had an ancient temple, where, every three years, a feast was held with games and fights. At the opening of this feast an ox was killed and given to the flies to feast upon, so that they might not trouble those participating in the feast. Augustus celebrated this feast upon the occasion of his victory over Antony, near Actium.

## Actio[[@Headword:Actio]]

             a word frequently used to designate the canon of the mass. Taken from the word agere, which bears in classical writers the special sense of performing a sacrificial act, the word action is applied to that which was regarded as the essential portion of the eucharistic sacrifice. Whatever is included in the canon is said to be infra actionem. Hence, when any words are to be added within the canon, as at great festivals, they bear in the liturgies the title, or rubric, infra-actionem; and in printed missals these words are frequently placed before the prayer Communicantes.

## Action In Speaking[[@Headword:Action In Speaking]]

             SEE HOMILETICS.

## Action Sermon[[@Headword:Action Sermon]]

             an old Scottish term for the sermon immediately before the Lord's Supper.

## Actippus[[@Headword:Actippus]]

             SEE ACHZIB.

## Actis[[@Headword:Actis]]

             in Greek mythology, was the son of the god of the sun and a brother of Electryone. He was famous for his knowledge of astronomy, which he  formed into a science, and taught this science to the priests in Egypt. The Egyptians were, in consequence, looked upon as the discoverers of the science of astronomy.

## Actistetes[[@Headword:Actistetes]]

             (from ἄκτιστος, not created), a sect of the Julianists, who took this name from their dogma, that after the incarnation Christ ought not to be spoken of as a created being, even in respect to his human nature; thus contradicting the words of the Nicene Creed, "And was made man." This was, in reality, a form of the older heresy of the Docete (q.v.); for since a being wholly uncreated must be wholly God, the reality of our Lord's human nature was a doctrine as incompatible with the belief of one sect as it was with that of the other. See Dorner, Person of Christ (Clark's ed.), II, 1, 131.

## Actius[[@Headword:Actius]]

             in Greek mythology, was a name of Apollo, from his being worshipped on the promontory of Actium.

## Acton[[@Headword:Acton]]

             SEE ATTO.

## Acton (monk)[[@Headword:Acton (monk)]]

             an English monk of the Dominican Order, who lived about 1410; and according to Leland was a learned theologian. He wrote a treatise, De Pace Ecclesice: — Sermons: and other works. See Pitseus, De Script. Anglie.

## Acton, Ralph[[@Headword:Acton, Ralph]]

             an English Roman Catholic priest, who flourished about 1320. He wrote commentaries upon the epistles of St. Paul and upon the Master of the Sentences, some homilies, and other theological works. See Pitseus, De Script. Anglice.

## Actors[[@Headword:Actors]]

             The early Church protested against the life of actors on the ground  (1) of general immorality, and (2) of theatricals being so closely associated with idolatry.

These were comprised in the pomp and service of the devil, which every Christian renounced at his baptism; and, therefore, when any one returned to them he was charged as a renouncer of his baptismal covenant. He was thereupon discarded as an apostate and relapser from Christian communion. We give the deliverances of some of the councils, and early fathers upon the subject. Cyprian (Epist. 61, al. 2) says that "it is neither agreeable to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled with so base and infamous a contagion." Tertullian wrote a treatise (De Spectac. cap. 4) against these public shows, and dwells on the inconsistency of uttering from the same lips the amen of Christian worship and the praises of the gladiator or the mime. Clement of Alexandria reckons the arts of actors as among the things forbidden by divine authority. The Council of Eliberis (can. 62) allowed stage-players to be baptized only on the condition that they renounced their arts; and if after baptism, they returned to them again, they were to be cast out of the Church. The first Council of Arles (Song of Solomon 5) decreed that all public actors belonging to the theatre were to be denied communion so long as they continued to act. The third Council of Carthage (3, can. 35) supposes excommunication to pass upon all such when it says that actors and stage-players, and all apostates of that kind, shall not be denied pardon and reconciliation if they return unto the Lord. With one consent the moral sense of Christians condemned what seemed so incurable an evil. See Bingham, Christian Antiquities, bk. 16 ch. 4, § 10.

## Acts[[@Headword:Acts]]

             SPURIOUS or APOCRYPHAL, ancient writings purporting to have been written by or respecting our Savior, his disciples, etc. Of these several are still extant; others are only known by the accounts in ancient authors (Hase, Hist. of Chr. Church, p. 96, 102). SEE CANON (of Scripture).

## Acts of Christ, Spurious[[@Headword:Acts of Christ, Spurious]]

             Several sayings attributed to our Lord, and alleged to be handed down by tradition, may be included under this head, as they are supposed by some learned men to have been derived from histories no longer in existence (comp. Luk 1:1). SEE APOCRYPHA.

1. The only saying of this kind apparently genuine is the beautiful sentiment cited by Paul (Act 20:35), “It is more blessed to give than to receive,” to which the term apocryphal has been sometimes applied, inasmuch as it is not contained in any of the Gospels extant (so Gausen, in his Theopneustia, Engl. tr. 1842). Heinsius is of opinion that the passage is taken from some lost apocryphal book, such as that entitled, in the Recognitions of Clement, “the Book of the Sayings of Christ,” or the pretended Constitutions of the Apostles. Others, however, conceive that the apostle does not refer to any one saying of our Savior's in particular, but that he deduced Christ's sentiments on this head from several of his sayings and parables (see Mat 19:21; Mat 25:1-46; and Luk 16:9). But the probability is that Paul received this passage by tradition from the other apostles.

2. There is a saying ascribed to Christ in the Epistle of Barnabas, a work at least of the second century: “Let us resist all iniquity, and hate it;” and again, “So they who would see me, and lay hold on my kingdom, must receive me through much suffering and tribulation;” but it is not improbable that these passages contain merely an allusion to some of our Lord's discourses.

3. Clemens Romanus, the third bishop of Rome after St. Peter (or the writer who passes under the name of Clement), in his Second Epistle to the Corinthians, ascribes the following saying to Christ: “Though ye should be united to me in my bosom, and yet do not keep my commandments, I will reject you, and say, Depart from me, I know not whence ye are, ye workers of iniquity.” This passage seems evidently to be taken from Luke's gospel, Luk 13:25-27.

There are many similar passages which several eminent writers, such as Grabe, Mill, and Fabricius, have considered as derived from apocryphal gospels, but which seem, with greater probability, to be nothing more than loose quotations from the Scriptures, which were very common among the apostolical Fathers.

There is a saying of Christ's, cited by Clement in the same epistle, which is found in the apocryphal Gospel of the Egyptians: “The Lord, being asked when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.” SEE GOSPELS (SPURIOUS).

We may here mention that the genuineness of the Second Epistle of Clement is itself disputed, and is rejected by Eusebius, Jerome, and others; at least Eusebius says of it, “We know not that this is as highly approved of as the former, or that it has been in use with the ancients” (Hist. Eccles. 3, 38, Cruse's tr. 1842). SEE CLEMENT.

4. Eusebius, in the last chapter of the book just cited, states that Papias, a companion of the apostles, “gives another history of a woman who had been accused of many sins before the Lord, which is also contained in the gospel according to the Nazarenes.” As this latter work is lost, it is doubtful to what woman the history refers. Some suppose it alludes to the history of the woman taken in adultery; others, to the woman of Samaria. There are two discourses ascribed to Christ by Papias preserved in Irenaeus (Adversus Haeres.v. 33), relating to the doctrine of the Millennium, of which Papias appears to have been the first propagator. Dr. Grabe has defended the truth of these traditions, but the discourses themselves are unworthy of our blessed Lord.

5. There is a saying ascribed to Christ by Justin Martyr, in his Dialogue with Trypho, which has been supposed by Dr. Cave to have been taken from the Gospel of the Nazarenes. Mr. Jones conceives it to have been an allusion to a passage in the prophet Ezekiel. The same father furnishes us with an apocryphal history of Christ's baptism, in which it is asserted that “a fire was kindled in Jordan.” He also acquaints us that Christ worked, when he was on earth, at the trade of a carpenter, making ploughs and yokes for oxen.

6. There are some apocryphal sayings of Christ preserved by Irenaeus, but his most remarkable observation is that Christ “lived and taught beyond his fortieth or even fiftieth year.” This he founds partly on absurd inferences drawn from the character of his mission, partly on Joh 8:57, and also on what he alleges to have been John's own testimony delivered to the presbyters of Asia. It is scarcely necessary to refute this absurd idea, which is in contradiction with all the statements in the genuine gospels. There is also an absurd saying attributed to Christ by Athenagoras (Legat. pro Christianis, cap. 28).

7. There are various savings ascribed to our Lord by Clemens Alexandrinus and several of the fathers. One of the most remarkable is, “Be ye skillful money-changers.” This is supposed to have been contained in the Gospel of the Nazarenes. Others think it is an early interpolation into the text of Scripture. Origen and Jerome cite it as a saying of Christ's. 8. In Origen, Contra Celsum, lib. 1, is an apocryphal history of our Savior and his parents, in which it is reproached to Christ that he was born in a mean village, of a poor woman who gained her livelihood by spinning, and was turned off by her husband, a carpenter. Celsus adds that Jesus was obliged by poverty to work as a servant in Egypt, where he learned many powerful arts, and thought that on this account he ought to be esteemed as a god. There was a similar account contained in some apocryphal books extant in the time of St. Augustine. It was probably a Jewish forgery. Augustine, Epiphanius, and others of the fathers, equally cite sayings and acts of Christ, which they probably met with in the early apocryphal gospels.

9. There is a spurious hymn of Christ's extant, ascribed to the Priscillianists by St. Augustine. There are also many such acts and sayings to be found in the Koran of Mahomet, and others in the writings of the Mohammedan doctors (see Toland's Nazarenus).

10. There is a prayer ascribed to our Savior by the same persons, which is printed in Latin and Arabic in the learned Selden's Commentary on Eutychius's Annals of Alexandria, published at Oxford, in 1650, by Dr. Pococke. It contains a petition for pardon of sin, such as is sufficient to stamp it as a forgery.

11. There is a curious letter said to have been written to our Savior by Agbarus (or Abgarus), king of Edessa, requesting him to come and heal a disease under which he labored. The letter, together with the supposed reply of Christ, are preserved by Eusebius. This learned historian asserts that he obtained the documents, together with the history, from the public registers of the city of Edessa, where they existed in his time in the Syriac language, from which he translated them into Greek. SEE ABGARUS.

These letters are also mentioned by Ephraem Syrus, deacon of Edessa, at the close of the fourth century. Jerome refers to them in his comment on Mat 10:1-42, and they are mentioned by Pope Gelasius, who rejects them as spurious and apocryphal. They are, however, referred to as genuine by Evagrius and later historians. Among modern writers the genuineness of these letters has been maintained by Dr. Parker (in the preface to his Demonstration of the Law of Nature and the Christian Religion, part 2, §

16, p. 235); by Dr. Cave (in his Historia Literaria, vol. , p. 23); and by Grabe (in his Spicilegium Patrum, particularly p. 319). On the other hand, most writers, including the great majority of Roman Catholic divines, reject them as spurious. Mr. Jones, in his valuable work on the Canonical Authority of the New Testament, although he does not venture to deny that the Acts were contained in the public registers of the city of Edessa, yet gives it, as a probable conjecture, in favor of which he adduces some strong reasons, drawn from internal evidence, that this whole chapter (viz. the 13th of the first book) in the Ecclesiastical History of Eusebius is itself an interpolation. SEE EPISTLES (SPURIOUS).

12. The other apocryphal history related by Evagrius, out of Procopius, states that Agbarus sent a limner to draw the picture of our Savior, but that not being able to do it by reason of the brightness of Christ's countenance, our “Savior took a cloth, and laying it upon his divine and life-giving face, he impressed his likeness on it.” This story of Christ's picture is related by several, in the Second Council of Nice, and by other ancient writers, one of whom (Leo) asserts that he went to Edessa, and saw “the image of Christ, not made with hands, worshipped by the people.” This is the first of the four likenesses of Christ mentioned by ancient writers. The second is that said to have been stamped on a handkerchief by Christ, and given to Veronica, who had followed him to his crucifixion. The third is the statue of Christ, stated by Eusebius to have been erected by the woman whom he had cured of an issue of blood, and which the learned historian acquaints us he saw at Caesarea Philippi (Eusebius, Hist. Eccles. 7, 18). Sozomen and Cassiodorus assert that the emperor Julian took down this statue and erected his own in its place. It is, however, stated by Asterius, a writer of the fourth century, that it was taken away by Maximinus, the predecessor of Constantine. The fourth picture is one which Nicodemus presented to Gamaliel, which was preserved at Berytus, and which having been crucified and pierced with a spear by the Jews, there issued out from the side blood and water. This is stated in a spurious treatise concerning the passion and image of Christ, falsely ascribed to Athanasius. Eusebius, the historian, asserts (1. c.) that he had here seen the pictures of Peter, Paul, and of Christ himself, in his time (see also Sozomen, Hist. Eccles 5, 21). That such relics were actually exhibited is therefore indubitable, but their genuineness is quite another question. They were probably of a piece with the papal miracles and pious frauds of superstitious times. SEE JESUS CHRIST.

## Acts of Pilate[[@Headword:Acts of Pilate]]

             The ancient Romans were scrupulously careful to preserve the memory of all remarkable events which happened in the city; and this was done either in their “Acts of the Senate” (Acta Senatus), or in the “Daily Acts of the People” (Acta Diurna Populs), which were diligently made and kept at Rome (see Smith's Dict. of Class. Antiq. s.v. Acta Diurna). In like manner it was customary for the governors of provinces to send to the emperor an account of remarkable transactions that occurred in the places where they resided, which were preserved as the Acts of their respective governments. Indeed, this would naturally occur in the transmission of their returns of administration (rationes), a copy of which was also preserved in the provincial archives (Cicero, ad Fam. 3, 17; 5, 20). In conformity with this usage, Eusebius says, “Our Savior's resurrection being much talked of throughout Palestine, Pilate, informed the emperor of it, as likewise of his miracles, of which he had heard; and that, being raised up after he had been put to death, he was already believed by many to be a god” (Eccl. Hist. lib. 2, c. 2). These accounts were never published for general perusal, but were deposited among the archives of the empire, where they served as a fund of information to historians. Hence we find, long before the time of Eusebius, that the primitive Christians, in their disputes with the Gentiles, appealed to these Acts of Pilate as to most undoubted testimony. Thus, Justin Martyr, in his first Apology for the Christians, which was presented to the Emperor Antoninus Pius and the senate of Rome, about the year 140, having mentioned the crucifixion of Jesus Christ and some of its attendant circumstances, adds, “And that these things were so done, you may know from the Acts made in the time of Pontius Pilate.” Afterward, in the same Apology, having noticed some of our Lord's miracles, such as healing diseases and raising the dead, he says, “And that these things were done by him you may know from the Acts made in the time of Pontius Pilate” (Justin Martyr, Apol. Pr. p. 65, 72, ed. Benedict.).

Tertullian, in his Apology for Christianity, about the year 200, after speaking of our Savior's crucifixion and resurrection, and his appearance to the disciples and ascension into heaven in the sight of the same disciples, who were ordained by him to publish the Gospel over the world, thus proceeds: “Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, then emperor” (Tertull. Apolog. c. 21). The same writer, in the same treatise, thus relates the proceedings of Tiberius on receiving this information: “There was an ancient decree that no one should be received for a deity unless he was first approved by the senate. Tiberius, in whose time the Christian religion had its rise, having received from Palestine in Syria an account of such things as manifested the truth of his” (Christ's) “divinity, proposed to the senate that he should be enrolled among the Roman gods, and gave his own prerogative vote in favor of the motion. But the senate rejected it, because the emperor himself had declined the same honor. Nevertheless, the emperor persisted in his opinion, and threatened punishment to the accusers of the Christians. Search your own Commentaries, or public writings; you will there find that Nero was the first who raged with the imperial sword against this sect, when rising most at Rome” (Tertull. Apolog. c. 5).

These testimonies of Justin and Tertullian are taken from public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and great distinction in the Roman empire. SEE PILATE.

## Acts of The Apostles[[@Headword:Acts of The Apostles]]

             (Πράξεις τῶν Α᾿ποστόλων), the fifth book of the New Testament, and the last of those properly historical. It obtained this title at a very early period, though sometimes the epithet holy was prefixed to apostles, and sometimes also it was reckoned among the gospels, and called the Gospel of the Holy Ghost, or the Gospel of the Resurrection. (See; generally, Dr. Tregelles, in Horne's Introd. last ed. 4, 476 sq;)

I. Authorship. — The Acts were evidently written by the same author as the third Gospel (comp. Luk 1:1-4, with Act 1:1), and tradition is firm and constant in ascribing them to Luke (Irenaeus, Adv. Haer. lib. 1, c. 31; 3, 14; Clemens Alexandr. Strom. 5, p. 588; Tertullian, Adv. Marcion, 5, 2; De Jejun. c. 10; Origen, apud Euseb. Hist. Eccles. 6, 23, etc. Eusebius himself ranks this book among the ὁμολογούμενα, H. E. 3, 25). The fact that Luke accompanied Paul to Rome (28), and was with him there (Col 4:14; Philippians 24), favors the supposition that he was the writer of the narrative of the apostle's journey to that city. See PAUL. The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. (See Tholuck, in the Stud. u. Krit. 1839, 3; Klostermann, Vindiciae Lucance, Gott. 1866.) The only parties in primitive times by whom this book was rejected were certain heretics, such as the Marcionites, the Severians, and the Manichaeans, whose objections were entirely of a dogmatical, not of a historical nature (so those of Baur and his school). At the same time we find Chrysostom complaining that by many in his day it was not so much as known (Hom. 1, in Act. s. init.). Perhaps, however, there is some rhetorical exaggeration in this statement; or it may be, as Kuinol (Proleg. in Acta App. Comment. 4; 5) suggests, that Chrysostom's complaint refers rather to a prevalent omission of the Acts from the number of books publicly read in the churches (see Salmerson, De libri Actorum auctoritate, in his Opera, vol. 12).

II. Source of Materials. — The writer is for the first time introduced into the narrative in Act 16:11, where he speaks of accompanying Paul to Philippi. He then disappears from the narrative until Paul's return to Philippi, more than two years afterward, when it is stated that they left that place in company (Act 20:6), from which it may be justly inferred that Luke spent the interval in that town. From this time to the close of the period embraced by his narrative he appears as the companion of the apostle. For the materials, therefore, of all he has recorded from Act 16:11, to Act 28:31, he may be regarded as having drawn upon his own recollection or on that of the apostle. To the latter source also may be confidently traced all he has recorded concerning the earlier events of the apostle's career; and as respects the circumstances recorded in the first twelve chapters of the Acts, and which relate chiefly to the Church at Jerusalem and the labors of the apostle Peter, we may readily suppose that they were so much matter of general notoriety among the Christians with whom Luke associated, that he needed no assistance from any other merely human source in recording them. Some of the German critics (see Zeller, Die Apostelgesch. nach ihrem Inhalt u. Ursprung kritisch untersucht, Stuttg. 1854) have labored hard to show that he must have had recourse to written documents, in order to compose those parts of his history which record what did not pass under his own observation, and they have gone the length of supposing the existence of a work in the language of Palestine, under the title of “Acts of Cephas” or his “Preaching” ( מִעְבָּדֵי דְכֵיפָאor אִכְרִזְתָּא), of which the apocryphal book of the same title (Πράξεις Πέτρου or Κήρυγμα Πέτρου), mentioned by Clement of Alexandria (Strom. 7, p. 736) and Origen (Comment. in Joh. p. 298), was an interpolated edition (Heinrichs, Proleg. in Acta App. p. 21; Kuinol, Proleg. p. 5). All this, however, is mere ungrounded supposition; and such Hebrew editions, if they at all existed, must have been versions from the Greek (Reland, Palest. p. 1038). SEE PETER.

III. Design. — A prevalent opinion is, that Luke, having in his Gospel given a history of the life of Christ, intended to follow that up by giving in the Acts a narrative of the establishment and early progress of his religion in the world. That this, however, could not have been his design, is obvious from the very partial and limited view which his narrative gives of the state of things in the Church generally during the period through which it extends. As little can we regard this book as designed to record the official history of the Apostles Peter and Paul, for we find many particulars concerning both these apostles mentioned incidentally elsewhere, of which Luke takes no notice (comp. 2Co 11:1-33; Gal 1:17; Gal 2:11; 1Pe 5:13. See also Michaelis, Introduction, 3, 328; Hanlein's Einletung, 3, 150). Heinrichs, Kuinol, and others are of opinion that no particular design should be ascribed to the evangelist in composing this book beyond that of furnishing his friend Theophilus with a pleasing and instructive narrative of such events as had come under his own personal notice, either immediately through the testimony of his senses or through the medium of the reports of others; but such a view savors too much of the lax opinions which these writers unhappily entertained regarding the sacred writers to be adopted by those who regard all the sacred books as designed for the permanent instruction and benefit of the Church universal. Much more deserving of notice is the opinion of Hanlein, with which that of Michaelis substantially accords, that “the general design of the author of this book was, by means of his narratives, to set forth the co-operation of God in the diffusion of Christianity, and along with that, to prove, by remarkable facts, the divinity of the apostles and the perfectly equal right of the Gentiles with the Jews to a participation in the blessings of that religion” (Einleitung, 3, 156. Comp. Michaelis, Introduction, 3, 380). Perhaps we should come still closer to the truth if we were to say that the design of Luke in writing the Acts was to supply, by select and suitable instances, an illustration of the power and working of that religion which Jesus had died to establish. In his Gospel he had presented to his readers an exhibition of Christianity as embodied in the person, character, and works of its great founder; and having followed him in his narration until he was taken up out of the sight of his disciples into heaven, this second work was written to show how his religion operated when committed to the hands of those by whom it was to be announced “to all nations, beginning at Jerusalem” (Luk 24:47). Hence, as justly stated by Baumgarten in his work on the Acts, Jesus, as the already exalted king of Zion, appears, on all suitable occasions, as the ruler and judge of supreme resort; the apostles are but his representatives and instruments of working. It is He who appoints the twelfth witness, that takes the place of the fallen apostle (Act 1:24); He who, having received the promise from the Father, sends down the Holy Spirit with power (Act 2:33); He who comes near to turn the people from their iniquities and add them to the membership of his Church (Act 2:47; Act 3:26); He who works miracles from time to time by the hand of the apostles; who sends Peter to open the door of faith to the Gentiles; who instructs Philip to go and meet the Ethiopian; who arrests Saul in his career of persecution, and makes him a chosen vessel to the Gentiles; in short, who continually appears, presiding over the affairs of his Church, directing his servants in their course, protecting them from the hands of their enemies, and in the midst of much that was adverse, still giving effect to their ministrations, and causing the truth of the gospel to grow and bear fruit. We have therefore in this book, not merely a narrative of facts which fell out at the beginning of the Christian Church, in connection more especially with the apostolic agency of Peter and Paul, but we have, first of all and in all, the ever-present, controlling, administrative agency of the Lord Jesus Christ himself, shedding forth the powers of his risen life, and giving shape and form to his spiritual and everlasting kingdom.

IV. Time and place of Writing. — These are still more uncertain. As the history is continued up to the close of the second year of Paul's imprisonment at Rome, it could not have been written before A.D. 56; it was probably, however, composed very soon after, so that we shall not err far if we assign the close of the year 58 as the period of its completion. Still greater uncertainty hangs over the place where Luke composed it; but as he accompanied Paul to Rome, perhaps it was at that city and under the auspices of the apostle that it was prepared. Had any considerable alteration in Paul's circumstances taken place before the publication, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the apostle's life; the quiet which succeeded it seemed to promise no immediate determination of his cause. SEE THEOPHILUS.

V. Style. — This, like that of Luke's Gospel, is much purer than that of most other books of the New Testament. The Hebraisms which occasionally occur are almost exclusively to be found in the speeches of others which he has reported. These speeches are indeed, for the most part, to be regarded rather as summaries than as full reports of what the speaker uttered; but as these summaries are given in the speaker's own words, the appearance of Hebraisms in them is as easily accounted for as if the addresses had been reported in full. His mode of narrating events is clear, dignified, and lively; and, as Michaelis observes, he “has well supported the character of each person whom he has introduced as delivering a public harangue, and has very faithfully and happily preserved the manner of speaking which was peculiar to each of his orators” (Introduction, 3, 332). SEE LUKE.

VI. Contents. — Commencing with a reference to an account given in a former work of the sayings and doings of Jesus Christ before his ascension, its author proceeds to acquaint us succinctly with the circumstances attending that event, the conduct of the disciples on their return from witnessing it, the outpouring on them of the Holy Spirit according to Christ's promise to them before his crucifixion, and the amazing success which, as a consequence of this, attended the first announcement by them of the doctrine concerning Jesus as the promised Messiah and the Savior of the world. After following the fates of the mother church at Jerusalem up to the period when the violent persecution of its members by the rulers of the Jews had broken up their society and scattered them, with the exception of the apostles, throughout the whole of the surrounding region, and after introducing to the notice of the reader the case of a remarkable conversion of one of the most zealous persecutors of the Church, who afterward became one of its most devoted and successful advocates, the narrative takes a wider scope and opens to our view the gradual expansion of the Church by the free admission within its pale of persons directly converted from heathenism, and who had not passed through the preliminary stage of Judaism. The first step toward this more liberal and cosmopolitan order of things having been effected by Peter, to whom the honor of laying the foundation of the Christian Church, both within and without the confines of Judaism, seems, in accordance with our Lord's declaration concerning him (Mat 16:18), to have been reserved, Paul, the recent convert and the destined apostle of the Gentiles, is brought forward as the main actor on the scene. On his course of missionary activity, his successes and his sufferings, the chief interest of the narrative is thenceforward concentrated, until, having followed him to Rome, whither he had been sent as a prisoner to abide his trial, on his own appeal, at the bar of the emperor himself, the book abruptly closes, leaving us to gather further information concerning him and the fortunes of the Church from other sources. SEE PAUL.

VII. History. — While, as Lardner and others have very satisfactorily shown (Lardner's Credibility, Works, 1; Biscoe, On the Acts; Paley's Horae Paulinoe; Benson's History of the First Planting of Christianity, 2, etc.), the credibility of the events recorded by Luke is fully authenticated both by internal and external evidence, very great obscurity attaches to the chronology of these events (see Davidson's Introd. to the N.T., 2, 112 sq.; Alford's Greek Test., 2, Proleg. p. 23 sq.; Meyer, Commentar, 3d ed. pt. 3, s. fin.).

The following is probably the true order of events in the Acts (see Meth. Quar. Review, 1856, p. 499 sq.). For further discussion, see Burton, Attempt to ascertain the Chronology of the Acts (Lond. 1830); Anger, De temporum in Actis Apostolorum ratione (Lips. 1834); Greswell, Dissert. 2, 1, etc.; Wordsworth, Greek Test. pt. 2; Wieseler, Chron. d. ap. Zeit (Gott. 1848).

DATE. LEADING EVENTS. CHAPTER.

May, A.D. 29. Election of Matthias........ Act 1:15-26. May A.D. 29. Descent of the Holy Spirit. Act 2:1-41. June, A.D. 29. Cure of the cripple, etc .... Act 3:1-26; Act 4:1-37. July, A.D. 29. Judgment of Ananias and Sapphira .... Act 5:1-42. Sept., A.D. 29. Appointment of Deacons.... Act 6:1-15. Dec., A.D. 29. Martyrdom of Stephen...... Act 7:1-60. April, A.D. 30. Conversion of the Eunuch .. Act 8:1-40. May, A.D. 30. Conversion of Paul......... Act 9:1-21. A.D. 31. Prosperity of the Church.... Act 9:31. A.D. 31. [Matthew's Gospel written in Hebrew.]

Summer, A.D. 32. Peter's preaching tour ...... Act 9:32-43. Sept., A.D. 32. Conversion of Cornelius..... Act 10:1-48; Act 11:1-18. Spring, A.D. 33. Paul's escape from Damascus to Jerusalem. Act 9:22-30. A.D. 34. Founding of the Church at Antioch........ Act 11:19-26. Spring, A.D. 44. Martyrdom of James and imprisonment of Peter. Act 7:1-60. A.D. 44. Paul's eleemosynary visit to Jerusalem ....... Act 11:21-30. A.D. 44, 45. Paul's first missionary tour . Act 8:1-40; Act 9:1-43. Spring, A.D. 47. Paul's “second” visit to Jerusalem . Act 15:1-35. A.D. 47. [Matthew's Gospel published in Greek ]

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A.D. 44, 45. Paul's first missionary tour . Act 8:1-40; Act 9:1-43.

Spring, A.D. 47. Paul's “second” visit to Jerusalem . Act 15:1-35.

A.D. 47. [Matthew's Gospel published in Greek ]

A.D. 47-51. Paul's second missionary tour Act 15:36 - Act 18:22.

A.D. 49. [1st Epistle to the Thessalonians.]

A.D. 50. [2d Epistle to the Thessalonians.]

A.D. 51-55. Paul's third missionary tour. Act 18:23 - Act 21:17.

A.D. 51. [Epistle to the Galatians.]

A.D. 54. [1st Epistle to the Corinthians.]

A.D. 54. [2d Epistle to the Corinthians.]

A.D. 55. [Epistle to the Romans.]

A.D. 56-58. Paul's first visit and imprisonment at Rome.... Act 21:18 to Act 28:31.

A.D. 56. [Luke's Gospel written.]

A.D. 57. [Epistle to the Ephesians.]

A.D. 57. [Epistle to the Colossians.]

A.D. 57. [Epistle to Philemon.]

A.D. 57. [Epistle to the Philippians.]

A.D. 58. [Epistle to the Hebrews.]

A.D. 58. [Acts of the Apostles written.]

A.D. 62. [Epistle of James.]

A.D. 62 [lst Epistle to Timothy.]

A.D. 63. [Epistle to Titus.]

A.D. 64. [Second imprisonment of Paul at Rome.]

A.D. 64. [2d Epistle to Timothy.]

A.D. 64. [lst Epistle of Peter.]

A.D. 65. [2d Epistle of Peter.]

A.D. 65. [Mark's Gospel written.]

A.D. 66. [Epistle of Jude.]

A.D. 90. [John's Gospel written.]

A.D. 92. [1st Epistle of John.]

A.D. 92. [2d Epistle of John.]

A.D. 92. [3d Epistle of John.]

A.D. 96. [John's Revelation written.]

VIII. Commentaries. — The following is a full list of separate exegetical and illustrative works on the entire Acts of the Apostles, the most important being indicated by an asterisk (\*) prefixed: Origen, Opera, 4, 457 sq.; “Pampilus” (in Hippolyti Opera, 2, 205 sq. and in the Bibl. Patr. Gall. 4, 3 sq.); Chrysostom Opera, 9, 1 sq. (also in Engl. Homilies, Oxf. 1851, 2 vols. 8vo); Cassiodorus, Acta Ap. (in Complexiones); Euthalius, Editio (in Bibl. Patr. Gall.10, 199); Arator, Carmen (in Bibl. Max. Patr. 10, 125); Theophylact, Opera, 3, 1 sq.; OEcumenius, Enarratio (in Opera, 1); Bede, Works, p. 184 sq.; Fathers, in Cramer's Catena (Oxon. 1838, 8vo); Mene, Commentarius (Vitemb. 1524, 8vo); Bugenhagen, Commentarius (Vitemb. 1524, 1624, 8vo); Lambert, Commentarius (Arg. 1526; Francf. 1539, 4to); Card. Cajetan, Actus Apostolor. (Venice, 1530; Par. 1532, fol.; Par. 1540, 8vo); Gagnaeus, Scholia (Par. 1660, 8vo);

\*Calvin, Commentaria, in his Opera (Gen. 1560, fol.; tr. into Eng., Lond. 1585, 4to; Edinb. 1844, 2 vols. 8vo); Bullinger, Commentaria (Tiguri. 1540, fol.); Jonas, Adnotationes (Norib. 1524; Basil. 1525, 1567, 8vo); Salmeron, Opera, p. 12 sq.; Brent, Predigten (Norimb. 1554, fol.); Camerarius, Notationes (Lips. 1556, 8vo); Capito, Explicatio (Venice, 1561, 8vo); \*Gualtherus, Homilioe (Tiguri. 1557, 4to; in Engl., Lond. 1572); Losse, Adnotationes, (Francf. 1558, 2 vols. fol.); \*Sarcer, Scholia (Basil. 1560, 8vo); Selnecker, Commentarius (Jen. 1567, 1586, 8vo); Junius, Tr. ex Arab. (L. B. 1578; Frcft. 1618, 8vo); Raude, Auslegung (Frcft. 1579, fol.); Aretius, Digestio (Lausan. 1579, Genev. 1583, Bern. 1607, fol.); Grynaeus, Commentarius (Basil. 1583, 4to); Crispold, Commentaria (Firm. 1590, 4to); Stapleton, Antidota (Antw. 1595-8, 3 vols. 8vo); Pelargus, Commentationes (Francf. 1599, 8vo); Arcularius, Commentarius (Franc. 1607, 8vo; Giess. 4to); Lorinus, Commentaria (Colossians Ag. 1609, fol.); Malcolm, Comnmentarius (Mediol. 1615, 4to); Sanctus, Commentarius (Lugd. 1616; Colossians 1617, 4to); \*Petri, Commentarius (Duaci. 1622, 4to); Perezius, Commnentarius (Lugd. 1626, 4to); A Lapide, Acta Apostolor. (Antw. 1627, 4to); Menoch, Historia (Rome, 1634, 4to); De Dieu, Animadnersiones (L. B. 1634, 4to); Lenaeus, Commentarius (Holm. 1640, 4to); Novarinus, Actus Apostolor. (Lugd. 1645, fol.); Price, Acta Apostolor. (Par. 1647, 8vo; Lond. 1630, 4to); Major, Adnotata (Jen. 1647, 1655, 4to; 1668, 8vo); Amyrald, Paraphrase (Salmur, 1654, 8vo); Fromond, Actus Ap. (Lovan. 1654, 4to); Calixtus, Expositio (Brunsw. 1654, 4to); \*Streso, Cornmentarius (Amst. 1658; Hafn. 1717, 4to); Faucheur, Sermons (Genev. 1664, 4 vols. 4to); Du Bois, Lectiones, pt. 1 (Louvain, 1666, 4to); Rothmaler, Predigten (Rudolst. 1671-2, 3 vols. 4to); Cradock, Apost. History (Lond. 1672, fol.); De Sylveira, Commentaria (Lugd. 1678, fol.); Lightfoot, Commentary (in Works, 8, 1 sq.; also Horoe Hebr., ed. Carpzov, Lips. 1679, 4to); Crell, Opera, 3, 123 sq.; Wolzogen, Opera, vol. 1; Cocceius, Opera, vol. 4; Micon, Apostolica Acta (Genev. 1681, fol.); Cappel, Hist. Apostolica (Salm. 1683, 4to); \*De Veiel, Explicatio (Lond. 1684, 8vo; in Eng., Lond. 1685); Pearson, Works, 1, 317 sq.; Keuchen, Adtsotata (Amst. 1689, 1709, 4to); Valla and others, in the Critici Sacri, vol. 7; \*Arnold and De Sacy, Note (Par., Lugd., Amst., Antw. 1700, 8vo; also in French often); \*Van Leeuwen, Paraphrasis (Amst. 1704,1724, 8vo; also in Gorm., Brem. 1708, 4to); \*Limborch, Conzmentarius (Roterd. 1711, fol.); Gerhard, Commentarius (Hamb. 1713, 4to); \*Herberger, Stoppel-Postille (Lpz. 1715, fol.); Anon., Reflexions (Par. 1716, 12mo); Lang, Isagoge (Hal. 1718, 4to); Grammich, Anmerkungen (Lpz. 1721, 4to); Petersen, Zusammenhang (Fr. ad M. 1722, 4to); Wolf, Anecdota, 3, 92 sq.; 9:1 sq.; Pyle, Paraphrase (Lond. 1725, 8vo); Plevier, Handelingen (Ultraj. 1725, 1734, 4to); \*Lindhammer, Erldarung (Hal. 1725, 1734, fol.); Loseken, Erklarung (Hal. 1728, 4to); Negelin, Kern d. Apostelgesch. (Norimb. 1731, 4to); Anon., Paraphrase (Par. 1738, 12mo); \*Biscoe, Hist. of the Acts, confirmed from other Sources, Authors, etc. (Lond. 1742, 2 vols. 8vo; Oxford, 1829, 1840, 1 vol. 8vo); Barrington, Works, vol. 1; Heylin, The 1. Lect. 2. 1 sq.; Rambach, Betrachtungen (F. ad M. 1748, 4to);

\*Benson, Planting of the Chr. Rel. (2d ed. Lond. 1756, 3 vols. 4to);

\*Walch, Dissertt. in Acta App. (Jen. 1756, 1761, 3 vols. 4to); Am-Ende, Carmen cum notis (Vitemb. 1759, 8vo); Semler, Illustratio (Hal. 1766, 4to); Coners, Auslegung (Brem. 1772, 8vo); Jacob, Uebersetz. (Hal. 1779, 8vo); Hess, Christenlehre (Winterth. 17819, 8vo, in parts); Paulus, De Consilio auctoris Act. (Jen. 1788, 4to); Willis, Actions of the Ap. (Lond. 1789, 8vo); Snell, Uebersetz. (Frkft. 1791, 8vo); Lobstein, Commentar, vol. 1 (Strasb. 1792, 4to); \*Morus, Explicatio Act. App. (ed. Dindorf, Lips. 1794, 2 vols. 8vo); Clarisse, Gedenwaarigkeiten (Leyd. 1797, 4to);

\*Thiers, Uebers. m. Anmerk. (Gera, 1800, 8vo); Stack, Lectures (London, 1805, 8vo); Venturini, Zusammenh. m. d. Weltgesch. in vol. 1 of his Urchristenth. (Copenh. 1807, 8vo); Brewster, Lectures (Lond. 1807, 2 vols. 8vo; 1830, 1 vol. 8vo); \*Heinrich, Acta Apostol. perpet. Annott. illustrata (Gott. 1809, 2 vols. 8vo; also in the Nov. Test. Keppianum); Stabbock, Annotations, vol. 2: (Falm. 1809, 8vo); Elsley, Annotations, vol. 2; Valcknaer, Selecta (ed. Wessenberg, Amst. 1815, 8vo); \*Kuinol, Comm. in Acta Apostol. (vol. 4 of his Comm. in Libros Hist. N.T., Lips. 1818, 8vo; vol. 3, Lond. 1835); Riehm, Defontibus Act. (Tr. ad Rh. 1821, 8vo); Thompson, Discourses (Lond. 1822, 8vo); Kistemaker, Gesch. d. Apos. tel (Miinst. 1822, 8vo); \*Hildebrand, Gesch. d. ap. — exeg. Hermeneut. (Lpz. 1824, 8vo); Blomfield, Lectures (Lond. 825, 8vo); De Meyer, De Lucae (Tr. ad R. 1827, 4to); Menken, Blicke (Brem. 1828, 8vo); \*Stier, Reden d. Apostel (Lpz. 1829, 2 vols. 8vo); Wilson, Questions (Camb. 1830, 12mo) Anon., Annotations (Camb. 1831, 12mo); Wirth, Apostelgesch. (Ulm, 1831, 8vo); \*Neander, Planting of the Church [German, Berl. 1832, Hamb. 1847, 8vo] (Edinb. 1842, Lond. 1851,2 vols. 8vo); Barnes, Notes (N. Y. 1834, 12mo); Povach, Sermons (Lond. 1836, 8vo); Sumner, Exposition (Lond. 1838, 8vo); Robinson, Acts of Ap. (Lond. 1839, 8vo); Schneckenberger, Zweck d. Apostelgesch. (Berne, 1841, 8vo); Jones, Lectures (Lond. 1842, 2 vols. 12mo); Cary, Acts of Ap. (Lond. 1842, 18mo); Livermore, Acts of Ap. (Bost. 1844, 12mo); Hodgson, Lectures (Lond. 1845, 8vo); Morison, Commentary (Lond. 1845, 18mo); Bennett, Lectures (Lond. 1846, 8vo); Maskew, Annotations (Lond. 1847, 12mo); Trollope, Commentary (Camb. 1847, 12mo); \*Humphrey, Commentary (Lond. 1847, 8vo); Dick, Lectures (Glasgow, 1848, 8vo); Pierce, Notes (N. Y. 1848, 12mo); \*Bornemann, Acta Apostolorum (Grossenh. 1849, 8vo); Mrs. Henderson, Lessons (Lond. 1849, 8vo); Etheridge, Tr. from the Syr. (Lond. 1849, 8vo); Beelen, Commentarius (Lovan. 1850, 2 vols. 4to);

\*Conybeare and Howson, Life and Epistles of St. Paul (Lond. 1850, 1856; N. Y. 1855, 2 vols. 8vo); Cook, Acts (Lond. 1850,12mo); \*Hackett, Commentary (Boston, 1852, 1858, 8vo); \*Baumgarten, Apostelgeschichte (Braunschw. 1852, 2 vols. 8vo; tr. in Clarke's Library, Edinb. 1854, 3 vols. 8vo); \*Schaff, Gesch. d. Ap. Kirche (Lpz. 1854, 8vo; in English, Edinbl 1854, 2 vols. 8vo); \*Zeller, Ursprung d. Apostelgesch. (Stuttg. 1854, 8vo); \*Lekebusch, Entstehung d. Apostelgesch. (Gotha, 1854, 8vo); Ford, Acts of Ap. (Lond. 1856, 8vo); Cumming, Readings (Lond. 1856, 12mo); \*Alexander, Acts explained (N. Y. 1857, 2 vols. 8vo); Bouchier, Exposition (Lond. 1858, 12mo); Macbride, Lectures (Lond. 1858, 8vo); McGarvey, Commentary (Cincin. 1864, 12mo); Gloag, Commentary (Edinb. 1810, 2 vols. 8vo). SEE NEW TESTAMENT.

## Acts of the Apostles, Spurious[[@Headword:Acts of the Apostles, Spurious]]

             Of these several are extant, others are lost, or only fragments of them have come down to us. Of the following we know little more than that they once existed. They are here arranged chronologically: —

1. The Preaching of Peter, referred to by Origen (in his Commentary on St. John's Gospel, lib. 14), also referred to by Clemens Alexandrinus.

2. The Acts of Peter, supposed by Dr. Cave to be cited by Serapion.

3. The Acts of Paul and Thecla, mentioned by Tertullian (Lib. de Baptismo, cap. 17). This is, however, supposed by some to be the same which is found in a Greek MS. in the Bodleian Library, and has been published by Dr. Grabe (in his Spicil. Patrum Soecul. I.).

4. — The Doctrine of Peter, cited by Origen (“Proem.” in Lib, de Princip.).

5. The Acts of Paul (id. de Princip. 1, 2).

6. The Preaching of Paul, referred to by St. Cyprian (Tract. de non iterando Baptismo).

7. The Preaching of Paul and Peter at Rome, cited by Lactantius (De vera Sap. 4, 21).

8. The Acts of Peter, thrice mentioned by Eusebius (Hist. Ecc 3:1-22; Ecc 3:1-22); “as to that work, however, which is ascribed to him, called ‘The Acts' and the

‘Gospel according to Peter,' we know nothing of their being handed down as Catholic writings, since neither among the ancient nor the ecclesiastical writers of our own day has there been one that has appealed to testimony taken from them.”

9. The Acts of Paul (ib.).

10. The Revelation of Peter (ib.).

11. The Acts of Andrew and John (ib. cap. 25). “Thus,” he says, “we have it in our power to know. . .. those books that are adduced by the heretics, under the name of the apostles, such, viz., as compose the gospels of Peter, Thomas, and Matthew, . . . and such as contain the Acts of the Apostles by Andrew and John, and others of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works; and, indeed, the character of the style itself is very different from that of the apostles, and the sentiments and the purport of those that are advanced in them deviating as far as possible from sound orthodoxy, evidently proves they are the fictions of heretical men, whence they are to be ranked not only among the spurious writings, but are to be rejected as altogether absurd and impious.”

12. The Acts of Peter, John, and Thomas (Athanasius, Synops. § 76).

13. The Writings of Bartholomew the Apostle, mentioned by the pseudo- Dionysius.

14. The Acts, Preaching, and Revelation of Peter, cited by Jerome (in his Catal. Script. Eccles.).

15. The Acts of the Apostles by Seleucus (id. Epist. ad Chrom., etc.).

16. The Acts of Paul and Thecla (id. Catalog. Script. Eccles.).

17. The Acts of the Apostles, used by the Ebionites, cited by Epiphanius

(Adversus Haeres. § 16).

18. The Acts of Leucius, Lentius, or Lenticius, called the Acts of the Apostles (Augustin. Lib. de Fid. c. 38).

19. The Acts of the Apostles, used by the Manichees.

20. The Revelations of Thomas, Paul, Stephen, etc. (Gelasius, de Lib. Apoc.: apud Gratian. Distinct. 15, c. 3).

To these may be added the genuine Acts of Pilate, appealed to by Tertullian and Justin Martyr, in their Apologies, as being then extant. Tertullian describes them as “the records which were transmitted from Jerusalem to Tiberius concerning Christ.” He refers to the same for the proof of our Savior's miracles. SEE ACTS OF PILATE.

The following are the principal spurious Acts still extant: —

1. The Acts of Paul and Thecla, said to have been written by a disciple of St. Paul, and who (according to Tertullian, De Bap. cap. 17, and Jerome, De Scrip, cap. 6), when convicted by John the Evangelist of having falsified facts, confessed that he had done so, but through his love for his master Paul. These Acts were rejected as uncanonical by Pope Gelasius. They were printed, together with some that follow, at London (in English) in 1821, 8vo, under the title “Apocryphal New Testament” (see Fabricius. Cod. Apoc. N.T. 2, 794).

2. Acts of the Twelve Apostles, falsely attributed to Abdias of Babylon. SEE ABDIAS. These Acts are said to have been written by him in Hebrew, translated into Greek by Eutropius, and into Latin by Julius Africanus, and were published by Lazius, at Basle, in 1551 (Fabric. 2:388). It is a work full of the most extravagant fables, and bears internal evidence of having been written after the second century.

3. Acts of St. Peter, or, as the work is sometimes designated, Recognitionum libri 10, attributed falsely to Clemens Romanus.

4. The Acts or Voyages (Periodi) of St. John, mentioned by Epiphanius and Augustine, is probably that which we now have as the Acts of St. John among those attributed to Abdias.

There exist also the following (for which see each name in its place): — The Creed of the Apostles; The Epistles of Barnabas, Clement, Ignatius, and Polycarp; The Shepherd of Hermas; The Acts of Pilate (spurious), or the Gospel of Nicodemus; The Constitutions of the Apostles; The Canons of the Apostles; The Liturgies of the Apostles; St. Paul's Epistle to the Laodiceans; St. Paul's Letters to Seneca.

Besides these there are some others still more obscure, for which see Cotelerius's Ecclesiae Graecae Monumenta (Paris, 1677-92); Fabricius, Codex Apocryphus, N.T.; Du Pin, History of the Canon of the New Testament (London, 1699); Grabe's Spicilegium Patrum (Oxford, 1714); Lardner's Credibility, etc.; Jones's New and Just Method of settling the Canonical Authority of the New Testament; Birch's Auctarium (Hafniae, 1804); Thilo's Acta St. Thomm (Lips. 1823), and Codex Apocryphus, N.T. (Lips. 1832). Tischendorf has published in the original Greek the following apocryphal Acts (Acta Apostolorum Apocrypha, Lips. 1841, 8vo), several of which had not before been edited: “Acts of Peter and Paul;” “Acts of Paul and Thecla;” “Acts of Barnabas, by Mark;” “Acts of Philip” (ed. princeps); “Acts of Andrew;” “Acts of Andrew and Matthew;” “Acts and Martyrdom of Matthew” (ed. princ.); “Acts of Thomas;” “Consummation of Thomas” (ed. pr.); “Acts of Bartholomew” (e. p.); “Acts of Thaddaeus” (e. p.); “Acts of John” (e. p.). SEE CANON.

## Acts, Spurious, Or Apocryphal[[@Headword:Acts, Spurious, Or Apocryphal]]

             (Acta Apostolorum Apocrypha). The recent discoveries of Tischendorf, as published by him under the title Acta Apostolorum Apocrypha (Lips. 1851) — with which comp. his Additamenta ad Actca Apostlorum Apocrypha, in the prolegomena to his Apocalypses Apocr. p. 47, etc. have brought to light an extensive collection of such spurious acts viz.:

1. Acta Andrea (given by Tischendorf, Acta Apostolorum Apocrypha, p. 105-131 comp. also p. 41 sq.).

2. Acta Andrae et. Matthice in Ur. be Anthropophagarum (ibid. p. 132- 166; comp. p. 47 sq. and Apocal. Apocr. p.

3. Acta Barnabae, or Περιόδοι καὶ Μαρτύριον τοῦ ἁγίου Βαρνάβα τοῦ Α᾿ποστόλου (ibid. p. 64-74).

4. Acta Bartholomi (ibid. p. 243-260).

5. Acta Joannis (ibid. p. 266-276).

6. Acta et Martyrium Matthcei (ibid. p. 167-189; comp. p. 60).

7. Acta Pauli et Thecloe (ibid. p. 40-63; comp. p. 22).

8. Acta Petri et Pauli (ibid. p. 14; comp. p. 1-39).

9. Acta Philippi, or Ε᾿κ τῶν Περιόδων Φιλίππου τοῦ Α᾿ποστόλου (ibid. p. 37; comp. p. 75-94 and Apocal. Apocr. p. 141-156).

10. Acta Philippi in Hellade (ibid. p. 95-104).

11. Acta Thaddcei (ibid. p. 261-25).

12. Acta Thomoe (ibid. p. 190-243; comp. Apocal. Apocr. p. 156-161). Prof. W. Wright has edited and translated the Apocryphal Acts of the Apostles from the Syriac texts in the British Museum and other libraries (Lond. 1871, 2 vol. 8vo). (B.P.)

## Actual Grace[[@Headword:Actual Grace]]

             is distinguished from habitual grace as that which God gives to Christians for the purpose of doing some action acceptable to him. SEE GRACE.

## Actual Sin[[@Headword:Actual Sin]]

             SEE SIN, ACTUAL.

## Acua[[@Headword:Acua]]

             (rather Acud, Α᾿κοὐδ by erroneous transcription for Α᾿κοὐβ, Acub, 1Es 5:31), the progenitor of one of the families of the temple-servants

(ίερόδουλοι. i.e. Nethinim), said to have returned from the captivity (1Es 5:30); evidently the AKKUB SEE AKKUB (q.v.) of the parallel texts (Ezr 2:45, or rather, Ezr 2:42; comp. Neh 7:48, where the name is not found).

## Acuanitae[[@Headword:Acuanitae]]

             SEE ACUAS.

## Acuas[[@Headword:Acuas]]

             (Α᾿κούας), an early teacher of Manichseism, who is said to have come from Mesopotamia and introduced the heresy into Eleutheropolis. The Manichaeains were sometimes called, after him, Acuanitce. Epiphanius (Adv. Hacr. 66, 1) calls him veteranus, and places the rise of his followers in the fourth year of the reign of the emperor Aurelian, A.D. 273.

## Acub[[@Headword:Acub]]

             (rather Acuph, Α᾿κούφ v. r. Α᾿κούμ, Acum; both corruptions for

Βακβούκ), another head of the Nethinim that returned from Babylon (1Es 5:31); evidently the BAKBUK SEE BAKBUK (q.v.) of the genuine texts (Ezr 2:51; Neh 7:53).

## Acuff, Francis[[@Headword:Acuff, Francis]]

             a Methodist Episcopal minister, was born in Culpepper County, Tenn., about 1770. His early life is unrecorded. He was three years a travelling preacher in the Tennessee Conference, and died in August, 1795, in the midst of great usefulness and promise. See Minutes of Annual Conferences, 1796, p. 67.

## Acuna, Cristoval De[[@Headword:Acuna, Cristoval De]]

             a Spanish Jesuit missionary, was born at Burgos in 1597. He was admitted into the society in 1612, and, after some years spent in study, was sent as a missionary to Chili and Peru, and became rector of the College of Cuenca. In 1639 he was appointed by the Jesuits to accompany Pedro Texeira in his second exploration of the Amazon in order to take scientific observations and draw up a report that might be sent to Spain. He published a narrative of this expedition under the title Nuevo Descubrimiento del Gran Rio de las Amazonas, etc. (Madrid, 1641) but he was coldly received by the king of Spain, and nothing was done to improve the country thus opened up. After occupying the positions of procurator of the Jesuits at Rome and calificador (censor) of the Inquisition at Madrid, Acufia returned to South America, and died on a journey from Panama to Lima, soon after the year 1675.

## Acus[[@Headword:Acus]]

             SEE PIN.

Acus

in Grecian mythology, was a son of Vulcan by Aglaia.

## Acworth, James, LL.D[[@Headword:Acworth, James, LL.D]]

             an English Baptist minister, was born at Chatham, August 1, 1798. He studied in the Baptist College at Bristol, graduated from the University of Glasgow, settled as co-pastor at Leeds in 1823, and the next year became sole pastor. In 1835 he was chosen president of Horton College, Bradford, a position which he held with great efficiency until 1863. He died October 13 of the same year. Dr. Acworth was active in all the public religious associations of his day, and was the author of several addresses, sermons, etc. See (Lond.) Baptist Hand-book, 1884, page 279.

## Aczib[[@Headword:Aczib]]

             SEE ACHZIB.

## Ad[[@Headword:Ad]]

             according to Arabian traditions, was the son of Udh, or Uz (the grandson of Shem, Gen 10:23), and the progenitor of a powerful tribe called the Adites, who settled in Er-Raml, or Sandy Arabia (Abulfeda, Hist. Anteislam. p. 17, ed. Fleischer). Like the other kindred tribes of those early times, the Adites soon abandoned the true worship of God, and set up four idols whom they worshipped: Sakia, whom they imagined to supply rain; Hafedha, who preserved them from all foreign and external dangers; Razeka, who provided them with food; and Salema, who restored them from sickness to health (Sale's Koran, p. 122, note). It is said that God commissioned the prophet Hud or Heber to attempt their reformation, but, remaining obstinate in their idolatry, they were almost all destroyed by a suffocating wind. The few who escaped retired with the prophet Hud to another place. Before this severe punishment they had been visited with a dreadful drought for four years, which killed their cattle, and reduced them to great distress (see D'Herbelot, Bibl. Or. s.v. Houd). They are often mentioned in the Koran, and some writers, on the authority of that work, affirm that they were of gigantic stature. SEE ARABIA.

## Ada[[@Headword:Ada]]

             was a Syrian goddess of the moon, the same with Mylitta.

## Adab[[@Headword:Adab]]

             is an Arabic term for whatever Mohammed has done once or twice, which is on that account lawful to be done by any of his followers.

## Adad[[@Headword:Adad]]

             the Graecized form of the name of the idol Hadad (Josephus, Ant. 8, 5, 2); also a less correct form of the name of King Hadad (1Ki 11:17, original). SEE HADAD.

## Adadah[[@Headword:Adadah]]

             (Heb. Adadah', עִרְעָדָה, from the Syr., festival, or perhaps, by reduplication, boundary; Sept. Α᾿δαδά, v. r. Α᾿ρουήλ), a town in the southern part of the tribe of Judah, mentioned between Dimonah and Kedesh (Jos 15:22); probably situated in the portion afterward set off to Simeon (Jos 19:1-9). It is possibly the village Gadda mentioned by Eusebius and Jerome (Onomast. s.v. Γαδδά), lying on the eastern border of Daroma, opposite the Dead Sea. But see GADDAH. M. de Saulcy believes that he passed some ruins by this name on his way from the southern end of the Dead Sea to Hebron on the high ground after leaving Wady es-Zoweirah (Narrative, 1, 360, 430).

Adadah

The English engineers found a ruined town, Adadah, near Tuweirah el- Foka, in the neighborhood indicated by De Saulcy (see Quar. Statement of the "Pal Explor. Fund," Jan. 1875, p. 27).

## Adah[[@Headword:Adah]]

             (Heb. Adah', עָדָה, ornament; Sept. Α᾿δά), the name of two women.

1. The first named of the two wives of the Cainite Lamech, and mother of Jabal and Jubal (Gen 4:19-20; Gen 4:23). B.C. cir. 3600. 2. The first of the three wives of Esau, being the daughter of Elon the Hittite, and the mother of Eliphaz (Gen 36:2; Gen 36:4; Gen 36:10; Gen 36:12; Gen 36:16). B.C. 1964. She is elsewhere confounded with BASHEMATH SEE BASHEMATH (Gen 26:34). SEE ESAU.

## Adaiah[[@Headword:Adaiah]]

             (Heb. Adayah', עֲדָיָה, adorned by Jehovah, once in the prolonged form Adaya'hu, עֲדָיָהוּ. 2Ch 23:1), the name of several men.

1. (Sept. Α᾿δαϊvα v. r. Α᾿δαϊv) The son of Ethni and father of Zerah. of the Levitical family of Gershom, in the ancestry of Asaph (1Ch 6:40); apparently the same with IDDO SEE IDDO , the son of Joah (ver. 21). B.C. cir. 1530. SEE ASAPH.

2. (Sept. Α᾿δαϊvα v. r. Α᾿λαϊvα.) A son of Shimhi, and chief Benjamite resident at Jerusalem before the captivity (1Ch 8:21), B.C. long post 1612.

3. (Sept. Α᾿δαϊvα, v. r. Α᾿δαϊv.) The father of Maaseiah, which latter was a

“captain of hundred” during the protectorate of Jehoiada (2Ch 23:1). B.C. ante 877. He is apparently the same as JUDA SEE JUDA the son of Joseph and father of Simeon, among Christ's maternal ancestry (Luk 3:30). SEE GENEALOGY.

4. (Sept. Ε᾿δεϊά v. r. Ι᾿εδία.) The father of Jedidah and maternal grandfather of King Josiah, a native of Boscath (2Ki 22:1). B.C. ante 648.

5. (Sept. Α᾿δαϊvα v. r. Α᾿χαϊvα.) A son of Joiarib and father of Hazaiah, of the tribe of Judah (Neh 11:5). B.C. considerably ante 536.

6. A priest, son of Jeroham, who held a prominent post in defending the second temple while building (1Ch 9:12, Sept. Σαδία v. r. Α᾿δαϊvα; Neh 11:12, Α᾿δαϊvα), B.C. 518.

7. (Sept. Α᾿δαϊvα.) A “son” of Bani, an Israelite who divorced his Gentile wife after the captivity (Ezr 10:29), B.C. 459.

8. (Sept. Α᾿δαϊvας v. r. Α᾿δαϊvα.) Another of the “sons” of Bani, who did likewise (Ezr 10:39), B.C. 459.

## Adalard (Or Adelard)[[@Headword:Adalard (Or Adelard)]]

             a monk, was born about 753, and was the son of Count Bernard and cousin-german of Charlemagne. Invited to court, and fearing the infection of such a life, he, at the age of twenty, became a monk of Corbie, in Picardy, and was at length chosen abbot of the monastery. Forced by his imperial relations to attend court, he still preserved the disposition of a recluse. He was banished, on unjust suspicions, by Louis the Meek to a monastery on the isle of Herie, on the coast of Aquitaine. Five years after, Louis recalled him and heaped upon him the highest honors; but, being still inclined to the life of a recluse he obtained leave to return to Corbie. Here, and at another monastery called New Corbie, he devoted himself to the spiritual and intellectual welfare of the monks. He died in 827. His principal work was a Treatise on the French Monarchy; but only fragments of any of his works have come down to us. See Biog. Universelle, s.v.; Milner, Church Hist. iii, 257; Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v.

## Adalardus[[@Headword:Adalardus]]

             a monk of Biandenburg, at Ghent, flourished at the beginning of the .11th century. At the request of St. Elphegus, archbishop of Canterbury, he composed an Office for the Festival of St. Dunstan. As this work is dedicated to St. Elphegus, it was probably written before 1012, the year of his martyrdom. This' work is found in many MSS., and bears sometimes the title of The Life of St. Dunstan. The epistle dedicatory is contained in Wharton's Anglia Sacra, ii, 148.

## Adalarius (Athalarius, Or Adelherius)[[@Headword:Adalarius (Athalarius, Or Adelherius)]]

             a priest who accompanied St. Boniface to Frisia in 754 and shared with him the glory of martyrdom. His body was translated from Utrecht to Erfurt with that of St. Eoban, and buried in the Monastery of St. Mary. In the Breviary of Erfurt he is commemorated with a double rite, April 20, as episcopus et martyr. It is supposed that the title of bishop was a baseless assumption, but probably gave rise to Baillet's statement, which rests  apparently on no historical foundation, that Adalarilus was the first and only bishop of Erfurt. the see after his death being united to that of Mentz. See Henschen, Analecta Bonifaciana; Baillet, Vies des Saints, vol. ii. June 58, and vol. iv Acta SS. Boll. Jan. i 471.

## Adalbald, Saint And Confessor[[@Headword:Adalbald, Saint And Confessor]]

             was grandson of P. Gertrude, and his mother's name was Gerberta. He married St. Richtrudis, by whom he had St. Maurontus, his eldest son, who afterwards became abbot, and three virgin saintly daughters, Clotsendis, Euselia, and Adalsendis. On his way to Gascony, Adalbald was waylaid and murdered by persons unknown. His relics are at St. Amand, Flanders. He is mentioned in the Belgian martyrology, and in Saussaye's supplement to the Gallican. His day is Feb. 2, and he died about 652. See Baring-Gould, Lives of the Saints, ii, 41.

## Adalbero[[@Headword:Adalbero]]

             the twentieth bishop OF WURZBURG (1045-1090), was born about. the year 1010. He was educated at Wurzburg, and succeeded his uncle in 1045. In the' struggle of the papal see with Henry IV he sided, with the former, and on that account was often obliged to leave the country. He richly endowed the monastery at Lambach, which had been founded by his father, and died there Oct. 6,1090. In the 12th centur many miracles were ascribed to him. See Himmelstein, Reihenfolge der Bischofe von irzburg (1843), p. 61-66; Archiv des historischen Vereins fur Unternfanken, 1861, xv, 179-259; Schmietler, Breve Chronicon Monasterii B. M. V.  Lumbacensis 0. S. B. (Lentii, 1865); Argumenta Cultus B. Adalberonis (Viennae, 1868); Hergenrother, in Wetzer u. Welte, Kirchen-Lex. s.v. (B.P.)

## Adalbero (Or Adalbert), Bishop Of Augsburg[[@Headword:Adalbero (Or Adalbert), Bishop Of Augsburg]]

             (887-909), was descended from a noble family. In 850 he entered the monastery of the Benedictines at Ellwangen, and in 887 he was made bishop of Augsburg. The German king, Arnulph, committed to his care the education of his son, Louis the Child. He exercised a great influence upon the ecclesiastical history of Germany, and largely promoted the moral and financial welfare of the churches and monasteries within his diocese. He died Oct. 9, 909, his remains being deposited in the Church of Sts. Ilrich and Afraat Augsburg. See Vita S. Adalbeironis Episc. August. Auctore Oudalscalco (ed. Jaffe, in Steichele, Archiv fur Geschichte des Bisthums Augsburg, iii, 1860); Braun, Geschichte der Bischse von Augsburg, i, 151. (B. P.)

## Adalberon[[@Headword:Adalberon]]

             (ASCELINUS, or AGELIN), bishop OF LEN,. was consecrated in 977, He was an ambitious prelate and a servile courtier, an-d was base enough to deliver tip to Hugh Capet Arnoul, archbishop of Rheims, and Charles, duke of Lorraine, Hugh's competitor, to whom he had given an asylum in his episcopal city. He died July 19, 1030. He left a satirical poem in 430 stanzas dedicated to king Robert (ed. by Adrian Valois, 1663, 8vo, at the end of the panegyric on the emperor Berenger). In the library of the abbey of Laubes is a manuscript poem by Adalberon ,on The Holy Trinity. See. Hoefer, Nouvelle Biographie Generale, s.v

## Adalberon Of Liege[[@Headword:Adalberon Of Liege]]

             SEE ALBERON.

## Adalberon, Archbishop Of Rheims[[@Headword:Adalberon, Archbishop Of Rheims]]

             was one of the most learned prelates of the 10th century. Having obtained the archbishopric in 969, he called several councils for: the establishment - of ecclesiastical discipline. He also induced men of learning to resort to Rheims, and gave a high renown to the schools there. He was the son of Geoffrey, count of Ardenna, and distinguished himself as prelate and as minister under Lothaire and Louis V. In 987 he consecrated Huglu' Capet, who succeeded him in the office of grand-chancellor of France. He died Jan. 5, 988. The cathedral of Rheims is indebted to him for most of its sumptuous furniture. Several of his letters are among those of Gerbert, afterwards Sylvester II; and two of his .discourses are in Moissac's Chronicle. See Hoefer, Nouv. Biog. Generale, s.v.

## Adalbert[[@Headword:Adalbert]]

             (Multiple definitions)

SEE ADELBERT.

Adalbert

archbishop of Prague, was born of a princely Slavonic family, about the year 956, at Prague. His parents sent him to Magdeburg to enter upon his studies under the archbishop Adalbert, who gave him his own name at confirmation. Upon his return into Bohemia, touched by the death-bed remorse of Dietmar, bishop of Prague, for not having led a life of greater piety and activity, he at once assumed a penitential dress, praying fervently and giving great alms. In 983 he was elected bishop of Prague with the unanimous consent of the people. He made great efforts to promote the spiritual welfare of his flock, which was in a fearful state of immorality: among the laity polygamy, and among the clergy incontinence were general. Had he been less impatient, he might doubtless have accomplished much more than he did. Finding all his labor in vain, he left his see in 989 by permission of Pope John XV, and retired into the monastery of St. Boniface, at Rome. He was, however, constrained to return to his bishopric, which he again quitted for his monastic retreat; and again was on the point of returning to it, when, finding his people set against him, he finally forsook it, in order to preach the Gospel in Prussia, where he suffered martyrdom, April 23, 997 (after making many converts at Dantzic and in Pomerania), at the hands of seven assassins, whose chief was an idol-priest, and who pierced him with seven lances. Since that period Adalbert has been the patron saint of Poland and Bohemia. For a graphic account of him, see Neander, Light in Dark Places, 272. The Martyrologies commemorate him on the 23d of April. — Neander, Ch. Hist. 3, 322; Butler, Lives of Saints, April 23.

Adalbert

archbishop of Bremen and Hamburg, was descended from a noble Saxon family. He served as subdeacon to archbishop Hermann for several years, and himself received that office in 1043 from Henry III, whom in 1046 he accompanied to Rome. There he barely failed of election to the papal throne. Pope Leo IX, in whose behalf he had spoken in the synod at Mentz in 1049, made him in 1050 his legate in the North. Adalbert intended, with the support of the Emperor Henry, to convert the archdiocese of Bremen into a northern patriarchate, which was to be independent of Rome, and embrace the sees of Northern Germany, of Denmark, Sweden, Norway, and England. Henry III compelled the pope, Clement II (one of the three German popes who were in succession elevated to the papal throne by Henry), to recognize Adalbert as his peer. A bull is still extant in which the pope addressed Adalbert with “Vos,” while generally the popes addressed every bishop with “Tu” (hence the principle, Papa neminem vossitat). But this was all ended by a bull of Pope Leo IX, recognizing Adalbert as apostolic vicar, but demanding fealty to the Roman see. During the minority of the Emperor Henry IV he usurped, together with archbishop Hanno of Cologne, the administration of the empire. His ambition and violence made him so obnoxious to the German princes that, in 1066, they forcibly separated him from the emperor; but in 1069 he regained his former power, and kept it until his death, March 16, 1072. — Adam Bremensis, Gesta Hannaburg. pontif.; Lappenberg, Hamburgisches Urkundenbuch; Stenzel, Gesch. Deutschlands unter denfrankischen Kaisern.

Adalbert,

a prince of the royal race OF NORTHUMBERLAND, who devoted: himself, about 740, to missionary labor in. Holland. He selected the neighborhood of Egmond, and devoted himself with much zeal to the conversion of the heathen Frisians. He was long held in veneration by them as their spiritual  father. A imperfect Life of him is given in Mabillon's Annal. Ord, Bened. iii, 586.:

## Adalbert Of Augsburg[[@Headword:Adalbert Of Augsburg]]

             SEE ADALBERO.

## Adalbert Of Gaul[[@Headword:Adalbert Of Gaul]]

             SEE ADELBERT.

## Adalbert Of Liege[[@Headword:Adalbert Of Liege]]

             SEE ALBERON.

## Adalbert Of Rheims[[@Headword:Adalbert Of Rheims]]

             SEE ADALBERON.

## Adalbert Of Wurzburg[[@Headword:Adalbert Of Wurzburg]]

             SEE ADALBERO.

## Adalbert, A Monk Of Fleury[[@Headword:Adalbert, A Monk Of Fleury]]

             who died Dec. 23, 853, wrote an account of the Translation of St. Ben- edict from Monte-Casino to France. and an abridged History of the Foundation .of the Monastery of Fleury (Lyons, 1604, 8vo; also in the collection of Bollandists, March 21, p.300-305). Mabillon has given. a new edition in Annal. Ovid.Bened. ii, 337,339.

## Adalbert, First Bishop Of Pomerania[[@Headword:Adalbert, First Bishop Of Pomerania]]

             was ordained during the first half of the 12th century. See Mosheim, Hist of the Church, bk. iii, cent. xii,-pt. i, ch. L

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

             a deacon, who is commemorated: June 25. The Bollandists give his acts written by the monks of Egmond and. Mettoch.- According to these he was a disciple of St. Egbert, by whom he was sent, with St. Willebrord and ten others, into Germany in 690. He died: in Frisia, whither he had accompanied Willebrord, and his body was taken to Egmond, where a church was founded in his honor by Theodoric II.- According to Le Cointe  (iv, 392-394), he was present at the Synod of Utrecht, in 702, and died in 705. See Acta SS. Boll. Jun. v, 94-110; Mabillon, Anncl. Ord. Bened. i, 631-646.

## Adalbert, St., Count Of Lostrevant[[@Headword:Adalbert, St., Count Of Lostrevant]]

             who is commemorated on April 22, married Regina, niece of king Pepin, with whom he dedicated himself to a life of devotion, almsgiving, and good works.' According to the documents of the Church of Denain, we learn that they founded the monastery in that place, and that they were buried above the high-altar there.: The exact date of their death is unknown, but they flourished about the middle of the 8th century.

## Adalbert, St., Of Magdeburg[[@Headword:Adalbert, St., Of Magdeburg]]

             SEE ALBERT OF MAGDEBURG.

## Adalbertines[[@Headword:Adalbertines]]

             a Christian sect which. arose in the 8th century, deriving both its origin and name from Adalbert (q.v.), a priest and irregular bishop in France.

## Adaldagus[[@Headword:Adaldagus]]

             archbishop of Hamburg and Bremen, lived during the reigns of the three emperors Otho (the last of whom died 1002), and enjoyed great influence at court, where he held the office of chancellor. After the victory which Otho I gained over the Danes, he established three episcopal sees in Jutland, viz., Sleswick, Ripen, and Arhusen. He baptized Harold, king of Denmark, and sent missionaries among the northern nations. — Mosheim, Ch. Hist. cent. 10, pt. 1, ch. 1, § 7.

## Adalgar[[@Headword:Adalgar]]

             a Benedictine monk of Corby, and the companion of Rembertus, or Rheinbertus, whom he succeeded, in 888, in the archiepiscopal chair of Hamburg and Bremen. The archbishop of Cologne claimed supremacy over Cologne, and Pope Formosus cited Adalgar to appear at Rome to prove his rights to the archbishopric, but he refused both to attend in person and to send a deputy. The investigation was intrusted to the archbishop of Mayence, who decided against Adalgar, who was placed among the lowest bishops. The archbishopric was restored by a bull of Sergius III, A.D. 905. Adalgar established a seminary of priests for the propagation of the Gospel in the North, and died May 9, 909, after holding the see for nineteen years.

## Adalgisus[[@Headword:Adalgisus]]

             (Teut. noble pledge), a French monk of the monastery of St. Theodoric, in the province ..of Rheims, flourished about 1150. He composed De Mifaclulis St. Theodoricibatis .Rhemensis, by order of the fathers of the monastery, to whom he dedicated it. See Mabillon, Annal. Ord. Bened i, 622;. Cave, Hist. Lit. ii, 227, § 12.

## Adalgothus[[@Headword:Adalgothus]]

             the eleventh bishop of Magdeburg, who established the custom of giving to a hundred poor persons during Lent a loaf of bread and a herring apiece.-- Landon, Eccles. Diet. s.v.

## Adalgudis[[@Headword:Adalgudis]]

             co - founder with her husband, Grimo, in 697, of .a nunnery at Limours, diocese of Paris (.see the charter of foundation, with her subscription, in Mabillon, Ann .i, 704). A placitum of Chaldebert III, in 703, vindicating the property of this convent, of which Adalgudis, then a widow, was an inmate, may be seen in Gall. Chr. vol. vii, instr. p. 4.

## Adalhard[[@Headword:Adalhard]]

             abbot of Corbie, born about 753, died in 826. He was a son of Count Bernard, and a relative of Charles Martel. He was one of the first to oppose the pretensions of the nobility, and to preach openly that the laws must be equally obeyed by patricians and commoners. Charlemagne confided to him important missions, and appointed him his delegate at the Council of Rome in 809. After the death of this emperor he fell into disfavor, having been represented by the nobility to Louis the Debonair as an ambitious demagogue. He is commemorated as a saint, Jan. 2. Mabillon failed to publish his sermons. His Statuta Corbiensis Ecclesias was published, but very incorrectly, by d'Achery. Many other writings of Adalhard are still scattered and inedited. Some extracts of his Libellus de Ordine Palatii were given by Hincmar. See Radbert, Vita S. Adalhardi abbatis Corbiensis, 1617. — Hoefer, Biog. Generale, 1, 218.

## Adalia[[@Headword:Adalia]]

             (Heb. Adalya', אֲדִלְיָא, probably of Persian origin; Sept. Βαρέλ v. r. Βαρέα, Vulg. Adalja), the fifth of the ten sons of Haman slain by the Jews under the royal edict at Shushan (Est 9:8), B.C. 473.

## Adalongus[[@Headword:Adalongus]]

             (or Adalonus) was bishop of Marseilles when that city was betrayed to the Saracens by Maurontus in 739. He was inserted among the saints of March 1 by Molanus in his additions to Usuardus's Martyrology, but is not recognised by the modern brev-iaries or by the Bollandists. See Gall.'Chr. i, 640; Le Cointe, v, 17.

## Adalwin[[@Headword:Adalwin]]

             (Teut. noble friend) was an abbot of St. Haimeranus, and fourth (or, according to an ancient rhyme in Mabillon, Ann. ii, 160, the fifth) bishop of Ratisbon. This happened in 790, and two years after he' presided at a council which Charlemagne summoned for the condemnation of the Felician heresy. Hund argues the probability that the transfer of the cathedral from the Monastery of St. Haimeranus to the Church of St. Stephen, Ratisbon, was made under pressure from Charlemagne and against the judgment of Adalwin, who at his death, in 814, preferred to be laid among his predecessors in the old cathedral. See Metrop. Salisb. i, 188; Mabillon, Awn ii, 303.

## Adam[[@Headword:Adam]]

             (Heb. Adam', אָדָם, red SEE EDOM; hence אֲדָמָה, the ground, from the ruddiness of flesh and of clayey soil, see Gesenius, Thes. Heb. p. 24, 25; comp. Josephus, Ant. 2, 1; Jonathan's Targum on Gen 2:7; Leusden, Onomast, s.v.; Marek, Hist. Paradisi, 2, 5), the name of a man and a place.

1. The first man, whose creation, fall, and history are detailed by Moses in Gen 2:1-25; Gen 3:1-24; Gen 4:1-26; Gen 5:1-32, being in fact the same Hebrew word usually rendered “man” (including woman also, Gen 5:1-2), but often used distinctively with the article (הָאָדָם, ha-Adam', “the man,” Sept. and N.T. Α᾿δάμ, Josephus ῎Αδαμος, Ant. 1, 1, 2), as a proper name (comp. Tob 8:1-21; Tob 6:1-17). It seems at first thought somewhat strange that the head of the human family should have received his distinctive name from the affinity which he had, in the lower part of his nature, to the dust of the earth —that he should have been called Adam, as being taken in his bodily part from adamah, the ground; the more especially as the name was not assumed by man himself, but imposed by God, and imposed in immediate connection with man's destination to bear the image of God: “And God said, Let us make man (Adam) in our image, after our likeness,” etc. This apparent incongruity has led some, in particular Richers (Die Schopfungs-, Paradieses- und Sundfluthsgesch ichte, p. 163), to adopt another etymology of the term — to make Adam a derivative of damah (דִּמִה, to be like, to resemble).

Delitzsch, however (System der Bibl. Psychologie, p. 49), has objected to this view, both on grammatical and other grounds; and though we do not see the force of his grammatical objection to the derivation in question, yet we think he puts the matter itself rightly, and thereby justifies the received opinion. Man's name is kindred with that of the earth, adamah, not because of its being his characteristic dignity that God made him after his image, but because of this, that God made after his image one who had been taken from the earth. The likeness to God man had in common with the angels, but that, as the possessor of this likeness, he should be Adam — this is what brought him into union with two worlds— the world of spirit and the world of matter — rendered him the center and the bond of all that had been made, the fitting topstone of the whole work of creation, and the motive principle of the world's history. It is precisely his having the image of God in an earthen vessel, that, while made somewhat lower than the angels, he occupies a higher position than they in respect to the affairs of this world (Psa 8:5; Heb 2:5).

I. History. — In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen 1:1-31; Gen 2:1-3, the second from 2:4 to 4:26, the third from 5:1 to the end of 9. The word (תּוֹלְרוֹת) at the commencement of the latter two narratives, which is rendered there and elsewhere generations, may also be rendered history. The style of the second of these records differs very considerably from that of the first. In the first the Deity is designated by the word Elohim; in the second he is generally spoken of as Jehovah Elohim. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man, and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants, principally in relation to that patriarch. The first account of the creation of man is in general terms, the two sexes being spoken of together (ch. 1:27) as a unit of species; whereas in the second, or resumptive account, the separate formation of the man and the woman is detailed. This simple consideration reconciles all apparent discrepancy between the two narratives. SEE GENESIS.

The representation there given is that Adam was absolutely the first man, and was created by the direct agency of God; that this act of creation, including the immediately subsequent creation of Eve, was the last in a series of creative acts which extended through a period of six literal days. SEE CREATION. This Scriptural account is, of course, entirely opposed to the atheistic hypothesis, which denies any definite beginning to the human race, but conceives the successive generations of men to have run on in a kind of infinite series, to which no beginning can be assigned. Such a theory, originally propounded by heathen philosophers, has also been asserted by the more extreme section of infidel writers in Christian times. But the voice of tradition, which, in all the more ancient nations, uniformly points to a comparatively recent period for the origin of the human family, has now received conclusive attestations from learned research and scientific inquiry. Not only have the remains of human art and civilization, the more they have been explored, yielded more convincing evidence of a period not very remote when the human family itself was in infancy, but the languages of the world also, when carefully investigated and compared, as they have of late been, point to a common and not exceedingly remote origin. This is the view of Sir William Jones, and, later, of Bunsen also. The same conclusion substantially is reached by Dr. Donaldson, who, after stating what has already been accomplished in this department of learning, expresses his conviction, on the ground alone of the affinities of language, that “investigation will fully confirm what the great apostle proclaimed in the Areopagus, that God hath made of one blood all nations of men for to dwell on all the face of the earth” (New Cratylus, p. 19).

The position is still further confirmed by the results that have been gained in the region of natural science. The most skillful and accomplished naturalists — such as Cuvier, Blumenbach, Pritchard — have established beyond any reasonable doubt the unity of the human family as a species (see particularly Pritchard's History of Man); and those who have prosecuted geological researches, while they have found remains in the different strata of rocks of numberless species of inferior animals, can point to no human petrifactions— none, at least, but what appear in some comparatively recent and local formations — a proof that man is of too late an origin for his remains to have mingled with those of the extinct animal tribes of preceding ages. Science generally can tell of no separate creations for animals of one and the same species; and while all geologic history is full of the beginnings and the ends of species, “it exhibits no genealogies of development” (Miller's Testimony of the Rocks, p. 201). That, when created, man must have been formed in full maturity, as Adam is related to have been, was a necessity arising from the very conditions of existence. It has been discovered, by searching into the remains of preceding ages and generations of living creatures, that there has been a manifest progress in the succession of beings on the surface of the earth — a progress in the direction of an increasing resemblance to the existing forms of being, and in particular to man. But the connection between the earlier and the later, the imperfect and the perfect, is not that of direct lineage or parental descent, as if it came in the way merely of natural growth and development. The connection, as Agassiz has said in his Principles of Zoology, “is of a higher and immaterial nature; it is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the end toward which the animal creation has tended from the first appearance of the first palaeozoic fishes.” SEE GEOLOGY.

The Almighty formed Adam out of the dust of the earth, breathed into his nostrils the breath of life, and gave him dominion over all the lower creatures (Gen 1:26; Gen 2:7), B.C. 4172. He created him in his own image SEE PERFECTION, and, having pronounced a blessing upon him, placed him in a delightful garden, that he might cultivate it and enjoy its fruits. SEE EDEN. At the same time, however, he gave him the following injunction: “Of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die.” The first recorded exercise of Adam's power and intelligence was his giving names to the beasts of the field and fowls of the air, which the Lord brought before him for this purpose. The examination thus afforded him having shown that it was not good for man to be alone, the Lord caused a deep sleep to fall upon Adam, and while he remained in a semi-conscious state took one of his ribs, and closed up the flesh; and of the rib thus taken from man he made a woman, whom he presented to him when he awoke. SEE EVE.

Adam received her, saying, “This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man.” SEE MARRIAGE.

This woman, being seduced by the tempter, persuaded her husband to eat of the forbidden fruit (comp. Theuer, De Adamo lapso, divortium c. Eva cogitante, Jen. 1759). When called to judgment for this transgression before God, Adam blamed his wife, and the woman blamed the serpent- tempter. God punished the tempter by degradation and dread SEE SERPENT; the woman by painful travail and a situation of submission; and the man by a life of labor and toil — of which punishment every day witnesses the fulfillment. SEE FALL. As their natural passions now became irregular, and their exposure to accidents great, God made a covering of skin for Adam and for his wife. He also expelled them from his garden to the land around it, where Adam had been made, and where was to be their future dwelling; placing at the east of the garden a flame, which turned every way, to prevent access to the tree of life (Gen 3:1-24). SEE DEATH.

It is not known how long Adam and his wife continued in Paradise: some think many years; others not many days; others not many hours. Shortly after their expulsion Eve brought forth Cain (Gen 4:1-2). Scripture notices but three sons of Adam, Cain, Abel, and Seth (q.v.), but contains an allusion (Gen 5:4) to “sons and daughters;” no doubt several. He died B.C. 3242, aged 930 (see Bruckner, Ob Adam wirklich ub. 900 J. alt geworden, Aurich, 1799). SEE LONGEVITY.

Such is the simple narrative of the Bible relative to the progenitor of the human race, to which it only remains to add that his faith doubtless recognised in the promise of “the woman's seed” that should “bruise the serpent's head” the atoning merits of the future Redeemer. SEE MESSIAH. Whatever difficulties we may find in the Scriptural account, we accept it as a literal statement of facts, and shall therefore dismiss the rationalistic theories and speculations to which it has given rise. The results are of the utmost importance to mankind, and the light that the Bible thus sheds upon the origin of the race and the source of human depravity is of inestimable value even in a historical and philosophical point of view. SEE MAN.

See, generally, Eichhorn's Urgesch. ed. Gabler (Nurnb. 1790); Hug, Mos. Gesch. (Frankf. und Leipz. 1790). Buttman has collected the parallels of heathen mythology in the Neue Berl. Monatsschr. 1804, p. 261 sq.; also in his Mythologus, 1, 122 sq.; comp. Gesenius, in the Hall. Encykl. 1, 358. In the Hindoo sacred books the first human pair are called Meshia and Meshiam (Zend Avesta, 1, 23; 3:84). For the Talmudic fables respecting Adam, see Eisenmenger, Entdeckt. Judenth. 1, 84-365, 830; 2, 417; Otho, Lex. Rabb. p. 9 sq. Those of the Koran are found in Sura 2, 30 sq.; 7, 11 sq.; see Hottinger, Hist. Orient. p. 21; comp. D'Herbelot, Biblioth. Or. s.v. Christian traditions may be seen in Epiphan. Haer. 46, 2 sq.; Augustine, Civ. Dei, 14, 17; Cedrenus, Hist. p. 6, 9; see especially Fabricii Codex Pseudepigraphus Vet. Test. 1, 1 sq. The Vulgate. in Jos 14:15, ranks Adam among the Anakim; see Gotze, Quanta Adamistatura fuerit (Lips. 1722); comp. Edzardi, Ad Cod. Avoda Sara, p. 530 sq. SEE ANTEDILUVIANS.

II. The question of the unity of the human race, or the descent of the race from a single pair, has given rise to much discussion of late, after it had been thought to be finally settled. It may be stated thus: “Did the Almighty Creator produce only one man and one woman, from whom all other human beings have descended? or did he create several parental pairs, from whom distinct stocks of men have been derived? The question is usually regarded as equivalent to this: whether or not there is more than one species of men? But we cannot, in strict fairness, admit that the questions are identical. It is hypothetically conceivable that the adorable God might give existence to any number of creatures, which should all possess the properties that characterize identity of species, even without such differences as constitute varieties, or with any degree of those differences. But the admission of the possibility is not a concession of the reality. So great is the evidence in favor of the derivation of the entire mass of human beings from one pair of ancestors, that it has obtained the suffrage of the men most competent to judge upon a question of comparative anatomy and physiology.

“(1.) The animals which render eminent services to man, and peculiarly depend upon his protection, are widely diffused — the horse, the dog, the hog, the domestic fowl. Now of these, the varieties in each species are numerous and different, to a degree so great that an observer ignorant of physiological history would scarcely believe them to be of the same species. But man is the most widely diffused of any animal. In the progress of ages and generations, he has naturalized himself to every climate, and to modes of life which would prove fatal to an individual man suddenly transferred from a remote point of the field. The alterations produced affect every part of the body, internal and external, without extinguishing the marks of the specific identity.

“(2.) A further and striking evidence is, that when persons of different varieties are conjugally united, the offspring, especially in two or three generations, becomes more prolific, and acquires a higher perfection in physical and mental qualities than was found in either of the parental races. From the deepest African black to the finest Caucasian white, the change runs through imperceptible gradations; and, if a middle hue be assumed, suppose some tint of brown, all the varieties of complexion may be explained upon the principle of divergence influenced by outward circumstances. Mr. Poinsett saw in South America a fine healthy regiment of spotted men, quite peculiar enough to be held by Professor Agassiz a separate race. And why were they not? Simply because they were a known cross-breed between Spaniards and Indians. Changes as great are exhibited by the Magyars of Europe, and by the Ulster Irish, as quoted by Miller. Sir Charles Lyell was of opinion that a climatic change was already perceptible in the negro of our Southern states. Professor Cabell (Testimony of Modern Science, etc.) ably and clearly sustains the doctrine that propagability is conclusive proof of sameness of species. He denies, on good authority, that the mulatto is feebler or less prolific than either unmixed stock. He furnishes abundant proof of the barrenness of hybrids. The fact that the connection of different varieties of the human species produces a prolific progeny, is proof of oneness of species and family. This argument, sustained by facts; can hardly be considered less than demonstration.

“(3.) The objection drawn from the improbability that the one race springing from a single locality would migrate from a pleasanter to a worse region is very completely dispatched. Ample causes, proofs, facts, and authorities are furnished to show that, were mankind now reduced to a single family, only time would be wanting, even without civilization, to overspread the earth. European man and European- American man, as all history agrees, came from Asia. Whence came our aboriginal men? As Professor Cabell shows, they came by an antipodal route from the same Asia. Pursue the investigation, and the clue of history will lead our tremulous feet to about the Mosaic cradle of man.

“(4.) Ethnology, or rather Glottology, the gradually perfecting comparison of languages, is bringing. us to the same point. The unscientific attempt to trace the striking analogies of languages to the mere similarity of human organs, and the still more unscientific attempt of Professor Agassiz to attribute them to a transcendental mental unity in races sprung from different original localities, look like desperation. Meanwhile, comparison is educing wonderful yet rarely demonstrative laws, and laws are guiding threads converging to unity.

“(5.) Another argument is derived from the real mental unity of the universal human soul. Races differ, indeed, in mental power, as do individuals, widely, even in the same family. But there is the same program of mental philosophy for all. The same intellect, affections, instincts, conscience, sense of superior divine power, and susceptibility of religion. For the European, the Esquimaux, the Hottentot, there is the same power in the cross of Christ.

“(6.) Finally, Geology, with her wonderful demonstration of the recent origin of man, proves the same thing. The latest attempts to adduce specimens of fossil man have been failures. Not far back of the period that our best but somewhat hypothetical calculations from Mosaic chronology would assign, Geology fixes the birth of man.

“The conclusion may be fairly drawn, in the words of the able translators and illustrators of Baron Cuvier's great work: ‘We are fully warranted in concluding, both from the comparison of man with inferior animals, so far as the inferiority will allow of such comparison, and, beyond that, by comparing him with himself, that the great family of mankind loudly proclaim a descent, at some period or other, from one common origin.'

“Thus, by an investigation totally independent of historical authority, we are brought to the conclusion of the inspired writings, that the Creator ‘hath made of one blood all nations of men, for to dwell on all the face of the earth' (Act 17:26).” The more recent authorities on this question are: Prichard, Researches into the Physiological History of Mankind (Lond. 4 vols. 8vo, 1836-44); also Natural History of Man (London, 3d ed. 8vo, 1848); Bachman, Unity of the Human Race

(Charleston, 1850, 8vo); Smyth, Unity of the Races (New York, 1850); Johnes, Philological Proofs of the Unity of the Human Race (London, 1846); Meih, Qu. Rev. July, 1851, p. 345; Jan. 1859, p. 162; Cabell, Testimony of Modern Science to the Unity of Mankind (New York, 1858, 12mo). See also Blumenbach, De gen. hum. Var. Nativa (Gott. 1776, 8vo); Quatrefages, in Rev. des Deux Mondes, 1861; and the article MAN SEE MAN .

III. The original capacities and condition of the first human pair have also formed the subject of much discussion. It will be found, however, that the best conclusions of reason on this point harmonize fully with the brief Scriptural account of the facts as they were.

1. It is evident, upon a little reflection, and the closest investigation confirms the conclusion, that the first human pair must have been created in a state equivalent to that which all subsequent human beings have had to reach by slow degrees, in growth, experience, observation, imitation, and the instruction of others; that is, a state of prime maturity, and with an infusion, so to speak, of knowledge and habits, both physical and intellectual, suitable to the place which man had to occupy in the system of creation, and adequate to his necessities in that place. Had it been otherwise, the new beings could not have preserved their animal existence, nor have held rational converse with each other, nor have paid to their Creator the homage of knowledge and love, adoration and obedience; and reason clearly tells us that the last was the noblest end of existence. The Bible coincides with this dictate of honest reason, expressing these facts in simple and artless language: “And Jehovah God formed the man [Heb. the Adam], dust from the ground [ha-adamah], and blew into his nostrils the breath of life; and the man became a living animal” (Gen 2:7). Here are two objects of attention, the organic mechanism of the human body, and the vitality with which it was endowed.

(a) The mechanical material, formed (molded, or arranged, as an artificer models clay or wax) into the human and all other animal bodies, called “dust from the ground.” This expression conveys, in a general form; the idea of earthy matter, the constituent substance of the ground on which we tread. To say that of this the human and every other animal body was formed, is a position which would be at once the most easily apprehensible to an uncultivated mind, and which yet is the most exactly true upon the highest philosophical grounds. We now know, from chemical analysis, that the animal body is composed, in the inscrutable manner called organization, of carbon, hydrogen, oxygen, nitrogen, lime, iron, sulphur, and phosphorus. Now all these are mineral substances, which in their various combinations form a very large part of the solid ground. (b) The expression which we have rendered “living animal” sets before us the organic life of the animal frame, that mysterious something which man cannot create nor restore, which baffles the most acute philosophers to search out its nature, and which reason combines with Scripture to refer to the immediate agency of the Almighty — “in him we live, and move, and have our being.”

2. But the Scripture narrative also declares that “God created man in his own image: in the image of God created he him; male and female created he them” (Gen 1:27). The image (resemblance, such as a shadow bears to the object which casts it) of God is an expression which breathes at once primitive simplicity and the most recondite wisdom; for what term could the most cultivated and copious language bring forth more suitable to the purpose? It presents to us man as made in a resemblance to the Author of his being, a true resemblance, but faint and shadowy; an outline, faithful according to its capacity, yet infinitely remote from the reality: a distant form of the intelligence, wisdom, power, rectitude, goodness, and dominion of the Adorable Supreme. As to the precise characteristics of excellence in which this image consists, theologians have been much divided. Tertullian (Adv. Marc. 2, 5, 6) placed it in the faculties of the soul, especially in the power of choice between good and evil. Among the fathers generally, and the schoolmen after them, there were many different theories, nor are the later theologians at all more unanimous. Many unnecessary disputes would have been avoided by the recognition of the simple fact that the phrase the image of God is a very comprehensive one,— and is used in the Bible in more than one sense. Accordingly, the best writers speak of the image of God as twofold, Natural and Moral.

(a) Natural — The notion that the original resemblance of man to God must be placed in some one quality is destitute of proof either from Scripture or reason; and we are, in fact, taught that it comprises also what is so far from being essential that it may be both lost and regained.

(1.) When God is called “the Father of Spirits,” a likeness is suggested between man and God in the spirituality of their nature. This is also implied in the striking argument of St. Paul with the Athenians: “Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device;” plainly referring to the idolatrous statues by which God was represented among heathens. If likeness to God in man consisted in bodily shape, this would not have been an argument against human representations of the Deity; but it imports, as Howe well expresses it, that “we are to understand that our resemblance to him, as we are his offspring, lies in some higher, more noble, and more excellent thing, of which there can be no figure; as who can tell how to give the figure or image of a thought, or of the mind or thinking power?” In spirituality, and, consequently, immateriality, this image of God in man, then, in the first instance, consists.

(2.) The sentiment expressed in Wisdom. 2, 23, is an evidence that, in the opinion of the ancient Jews, the image of God in man comprised immortality also.

“For God created man to be immortal, and made him to be an image of his own eternity;” and though other creatures were made capable of immortality, and at least the material human frame, whatever we may think of the case of animals, would have escaped death had not sin entered the world; yet, without admitting the absurdity of the “natural immortality” of the human soul, that essence must have been constituted immortal in a high and peculiar sense, which has ever retained its prerogative of continued duration amid the universal death not only of animals but of the bodies of all human beings. There appears also a manifest allusion to man's immortality, as being included in the image of God, in the reason which is given in Genesis for the law which inflicts death on murderers: “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.”

The essence of the crime of homicide is not confined here to the putting to death the mere animal part of man; and it must, therefore, lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded for this very reason, that death introduces him into changeless and eternal relations, which were not to be left to the mercy of human passions.

(3.) The intellectual faculties of man form a third feature in his natural likeness to God. Some, indeed (e.g. Philo), have placed the whole likeness in the νούς, or rational soul.

(4.) The will, or power of choice and volition, is the last of these features. They are all essential and ineffaceable. Man could not be man without them.

(b) Moral. —

(1.) There is an express allusion to the moral image of God, in which man was at first created, in Col 3:10 : “And have put on the new man, which is renewed in knowledge, after the image of Him that created him;” and in Eph 4:24 : “Put on the new man, which after God is created in righteousness and true holiness.” In these passages the apostle represents the change produced in true Christians by the Gospel, as a “renewal of the image of God in man; as a new or second creation in that image;” and he explicitly declares, that that image consists in “knowledge,” in “righteousness,” and in “true holiness.”

(2.) This also may be finally argued from the satisfaction with which the historian of the creation represents the Creator as viewing the works of his hands as “very good,” which was pronounced with reference to each of them individually, as well as to the whole: “And God saw every thing that he had made, and behold it was very good.” But, as to man, this goodness must necessarily imply moral as well as physical qualities. A rational creature, as such, is capable of knowing, loving, serving, and living in communion with the Most Holy One. Adam, at first, did or did not exert this capacity; if he did not, he was not very good — not good at all.

3. On the intellectual and moral endowments of the progenitor of the human race, extravagant views have been taken on both sides.

(a) In knowledge, some have thought him little inferior to the angels; others, as furnished with but the simple elements of science and of language. The truth seems to be that, as to capacity, his intellect must have been vigorous beyond that of any of his fallen descendants; which itself gives us very high views of the strength of his understanding, although we should allow him to have been created “lower than the angels.” As to his actual knowledge, that would depend upon the time and opportunity he had for observing the nature and laws of the objects around him; and the degree in which he was favored with revelations from God on moral and religious subjects. The “knowledge” in which the Apostle Paul, in the passage quoted above from Col 3:10, places “the image of God” after which man was created, does not merely imply the faculty of understanding, which is a part of the natural image of God, but that which might be lost, because it is that in which we may be “renewed.” It is, therefore, to be understood of the faculty of knowledge in right exercise; and of that willing reception, and firm retaining, and hearty approval of religious truth, in which knowledge, when spoken of morally, is always understood in the Scriptures. We may not be disposed to allow, with some, that Adam understood the deep philosophy of nature, and could comprehend and explain the sublime mysteries of religion. The circumstance of his giving names to the animals is certainly no sufficient proof of his having attained to a philosophical acquaintance with their qualities and distinguishing habits, although we should allow their names to be still retained in the Hebrew, and to be as expressive of their peculiarities as some expositors have stated. Sufficient time appears not to have been afforded him for the study of the properties of animals, as this event took place previous to the formation of Eve; and as for the notion of his acquiring knowledge by intuition, this is contradicted by the revealed fact that angels themselves acquire their knowledge by observation and study, though, no doubt, with great rapidity and certainty. The whole of this transaction was supernatural; the beasts were “brought” to Adam, and it is probable that he named them under a Divine suggestion. That his understanding was, as to its capacity, deep and large beyond any of his posterity, must follow from the perfection in which he was created; and his acquisitions of knowledge would, therefore, be rapid and easy. It was, however, in moral and religious truth, as being of the first concern to him, that we are to suppose the excellency of his knowledge to have consisted. “His reason would be clear, his judgment uncorrupted, and his conscience upright and sensible.” The best knowledge would, in him, be placed first, and that of every other kind be made subservient to it, according to its relation to that. The apostle adds to knowledge “righteousness and true holiness;” terms which express, not merely freedom from sin, but positive and active virtue.

Sober as these views of man's primitive state are, it is not, perhaps, possible for us fully to conceive of so exalted a condition as even this. Below this standard it could not fall; and that it implied a glory, and dignity, and moral greatness of a very exalted kind, is made sufficiently apparent from the degree of guilt charged upon Adam when he fell; for the aggravating circumstances of his offense may well be deduced from the tremendous consequences which followed.

(b) As to Adam's moral perfection, it has sometimes been fixed at an elevation which renders it exceedingly difficult to conceive how he could fall into sin at all. On the other hand, those who deny the doctrine of our hereditary depravity, delight to represent Adam as little superior in moral perfection and capability to his descendants. But if we attend to the passages of Holy Writ above quoted, we shall be able, on this subject, to ascertain, if not the exact degree of his moral endowments, yet that there is a certain standard below which they cannot be placed. Generally, he was made in the image of God, which, we have already proved, is to be understood morally as well as naturally. To whatever extent it went, it necessarily excluded all which did not resemble God; it was a likeness to God in “righteousness and true holiness,” whatever the degree of each might be, and excluded all admixture of unrighteousness and unholiness. Man, therefore, in his original state, was sinless, both in act and in principle.

4. The rabbis and the Arabians relate many absurd traditions about Adam's personal beauty, endowments, etc., and such are still current among the Eastern nations. An account of many of them may be found in Bayle (s.v.).

5. That Adam was a type of Christ is plainly affirmed by Paul, who calls him “the figure of him who was to come.” Hence our Lord is sometimes called, not inaptly, the second Adam. This typical relation stands sometimes in similitude, sometimes in contrast. Adam was formed immediately by God, as was the humanity of Christ. In each the nature was spotless, and richly endowed with knowledge and true holiness. Both are seen invested with dominion over the earth and all its creatures; and this may explain the eighth Psalm, where David seems to make the sovereignty of the first man over the whole earth, in its pristine glory, the prophetic symbol of the dominion of Christ over the world restored. Beyond these particulars fancy must not carry us; and the typical contrast must also be limited to that which is stated in Scripture or supported by its allusions. Adam and Christ were each a public person, a federal head to the whole race of mankind; but the one was the fountain of sin and death, the other of righteousness and life. By Adam's transgression “many were made sinners” (Rom 5:14-19). Through him, “death passed upon all men, because all have sinned” in him. But he thus prefigured that one man, by whose righteousness the “free gift comes upon all men to justification of life.” The first man communicated a living soul to all his posterity; the other is a quickening Spirit, to restore them to newness of life new, and to raise them up at the last day. By the imputation of the first Adam's sin, and the communication of his fallen, depraved nature, death reigned over those who had not sinned after the similitude of Adam's transgression; and through the righteousness of the second Adam, and the communication of a divine nature by the Holy Spirit, favor and grace shall much more abound in Christ's true followers unto eternal life. Watson, Theol. Dict. s.v.; Hunter, Sac. Biog. p. 8; Williams, Characters of O.T. 1; Kurtz, Hist. of Old Cov. § 21, 22. SEE FALL and SEE REDEMPTION.

2. (Sept. Α᾿δάμ, but most copies omit; Vulg. Adom.) A city at some distance from the Jordan, to which (according to the text, בְּאָדָם, in Adam), or beyond which (according to the margin, מֵאָדָם, “from Adam,” as in our version), the overflow of the waters of that stream extended in its annual inundation, at the time when the Israelites passed over (Jos 3:16). The name of the city (red) may have been derived from the alluvial clay in the vicinity (comp. 1Ki 7:46). It has been incorrectly inferred from the above text that the city Adam was located east of the river, whereas it is expressly stated to have been beside. (מַצִּד) Zarethan (q.v.), which is known to have been on the west bank, not far from Bethshean (1Ki 4:12). It hence appears that the “heap” or accumulation of waters above the Israelites' crossing-place, caused by the stoppage of the stream, reached back on the shore and many miles up the river, over the secondary banks of the Ghor, on which Zarethan stood, as far as the higher ground on which Adam was located (see Keil, Comment. in loc.); probably the ridge immediately north of Bethshean, which closes the plain of the Jordan in this direction.

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

             a Scotch bishop, was witness to a charter by William Bisset to William de Newbigging. He was bishop of Galloway in 1359. See Keith, Scottish Bishops, page 274.

## Adam (Oriential Mythology)[[@Headword:Adam (Oriential Mythology)]]

             in Oriental mythology. The Scripture history of this progenitor of the human race is well known; less known, however, is what the histories of the Persians, Turks, Arabs, etc., relate of him. According to the myths of these nations, God took all the dust of the earth and formed a man-woman with a double face the same as the Persians represent in one of their idols with both sexes combined in one body, until he separated them. Adam's height was immense; his head reached to the firmament of heaven; and when he lay down his body reached from the rising to the setting sun. His face shone more brilliantly than the sun; the angels prostrated themselves before him; and all created things of the earth, looked to him as their creator, and would have worshipped him as such, had not Adam taught them that he was. a creature as well as they, and came from the hands of the Almighty. He prostrated himself before God, who convinced the angels of Adam's weakness and dependence; for when the latter was asleep God took the respective members from his body, so that: he lost his giant appearance. On awaking, he commanded Adam to distribute his members all over the earth, in order that they might become fruitful. Thus only his wisdom was left to Adam, which was increased by the presentation of a  book through the angel Raphael, in which every question was propounded and answered.

Then God made him a wife from the earth, Lilith; but as she was formed of the same material- as Adam himself, she refused to be dominated over by Adam, and then vanished in the air. Adam complained to God, who sent the angels after the fugitive, and, as she still refused to return, God inflicted her with the punishment. that daily three hundred' of her children should die. God now formed for Adam a wife from one of Adam's ribs, very beautiful and fair, and brought her to Adam, blessed both, and invited them to a feast, at which the angelic choirs sang. Then the evil spirits, through envy, planned Adam's fall. The seraph Sammael beheld Adam's splendor, and, with the help of others, he sought to, mislead him. — He-himself came from heaven, rode upon a -snake, and. sought to. persuade the beautiful Eve to partake of the fruit of the forbidden tree. As a proof that death should. not follow, he laid his hand on the tree, and Eve did the same, which she had :no sooner done than she saw the angel of death approaching her. Love for Adam moved, her to tempt him to a like transgression, so that they might not be separated from each other by death.. God banished Sammael from heaven; the snake he divested of its limbs; and Adam and Eve were driven out of Paradise upon the lowest of the seven earths, where they lived in. gross darkness and lost the wonderful book. of wisdom. Then Adam came to the second earth, Adamah, where, separated from Eve, he lived with Lilith one hundred and thirty years. She bore him giants and evil spirits against his will, just as Eve did to Sammael. After this Eve bore Adam three sons-Cain, Abel, and Seth. Then Adam was allowed to go through all the other earths, until he came to the seventh, Tebel, which we inhabit; but he was still comfortless because of the loss of his wonderful book. He went to the river Gihon to drown himself, but to no avail. God saw his sorrow, had mercy upon him, and led him in the way of the recovery of his book again. Whatever man knows and has known originates from this book. The book became lost again. The inhabitants of India, however, claim to be in possession of it in the form of the holy books, which Brahma brought to man from heaven.

The tradition of the Mohammedans is quite similar to this. The creation of Adam is more or less: exaggerated according as this or that nation is fantastically inclined. .The Assyrian legends of the fall of man are much more sober and brief (Smith, Chaldcean Genesis, p. 15 sq.).

Adam and Eve are commemorated as Christian saints in the Ethiopic calendar on April 1; Adam and Abel in the Armenian on July 25.

## Adam (The City)[[@Headword:Adam (The City)]]

             A trace of this name and locality appears to linger in the present Tell Damieh. at the modern ferry of the same name across the Jordan, near Kurn Surtabeh (Badeker, Handb. for Palest. p. 266).

## Adam Du Petit Pont[[@Headword:Adam Du Petit Pont]]

             a Roman Catholic divine, was born- in England in the 12th century, and was sent in his youth to Paris. He studied under Mathieu d'Angers and Peter Lombard, and was a zealous partisan of Aristotle. He became a distinguished professor, teaching a school near the Petit Pont, from which he received his name. He lectured there on grammar, rhetoric, and dialectics; and was afterwards (about 1145) made a canon of Notre Dame and professor of theology in the episcopal school of the diocese. In 1175 (or 1176) he was called home, and was consecrated bishop of St. Asaph. In 1179 he took part in the Council of Lateran, where 'he was obliged to condemn certain propositions made by Peter Lombard. He died in England in 1180. He wrote a treatise entitled Art de Bien Parler. He was sometimes called, by his contemporaries, Peripateticus, on account of his attachment to the philosophy :of Aristotle; and sometimes Scholasticus. See Biog. Universelle, s.v.; Hook, Eccles. Biog. . v.

## Adam Kadmion[[@Headword:Adam Kadmion]]

             is the name of a primitive emanation in the Cabalistic philosophy of the Jews' which is regarded as at once the image of God and the type of man, and from which proceed decreasing signs of emanations called Sephirothi.

## Adam Of Arras[[@Headword:Adam Of Arras]]

             called after his native place, was bishop of Terouenne in 1213. In 1229 he became a monk at Clairvaux, where he died. He left a history of that order.-Landon, Eccles. Dict. s. .

## Adam Of Barking[[@Headword:Adam Of Barking]]

             Cistercian monk and a doctor of Oxford, who lived in the beginning of the 13th century, wrote Commentaries on the Old and New Testaments.- Landon, Eccles. Diet. s.v.

Adam, a Scottish bishop, was promoted to the see OF BRECHIN in 1328, and was employed in several embassies to England towards the facilitating of king David's redemption, who had been taken prisoner at the unfortunate battle of Durham in 1346. He probably died in the beginning of the year 1351. See Keith, Scottish Bishops, p. 161.

## Adam Of Chamtllus[[@Headword:Adam Of Chamtllus]]

             a Cistercian monk, was created bishop of Senlis in France, and attended several councils... He died in 1250.. He wrote Opus Sermonum, which is yet in MS.

## Adam Of Corlandon[[@Headword:Adam Of Corlandon]]

             a Roman Catholic divine who lived in the beginning of the 13th century, was made dean of Laon about 1196, and retained that dignity till 1223. He died in 1226. He composed, for the. use of his Church at Laon, Ordinarius Ecclesice, sire Ordo Divini Officii in Eccl. Laudunensi (Paris, 1662):also a Book of Solutions of Various Passages in Holy Scripture (extant in 3. vols. MS.). See Oudinls, De Script. Eccles. ii, 1702.

## Adam Of Domerham[[@Headword:Adam Of Domerham]]

             was so called from his native place, Domerham, in Wilts. He was a monk of Glastonbury, and flourished about -1272. He. wrote, Historia' Controvernsiae intern Epis. Bathoniensis et Monachos Glastonienses, given in Whartonl, Anylia Sacra, i, 578. See Cave, Hist. Lit. ii, 319. Historia de Rebus Gestis Glastoniensibus was published by Thomas Hearne, from a MS. in the college of Cambridge (Oxonii, Sheldon, 1727). See Hoefer, Nuouv. Biog.' Ginerale, s v.

## Adam Of Marisco[[@Headword:Adam Of Marisco]]

             was an English Franciscan of Oxford, known as Doctor Illustratus. He flourished in the 13th century, and wrote on the Song of Solomon, St. Dionysius the Areopagite, and on the Master of the Sentences.

## Adam Of Mirimouth (Muremathensis)[[@Headword:Adam Of Mirimouth (Muremathensis)]]

             a cannon of St. Paul's, London, was still living in 1342. He composed a History of his own times, as well as two Chronicles-one from 1302 to 1343, and the other carrying it on to 1380. It is doubted, however, whether he is the author of the latter. Neither of the Chronicles has been printed. See Cave, Hist. Lit. ii, App. p. 42.

## Adam Of Orleton[[@Headword:Adam Of Orleton]]

             was a native of Hereford, England. He was-consecrated bishop of Hereford in 1317, and translated to Winchester in 1327.- See Twysden, Hist. p. 2764; Darling, Cyclop. Bibliog. s.v.

## Adam Of Paris[[@Headword:Adam Of Paris]]

             so called because born in that city, flourished in the last half of the 11th century. Thoroughly educated in the liberal arts of his own country, he passed into Greece, and was received with much honor at Sialatro, in Dalmatia, by the archbishop Laurentius, who induced him to undertake the emendation of the Acts of the Mrfrs Domnius and Anastausius. The latter part of the work is lost; but the farmer is given by Henschlenius (April 11). Adam also composed some hymns, and put into verse such parts of the Office of St. Domnius as were chanted to music.

## Adam Of Saint Victor[[@Headword:Adam Of Saint Victor]]

             Very little is known of the life of this most fertile of the Latin hymnologists of the Middle Ages. Whether he was born in Great Britain or Brittany is uncertain. About the year 1130 he entered the religious foundation near Paris, named after St. Victor of Marseilles; hence his name. - He died in 1177, and was interred in the cloister of that abbey, where, before the Revolution of 1789, his epitaph might have been seen in fourteen verses, one of which was as follows: "Unde superbit homo? cusis conceptio culpa, Nasci pcena, labor vita, necesse mori." He wrote some treatises on devotion; among others, one in honor of the Virgin Mary. His poetical works, which M. Gautier published in 1858, speak for him. As to the merits of Adam, dean Trench speaks as follows: " His profound acquaintance with the whole circle of the. theology of his time. and eminently with. its exposition of Scripture; the abundant and admirable use which he makes of it, delivering, as he thus does, his poems from the merely subjective cast of those, beautiful as they are, of. St. Bernard.; the exquisite art and. variety with which, for the most part,' his verse is managed and his rhymes disposed; their rich melody multiplying and ever deepening at the close; the strength which he often concentrates into a singe line; his skill in conducting a narration; and, most of all, the evident nearness of the things which he celebrates to his own heart of hearts-all these, and other excellences, render him, as far as my judgment goes, the foremost among the sacred Latin poets of the Middle Ages." Some of Adam's hymns have been translated into English and German. For the English, see Neale, Mediaeval Hymns and Sequences (Lond. 1867), p. 107-153; Lyra Mystica (ibid. 1869), p. 1, 170,376; Lyra Messianica (ibid. eod.), p. 79, 116, 211, 305, 340, 343, 389, 414; and Trench, Sacred Latin Poetry, p. 53 sq. For the German, see Simrock, Lauda Sion, p. 180, 208; BiBssler, Auswahl altchristl. Lieder, p. 109 sq.; Koinigsfeld, Lateinische Hynmnen und Gesange, i, 134; ii, 181; Rambach, Anthologie christlicher Gesange, i, 284 sq.; Fortlage, Gesange cistl. Vorzeit, p. 400 sq. SEE QUI PROCEDIS AB UTROQUE. (B. P.)

## Adam Of Terouenne[[@Headword:Adam Of Terouenne]]

             SEE ADAM OF ARRAS.

## Adam Of Withem[[@Headword:Adam Of Withem]]

             SEE ADAM SCOTUS.

## Adam The Carthusian[[@Headword:Adam The Carthusian]]

             SEE ADAM OF LONDON.

## Adam The Premonstrant, Or Scotus[[@Headword:Adam The Premonstrant, Or Scotus]]

             a historian of the 12th century, was born in Scotland, and educated in the Monastery Of Lindisfarne; from whence he went to Paris, and became a member of the Sorbonne. He became in 1158 a regular canon of St. Augustine, of the Order of Premonstratensians; and upon .his return to his native country was a monk, first at Melrose and lastly a tDurham. He is also said to have been bishop of Withem. He died in 1180. His writings are, Commentarius in Regulam D. Augustini - Tractatus de Triplici Tabernaculo Moysis: —Liber de Tniplici Genere Contemplationis :- Sermones XL VII (Antw. 1659, fol.), before which there had been published (at Paris, 1518), some Treatises, and fourteen Sermons on the Order and Habit of the Premonstratensians of Paris. Oudinus, of the same order, states that he had seen fifty-three Sermons by Adam Scotus, and A Soliloquy concerning the Soul, in MS., in the library of the Celestines of Mantes. See Cave, Hist. Lit. ii, 235,12; Dupin, Bibl. des Antiq. Eccles. (English transl. Dublin, 1723), ii, 368; Landon, Eccles. Hist. S. v.

## Adam of Bremen[[@Headword:Adam of Bremen]]

             born in Upper Saxony, came to Bremen in 1067, and was made magister scholarum in 1069 — hence often named Magister. He died about the year 1076. (See Asmussen, De fontibus Adami Bremens, Kilion. 1834.) He wrote the Gesia Hammenburgensis ecclesiae pontificum, which is our chief source of information for the Church history of Northern Europe from 788 to 1072, the period over which it extends. The best edition is that of Lappenberg, in the Monumenta Germanioe (ed. Pertz, tom. 7, p. 266-

389); also published separately, “in usum scholarum” (Hanover, 1846). The best treatise on his life, his trustworthiness as a historian, and his sources of information, is the introduction of Lappenberg to his edition. Corrections of some of his statements may be found in N. Comm. Soc. Goett. 1, 2, 126 sq.; and in Staphorst, Hist. Eccles. Hamburg.

## Adam, 12th century monk[[@Headword:Adam, 12th century monk]]

             first a monk, and afterwards abbot, of the monastery OF PERSEIGNE, in the diocese of Mans, flourished at the end of the 12th century. He had a reputation for holiness, eloquence, and learning. Among his works are,(Opus Sernmonum ad suos Fratres, etc. (Rome, 1652):'-Epistolce ad Osmundum Abbatice Mortuimaris in Normannia Monachum:--Epistola ad Blancum Comitsa. Campagnice (given by Martene, Vet. Script. et Mon.  Nov. Coll. i, 1023, besides several other letters). See De Wisch, Bibl. Cisterc. p. 4; Magn. Bibl. Eccles. p. 109 .

## Adam, A Learned Carthusian[[@Headword:Adam, A Learned Carthusian]]

             OF LONDON, who lived in. the first half of the 14th century, wrote a Life of St. Hugh of Lincoln (published, with notes by D. Bernard, in the Biblioth. Ascetica, vol. x) :-On the Advantages of Tribulation (Lond. 1530):-also treatises, entitled Scala Coei; De Sumnptione Eucharistice; Speculum  Spiritualium., which are unpublished. See Hoefer, Nouv. Biog. Generale, s.v.

## Adam, A Monk Of Alderspach[[@Headword:Adam, A Monk Of Alderspach]]

             Bavaria, and a Cistercian, lived about 1250. He wrote A Treatise on Moral Theology, in verse.-Landon, Eccles. Dict.. sv.

## Adam, A Scottish Bishop[[@Headword:Adam, A Scottish Bishop]]

             was abbot of Melrose, and was elected in 1213, and consecrated bishop OF CAITHNESS in May, 1214, by William Malvoisine, bishop of St. Andrews. While he was abbot he was sent as ambassador to king John of England. He went-in company with Walter, bishop of Glasgow, and Bricius, bishop of Moray-to Rome in 1218, to crave absolution from the pope; and they returned in 1219. Adam i- supposed to have been cruelly murdered by the earl of Caithness in 1222. See Keith, Scottish Bishops, p. 206.

## Adam, Abbot Of Evesham[[@Headword:Adam, Abbot Of Evesham]]

             lived about the middle of the 12th century, and was, according to Pitseus, a Benedictine monk; or, according to Possevino, a Cistercian. Of his works there are left a volume of Sermons: another of Epistles:-and a book on The Holy Eucharist.

## Adam, Book Of[[@Headword:Adam, Book Of]]

             is the title, more or less definitely cited,, of several apocryphal works, an account of which we abstract from Smith's Dict. of Christ, Antiq. s.v. SEE APOCRYPHA.

1. “The Conflict of Adam and Eve."-This is a pseudepigraphical treatise brought by Krapf from Abyssinia, in an Ethiopic MS., and published in a German dress, by Dillmann, in Ewald's Jahrbucher d. bibl. Wissenschaft in 1853 (also separately, Gott. 1853). It is a story, partly historical, partly romantic, of the adventures of our first parents after their expulsion from Eden, followed by an account of the fortunes of the succeeding patriarchs. It thus consists of two parts, evidently by different authors, the later imitating the style of the earlier.

After the Fall, which is not itself described, the exiles are. represented as permitted to dwell in the "Cave of Treasures," under the western boundary of the Garden. There. they are subjected to a series of trials, through Satanic influence as well as natural causes, but are comforted by divine intercourse and promises, culminating in a not obscure intimation of the great atonement. As tokens of these assurances, angels bring to Adam " treasures" in the cave, where Adam's body is finally embalmed by Seth. After the catastrophe of the intercourse between the Cainities and the Sethites, Melchizedek opens the ark in which Adam's body had been deposited to preserve it from the Flood; and the true priesthood is thus continued through him.

The second part of the book is a peculiar travesty of the events of the Old Test. with remarkable incidents interpolated, including a genealogy of the Virgin Mary. This portion, even more plainly than the preceding, betrays a Christian origin.

The early date of the book in question is evinced by its reflection in the legends of Mohammedanism, and the allusions to the "Word of God." -At the same time; the author or authors, skilfully conceal their heretical views under a dramatic form, of which the doctrine of redemption is the basal idea. The work is singularly independent of the other and somewhat parallel Apocrypha known as the Book of Enoch and the Book of Jubilees. The original appears to have been written in Arabic, probably not later than the 7th century. It seems to have formed the basis of the Arabic Apocalypse of Peter, preserved at Oxford and Rome, and the Syriac Cave  of Treasures noticed by Cureton; possibly, also, of D'Abadie's Ethiopic MS. 125, entitled a Life of Adam.

2. "The Testament of Adam." — This is a remarkable group of fragmentary MSS., extant only in Syriac aid Arabic. It was published by Renan (in the Journal Asiafique, 1853, ii, 427-470), with a translation, introduction, and notes; and the Syriac text is likewise printed in Wright's Syriac Apocrypha, p. 61 sq. Parts i and ii are a horarium of the universe for day and night, distinguishing at each of the twenty-four hours the adoration paid by some order of created beings, as angels and daemons, men, animals, abysses, etc. Part iii, headed " More of Adam our, father," contains short prophecies by Adam to Seth, relating to the Incarnation, the restoration of Adam, the making of the cross (from the fig-tree identified with the tree of knowledge), and the Deluge. Part iv, entitled "More of the Testament of our father Adam," is a short account of the "heavenly powers," i.e. angels, archangels, principalities, etc.

These fragments evidently represent a work current under different titles in the early ages, such as the Revelations of Adam, noticed by Epiphanius (Hcer. 89 b), and the Repentance of Adam, condemned by Gelasius (Decret. vi, 30). Syncellus, Cedrenus, and the Apostotical Constitutions (especially in the Coptic recension) likewise allude to such prophecies attributed to Adam.

The Hours and the Prophecy have every appearance of forming part of the same work. In each Adam speaks to Seth, and refers to his past sin; and there is considerable similarity of tone. They are probably, however, mere extracts; the several passages are disconnected, and the dramatic framework is perceptible only at the end. If it be the book meant by Epiphanius, it cannot be later than the 4th century, and nothing decisive can be urged against this date, although it is impossible to speak with confidence.

The Testament, as it stands, is short and unpretending; yet a lofty spirit pervades a great part of it. No distinctive doctrine is to be found in it. It appears to lie outside of Greek and Latin Christianity, and is thus an interesting monument of an almost unknown world of ancient creeds.

3. "The Book of the Daughters of Adm." — This is a work condemned in the Gelasian decree as apocryphal. Another title appears to be "Leptogenesis," i.e. the Book of Jubilees; but, as the account of the  daughters of Adam in the latter work occupies only six lines of ch. iv, some other writing is perhaps meant.

4. "The Story and Conversation of Adam."— This is the title of a Greek work which purports to be ." revealed by God to Moses [read Seth] his servant, taught by the archangel Michael." It begins, after the few introductory lines, with the murder of Abel, in place of whom another son is promised. This marks Seth as the organ of revelation, and he is distinguished throughout by special prerogatives. The true subject of the book, however, is the death of Adam, and his giving place to Seth.. In his mortal sickness, Adam collects his sons around him. Afflicted at his groans, Eve and Seth approach the Garden to pray for the oil of mercy from the tree, but in vain; he will die, Michael tells them, within three days. Eve then describes the circumstances of the Fall at great length (ch. 14-20), the embellishments of the Biblical account hating at times some imaginative beauty. She goes out to pray, but is raised up by an angel to see Adam (his spirit) borne up in a chariot of light. He is washed in the Acherusian lake, and committed by " the Father of the universe " to Michael to be placed in the third heaven. God himself descends to give promises of restoration and resurrection to the body. It is buried by angels, and Abel's body with it. Within a week Eve is laid in the same grave, and Michael returns to heaven singing hallelujah.

Various echoes of New-Test. language indicate that the book is of Christian origin, though there. is no quotation and no distinct Christian doctrine. Besides the borrowing of the framework: and various details from Jewish tradition, there are points of connection with other extant apocryphal, books. The original language appears to have been Greek, traces of the. Sept. being evident. Grammar, however, and inflections are of a debased type, and the tone is that of an Oriental population, such as might have been found in Palestine or Western Syria. It seems impossible, at present, to find evidence as to the date; but any early century from the second onwards is not inappropriate.

The work was first published in 1866 by Tischendorf, in his Apocalypses Apocryphae, under the fictitious, title "Apocalypsis Mosis." A better text is reproduced in. full in Cerrani's Monumenta Sacra et Profana (Milan, 1868, i, 21 sq.). No one of the MSS., however, is complete; and the text is in a bad state-in all. An English version of Tischendorf's text is given in the Antenicene Christian. Library.

5. "Liber Adavni," also known as the Codexs Nasaraeus properly The Great Book or Treasure of the Mendaeans (q.v.).

## Adam, Jean[[@Headword:Adam, Jean]]

             a French preacher, was born at Limoges in 1608. He was superior of the House of the Jesuits at Bordeaux. He distinguished himself by his ridiculous zeal against the new disciples of St. Augustine. He called 'the bishop of Hippo " L'Africain ichauffe et le Docteur Bouillant ;" but to make amends he compared 'cardinal Mazarin to John the Baptist, I and Anne of Austria to the. Holy Virgin. He died May 12, 1684. Among his works are, Le Triomphe de l'Eucharistie contre be Ministie' Claude (Sedan, 1671):-- La VIie de Saint Francois de Borgia, in which he is not sparing of miracles:-Traduction. de l'Ofice de 'Eglise: Reponse a 'Ecn-rit de Daille contre la Conversion-du Ministre Cottiby. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Jesuit, was born at Limoges in 1608. He made himself known by his controversial writings against the Huguenots and Jansenists. For forty years he preached at Paris, Poitiers, Sedan, Bordeaux, and other cities, making proselytes wherever he could. His work, Calvin Defait par Soy- mesme et par les Armes de St. Augustin (1650), elicited a rejoinder from the famous Jansenist, cardinal Noris. Against the unCatholic Heures de Port-Royal of Maistre de Sacy, Adam published, in 1651, the Heures Catholiques. When Innocent X condemned Jansenism, Adam published Le Tombeau du Jansenisme (1654): — La Conduite des Fideles par les Regles de la Foi (1656). During the session of the Reformed synod held at  Laudun in 1659, he converted the Calvinist Cottibi, who, in the year following, joined the Church of Rome. When the Jesuits erected a college at Sedan, he became its rector, and published, in 1671, Le Triomphe de la Ste. Eucharistie ou la Presence Reelle. contre le l'Ministre Claude. He died at Bordeaux, May 12, 1684. See R. Bauer in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Adam, Melchior[[@Headword:Adam, Melchior]]

             born in Silesia, obtained about 1600 the headship of a college, and finally a professorship in the University of Heidelberg. His chief works are Vitae Germanorum Philosophorum, Theologorum, etc. (Heidelberg, 1615-'20, 4 vols. 8vo), and Decades duae continentes vitas Theologorum exterorum Principum (Franc. 1618, 8vo), published together, under the title Dignarumn laude virorum immortalitas (Francf. 1653, 5 vols. 8vo, and 1706, fol.) — a great repository, from which compilers of church history and of biographical dictionaries have since drawn their materials. He died March 23,1622, at Heidelberg.

## Adam, Scotus[[@Headword:Adam, Scotus]]

             (also called ADAMUS ANGLICUS), a Prnemonstratensian of the 12th century, was born in Scotland. About the year 1150 he entered the monastery of St. Andrew in Scotland, and in order to become better fitted for asceticism he spent some time at the monastery in Premontre, in the diocese of Laon. Having returned to Scotland, he was made abbot and bishop of Casa Candida (Witherne), in Galloway. The time of his death cannot exactly be given. He wrote, Liber de Ordine, Habitu et Professione Prcemonstratensium (14 sermons): — De Tripartito Tabernaculo (part 3): — De Triplici Genere Contemplationis. These works were printed in 1578. An enlarged edition, containing besides forty-seven sermons and two books, entitled Soliloquia de Instructiobne Ainimae, was published by Godefr. Ghiselbertus, at Antwerp, in 1659. A complete edition of his works is given by Migne, in Patrol. Lat. 118. See Schenid, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

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

             born at Leeds, 1701, was rector of Wintringham, England, fifty-eight years, and died 1784. He was a sensible and voluminous writer: his “Works” (Lond. 1822, 3 vols. 8vo) contain a Paraphrase on the Romans, Lectures on the Church Catechism, and a number of Sermons. His Life, with his Exposition of the Gospels, was published in London in 1837 (2 vols. 8vo).

## Adamaeus, Theodric[[@Headword:Adamaeus, Theodric]]

             a German philologist, was born about 1470 in Lippe. He wrote, De (Christiani Orbis Concordia' (Paris, 1532), a discourse which was addressed to Charles V and to Francis I:-De Insula Rhodo et Militarium Ordinum Institutione (ibid. 1536): and edited several Greek and Latin classical works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Adamah[[@Headword:Adamah]]

             (Heb. Adamah', אֲדָמָה, ground, as often; Sept. Α᾿δαμί v. r. Α᾿ρμαίθ, Vulg. Edema), a fortified city of Naphtali, mentioned between Chinnereth and Ramnah (Jos 19:36); probably the same as ADAMI SEE ADAMI (q.v.) of the same tribe (ver. 33). Schwarz, however (Palest. p. 183), thinks it is the present village Dama, situated, according to him, 5 English miles W.N.W. from Safed; but no such name is given by other travelers.

## Adamah,Persian mythology[[@Headword:Adamah,Persian mythology]]

             in Persian mythology, was the place of detention for Adam after his banishment from Paradise the 'second of the seven earths, where eternal darkness reigns.

## Adamannus or Adamnanus[[@Headword:Adamannus or Adamnanus]]

             a Scoto-Irish priest and monk, made in 679 abbot of Hy. In 701 he was sent on a mission to Alfred, king of Northumberland, and on his return endeavored in vain to induce his countrymen to observe Easter after the Roman fashion, which he had learned in England. He then passed over into Ireland, where he persuaded nearly all the people to follow the Roman custom. From Ireland he returned to Hy, and having again tried, but with as little success, to bring his monks round to his newly-adopted views, he died there, aged 80. Sept. 23 704. He edited a Life of St. Columba, in three books, which is given by Canisius, tom. 5, part 2, p. 562 (or in the new ed. tom. 1, p. 680); also De Locis Terrae Sanctae, libri 3, published by Serarius, at Ingolstadt, 1619, and by Mabillon, in his Saec. Bened. 3, part 2, p. 502. He is also said to have written a book, De Pascha'e Legitimo, and some canons. See Sir James Ware's Irish Writers, lib. 1, cap. 3, p. 35.

— Cave, Hist. Lit. anno 679; Bede, Hist. lib. 5, cap. 16.

## Adamant[[@Headword:Adamant]]

             a term vaguely used to describe any very hard stone, and employed in the Auth. Vers. in Eze 3:9; Zec 7:12, as the rendering of שָׁמַיר(shamir'), elsewhere (Jer 17:1) rendered DIAMOND (q.v.). Α᾿δάμας, Sir 16:1-30; Sir 16:1-30, in some copies.

## Adamantea[[@Headword:Adamantea]]

             (also Amalthea, Alga, and Adrastea), in Greek mythology, was the nurse of Jupiter. She hid the young god in a cradle among the thick leaves of a tree from the search of Saturn, who would have destroyed him.

## Adamantus[[@Headword:Adamantus]]

             SEE ADANTUS.

## Adamas[[@Headword:Adamas]]

             SEE OPHITES.

## Adamastus[[@Headword:Adamastus]]

             in Greek mythology, was

(1) a surname of Mars as well as of Hercules.

(2.) The father of Achemenides. -

## Adami[[@Headword:Adami]]

             (Heb. Adami', אֲדָמַי, reddish; Sept. Α᾿δεμμί, Vulg. Adami), a city near the border of Naphtali, mentioned between Zaanaim and Nekeb (Jos 19:33). The best interpreters (e.g. Rosenmüller, Keil, in loc.) join this with the following name, Nekeb (הִנֶּקֶב, i. q. in the hollow; so the Vulg. quae est Neceb, but the Sept. distinguishes them, καὶ Νάκεβ), as if an epithet of the same place; although the Jerusalem Talmud (Megillah, 70, 1) makes them distinct, and calls the former Damin (דָּמַין), which Schwarz (Palest. p. 181) supposes identical with a “village Dame 5 English miles west of the S.W. point of the Sea of Tiberias,” meaning the ruined site Dameh (Robinson, Researches, 3, 237), falling on the limits of Naphtali. SEE TRIBE. The place appears to be the same elsewhere (Jos 19:36) called ADAMAH SEE ADAMAH (q.v.), and the enumeration in ver. 38 requires the collocation Adanminekeb as one locality. SEE NEKEB.

## Adami, Adam[[@Headword:Adami, Adam]]

             a Benedictine friar, was born about 1590. He was bishop of Hieropolis and suffragan of Hildesheim. He was appointed to represent the prelates of the dukedom of Wirtemberg in the Assembly at Westphalia. He died about 1670. Adami wrote, Acana Pacis Westphalicce (Frankf. 1698; Leips. 1737, by Mayern, who was accused of being inexact in this work). See Hoefer, Nouv. Biog. Generale. s.v.

## Adami, Andrea[[@Headword:Adami, Andrea]]

             an Italian musician, director of the Pontifical Chapel at the commencement of the 18th century. He published a volume of musical biographies entitled Osservazioni per ben Regolare il Caso dei Cantori della Cappella Pontificia tanto nelle Funzioni Ordinarie che Straordinarie (1771). See Hoefer, Nouv. Biog. Generale, s.v.

## Adami, Annibale[[@Headword:Adami, Annibale]]

             an Italian Jesuit, was born at Fermo in 1626. He became a Jesuit in 1641, and was professor of belles-lettres at Rome, where he died, in 1706, leaving, besides many other works, Senismnarii Romani Pallas Putpurata site S. R. E. Cardinales qui e Seminario Romano Prodiere (Rome, 1659, fol.) :-Episcopus: Opus. Tripartitum Ethitco-politico-sacrunm, etc. (transl. from the Italian of Sperella, ibid. 1671):--Life of the Protomartyr of Dennzark,-St Canute (in Italian, ibid. 1682, 4to)':-and a translation of the Sermons of Father Antonio Vieyra (1683, 4to), etc. -

## Adami, Johann Christian[[@Headword:Adami, Johann Christian]]

             a Lutheran theologian of Germany, was born Jan. 13 1662. at Luckau, in Lower Lusatia. He studied at Wittenberg; was in 1684 appointed deacon in his native place; advanced in 1687 as archdeacon; and in 1691 as pastor there. In 1694 he became a licentiate of theology at Wittenberg; in 1700 he was made doctor of theology; and in 1711 he was appointed general superintendent and first preacher at Luibbeln, where-he died. May 12,1715. He is the author of hymns and a number of ascetical works. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Ranft., Leben der chursdchsischen Gottesgeelehrten, s.v. (B.P.)

## Adami, Prancesco[[@Headword:Adami, Prancesco]]

             canon of Fermo, who lived near the middle of the 16th century, wrote a history of his native country-, which was published. after his death by  Caesar Ottinelli, under the title De Rebus in Civitate Firmana Gestis, Fraqmentarum Libri Duo (Rome, 1591). See Hoefer, Nouv. Biog. Generale, s.v.

## Adamiani (Or Adamitae)[[@Headword:Adamiani (Or Adamitae)]]

             SEE ADAMITES.

## Adamic Constitution[[@Headword:Adamic Constitution]]

             SEE COVENANT.

## Adamites[[@Headword:Adamites]]

             1. a sect of heretics in Northern Africa in the second and third centuries. They pretended to the primitive innocence which Adam had before the fall; and, in imitation of his original condition, they appeared naked in their religious assemblies, which they called Paradises. The author of this abominable heresy was a certain Prodicus, a disciple of Carpocrates (August. De Haeres. 31).

2. A similar heresy, under the same name, appeared in Bohemia in the fifteenth century. (See Picard, Ceremonies Religieuses, fig. 215.) Their founder was a Frenchman, John Picard, after whom they were also called Picardists. From France they spread over a large portion of Germany, especially over Bohemia and Moravia. Their chief seat was a fort on an island of the river Lusinicz, from whence they frequently set out for plundering and murdering. Ziska suppressed them in 1421. For a long time they seemed to be extinct, but in 1781, when Joseph II issued his patent of toleration, the Adamites came again forward and claimed toleration of their principles and meetings. But when they made known the character of both, the government speedily suppressed them. Also this time their extinction was only apparent, and in 1849, after the publication of the edict of toleration, they again showed themselves in public, especially in the district of Chrudim, Bohemia. In five villages they were very numerous, and in one, Stradau, they even succeeded in making many converts. All their members belong to the Czechic (Slavonian) nationality, and are mostly mechanics or peasants. They deny the existence of a personal God, but assume a Supreme Power (Moc) which has created the world, which henceforth exists through itself. Every Adamite claims a spirit who cleanses him from sins. They reject sacraments and worship, but expect a savior (Marokan) from whose appearance they hope the realization of their communistic ideas. Their meetings and the public confession of their principles have been again suppressed by the government, but they are known still to exist in secret. (See Beausobre, Sur les Adamites en Boheme, in L'Enfant, Hist. Huss. 1, 304 sq.; Pertz, Script. rer. Austriae, sect. 14.) — Mosheim, Ch. Hist. cent. 2, pt. 2, ch. 5, § 18; Lardner, Works, 8, 425; Wetzer and Welte, 12, 11 sq.

## Adamnan[[@Headword:Adamnan]]

             an Irish name (the diminutive of Adam) borne by three men.

1. A Scot of Irish extraction mentioned by Bede (Hist. Eccles. iv, 25) in connection with Coludiurbs (Coldingham), a mixed monastery, situated on the borders, in the modern Berwickshiren. Having, when a young -man, committed an offence, a penitential course of life was prescribed, which Adamnan resolved to observe until the end of his days. He continued in Coldingham, from about 670, in the practice of the utmost self-denial, tasting meat and drink only on Sundays and Thursdays. He observed with- sorrow the laxity of discipline in the monastery;-and is said to have had a revelation of its: approaching destruction, which came to pass about 679. He is commemorated in the English martyrology. of Wilson Jan. 31, at which day. his festival is found in Colgan (Acta SS. Hib. p. 224). See Bollandus, Acta SS. Jan. vol. iii; Mabillon, Annal. Ord. Bened. i, 510.

2. SEE ADAMANNUS.

3. An Irish bishop, whose Church of Rathmaigheaonaigh is now known as the parish Church of Ravmoghy, near Raphoe, County Donegal. Adamnan's obit as episcopus sapiens is all that is recorded of him, which  appears in the Irish annals under the year 731. Smith, Dict. of Christ. Biog. s.v.

## Adamnanus[[@Headword:Adamnanus]]

             SEE ADAMANNUS.

## Adams, A. L.[[@Headword:Adams, A. L.]]

             a Methodist Episcopal minister, was born of pious parents at Amenia, N.Y. We have no means. of ascertaining the date. He was trained from childhood in ways of righteousness and devotion. At the age of fifteen he experienced conversion, afterwards received a- medical education, was licensed to preach in 1842, and in 1851 united with the Rock River Conference. In 1857 his health gave way, and obliged him-to retire from active service. He died in Channiahon, Ill.. Sept. 11, 1859. "Mr. Adams possessed a vigorous mind, reasoned clearly, and presented the truth forcibly and convincingly. As a man, his life was above reproach. See Minutes of Annual Conferences; 1859, p. 304.

## Adams, Aaron[[@Headword:Adams, Aaron]]

             a Methodist Episcopal minister, was born at Steuben, N. Y. June 22, 1796. He spent his early life on his father's farm; was converted in 1824, and soon after licensed to preach; entered the Oneida Conference in 1830, and on its division became a member of the Black River-Conference. His appointments were Russia, New York Mills, Stickbridge, Little Falls, Fairfield, and Rome; in 1841 he was presiding elder of Herkimer District; in 1845 of Potsdam District; and was afterwards stationed successively at Pulaski, Vienna, Fairfield, Trenton, Marcy, Oriskany, and Floyd. In 1867 he superannuated, and sustained that relation to the close of his life, making his home first at Floyd, then at Steuben, and finally at Rome, N.Y., where he died, May 9. 1879. Mr. Adams's Christian life was without a blot, having always been earnest, active, and steadfast. He was a symmetrical and complete man in Christ. See Minutes of Annual Conferences, 1880, p. 79.

## Adams, Alexander, Jr.[[@Headword:Adams, Alexander, Jr.]]

             a missionary of the Church of England, was licensed to preach by the bishop of London, Dec. 21, 1748, and was sent to St. James's Parish. in Ann Arundel Co., Md., where he died, Oct. 20, 1767. See Sprague, Annals of the Amer. Pulpit, v,35.

## Adams, Alfred S.[[@Headword:Adams, Alfred S.]]

             a Methodist Episcopal minister, was born at Union, Me., in December, 1824. He was converted when about twelve years of age through the influence of parental instruction, and in 1850 was admitted into the East Maine Conference. In 1854-55 he located and studied at the East Maine Conference Seminary, and in 1856 re-entered the Conference and continued faithful until the close of 1863, when he enlisted as a private in- the Eighteenth Regiment of Maine Volunteers. One year later he was appointed chaplain of the regiment. .In 1865 he was readmitted into his Conference, but before reaching his first charge he died at Waldoborough, Me., July 24, 1865. Mr. Adams was a brave. Christian soldier. He was small in stature, but of a wiry constitution. His sensibilities were quick his sermons clear, forcible, and efficient. See Minutes of Annual Conferences, 1866, p. 111.

## Adams, Amos[[@Headword:Adams, Amos]]

             a Unitarian .minister, was born at Medfield, Mass., Sept. 1, 1728. He graduated at Harvard College in 1752, and was ordained and installed pastor of the First Church in Roxbury, Mass., Sept. 12, 1753. He died Oct. 5, 1775. He published a number of single Sermons. See Sprague, Annals of the Amer. Pulpit, viii, 158.

## Adams, Charles R.[[@Headword:Adams, Charles R.]]

             a Methodist Episcopal minister, was born May 20, 1816. His early history is unrecorded. In 1842 he was admitted into the New York Conference. A persistent bronchial irritation soon obliged him to superannuate, yet. he continued to preach as his health would permit until the close of his life. On the division of the New York Conference the became a member of the .New York East ,Conference. The last ten years of his life were spent in Chicago. He died Feb. 28, 1865.. Mr. Adams was .eminently a man of prayer. See Minutes of Annual Conferences, 1865, p. 81.

## Adams, Cornelius[[@Headword:Adams, Cornelius]]

             a Congregational minister, was born at Canterbury, Conn., Nov. 9, 1776. He graduated at Yale College in 1803, and was ordained at Scotland, Conn., in 1805. He followed Dr. Cogswell in the pastorate of the Church in  the last-named place, and died Nov. 28, 1807. The sermon he preached the Sabbath after his ordination was published. See Cong. Quar. 1861, p. 154.

## Adams, Daniel S.[[@Headword:Adams, Daniel S.]]

             a Methodist Episcopal minister, was born at Unionville, N.J., in 1828. He was early led to Christ; received very limited educational advantages in his youth; entered Charlotteville Seminary in his twenty-fourth year for a ministerial preparation; received license to exhort in 1853; and in 1854 united with the New Jersey Conference. In his second year, failing health obliged him to superannuate. He died May 21, 1873. Mr. Adams was a devoted, useful, much loved pastor, and a laborious, instructive, successful preacher. See Minutes of Annual Conferences, 1874, p. 36.

## Adams, David[[@Headword:Adams, David]]

             a minister of the Methodist Episcopal Church, South, was born about 1796, probably in Tennessee. He was converted in Sullivan County, Tenn., in 1815; received license to preach in 1818; soon after was admitted into the Holston Conference, and in it served diligently until his death, at his residence in Knox County, April 15, 1853. Mr. Adams was one of nature's gifted sons. He possessed rich and varied talents for' the pulpit, a commanding voice, fine delivery, and sympathetic temperament. As a field preacher he scarcely had an equal. See Minutes of Annual Conferences of the M. E. Church, South, 1853, p. 434.

## Adams, Eliphalet[[@Headword:Adams, Eliphalet]]

             an eminent Congregational minister, was born at Dedham, Mass., March 26, 1677, and graduated at Harvard College in 1694. After preaching in various places for ten years without settlement, he was ordained pastor of the church in New London, Conn., February, 1709, and died April, 1753. He was a man of learning, and was very much interested in the Indians, whose language he had acquired. He published a number of occasional sermons. Alien, Amer. Biog.; Sprague, Annals, 1, 234.

## Adams, Elisha, D.D[[@Headword:Adams, Elisha, D.D]]

             a Methodist Episcopal minister, was born at Williamstown, Vermont, July 29, 1815. He studied at Newbury Seminary for some time, and spent three years at Norwich University; was licensed to preach in 1835; in 1838 was ordained deacon, and elder in 1840. Of the forty years spent in the ministry in the New Hampshire Conference, eleven were given to district work, eighteen to stations. and three to the agency of the conference seminary, of which he was a trustee from the beginning. His labors were everywhere acceptable and successful, and three times he was a member of general conferences. He was a man of one work, and as a preacher was strictly evangelical. He died in Concord, N.H., August 15, 1880. See Minutes of Annual Conferences, 1881, page 91.

## Adams, Ezra[[@Headword:Adams, Ezra]]

             a Congregational minister, was born at West Medway, Mass., Aug. 28, 1808. He united with the Church under the pastoral care of Rev. Dr. Ide, graduated at Amherst College in 1835, and, after teaching for a season, entered the East Windsor (Conn.) Theological Seminary, and, having finished its curriculum, was ordained pastor of the Church in Surrey, N. H., in 1839. From Surrey he went, in 1842, to Roxbiry, N. H., where he continued seven years. He was installed pastor at Gilsum in 1856. He died March 20, 1864. Mr. Adams was a faithful pastor and minister, distinguished for his self-sacrifice, and took deep interest in the education of the young.' He wrote for the Massachusetts Sabbath-school Society a little volume entitled Advice to an Inquirer, or Children Led to Christ. See Cong. Quarterly, 1864, p. 208.

## Adams, Ezra E., D.D.[[@Headword:Adams, Ezra E., D.D.]]

             a Presbyterian minister, was born near Concord, N. H., and graduated at Dartmouth College. Early in his ministry he became a chaplain to the seamen at Havre, France, remaining in that position about ten years. He visited England, Scotland, Denmark, and other countries of Northern Europe, going as far as St. Petersburg. Returning to America, he was chosen pastor of the Pearl Street Congregational Church, Nashua, N. H. Here he spent six years. He next entered the service of the Foreign Evangelical Society and went to Philadelphia, where he soon became known among the Presbyterian churches as an attractive and eloquent preacher. He then founded the Church of the Spring Garden Hall congregation, which, under his eloquent and earnest preaching, became very strong and active. His health failed, and he went to Switzerland and Italy and came back much improved, but soon had to leave his duties. In a short time he was elected professor of rhetoric and kindred subjects in Lincoln University, Oxford, Pa.. He became one of the editors of the Presbyterian in 1870, retaining at the same time his professorship in the university. He died Nov. 3,1871. Dr. Adams was a thoroughly noble man, with large intelligence. See Presbyterian, Nov. 11, 1871.

## Adams, Fitzherbert, D.D.[[@Headword:Adams, Fitzherbert, D.D.]]

             an English divine, was born in 1651, and was educated at Lincoln College, where he took his M.A. June 4, 1675. He was inducted into the rectory of Waddington, Sept. 29, 1683; and elected rector of Lincoln College in May, 1685. The same year he became prebendary of the sixth stall, Durham; was removed to the tenth in 1695, and to the eleventh in 1711. He was vice- chancellor in 1695, and died June 17, 1719. As rector of Lincoln he held the living of Twiford, and, having received fifteen hundred pounds for renewing the lease, he expended it upon the college chapel and rector's lodging. .He bequeathed his library to the college, and was a benefactor to All Saints' Church, Oxford.

## Adams, George Eliashib, D.D.[[@Headword:Adams, George Eliashib, D.D.]]

             a Congregational minister, was born at Worthington, Mass., Oct. 27, 1801. He prepared for college at Phillips Academy, graduated at Yale College in 1821, and at the Andover Theological Seminary in 1826. From 1826 to 1829 he was professor of sacred literature in the Bangor Theological Seminary. In the latter year he was ordained at Bangor and installed pastor  at Brunswick, Me. He resigned in the following year, and was acting pastor of Trinity Congregational Church, Orange, N. J., from March, 1870, to March, 1875, and died there Dec. 25, 1875. See Cong. Quarterly, 1876, p. 418.

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

             a Baptist minister, was born at Dorchester, Massachusetts, October 3,1802. He removed to Ohio with his father's family in 1805, was baptized at the age of ten, and licensed to preach at twenty. He graduated from Columbian College, Washington, D.C., in 1829, having been ordained at the Navy-Yard Baptist Church of that place, April 22, 1827. After teaching for several years, he became the pastor of a church at Fredericksburg, Virginia; in 1835 removed to Baltimore, and, in January 1836, became pastor of the Galvert Street Church. After serving as general missionary of his denomination in Maryland, he took charge of the Second Church, Baltimore, in 1848; in 1860 went to Hampton, Virginia, as pastor, and on the breaking-out of the civil war was, for a short time, a chaplain in the Confederate army. For about three years (1862-65) he acted a second time as state missionary in Maryland. After teaching a year or two, he returned to Hampton, and was pastor nine years (1867-76), and then returned to Baltimore, where he was city missionary for a few months, and died there, April 16, 1877. See Cathcart, Baptist Encyclop. page 10. (J.C.S.)

## Adams, George Washington[[@Headword:Adams, George Washington]]

             a Congregational minister, was born at Limerick, Me., May 16, 1808. When fourteen years of age, he was apprenticed to a tanner, and worked at that trade until .he was of age. He then commenced his preparatory studies for the ministry. Having graduated at Bowdoin College, he spent two years at Bangor Theological 'Seminary, and was ordained at Brooksville, Me., in 1837, commencing his ministry there in the midst of a powerful revival. He remained here two years, after which he was pastor successively in Hillsborough, N. H.; Dracut, Mass.; Shirley and Jaffrey, N. H.; and Riverpoint, R. I., where he died Dec. 9, 1862, after five years of labor there. " Mr. Adams was a man of Puritan energy, earnestness, and simplicity, and his preaching was doctrinal, pungent, and uncompromising. Several revivals attended his ministry." See Cong. Quarterly, 1863, p. 192.

## Adams, Hannah[[@Headword:Adams, Hannah]]

             was born at Medfield, near Boston, in 1756. She learned Greek and Latin from students who lodged in her father's house. In 1784 she published a View of all Religions, which went through several editions in America, and was reprinted in England. In her fourth edition she changed the title to Dictionary of Religions. She also published a History of the Jews (Boston, 1812). Her History of New England appeared in 1799. She died at Brookline, Mass., Nov. 15, 1831.

## Adams, Ira[[@Headword:Adams, Ira]]

             a Universalist minister, was born at Newtonville, Mass., April 5, 1841. He removed with his parents to Frewsburg, Chautauqua Co., N.Y, in 1847; studied for the. ministry at Dunkirk, N. Y., and Canton Theological School, and in 1867 began preaching. He was ordained to the work of the ministry at Stockton, N. Y., where he labored faithfully and successfully two years, when ill-health obliged him to relinquish the regular ministry and enter secular business. He died Dec. 21, 1869. Mr. Adams was characterized by fidelity, modesty, purity of life, consecration, and geniality. See Universalist Register, 1871, p. 99.

## Adams, James (1)[[@Headword:Adams, James (1)]]

             a Presbyterian minister, was born Sept. 12,1772. He studied in his early days under Rev. James Hall, D.D., of North Carolina, and studied theology under the Rev. James M'Ree, D.D., of the same state; was licensed to preach by the Oregon Presbytery in 1795; was employed by the Congregational Church of Dorchester, S. C., where he was ordained in 1799. He died Aug. 18, 1843. See Sprague, Annals of the Amer. Pulpit, iii, 321.

## Adams, James (2)[[@Headword:Adams, James (2)]]

             a Presbyterian minister, was born in Beaufort County, N. C., in 1800. He graduated at Princeton College, and also at the Theological Seminary. After entering the ministry, he labored as a missionary in destitute portions of Pennsylvania. A call was sent to: him from Monticello, Sullivan Co., N. Y., which he accepted, and he was ordained and installed pastor of the same. He was a ripe scholar and an eloquent preacher. As a pastor, the twenty-one years of service in this Church bear testimony to his fidelity. His health failing, he entered upon the duties of a large school in Jefferson County, N. Y., but he was obliged to relinquish it after six months. He died Feb. 7,1857. (W. P, S.)

## Adams, James (3)[[@Headword:Adams, James (3)]]

             a clergyman of the Protestant Episcopal Church, was born at Franklin, Mass. He was ordained in 1839, and his ministry of nearly thirty years was almost entirely devoted to building up feeble parishes in New Jersey and Connecticut. He died at Poquetanoc, Conn., Oct. 29,1868, as rector of St. James's Church in that place. See Amer. Quar. Church Rev. Jan. 1869; p. 640.

## Adams, James Mewen Hall[[@Headword:Adams, James Mewen Hall]]

             a Presbyterian minister, was born in Lincoln County, N. C., Dec. 25, 1810.. He received a classical education at Georgia University; a theological education at the Theological Seminary: of Columbia, S. C.; joined the Presbyterian Church, and was ordained by the Bethel Presbytery in 1834 as -an evangelist. He died at Yorkville, S. C., March 31. 1862. Possessed of fine intellectual gifts, well disciplined by education, and a heart. full of noble and generous zeal, Mr. Adams was eminently qualified for the work of the ministry. See Wilson, Presb. Hist. Almanac, 1867, p. 422.

## Adams, Jasper[[@Headword:Adams, Jasper]]

             D.D., President of Charleston College, S. C., was born at Medway, Mass. Aug. 27, 1793, graduated at Brown University in 1815, and studied theology at Andover. In 1819 he was made professor of mathematics at Brown University, and was ordained a minister of the Protestant Episcopal Church in the same year. In 1824 he became President of Charleston College, but in 1826 he removed to the charge of Geneva College, in New York. In 1828 he returned to Charleston, and managed the institution till 1836, when he left it in a highly prosperous state. After preparing and publishing a system of Moral Philosophy (New York, 1838, 8vo), he was for two years chaplain at the West Point Academy, and then removed to Pendleton, S. C., where he died, Oct. 25, 1841. Besides the “Moral Philosophy,” he published a number of occasional sermons and addresses. Sprague, Annals, 5, 641.

## Adams, Jasper, D.D[[@Headword:Adams, Jasper, D.D]]

             a Protestant Episcopal clergyman, was born in Massachusetts. He graduated from Brown University in 1815; spent two years in Andover Theological Seminary; was tutor in Brown University in 1818 and 1819; was ordained deacon September 2, 1819, and presbyter August 4, 1820. He was, professor of mathematics in Brown University from 1819 to 1824; president of Charleston College, S.C., from 1824 to 1826; of Geneva College, N.Y., from 1826 to 1828; of Charleston College again from 1828 to 1836; chaplain and professor of ethics at U.S. Military Academy, West Point, N.Y., from 1838 to 1840, and died at Pendleton, S.C., October 25, 1841. See Genesis Cat. of Andover Theol. Sem. 1870, page 39.

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

             was the only son of Hon. John Adams, of Nova Scotia, and was graduated at Harvard College in 1721. He was pastor at Newport, but dismissed, 1730. He died at Cambridge in 1740. He was distinguished for his genius and piety, and is said to have been master of nine languages. A small volume of his poems was published at Boston in 1745. — Alien, Amer. Biog.; Sprague, Annals, 1, 350.

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

             an English divine, was born in London, and. educated at Cambridge, being admitted to King's College in 1678. and receiving the degree of A.B. in 1682, and of A.M. in 1686. In 1687 he was presented by the lord- chancellor Jeffreys to the living. of Hickham, in Leicestershire. In London he was lecturer of St. Clement's; rector of St. Alban's, Wood Street, and of St. Bartholomew's. He was also a prebendary of Canterbury, chaplain in  ordinary to queen Anne, and in 1708 canon of Windsor. He was presented in 1711 to the living of Hornsey, and in the following year was elected provost of King's College, which position. he held until his death, in 1719. Fifteen of his sermons were printed (1695-1712). See Alumni Etonenses, p. 48; Cook, Preacher's Assistant.

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

             a Congregational minister, was the son of Matthew Adams, whose literary tastes, although he was a mechanic, led him to collect a fine library, for the use of which Dr. Franklin acknowledges his obligations. His son John was a graduate of Harvard College in the class of 1745; For thirty years (1748- 78) he was minister of Durham, N. H. From Durham' he removed to Newfield, York Co., Me., where he preached and practiced medicine till his death, June 4, 1792. He is said to have been subject at times to great depression of spirits, and at other times was unduly excited. When in this latter state he was unusually-animated in his preaching, See Alien, American Biog. Dict. s.v. (J. C. S.)

## Adams, John (3), Ll.D.[[@Headword:Adams, John (3), Ll.D.]]

             an American teacher and philanthropist, was born at Canterbury, Conn., in 1772. He graduated at Yale College in 1795, and taught the academy in his native town until 1798. .He became rector of Plainfield Academy in 1800; principal of Bacon Academy, Colchester, Conn., in 1803; and principal of Phillips Academy, Andover, Mass., in 1810, which position he held until 1833. During this period, he was one of the founders of several benevolent societies. At the close of the period of his labors at Andover, he removed to Illinois, where he gave much attention to improving the school laws of that state, and organized several hundred Sunday-schools. His death occurred at Jacksonville, April 24, 1863. He wrote several works on the training of the young, a part of which were-published and others left in manuscript.

## Adams, John (4)[[@Headword:Adams, John (4)]]

             a Bible Christian minister, was born in the parish of Kirkhampton, Cornwall, England, in 1784.. He was converted when young, entered the itinerancy in 1825, and was superannuated in 1848. He died May 7,1863.

## Adams, John (5)[[@Headword:Adams, John (5)]]

             a Presbyterian minister, was born in Ireland, March 7, 1785. He was educated at the University of Glasgow, and studied theology privately. He emigrated to the United States in 1832, joined the Associate Presbyterian Church, and was appointed to preach at Guinston, York Co., Pa. He died Jan. 14, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 355.

## Adams, John (6)[[@Headword:Adams, John (6)]]

             an English Congregational minister, was born at Linton, Cambridgeshire, in 1787. Here he was surrounded by good religious influences from his infancy. He was educated at Wymondley College, near Hitchin; was ordained at Market-Deeping, June 17, 1813; and soon afterwards went to Redhill, near Royston, where he labored until 1864. He died Jan. 14, 1866. See (Lond.) Cong. Year-book, 1867, p. 267.

## Adams, John (7)[[@Headword:Adams, John (7)]]

             a Congregational minister, was born at Salem, Mass., Nov. 30, 1813. He graduated at Middlebury College in 1837; entered the Andover Theological Seminary, but did not remain long; preached in Warren, Vt., six months; was acting pastor at Cambridge, Mass., in 1839, and at Essex in 1840; was ordained July 21,1841, at Underhill North, Vt.; dismissed in October, 1843; installed at Sharon June 26,1844; dismissed May 1, 1857. He was acting pastor at Hanover Centre, N. H., from 1857 to 1861; and at Hillsborough Centre from that time until his death, May 19, 1879. See Statistics of Cong. Ministers, 1879.

## Adams, John Dietrich[[@Headword:Adams, John Dietrich]]

             a German Reformed minister, was a native of Hesse, in Germany. He emigrated to America in 1808, and accepted a call from the churches at Sunbury, Pa., and a few neighboring places. He was received as a member of the Synod in 1809, and on account of using strong drink was expelled in 1813. He died soon after. See Harbaugh, Fathers of the Germ. Ref. Church, iii, 470.

## Adams, John H.[[@Headword:Adams, John H.]]

             an English Wesleyan minister, was born at Worcester, Jan. 29; 1788. He was piously trained, converted under J. McByron in 1811, and entered the  ministry in 1815. He became a supernumerary in 1846, after having labored in various parts of England and several years in France, and died Dec. 15, 1846. Mr. Adams stood high in the esteem of his brethren, and his private and ministerial character was irreproachable. His sermons were instructive and convincing. See Minutes of the Brit, Conference, 1847.

## Adams, John M.[[@Headword:Adams, John M.]]

             a Methodist Episcopal minister, was admitted into the Virginia Conference in 1866, and in it labored until the close of his life, July 9,1879. As to Mr. Adams's birth and early life, we have no means of information. Through his instrumentality many were added to the Church. He was an affectionate father, a devoted Christian, and a clear pointed soul, stirring preacher. See Minutes of Annual Conferences, 1879, p. 20.

## Adams, John Ripley, D.D.[[@Headword:Adams, John Ripley, D.D.]]

             a Congregational minister, was born at Plainfield, Conn., March 20, 1802. He was a graduate of Yale College in the class of 1821. He entered the Andover Theological Seminary, Mass., in 1823, and was licensed as a Congregational minister in 1826. Though he labored in churches known as Congregational, he was a member of the Londonderry Presbytery. He died at Northampton, Mass., April 25,1866. He was an eminent scholar and a successful teacher. For many years he was principal of Phillips's Academy at Andover. See Wilson Presb. Hist. Almanac, 1867, p. 119.

## Adams, John Watson, D.D.[[@Headword:Adams, John Watson, D.D.]]

             a Presbyterian minister, was born at Simsbury, Conn.. Dec. 6, 1796. He was converted on 1816, graduated at Hamilton College :in 1822, and afterwards studied in the Auburn Theological Seminary. In 1826 he was installed pastor of :the First Presbyterian Church in Syracuse, N. Y., where he remained until his death, April 6,1850. After his death there was published a duodecimo volume of his Discourses, in connection with a Memoir of his life and character, by the Rev. Joel Parker, D.D. See Sprague, Annals of the Amer. Pulpit, iv, 688.

## Adams, Joseph (1)[[@Headword:Adams, Joseph (1)]]

             a Congregational minister, was born at Braintree, Mass., Jan. 1, 1689. He graduated at Harvard College in 1710; was ordained at Newington; N. H.,  Nov. 16, 1715; and died May ,26, 1783. See Sprague, Annals of the Amer. Pulpit, i, 456.

## Adams, Joseph (2)[[@Headword:Adams, Joseph (2)]]

             a Unitarian minister, was a native. of Newbury, Mass.; graduated. at Harvard College in 1742; was ordained at Stratham, N. H., June 24, 1756; and died Feb. 24, 1785. See Sprague, Annnals of the Amer. Pulpit, viii, 14.

## Adams, Joseph (3)[[@Headword:Adams, Joseph (3)]]

             a Baptist minister, was born in Maine about 1780. He made a profession of his faith in Christ in the Methodist Church, but subsequently a change of sentiments led him to join a Baptist Church. He was ordained pastor of a church in Jay, Me., where he remained for fourteen years. After ten years, spent chiefly in labors as an itinerant minister, he returned in 1828 to the church of which he had been pastor in Jay, and continued in office for three years (1828-31). Resigning a second time, he gave himself more or less to itinerant work so long as lie was able to preach. He died in 1844. See Millett, Hist. of the Baptists in Maine, p. 433. (J- C. S.)

## Adams, Joseph (4)[[@Headword:Adams, Joseph (4)]]

             a Presbyterian minister, was born in 1809. He was dismissed from the Palestine to the Wisconsin Presbytery, Sept. 13, 1850. In 1871 he was a member of the Dubuque Presbytery, but was at Frankville, Ia. without charge. He died March 6, 1871. See Norton, Hist. of the Presb. Church in Illinois.

## Adams, Joseph Augustus[[@Headword:Adams, Joseph Augustus]]

             a Methodist Episcopal minister, was born at-South New Market,N. H., March 17, 1818. He was converted while attending the Wesleyan University, where he graduated in 1842. The two following years he was employed as principal of an academy at Norwich, Conn.; the next year as theological teacher at Andover; and then as teacher in the New Hampshire Conference Seminary. In 1846 he entered the New England Conference. In 1859 he travelled for his health, and died in San Francisco, Aug. 27, 1860. Mr. Adams was modest, cheerful, cultured in mind and spirit, and devout. See Minutes of Annual Conferences, 1861, p. 54.

## Adams, Joseph B.[[@Headword:Adams, Joseph B.]]

             a Presbyterian minister, was born in Chester County, Pa., in 1801. He made a profession of religion in 1819; graduated at Jefferson College in 1820 and Princeton Seminary in 1826; and entered the ministry of the Presbyterian Church in 1827. In 1828 he was employed by the American Sunday school Union for the purpose of establishing Sabbath schools through the states of New York and Pennsylvania. He labored in Georgia as a missionary for nearly three years, when he removed to Alabama and joined the Tuscaloosa Presbytery. He died at Eastoun Pa., July 5, 1865. See Wilson, Presb. Hist. Almanac, 1866, p. 89.

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

             a minister of the Methodist Episcopal Church, Sout, was born in Williamsburg District, S. C., Dec. 26, 1820. He joined the Church in 1831, though he did not profess religion until 1837; removed to Georgia in 1835; became class leader in 1838; was licensed to exhort in 1841; and in 1846 united with the Georgia Conference. In 1858 he removed to Louisiana, and joined the Louisiana Conference, in which he labored until his death, July 26, 1873. Mr. Adams, as a preacher, was richly instructive, apt in illustration, and his sermons were always delivered with much unction. In exhortation and prayer he had few equals as to pathos and fervor; as a pastor he excelled. See Minutes of Annual Conferences of the M. E. Church, South, 1874 p. 383. ,

## Adams, Josiah (1)[[@Headword:Adams, Josiah (1)]]

             a Methodist Episcopal minister, was born at Woodsfield, O., July 25, 1818. He experienced religion in his eighth year; .received license to exhort in his sixteenth year; soon after became a local preacher; and in 1841 was admitted into the Pittsburgh Conference, in which he served the Church faithfully until his death. April 10, 1851. Mr. Adams was a self-made man of refinement, accuracy, and breadth of knowledge. He possessed excellent natural ministerial gifts. His preaching was attended with unusual power, and everywhere he was highly honored. See Minutes of Annual Conferences, 1851, p. 603.

## Adams, Josiah (2)[[@Headword:Adams, Josiah (2)]]

             a Methodist Episcopal minister, was born at West Haddon, Northamptonshire, England, in 1821, of pious Wesleyan parents. He experienced religion at the age of sixteen; was soon licensed to preach; emigrated to America in 1853; and in 1857 was admitted into the Central Ohio Conference, wherein he labored with great acceptability and usefulness until his death, Oct. 14, 1866. Mr. Adams, as a preacher, was earnest, practical, and pointed; as a Christian,' upright and honorable in all his deportment. See Minutes of Annual Conferences, 1867, p.. 163.

## Adams, Lucius[[@Headword:Adams, Lucius]]

             a Canadian Methodist minister, was born at Esquesing, Ont., in 1830. He was converted in childhood, and was educated at the Albion Institute, Mich., and the Victoria College, Ont., where he was distinguished by his assiduity and proficiency. In 1854 he was received by the Conference, having been previously sent to Mitchell, Ont., where a revival crowned his labors. He died in the midst of his success at Mitchell, Aug. 29,1855. See Carroll, Case and his Contemporaries, v, 151.

## Adams, Moses (1)[[@Headword:Adams, Moses (1)]]

             a Unitarian minister, was born at Framingham, Mass., Oct. 16, 1749. He graduated at Harvard College in 1771; was ordained and installed pastor of the Church in Acton, June 25, 1777; and died Oct. 13, 1819. See Sprague, Annals of the Amer. Pulpit, viii, 115.

## Adams, Moses (2)[[@Headword:Adams, Moses (2)]]

             a Methodist Episcopal minister, was born- in Jefferson County, N.Y., Jan. 111806. He joined the Church in his youth, and in 1830 united with the Oneida Conference, in which for nearly twenty years he did effective work, though physically weak. In 1854 he removed to Racine, Wis. The last year of his life he spent in Kansas making a way for Methodism. He died of overwork some time in 1871 or 1872. He was well-informed, disciplined, and refined; laborious and sympathetic. See Minutes of Annual Conferences, 1872, p. 55.

## Adams, Mrs. Sarah Flower[[@Headword:Adams, Mrs. Sarah Flower]]

             an English poetess, daughter of Benjamin Flower, a Liberal editor and author, was born at Harlow, Essex, February 22, 1805, and in 1834 married William B. Adams, an engineer and writer. She died August 13, 1849. Mrs. Adams published a dramatic poem, entitled Vivia Pepetua (1841), and a catechism with hymns, entitled The Flock at the Fountain (1845). She was a member of the Unitarian congregation of William Johnson Fox, to whose volume of Hymns and Anthems (1840) she  contributed thirteen pieces, the most noted of which is "Nearer my God to thee." In later years she is said to have become a Baptist. Her sister, Eliza Flower, set some of Sarah's songs to music, and herself wrote a number of poems.

## Adams, N. H.[[@Headword:Adams, N. H.]]

             a clergyman of the Protestant Episcopal Church, died Oct. 23, 1854, while rector of St. Matthew's Church, Unadilla, N.:Y. For twenty-seven years he had ministered in this parish, which embraced his entire ministry., He was of an amiable disposition, and very much beloved by his Church. See' Amer. Quar. Church Rev. 1854, p. 627.

## Adams, Nehemiah, D.D.[[@Headword:Adams, Nehemiah, D.D.]]

             an eminent. Congregational minister, was born at Salem, Mass., Feb. 19, 1806. He graduated at the Harvard University in the. class of 1826. He pursued his theological studies at the Andover Seminary, where he graduated in 1828. Dec. 17 of that year he was ordained and installed as colleague pastor with the Rev. Dr. Holmes of the First Congregational Church, Cambridge; and March 28,1834, he was installed as pastor of the Essex Street Church,. Boston. On account of failing health, he was obliged. in 1869, to resign his pastorate; but the society refused to accept his resignation, choosing rather to obtain an associate pastor and allow him to travel for the benefit of his health. He made a long voyage in the fall of 1869 to San Francisco, thence to Honolulu, and Hong Kong, and returned in 1870. He died in Boston Oct 6, 1878.

Dr. Adams was a Christian gentleman, and though often engaged in keen controversies, no word ever fell from his tongue or pen that betrayed anger or resentment. His piety was of a deep and spiritual character, and he possessed in an eminent degree the graces of the Christian. These qualities appear in his published writings, but they greatly enriched and beautified his long and useful life. He was for many years an officer of the American Tract Society, and of the American Board of Commissioners for Foreign Missions.

Not long after entering upon his ministry in Boston, Dr. Adams became engaged in the Unitarian controversy, on which topic he preached vigorous and scholarly, sermons, and published several books in defence of Trinitarian doctrine. One of these publications was entitled Remarks on the Unitarian Belief. In a periodical entitled The Spirit of the Pilgrims, published from 1826 to 1833, and devoted to the defence of the Puritan faith, as against the modifying and destructive tendencies of modern liberal thought, he appeared with great frequency. Other published writings of his are, The Friends of Christ in the New Testament:-A Life of John Eliot:-An  Autobiography of Thomas Shepard Christ, a Friend:-Agnes and the Key of her Little Coffin:-Bertha and her Baptism:— Communion Sabbath: and others of a devotional and religious character, including tracts, hymns, poems, addresses, and discourses. His South Side View of Slavery, published in' 1854. is perhaps the best-remembered of his books, from the strong feeling it called out on the part of abolitionists. This. book was the expression of a favorable opinion formed of Southern institutions during a winter spent in Georgia for his health, and it elicited a wide and warm discussion in the North, in connection with. which Dr. Adams published his correspondence with governor Wise of Virginia. See Cong. Year-book, 1879, p.36. (W.P. S.)

## Adams, Newton, M.D.[[@Headword:Adams, Newton, M.D.]]

             a Baptist missionary, was born at East Bloomfield, N.Y., in 1804. When he was thirty years of age he decided to enter upon missionary life,. and in that capacity, in 1834, went to South Africa to labor among the Zulus. He was one of six men who with their wives went to the Zulu country to establish there a missionary station. In 1844 he was ordained a minister of the Gospel. His death occurred Sept. 16, 1851, when he was in the prime of his life and of his usefulness. See Allen, Amer. Biog. s.v. (J. C. S.)

## Adams, Obadiah[[@Headword:Adams, Obadiah]]

             an English Wesleyan missionary, was converted in Loombridge, Sussex, where he became a very useful local preacher. He was appointed to labor in Jamaica, W. I., in 1818, and was successfully conducting the mission in Spanish. Town. when he was cut off by fever. April 18.1816, at the age of twenty-nine years. See Minutes of British Conference, 1820.

## Adams, Phineas[[@Headword:Adams, Phineas]]

             a Unitarian minister, was born at Rowley, Mass., in 1741. He graduated at Harvard College in 1762, was ordained pastor. of the Church in West Haverhill in 1770, and, after serving it successfully for nearly thirty years, died Nov. 17,1801. See Sprague, Annals of the Amer. Pulpit, viii, 222.

## Adams, Richard, M.A.[[@Headword:Adams, Richard, M.A.]]

             an English Nonconformist, was educated at Cambridge, where he was admitted A.M. in 1644. He afterwards, .1646, entered Brasenose College, Oxford, and soon after obtained a fellowship. In 1655 he was presented to  the living of St. Mildred, Bread Street, London, where .he continued until ejected for. nonconformity in 1662. He afterwards preached to a small congregation in Southwark, and died at Hoxton in 1684. Besides Sermons of his own, he assisted in the publication of some of his brother's works, and those of Mr. Charnock. He also compiled the Commentary on Philippians and Colossians in Poole's Bible.

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

             M.D., a minister of the Methodist Episcopal Church, was born in 1766, and practiced medicine till mature years, holding infidel opinions in regard to Christianity. After his conversion, in 1813, he entered the Ohio Conference in 1818 as a travelling minister, and devoted himself to the ministry fifteen years. He died at Beaver, Pa., March 6, 1832. — Minutes of Conferences, 2, 214.

## Adams, Samuel R.[[@Headword:Adams, Samuel R.]]

             a Methodist Episcopal minister, was born at Campton', N. H., June 5,1825. He was converted when but fifteen years of age, and always maintained an unblemished Christian. character. He obtained his education by his own exertions; graduated at Wesleyan University in 1851; spent two years' in teaching in his own state; and in 1853 went to Indiana with the intention of devoting his life to school teaching. He was licensed to preach in 1854 and admitted into the Indiana Conference in l857. After teaching a short time in Aurorafie took charge of the Seminary at Wilmington, in the same state, and three years later was chosen president of Moore's Hill Male and Female Collegiate Institute, which position he held till near the close of his life. In 1861 he was appointed chaplain of the 26th Regiment Indiana Volunteers, and, after sixteen months' service,' died at Springfield, Mo., Dec. 19,1862. Mr. Adams was an ardent patriot, a kind and courteous teacher, and an earnest, instructive, practical preacher. See Minutes of Annual Conferences, 1863, p. 171.

## Adams, Samuel W., D.D.[[@Headword:Adams, Samuel W., D.D.]]

             a Baptist minister, was born at Vernon, N. Y., in August, 1815. He pursued his collegiate studies at Hamilton College, and studied theology at the Hamilton Theological Seminary. For three years he was pastor of the Church in his native town. Here he remained until called to the pastorate of the First Baptist Church in Cleveland, O., in 1846, which office he held fourteen years, and was greatly respected and beloved in the community. He died Oct. 29, 1864. See Appletons' Annual Cyclop. iv, 621.

## Adams, Seymour Webster, D.D[[@Headword:Adams, Seymour Webster, D.D]]

             a Baptist minister, was born at Vernon, Oneida County, N.Y., August 1,1815. He was converted at seventeen years of age; graduated from Hamilton College and Theological Seminary; was ordained in 1843, and served as pastor in his native place for two years, and thereafter in Cleveland, Ohio, until his death, September 27, 1864. He wrote a memoir of his father-in-law, Dr. N. Kendrick, and his own Life was edited by J.P. Bishop (1866). See Cathcart, Baptist Encyclop. s.v. Adams, Thomas, D.D., a Congregational minister, was born at West Brookfield, Massachusetts, February 7, 1792. He studied at Leicester Academy, graduated from Dartmouth College in 1814, and then studied theology with Reverend Dr. Thomas Snell, of West Brookfield. He was ordained pastor in Vassalborough, Maine, August 26, 1818: and remained there until April 1, 1834. In 1835 he was agent for a temperance society. The following year he was installed pastor at Waterville, and remained nearly two years. The five subsequent years he was editor of the Temperance Gazette; and from 1843 to 1846 was agent of the Tract Society. The next year he was acting-pastor at Hampden, Ohio; and until 1856 he sustained the same relation to the Church .at Thompson. From 1856 to 1860 he was the Ohio agent of the Congregational Board of Publication; in 1863 acting- pastor in Pittston, Maine; and from 1864 to 1870 filled the same position in Vassalborough. After this he resided, without charge, at Winislow, where he died, February 4, 1881. Several of his sermons have been published. See Cong. Year-book, 1882, page 17.

## Adams, Solomon[[@Headword:Adams, Solomon]]

             a Congregational minister, was born at Middleton, Mass., March 30, 1797. 'He graduated at Harvard College in 1820, and at the Andover Theological Seminary in 1823. In the autumn of the same year he became principal of Washington Academy at East Machias, Me., where he remained five years.  In 1828 he removed to Portland, taking charge of the Free Street Seminary. After serving in this institution for twelve years, he removed to Boston, where for many years he was principal of a similar school. Mr. Adams was very much interested in education, and was an efficient member and officer of the American Institute of Education. In 1825 he was ordained as an evangelist, but, although he preached frequently, his greatest success was achieved as a teacher. He died at Auirndale, Mass., July 20,1870. See Cong. Qua. 1871, p.325.

## Adams, Theophilus B.[[@Headword:Adams, Theophilus B.]]

             a Baptist minister, was born in New Hampshire in 1798. He entered the ministry, as did most of the Baptist ministers of his time, with but little preparation for the work except a heart warmly interested in the spiritual welfare of his fellow-men. His own experience taught him the value of an education, and he encouraged sound learning for the ministers of the Gospel. He was twelve years in the work, eight of which were spent in Acworth, N.H., where he died, Aug. 15,1831. See Christian Watchman, Sept. 9, 1831. (J.C.S.)

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

             a pious and learned English divine, rector of St. Bennet's, London, was sequestered for his loyalty, and died before the Restoration. He was a great favorite with Southey, who says that “he had all the oddity and felicity of Fuller's manner.” His Works, chiefly sermons, were published in 1630 (fol. Lond.). His Exposition of St. Peter was reprinted in 1839 (imp. 8vo, London).

## Adams, Thomas (1)[[@Headword:Adams, Thomas (1)]]

             brother of Richard, became a student of Brasenose College, Oxford, England, in July, 1649 and was made fellow in June, 1652. He was much esteemed for his: learning, piety, and diligence 1 Ejected from the university in 1662, he resided for a considerable time in the family of Sir Samuel Jones, and afterwards was chaplain to the countess-dowager of Clared He died Dec. 11, 1670. He wrote a few tracts on the principles .of religion, and one on the controversy between the Church and Dissenters. See Wood, Fasti, vol.-ii.

## Adams, Thomas (2)[[@Headword:Adams, Thomas (2)]]

             a Unitarian minister, was a native of Roxbury, Mass., and graduated at Harvard University in 1788. He was ordained at Camden, S. C., Nov. 18, 1791, and died Aug. 16, 1797. See Sprague, Annals of the Am. Pulpit, viii, 67.

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

             a Methodist Episcopal minister, was born in Fairfax Co., Va., June 29, 1785. Educated in a pious household, he was converted at an early age, and commenced preaching in 1813, in Kentucky, whither his family had removed. His mind naturally vigorous, was cultivated by assiduous study, and he became one of the most acceptable and useful preachers of the Kentucky Conference, of which he was a member from 1814 to the time of his death. For many years he was secretary of the Conference. He died in 1836. — Minutes of Conferences, 2, 406.

## Adams, William (1)[[@Headword:Adams, William (1)]]

             a Congregational minister, was left' an orphan when nine years old. He probably obtained his preparatory education at Ipswich, Mass., and in 1667  entered Harvard. University, graduating in 1671. Soon after, he was invited to preach at Westfield, Mass., but it does not appear that he accepted the invitation. In February, 1672, he preached at Dedham, when the congregation unanimously invited him to become their pastor, and he was duly ordained Dec. 3,1673. Little is known of his ministry. He died at Dedham, Aug. 17, 1685, at the age of thirty-five. Two of his sermons-one preached in 1678, the other in 1685-were published. A Commentary on 1 Tim-, written by him, is still preserved, and is exceedingly elaborate. See Sprague, Annals of the Amer. Pulpit, i, 181.

## Adams, William (2), D.D.[[@Headword:Adams, William (2), D.D.]]

             an English divine, was born at Shrewsbury in 1707, and entered Pembroke College, Oxford, at the age of thirteen years. He took the degree of A.M., April 18, 1727, and afterwards obtained a fellowship. In 1732 he was presented to the curacy (or vicarage) of St. Chad's, Shrewsbury, upon which Occasion he quitted the college. He took his degrees of B.D. and D.D. at Oxford in 1756, and in July 26, 1775, became Master of Pembroke; in consequence obtaining a prebend of Gloucester attached to that office. The year before he went last to Oxford, Mrs. Elizabeth Cressett presented him with the rectory of Cound, in. Shopshire, which he retained till his death. When he became Master of Pembroke, he resigned the living of St. Chad, and was soon after made archdeacon of Llandaff. He died at his prebendal home at Gloucester, Jan. 13, 1789. He published three occasional Sermons (1741,1742, 1749), but his principal work was an Essay on Hume's Essay on Miracles (1752, 8vo). Two volumes of Sermons, etc., were printed (Shrewsbury, 1777, 1790). His sermon on True and False Doctrine caused a dispute, although neither he nor Rev. William Romaine, a sermon of whose he criticised, took any part in the. controversy.' See Gentleman's Mag. 1789; Chalmers, Biog. Diet. s.v.; Darling, Cyclop. Bibliog. s.v.

## Adams, William (3)[[@Headword:Adams, William (3)]]

             an early Methodist preacher, was born in Fairfax County, Va., July 23,1759. In 1775, after a season of distress and powerful conviction, he was converted. He was received on trial by the Conference in 1779, and appointed to the Baltimore Circuit, where he served with great profit for about six months. He died Dec. 3,1779. See Jackson, Lives of Early Methodist Preachers, vi, 275.

## Adams, William (5)[[@Headword:Adams, William (5)]]

             an English clergyman, was born in 1814. He became vicar of St. Peter's, Oxford; acquired considerable celebrity as a writer of religious works; and died in 1848. Among his published works are, Shadow of the Cross (1842) k-Sacred Allegories (2d ed. 1844).:-The Fall of Cresus (1846):-and Warnings of Holy Week (3d ed. 1849). See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Adams, William (6)[[@Headword:Adams, William (6)]]

             a Methodist Episcopal minister, was born at Sheerness, England, Jan. 1,1831.. He emigrated to the United States with his widowed mother in 1841, experienced religion. in 1850, and joined the Baptist Church. Later he united with the Methodist Episcopal Church.; studied for the ministry at Cazenovia Seminary; and in 1855 entered the Oneida Conference, in which he served the Church with fidelity, ability, and success until overwork compelled him to retire in 1875. He died at Sioux City, Ia., June 13, 1877. Mr. Adams was an extensive reader, a diligent student, a close and fluent writer, and a ready speaker. See Minutes of Annual Conferences, 1877, p. 117.

## Adams, William.(4), D.D., LL.D.[[@Headword:Adams, William.(4), D.D., LL.D.]]

             a Presbyterian minister, was born at Colchester, Conn., Jan. 25, 1807. He received his early education from his father, John Adams, LL.D., the eminent. teacher and philanthropist, president of Phillips Academy, Andover, Mass. It was here the son laid the foundation of that accurate and extensive scholarship in ancient and modern learning which enriched his life and public. labors. He graduated at Yale College in 1827. He pursued his theological studies at Andover Seminary, and was licensed to preach in Boston in 1830, and ordained and installed pastor of the Congregational Church in Brighton, Mass., where he remained for three years; and, after preaching a short time in Pearl Street, New York, he accepted a call from the Central Presbyterian Church in Broome. Street, New York, where he was installed in 1834. His whole subsequent life was spent in that city; and his name and influence have been happily identified with its best interests, religious, civil, and social, for nearly half a century. In 1853 the Madison Square Presbyterian Church was organized; and a large and beautiful building was erected on the eastern side of the square. Of this church he became pastor.

Dr. Adams stood at the head of the profession in the denomination which he distinguished by his scholarship, his varied accomplishments, his purity and dignity: of life and manners. In the. division which took place in the Presbyterian Church, Dr. Adams became identified with the New-school branch. In May, 1852, he was elected moderator of the Assembly, which was held in Washington, D. C. When the movement was made to effect a reunion of the two severed branches, he was one of the hearty promoters of the same, and was .made chairman of the Committee of Conference on the part of the New-school Assembly appointed in 1866; and continued to act in that capacity until the reunion was consummated. At the meetings of the two assemblies in New York in 1869, when the preliminaries were definitely arranged, he appeared before the Old-school Assembly in the Brick Church, to present the cordial greetings of the Assembly with which he was connected. He was often designated to represent the clergy on occasions of great responsibility, and always proved himself equal to the occasion. At the Evangelical Alliance of 1873 held in New York, Dr. Adams was naturally and without question selected as the most suitable man to deliver, in the name of the American Alliance, the address of. welcome to the distinguished theologians, professors, preachers, and laymen from ail other lands.

In the fall of 1873 Dr. Adams was elected president of the Union Theological Seminary and professor of sacred rhetoric. Twice before he had been elected to the same position, but had declined. He was eminently qualified for the position by his extensive and varied attainments as a scholar, combined with his rare elocutionary gifts as a speaker. The ministerial labor of' Dr. Adams was by no means the extent and measure of his work. He was identified with all the benevolent schemes of the Church,' and devoted much of his time to their practical working. He was a frequent contributor to religious and secular journals, and an industrious writer otherwise. Besides sermons, addresses, magazine articles, etc., he published in 1850, The Three Gardens, Eden, Gethsemane, and Paradise:- -Spirit of Hebrew Poetry, with Biographical Introduction Thanksgiving Memories of the Day, and Helps to the Habit :-Conversations of Jesus Christ with Representative Men.. His Lecture on the Catacombs of Rome, delivered to a crowded audience in Association Hall, was one of the most interesting ever given to a New York audience. He was the first to read and interpret correctly the inscriptions on the monuments in the Catacombs. 'He died at Orange Mountain, N. J., Aug. 31, 1880.

Dr. Adams was a very successful teacher. He had an old department, into which little that was new could be introduced; but he treated it in a wonderfully fresh way. He delivered lectures regularly to the senior class, and at first also to the junior class. But his strength was in his method of giving private instruction to all of the students. It was his custom to call some one of them to him every day, and, taking him into the chapel, have him go through the whole service. At the conclusion of these exercises, he would criticise the efforts of the student kindly but severely.

Dr. Adams was remarkable for his fine personal appearance.. He had a commanding figure, a greatful, dignified presence, and a courtly address. When a young man he was six feet high, and possessed a light, elastic step. His great energy and indefatigable industry kept him constantly employed at some task His cheerful disposition and conversational powers made him an amiable companion. He had a-large acquaintance with men prominent in all of the professions in this country and Europe. See N. Y. Observer, Sept. 2; N. Y. Tribune, Sept. 1, 1880; Allibone, Dict. of Brit. and Amer. Authors, s.v. (W. P. S.)

## Adams, Zabdiel[[@Headword:Adams, Zabdiel]]

             a Congregational minister, was born at Braintree, Mass., Nov. 5, 1739. He was immediately connected with the celebrated Adams family, his father being an -uncle' of John Adams. He was a graduate of Harvard College in the class of 1759. He was ordained as pastor of the Church in Lunenburg, Mass., Sept. 5, 1764. and died March 1, 1801, in the thirty-seventh year of his ministry. He preached the Dudleian Lecture on Presbyterian ordination in 1794, and published several Sermons, one of which was the election sermon before the Massachusetts Legislature in 1782. See Whitney, Funeral Sermon; Allen, Amer. Biog. (J. C. S.)

## Adams, Zenas[[@Headword:Adams, Zenas]]

             a Canadian Methodist minister, brother of the Rev. Ezra Adams, was born at Ascott, Ont., in 1795. He was called into the work in connection with the New England Conference in 1814; labored in New Haven and Danville (Conn.), Unity, Salisbury, and Weymouth (Mass.) in 1826, and in the Boston District; located in 1829; and returned to Canada and settled at  Esquesing, where he died, probably in 1852. He was very successful in winning souls. The sick and the wayward, the toiling and unfortunate, blessed him for his ministrations of care and comfort. In prayer and class meetings his gifts were inimitable. His powers of argumentation were formidable, enabling him to trace out the most subtle errors and expose' them with great effect. See Carroll, Case and his Contemporaries, (1869), ii, 189-194.

## Adamson Patrick[[@Headword:Adamson Patrick]]

             archbishop of St. Andrews, and one of the most learned writers of the 16th century, was born at Perth, March 15, 1543. At the age of 23 he went abroad as private tutor, and narrowly escaped death at Bourges at the time of the massacre of Paris. He lived in concealment seven months, during which time he translated into Latin verse the Book of Job, and wrote the tragedy of Herod, also in Latin verse. In 1573 he returned to Scotland, became minister of Paisley, and was soon raised to the archbishopric of St. Andrews, the accepting of which brought him into continual discredit and affliction till his death, in great poverty, Feb. 18, 1592. His Works were printed at London in 1619.

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

             a minister of the Society of. Friends, was born in 1784. and died Aug. 12, 1857. Uprightness and integrity marked his Christian character through all his life. As a minister, he was known but little outside his own society, for it was only one year before his death that he was first, recorded as a minister. See Annual Monitor, 1858, p. 1.

## Adamus Magister[[@Headword:Adamus Magister]]

             SEE ADAM OF BREMEN.

## Adar[[@Headword:Adar]]

             the name of a month and also of a place. SEE ADDAR. Also the name of an Assyrian deity (see below).

1. (Heb. and Chald. Adar', אֲדָר, large; Esther 3:7, 13; 8:12; 9:1, 15, 17; 19:21; Ezr 6:15; Sept. Α᾿δάρ.) The sixth month of the civil and the twelfth of the ecclesiastical year of the Jews (comp. 1Ma 7:43); from the new moon of March to that of April; or, according to the rabbins, from the new moon of February to that of March. The name was first introduced after the captivity, being the Macedonian Dystrus (Δύστρος). (See Michaelis, Gram. Arab. p. 25; Suppl. p. 25; Golius, in Lex. ad Alferg. p. 17, 34; Hyde, De rel. vet. Pers. p. 63.) The following are the chief days in it which are set apart for commemoration: The 7th is a fast for the death of Moses (Deu 34:5-6). There is some difference, however, in the date assigned to his death by some ancient authorities. Josephus (Ant. 4, 8, 49) states that he died on the first of this month.; which also agrees with Midrash Megillath Esther, cited by Reland (Antiq. Heb 4:1-16; Heb 10:1-39); whereas the Talmudical tracts Kiddushim and Sotah give the seventh as the day. It is at least certain that the latter was the day on which the fast was observed. On the 9th there was a fast in memory of the contention or open rupture of the celebrated schools of Hillel and Shammai, which happened but a few years before the birth of Christ. The cause of the dispute is obscure (Wolf's Biblioth. Hebr. 2, 826). The 13th is the so-called “Fast of Esther.” Iken observes (Antiq. Hebr. p. 150) that this was not an actual fast, but merely a commemoration of Esther's fast of three days (Est 4:16), and a preparation for the ensuing festival. Nevertheless, as Esther appears, from the date of Haman's edict, and from the course of the narrative, to have fasted in Nisan, Buxtorf adduces from the rabbins the following account of the name of this fast, and of the foundation of its observance in Adar (Synag. Jud. p. 554); that the Jews assembled together on the 13th, in the time of Esther, and that, after the example of Moses, who fasted when the Israelites were about to engage in battle with the Amalekites, they devoted that day to fasting and prayer, in preparation for the perilous trial which awaited them on the morrow. In this sense, this fast would stand in the most direct relation to the feast of Purim. The 13th was also, “by a common decree,” appointed as a festival in memory of the death of Nicanor (2Ma 15:36). The 14th and 15th were devoted to the feast of Purim (Est 9:21). SEE PURIM.

In case the year was an intercalary one; when the month of Adar occurred twice, this feast was first moderately observed in the intercalary Adar, — and then celebrated with full splendor in the ensuing Adar. SEE VE-ADAR. The former of these two celebrations was then called the lesser, and the latter the great Purim. Home has erroneously stated (Introduction, 3, 177) that these designations apply to the two days of the festival in an ordinary year. For the Scripture lessons of this month, see Otho, Lex. Rabb. p. 8. SEE CALENDAR; SEE MONTH.

2. (Heb. Addar', אִדָּר, splendor, otherwise threshing-floor; Sept. Α᾿δδαρά, apparently mistaking the appended הlocal for a part of the word; Vulg. Addar) a contracted form (Jos 15:3) of the name elsewhere (Num 34:4) written HAZAR-ADDAR (q.v.). SEE ATAROTH-ADAR.

Adar,

an Assyrian deity, the god of the thunderbolt and storm-cloud, was called " the Sun of the South," and was also the deity of physical power, corresponding to the Greek Hercules. He was frequently also called Bar and Ninip.

In the Persian religion, Adar is the breath of the holy fire, also the spirit which animates it. Of the holy fire there are many kinds:

(1) Berezeseny, fire in the earth, proved by the burning naphtha springs; a purified form was worshipped in three different holy places of Persia;

(2) Wefreitn, fire in living beings: (animal. heat ),

(3) Qruzesht, the fire in plants;

(4) Wazesht, the fire in the clouds ( lightning);

(5) Spenesht, the fire in houses, kitchens, etc.;

(6) Ormuzd, the pure fire burning on the altars, whose highest potency was the Brahma fire;

(7) Ferobun, worshipped under Jemshid;

(8) Gochasp, adored under Chosroes; and

(9) Burzin Matun, worshipped under Zerdusht. To touch the holy fire  with the hand was forbidden, and was punishable by death, even though a priest became guilty of it, SEE FIRE.

## Adarconim[[@Headword:Adarconim]]

             SEE DARIC.

## Adargazerin[[@Headword:Adargazerin]]

             SEE TREASURER.

## Adasa[[@Headword:Adasa]]

             (Α᾿δασά), a village of Judaea, where Judas the Maccabee slew the Assyrian general Nicanor (1Ma 7:40; 1Ma 7:45), and where he was himself afterward slain by the generals of Antiochus (Josephus, War, 1, 1, 6). It was situated, according to Josephus (Ant. 12, 10, 5), 30 stadia from Bethhoron, and, according to Jerome (Onomast. s.v.). not far from Gophna, but was hardly the HADASHAH SEE HADASHAH (q.v.) of the tribe of Judah (Jos 15:37). SEE LAISH.

## Adashim[[@Headword:Adashim]]

             SEE LENTIL.

## Adauctus[[@Headword:Adauctus]]

             an Italian and steward of certain of the royal domains, in a city of Phrygia, the name of which is unknown. He perished during the persecution of Diocletian, about 303. His memory is celebrated by the Latin church on the 7th of February; by the Greeks, October 3d. — Eusebius, Eccl. Hist. 8, 1; Butler, Lives of Saints, Feb. 7.

## Adauctus, martyr[[@Headword:Adauctus, martyr]]

             a Christian martyr, was a royal steward in a city of Phrygia, the name of which is unknown. He perished during the persecution of Diocletiau, about 303. He is commemorated by the Latin Church, Feb. 7; by the Greeks, Oct. 3 or 4.-Landon, Eccles. Diet. s.v.

Valesius states (Notes to Eusebius) that the Adauctus (or Audactus) mentioned above is not the same with the one celebrated by the Roman Church. But we find that there are two saints of this name commemorated at Rome. One was a companion of Felix, an African bishop, martyred with him in the Diocletian persecution, and is probably the same with the one commemorated Aug. 30. See Baillet, Vies des Saints, vol. ii, Aug. 30; Juinart, p. 248.

## Adbeel[[@Headword:Adbeel]]

             (Heb. Adbeel', אִדְבְּאֵל, prob. miracle of God, the first member being by Syriasm for אֶצְבִּע, finger; or progeny of God, the first member being Arab. adb, offspring; Sept. Ναβδεήλ [Josephus Α᾿βδέηλος, Ant. 1, 12, 4], Vulg. Adbeel), the third named of the twelve sons of Ishmael, and head of an unknown Arabian tribe (Gen 25:13; 1Ch 1:29). B.C. post 2061. See ARABIA.

## Adda[[@Headword:Adda]]

             one of the companions of St. Cedd in his mission to the Middle-Angles in 653. He was an Englishman by birth, and brother of Utta, abbot of Gateshead. See Bede, Hist. Eccles. iii, 21.

## Adda, Francesco D[[@Headword:Adda, Francesco D]]

             Conteras a Milanese nobleman and amateur painter, who studied under Leonardo da Vinci. He painted small cabinet-pictures in the style of his master. He died in 1550.

## Addaei Doctrina[[@Headword:Addaei Doctrina]]

             Under this title there is extant what purports to be a history of the introduction of Christianity into Edessa by Alddeus, or Addai, one of the seventy disciples sent there by the apostle Judas, St. Thomas. From the narrative, as published by Cureton, Ancient Syriac Documents Relative to the Earliest Establishment of Christianity in Edessa (Lond. 1864, with a preface by W. Wright), and more complete by Phillips, The Doctrine of Addai the Apostle, now First Edited in a Complete Form in the Original Syriac, with an English Translation and Notes (ibid. 1876), we learn that Addai, or Thaddeus, not only converted king Abgar Ukama, but also the larger portion of the nobles and people of Edessa, and built churches in and  about that place. Addai died in peace, but Aggaeus, his successor, was killed by an apostatized son of Abgar, and was buried by the believers in the church where he was murdered. The author of this narrative signs himself Labubna, a contemporary. Cureton, Phillips, and Bickell regard this document as genuine, and as the source from which Eusebius derived his material concerning the introduction of Christianity into Edessa. Not so, however, Nestle, in a review of Phillips's work in Schiirer's Literaturzeitung, 1876, p. 644, who, while admitting that some passages which are found in Eusebius may be accounted for by a hasty translation from the extant Svriac text, vet thinks that the differences existing between Eusebius and the Doctrina are so great that it seems to be improbable that the former should have perused the latter. As to the age of the composition there is also a difference of opinion. Noldeke places it about the year 300, Wagenmann in the latter half of the 2d century, and Bickell in the 1st century. According to the latter, the conversion of the king and people of Edessa during the 1st century must now be regarded as a matter of fact, although he would not identify Addai with Thaddeus. 'See Bickell, Conspectus Rei Syrorum, Literarica (Monasterii, 1871), p. 15 sq.; the same in Literarischer: Handweiser fur das' katholische Deutschland (1869),'p. 145 sq.; Wagenmann, in Jahrbucherfiur deutsche. Theologie, xxi, 320-322; Noldeke,:in Liter, Central-Blatt, 1876, No. 29; the Athenieum, July 22, 1876; and sestle, oc. cit. (B. P.)

## Addan[[@Headword:Addan]]

             (Heb. Addan', אִרָּן; Sept. ῾Ηδάν), another form (Ezr 2:59) of the name (Neh 7:61) ADDON SEE ADDON (q.v.).

## Addar[[@Headword:Addar]]

             (Heb. Addar', אִדָּר, ample or splendid, otherwise [from the Chald. אַדִּר] threshing-floor; Sept. Α᾿ρέδ v. r. Α᾿δίρ, Vulg. Addar), a son of Bela and grandson of Benjamin (1Ch 8:3); elsewhere (Gen 46:21) called ARD (q.v.). SEE ATAROTH-ADDAR; SEE HAZAR-ADDAR .

## Addaru[[@Headword:Addaru]]

             the twelfth month of the Assyrian year. It was dedicated to the seven great gods; was called by the Accadians Sekisil, " sowing of seed," and answered roughly to our February.

## Addas[[@Headword:Addas]]

             one of the three disciples of Manes, who, according to the Acts of Archelaus, was originally sent to preach his master's doctrines in Scythia, and was afterwards commissioned with the others to collect Christian books.. He was subsequently sent as a missionary to the East. Cyril of Jerusalem (Catech. vi, 31) gives his name as Baddas (Βαδδᾶς). Photius (Bzblioth. (Cod. 85) mentions certain writings of Addas, one of which was entitled Μόδιον, in allusion to Mark iv, 21, and which was refuted by Diodorus. of Tarsus. The Greek form of abjuration (Cotelier, Patres Apost.  i, 544) mentions a work against Moses and the prophets as written by Addas in conjunction with Adimantus (q.v.).

## Adder[[@Headword:Adder]]

             in the general sense of a venomous serpent. SEE SERPENT, is the rendering in the Auth. Vers. of the following Hebrew words in certain passages: עִכְשׁוּב (akshub', perhaps so called from coiling and lying in wait), an asp, or other venomous reptile, only found in Psa 140:3; פֶּתֶן (pe'then, probably from twisting itself), an equally indefinite term for a viper or venomous serpent, Psa 58:4; Psa 91:13 (elsewhere “asp,” Deu 32:33; Job 20:14; Job 20:16; Isa 11:8); צַפְעוֹנַי (tsiphoni', so called from hissing), a basilisk, or other poisonous serpent, Pro 23:32 (elsewhere “cockatrice,” Isa 11:8; Isa 59:5; Jer 8:17; like the kindred צֶפִע, tse'pha, Isa 14:29); שְׁפַיפוֹן(shephiphon', so called from creeping), apparently an adder, or small speckled venomous snake, occurs only in Gen 49:17. Few, if any, of these terms are descriptive of a particular species of serpent, although special traits are given in connection with some of them that enable us to make an approximation toward their identification with those described by modern naturalists. SEE SNAKE. The terms adder and viper are nearly interchangeable in modern science, the latter being strictly the name of a genus of serpents having the head covered with scales. SEE VIPER. The true adders are classed under the sub-genus Berus, and are of several species, properly distinguished by the granular scales of the head, sometimes with larger scales intermixed, and having nostrils of a moderate size. SEE ASP.

## Adderbourn, Council Of Or Near[[@Headword:Adderbourn, Council Of Or Near]]

             (Concilium Adderburnense), was held in a place of that name, near the river Nadder (or Nodder), in Wiltshire, England, in 705. The council was composed of English abbots and bishops, and confirmed a grant of free election of their abbot to the abbeys of Malmesbury, Frome, and Bradford, which grant had been. made by bishop Aldhelm. See William of Malmsb. lib. v, De Questis Pontif.; Wilkins, i, 68.

## Addi[[@Headword:Addi]]

             (Α᾿δδί, probably for Heb. Adi’, עֲרַי, ornament, as in Exo 33:4, etc.), the name of one or two men.

1. An Israelite, several of whose descendants on returning from Babylon, married heathen women (1Es 9:31); for which the parallel text (Ezr 10:30) has more correctly PAHATH-MOAB SEE PAHATH- MOAB (q.v.).

2. The son of Cosam and father of Melchi (i.e. probably Maaseiah, 2Ch 34:8) in the maternal ancestry of Christ (Luk 3:28). B.C. ante 623.

## Addi Puson[[@Headword:Addi Puson]]

             in Hindu mythology, was a festival in honor of the goddess Parvati, the wife of Siva, in the month of Addi. It was celebrated in the temples of Siva. The goddess, on this occasion, was triumphantly carried through the streets on a wagon.

## Addington,. Stephen, D.D[[@Headword:Addington,. Stephen, D.D]]

             a learned Dissenting minister, was born at Northampton,. England, June 9, 1729, and was educated 'under Dr. Doddridge. Having been admitted to preach, he removed in 1750 to Spaldick, Huntingdonshire, and in .1752 became minister of a Dissenting congregation at Market-Harborough, Leicestershire. In 1758 he opened his house for the reception of pupils, and for many years he devoted nine hours each day to their instruction.' He. removed to Miles Lane, Cannon Street, London, in 1781, and soon after was chosen tutor of a new Dissenting academy at Mile End. He continued in the care of his congregation till within a few months of his death, Feb. 6, 1796. Besides several educational works, he wrote, Maxims Religious and Prudential, with a Sermon to Young People (12mo):--Dissertation on the Religious Knowledge of the-Ancient .Jews and Patriarchs, etc. (1757, 4to):Life of St. Paul the Apostle (Lond. 1784, 4to) :--Sermon on Hosea iv, 6 (ibid. 1786, 8vo). See Chalmers, Biog. Dict. s.v.; Darling, Cyclop. Bibliog. s.v.; Theol. Mag. Jan. 1803, p. 7.

## Addir[[@Headword:Addir]]

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

## Addis, W. B.[[@Headword:Addis, W. B.]]

             an English Congregational minister, was first appointed by the London Missionary Society to Travancore, India, and in 1830 was transferred to Coimbatoor, where he continued till 1861, when failing health compelled him to retire from active service. He resided at Coonoor, on the Neilgherries, till his death, Fel. 18, 1871. See (Lond.) Cong. Year-book, i 872, p. 304.

## Addiscott, Henry[[@Headword:Addiscott, Henry]]

             an English Congregational minister, was born at Devonport in 1806, of pious parents. He entered the Western College as a student in 1832. In 1837 he entered upon his first pastorate at Torquay, where he was: ordained. .In 1838 he removed to Maidenhead, and in 1843 entered upon his final pastorate at Taunton. Here he died, Oct. 2, 1860. Mr. Addiscott's preaching was very attractive, instructive, and powerful. See (Lond.) Cong. Year-book, 1861, p.-197.

## Addison, Edward[[@Headword:Addison, Edward]]

             an English Wesleyan missionary, was born at Thirsk, Yorkshire, in 1820. In 1845 he was accepted as a candidate for the ministry, and appointed to British Akrah. Four years he labored in Western Africa with zeal and success, both in preaching and in conducting a native theological institution. His pure character and exemplary pastorate commanded warm regard. He died, after twelve years of suffering, at Barnstable, Devonshire, May 8, 1861. See Minutes of British Conferences, 1861, p. 20.

## Addison, James H.[[@Headword:Addison, James H.]]

             a minister of the Methodist Episcopal Church, South, was born in Baltimore, Md., Oct. 12, 1822. He emigrated to Texas in 1835; was converted in 1844; in 1848 was received on trial in the Texas Conference, and. in its active ranks was faithful until 1858, when he supernumerated, which relation he sustained until his sudden death, Jan. 21, 1870. Mr. Addison was a laborious and useful minister. See Minutes of Annual Conferences of the M. E. Church, South, 1870, p. 506.

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

             one of the most eminent of British writers, was the son of Dean Addison, and was born at Milston, May 1, 1672. He was educated at the Charter House and at the colleges of Queen’s and Magdalen at Oxford. Of his contributions to general literature we do not speak. In the course of his writings in the Tatler, Spectator, and Guardian, appeared a series of papers, afterward collected, and often reprinted, under the title of “Addison’s Evidences of the Christian Religion.” In his latter years he projected a paraphrastical version of the Psalms of David, of which he gave a beautiful specimen in his metrical translation of Psalms 23 : “The Lord my pasture shall prepare,” etc. But a long illness prevented the completion of this design. Addison died at Holland House, Kensington, June 17th, 1719. During his lingering decay he sent for a young nobleman of very irregular life and of loose opinions to attend him; and when the latter, with great tenderness, requested to receive his last injunctions, Mr. Addison told him, “I have sent for you that you may see how a Christian can die.” The best edition of his Whole Works is that of Bishop Hurd (Lend. 1711, 6 vols. 8vo). — Jones, Chr. Biog. p. 5.

## Addison, Launcelot, D.D.[[@Headword:Addison, Launcelot, D.D.]]

             an English prelate, was born at Mauldismeaburne, parish of Crosby- Ravensworth, Westmoreland, in 1632. He was educated at Appleby, and was afterwards sent to Queen's College, Oxford, where he was admitted A.B. Jan. 25, 1654; and A.M. July 4. 1657. He was chosen one of the terra filii in 1658, but, objecting to the' tyranny to which .he was exposed, he soon after quitted Oxford. - After the Restoration he obtained the chaplaincy of the garrison at Dunkirk, and in 1663 that of Tangier. He returned to England in 1670, and was made chaplain in ordinary to his majesty. Soon after, he' obtained the living of Milston, Wilts, and also a prebend in the Cathedral of Salisbury. He took both degrees in divinity at Oxford July 6, 1675, and July 3, 1683, was promoted to the deanery of Lichfield. On Dec. 8,1684, he was collated to the archdeaconry of Coventry, and held it with his deanery in commendam. He died April 20, 1703, and was buried in the church-yard of Lichfield. He published, The Present State of the Jews (Lond. 1676, 12mo): The Christian's Manual (ibid. 1700, 12mo):-A Modest Plea for the. Clergy (1677, 8vo) :-The First State of Mahometanism, etc. (1688, 8vo): -An Introduction to the Sacrament ('1681, reprinted 1686): - ΧΡΙΣΤΟΣ ΑΥΤΟΘΕΟΣ, or, An Historical Account of the Heresy Denying the Godhead of Christ:-The Christian's Daily Sacrifice on Prayer (1698, 12mo) :-An Account of the Millennium, etc. See Chalmers, Biog. Dict. s.v.; Darling, Cyclop. Bibliog. s.v.; Hook, Eccles. Biog. s.v.

## Addison, Walter Dulany[[@Headword:Addison, Walter Dulany]]

             a clergyman of the Protestant Episcopal Church, was born in Annapolis, Md., Jan. 1, 1769. In 1784 he was sent to England to complete his education, and was placed in charge of the Rev. John James, who kept a select school near London. Thence: he was removed to a large academy near Greenwich, and in 1787 to Epsom, under the tuition of the curate, Rev. Joseph Golding, and there he was converted. Three years after, he went to London and studied under Dr. Barrow for six months, when he embarked with. his brother John for America. On attaining his majority, he came into possession of nearly four thousand acres of land, twenty-five slaves and other property, near Annapolis, Md. In 1793 he removed to Oxon' Hill, a part of his estate. For several years he had been studying for the ministry, and about this time he was ordained deacon, and took charge of Queen Ann's Parish in Prince George Co., where he remained two years.  In 1796 he was appointed on the Standing Committee. After his resignation of Queen Ann's Parish he frequently officiated in the churches contiguous to his residence until 1803, when he became rector of St. John's Parish, within which his estate was located. This position he held until 1809. Meanwhile (in 1804) he had commenced teaching a school at his residence on Oxon Hill. The following year he removed to Hard Park, where he continued to teach until 1809, when he removed to Georgetown, D. C., and taught school there in connection with his brother John, and also served the church in that place. He continued in charge of St. John's Church until his increasing infirmities compelled him to resign it. In 1818 he became entirely blind. In 1830 he left Georgetown and went to Washington, D. C., where he .remained until 1847, after which time he resided in Baltimore. He died there Jan. 31,1848. Mr. Addison was a man of great firmness of character, and it was largely through his influence that various fashionable amusements, such as balls, card-playing, etc., were interdicted in the diocese. His liberality was conspicuous both in his intercourse with other denominations and in the use of his wealth. See Sprague, Annals of the Amer. Pulpit, v. 403.:

## Addo[[@Headword:Addo]]

             (Α᾿δδώ, comp. Addon), the “father” of the prophet Zechariah (1Es 6:1), called in the genuine text (Ezr 5:1) IDDO SEE IDDO (q.v.).

## Addon[[@Headword:Addon]]

             (Heb. Addon’, אִדּוֹן, low or lord, or perhaps i. q. Iddo; Sept. ᾿Ηρών), the second of three persons mentioned in Neh 7:61, who, on returning from the captivity to Palestine, were unable to “show their father’s house or their seed, whether they were of Israel,” B.C. 536. This probably means that they were unable to furnish such undeniable legal proof as was required in such cases. And this is in some degree explained by the subsequent (Neh 7:63) mention of priests who were expelled the priesthood because their descent was not found to be genealogically registered. These instances show the importance which was attached to their genealogies by the Jews. SEE GENEALOGY.

In Ezr 2:59, he is called ADDAN SEE ADDAN , but in 1Es 5:36, his name is contained in CHARA-ATHALAR SEE CHARA-ATHALAR . According to others, this is the name of a place in the land of the captivity, like Tel-melah and Tel-haresha preceding; but the names Cherub and Immer immediately adjoining appear to be those of men, and the Masoretic punctuation rather favors the distinction of these three names as residents of the two places just named.

## Addus[[@Headword:Addus]]

             a name twice occurring in the Apocrypha, but in both cases by interpolation.

1. (Α᾿δδούς, perhaps for Addon.) One of the “children of Solomon’s servants,” whose sons are said to have returned from Babylon (1Es 5:34); but the genuine text (Ezr 2:51) has no such name.

2. (Ι᾿αδδού, as if for Jaddua.) A priest, after the captivity, who is said to have married a daughter of Berzelus, and hence assumed his name (1Es 5:38); evidently a corruption for BARZILLAI (q.v.) of the genuine text (Ezr 2:61).

## Ade[[@Headword:Ade]]

             a four-armed deity of the Banians.

## Adecerditee (Prop. Hadecerditee)[[@Headword:Adecerditee (Prop. Hadecerditee)]]

             is the name given by Praedestinatus (i, 79) to a sect who said (Philastrius, Her 125) that Christ preached after his death to all that were in Hades, that they might repent and be saved.

## Adelaide[[@Headword:Adelaide]]

             a city and capital of South Australia, which had, in 1855, a population of 20,000 souls and 15 churches. It is the see of a bishop of the Church of England, as well as of a Roman Catholic bishop. The former was established in 1847, and had, in 1859, 30 clergymen, among whom were 1 dean, 1 archdeacon, and 4 honorary canons. Adelaide had also an Episcopalian literary institution, called St. Peter’s Collegiate School. See Clergy List for 1860 (London, 1860, 8vo).

## Adelaide (Or Alice), St.[[@Headword:Adelaide (Or Alice), St.]]

             the daughter of Rodolph, second king of Transjuran Burgundy, was born in 931, and was widowed at the age of nineteen years, by the death of her husband Lothair, king of Italy. She afterwards married Otho I, emperor of Germany, and so acted as to win the esteem and affection of her people. She died Dec.16, 999, at'Seltz, on the Rhine, at the monastery which she had erected there twelve years before. Although never formally canonized, her festival is marked, in several modern martyrologies on Dec. 16. St. Odilo of Cluny has written her Life, which is given in Surius.. See Baillet, iii, 239; Butler, xii, 298.

## Adelard (Or Athelard)[[@Headword:Adelard (Or Athelard)]]

             an English Benedictine monk who flourished about A.D. 1150, resided at Bath and became a member of the celebrated monastery of that city. He travelled into Egypt and Arabia; and translated Euclid's Elements out of Arabic into Latin before any Greek copies were discovered; also wrote several mathematical and medical treatises, which remain at Oxford in MS.

## Adelard;[[@Headword:Adelard;]]

             SEE ADALARD.

## Adelbert[[@Headword:Adelbert]]

             SEE ADALBERT.

Adelbert,

a Roman Catholic divine, was a monk and professor of divinity of St. Vincent's at Metz, and died in 964. He wrote a Chronicle containing a list of the bishops of Metz up to his time. Trithemius declares he had seen it, but no copy is known to exist now. The authors of the Hlistoire Litteraire de la France (vi, 396) attribute to Adeliert an Abridgment of Pope Gregory's Exposition. of Job, to which he gave the title of the Mirror. Martene gives the preface in his Thesaurus Anecdotorum (ii, 84).

## Adelbert [Aldebert or Adalbert][[@Headword:Adelbert [Aldebert or Adalbert]]]

             a priest and irregular bishop of the eighth century, who obtained great celebrity from his piety and zeal, and from his strifes in ecclesiastical matters with Boniface, the (so-called) apostle of Germany. Our knowledge of him is derived mostly from the account of his adversary, Boniface, who paints him in dark colors; but the truth seems to be that he had much more of the spirit of the Gospel than was usual in his times. He opposed, for instance, pilgrimages to Rome, and advised sinners to “seek relief from the omnipresent God, or from Christ alone.” Boniface charged him with various superstitious practices, and he was condemned by the Synod. of Soissons, 744. — Neander, Ch. Hist. 3, 56; Mosheim, Ch. Hist. cent. 8, pt. 2, ch. 5, § 2.

## Adelbold (Aldeboldus, Or Adelboron)[[@Headword:Adelbold (Aldeboldus, Or Adelboron)]]

             a German prelate, was born of a noble family in the bishopric of Liege. He was. educated there and at Rheims, and became a councillor of emperor Henry II, and commander of the army. Unsuccessful in these positions, he assumed the monastic habit in the Monastery of Lobes. In 1008 he became 'bishop of Utrecht, rebuilt the cathedral, and devoted his later years to, promoting learning and founding churches in his diocese. He died Nov. 27, 1027. He wrote De Vita S. Henrici Imp, given by Canisius, vi, 383; by Surius, July 14; and by Gretser, in Lives of the Saints of Bamberg (Ingolst. 1611):-a treatise De Ratione Inveniendi Crassitudineni Sphere '(printed by B. Pez in his Thesaurus Aneddotorum, vol. iii). Trithemius attributes to him Hymns in Praise of the Cross and of the Blessed Virgin, etc. See Biog. Universelle (1811); Cave, Hist. Lit. ii, 126; Dupin, Bibl. Ecclesiastes 10 th and 11th Cent.

## Adelgreif, Johann Albert[[@Headword:Adelgreif, Johann Albert]]

             a German. seer, was born near Elbing.. He was the son of a Protestant minister, and well versed in the ancient languages. He claimed that seven angels had charged him with the work of banishing evil from the earth and of beating the sovereigns with rods of iron. He was arrested at Konigsberg, accused of magic, and condemned to death. His works were concealed. He died Oct. 11,1636. See Hoefer, Nouv. Biog. Generale, s.v.

## Adelhelmus (Or Adelinus)[[@Headword:Adelhelmus (Or Adelinus)]]

             was the successor of Hidelbrand in the bishopric of Seez, in Normand,. which he governed till about 910. He wrote an Account of the Life and Miracles of St. Opportuna, Virgin and Abbess, which is given entire by Mabillon, corrected by a MS. in the Church of St. Opportuna, Paris; and in an abridged form by Surius (April 22). See Ann. Ord. Bened. III, ii, 220; Cave, Hist. Lit. ii, 67; Dupin, Bibl. Ecclesiastes 9 th Cent.

## Adelherius (Or Athelerius)[[@Headword:Adelherius (Or Athelerius)]]

             SEE ADALARIUS.

## Adeliah[[@Headword:Adeliah]]

             the name which the followers of Ali (q.v.) among the Mohammedans take to themselves. The word denotes, in Arabic, the Sect of the Just, but the other Mohammedans call them Shiiah. SEE SHIITES.

## Adelm or Adhelm[[@Headword:Adelm or Adhelm]]

             SEE ALDHELM.

## Adelman, Bishop Of Brescia[[@Headword:Adelman, Bishop Of Brescia]]

             flourished in the 11th century, and was a disciple of Fulbert ( q.v.) and fellow-student of Berenger (q.v.). He was at first clerk of the Church at Liege, and afterwards master of the ecclesiastical school there, probably from 1041 to 1048. In 1047 (probably)'- he addressed a letter to Berenger, endeavoring to reconcile him to the then novel doctrine of transubstantiation. The following year he was made bishop of Brescia, where he died, according to some in 1057, or, according to others, in 1061. The letter to Berenger had the following title, De Veilitate Corporis Christi in Eucharistia, Epistola ad Berengarium (Bibl. Max Patr. xviii, 438). He also wrote Rythmi Alphabetici de Viris Illustribus sui Temporis. SeeCave, Hist. Lit. ii, 134; Mabillon, Vet. Analect. 382; Chalmers, Biog. Dict. s.v.; Darling, Cyclop. Bibliog. s.v.

## Adelme (Or Adhelm), St[[@Headword:Adelme (Or Adhelm), St]]

             SEE ALDHELM.

## Adeloga[[@Headword:Adeloga]]

             saint, virgin, and abbess of the 8th century, was the daughter of Charles Martel, by Kunehilda. She was of singular beauty, so that she was greatly sought in marriage, but she constantly refused, having given her heart to a heavenly spouse. Her father, exasperated, treated her with studied brutality and public insult. She sought comfort in the advice of her director, his chaplain, and they were both expelled from the palace. Adeloga and the priest journeyed till they came to a wild and desert place, Kitzingen, in the  present margrave of Anspach, and there they built a convent. To her came virgins, the priest gave her the veil, made her abbess, enjoining her to adopt the rule of St. Benedict and St. Scholastica. He attended to the temporal affairs of the convent till he died. In after-years Charles Martel was reconciled to his daughter, endowed her monastery with lands, and visited her. St. Adeloga has a place in the Benedictine martyrology, and those of Ferrarius, Menardus, etc. There is an ancient, apparently authentic, life, by an anonymous writer, published by Bollandus. See Baring-Gould, Lives of the Saints, February 4, 2, 42.

## Adelophagi[[@Headword:Adelophagi]]

             the name given by Praedestinatus (i, 71) to a sect who, according to Philastrius (Haer. 86), "did not eat their meat with men, alleging prophetic example; and believed the Holy Spirit to be created.

## Adelphaton[[@Headword:Adelphaton]]

             (ἀδέλφατον), a Greek term for (1) a brotherhood; (2) a convent.

## Adelphe[[@Headword:Adelphe]]

             (ἀδελφή, sister), a Greek term for a nun.

## Adelphians[[@Headword:Adelphians]]

             a heretical sect, condemned by Maximus (in Dionysius, De Eccles. Hierarch. c. 6) for observing the Lord's day as a fast.-Bingham, Christ. Antiq. bk. xx, ch. iii, § 5.

## Adelphius[[@Headword:Adelphius]]

             (1), a Gnostic contemporary with Plotinus (Porphyry, Vit. Plot. 16). He is not mentioned by Christian writers.

(2.) A member of the first Council of Aries, supposed to have been bishop of Lincoln (see Augustine, Opp. ix, App. 1095 A; Cave, Hist. Lit. i, 350; Routh, Rell. Stcr. iv, 313).

(3.) An Egyptian bishop and confessor, exiled by the Arians to the Thebaid. In 362 he writes as bishop of Onuphis, in the Delta. Athanasius addressed a letter (c. 371) to him, in which. he briefly defends the Catholic faith against the objections of Arians and, by anticipation, of Neatorians and Eutychians.

## Adelphus[[@Headword:Adelphus]]

             a chorepiscopus (q.v.) to Adolius, bishop of Arabissus, in the middle of the 5th century. . He signed as proxy for his diocesan at the Council of Chalcedon. Moschus (Spirit. Prat. c. 29), followed by George of Alexandria in his Life of Chrysostom, antedates the episcopate of Adelphus  by half a century; and, confusing him with the unnamed bishop of Cucusus, by whom Chrysostom was honorably received on his arrival at his place of exile, makes the saint lodge at his house at- Cucusus. See Tillemont, xi, 623;. Baronius, Annales, ann. 407, § 29.-Smith. Dict. of Christ. Biog. s.v.

## Ademantus[[@Headword:Ademantus]]

             SEE ADMANTUS.

## Ademar (Ademarus, Or Aymar) Of Chabonois[[@Headword:Ademar (Ademarus, Or Aymar) Of Chabonois]]

             was born in 988, and was a monk of St. Cibar of Angoulnme (or, according to some, of St. Martial of Limoges). He wrote, Chronidon a Principio Monarchie Francorum, chiefly from 829 to 1029 (published by Labbe):-also Commnemoratio Abbatum Lerorioensium Basilcce S. Martialis Apostoli:— Letter to Jordanus upon the pretended apostolate of St. Martial — Acrostichon, etc. See Cave, Hist. Lit. ii, 130; Dupin, Bibl. Ecclesiastes 11 th Cent.; Biog. Universelle, vol. i.

## Adenulf[[@Headword:Adenulf]]

             (or Atenulphus), archbishop of Capua, lived about the year 1590 (?), and wrote, in verse, The Office of the Martyr St. Mark, Bishop of Altino, who suffered-under Domitian, and other metrical works.

## Adeodatus[[@Headword:Adeodatus]]

             Pope, a Roman by birth, the son of Jovinian, succeeded Vitalianus in the papal chair, April 11, 672; governed four years, two months, and six days, and died June 17, 676. Nothing remains to us of Pope Adeodatus but his letters (Labbe, Concilia, 6, 523). SEE EDER.

## Adeona[[@Headword:Adeona]]

             in Roman mythology, was the goddess of arrival, who had no-temple; but who received promises and oaths from travellers which were to be fulfilled in case of a safe arrival at home.

## Adephagia[[@Headword:Adephagia]]

             in Greek mythology, was a goddess in Sicily, where she had a temple, and was worshipped like Ceres.

## Ader[[@Headword:Ader]]

             (Heb. E’der, עֶדֶר, in pause A’der, ע דֶר, a flock, 1, q. Eder; Sept. ᾿Ωδέρ v. r. ςΕδερ), a chief Benjamite, “son” of Beriah, resident at Jerusalem (1Ch 8:15), B.C. ante 588.

## Adessenarii[[@Headword:Adessenarii]]

             or Impanators, a sect in the 16th century, who believed in the real presence of Christ in the Eucharist, but not in the full Roman dogma on that subject. The name is derived from the Latin word Adesse, “to be present.” They held the so-called doctrine of impanation, scil. “non adesse in Eucharisti Humanam seu Carneum Christi Corpus sumptum ex B. Virgine Matre sod Corpus panaceum assumptum a Verbo.” SEE IMPANATION.

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

             an English Congregational minister, was born at Painswick, Gloucestershire, May 15, 1793. He served the Lord from childhood. As a young man Mr. Adey was engaged in business at Winslow, Bucks; but during his leisure; hours devoted himself to evangelistic labors in the neighboring villages. Being especially struck with the spiritual destitution  of Great Horwood, he resigned his business and gave his best efforts to the building-up of Christianity in the place. After a time he removed to Cranbrook, Kent; and thence to Ramsgate. While at Ramsgate Mr. Adey often preached in London. In Southwark, for twenty-two years, he was " in labors most abundant." Hundreds were converted, and many young men were led into the ministry. In 1858 Mr. Adey removed to Bexley Heath, Kent; in 1868 he retired from the stated ministry; and on Dec. 4,1869, he was struck with paralysis, and, after twelve days, entered into rest. Mr. Adey was widely known as a preacher to the young, to sailors, and-to the working classes; to all of whom he was exceedingly useful. See (Lond.) Cong. Year-book, 1871, p. 300.

## Adgate, Chester V.[[@Headword:Adgate, Chester V.]]

             a Methodist Episcopal minister, was born at Neversink, N. Y., in 1795. He experienced conversion in early life; and in 1819 was admitted into the Genesee Conference. He died in Penn Yan, Feb. 4,1833. Mr. Adgate possessed respectable talents, was a careful student, social in disposition, and upright in life. See Minutes of Annual Conferences, 1833, p. 216.

## Adhab Al-Kabi[[@Headword:Adhab Al-Kabi]]

             in Mohammedanism, is the punishment in the grave. The followers of Islam believe that the dead are judged immediately, and are punished even before the resurrection.

## Adhba[[@Headword:Adhba]]

             a festival among the Mohammedans, the same as the Turkish great Beiranm (q.v.).

## Adhem[[@Headword:Adhem]]

             one of the most ancient Mohamnimedan Quietists, who is said to have obtained in one of his visions the high privilege of having his name written by an angel among those who love God. Among his extravagant expressions. are the following: "Hell is preferable with the will of God to heaven without it." "I would rather go to hell doing the will of God than go to heaven disobeying him." Mohammedan mystics often resort to such statements to show their high regard for the deity.

## Adhemar (Aimar) De Monteil, Bishop Of Puy[[@Headword:Adhemar (Aimar) De Monteil, Bishop Of Puy]]

             in Velay, first pursued a military career, but was consecrated bishop May 3,1061. At the Council of Clermont, held by Urban II in 1095, he first demanded the cross, and excited the enthusiasm which led to the first crusade., Having been appointed legate by the pope he joined himself to the company of Raymond, count of Toulouse; passed over the Alps; traversed Dalmatia and Albania; and at Constantinople made a truce with Alexis Comnenus, who at first created obstacles in the march of the crusaders. He then went to Nice, where he re-established: discipline in an army of six' hundred thousand men. He distinguished himself in several combats with the Saracens, masters of Asia Minor; he favored certain religious frauds; and caused the siege of Antioch to be given up to the Mussulmans. He died of the plague at Antioch, Aug. 1, 1098. See Hoefer, Nouv. Biog. Generale, s.v.

## Adhemar De Monteil[[@Headword:Adhemar De Monteil]]

             bishop OF METZ, was born near the close of the 13th century. He was a native of Languedoc; and was sovereign bishop of Metz from 1327, holding both the sword and the crosier. He was at war with Ralph, duke of Lorraine, when king Philip of Valois intervened, brought the war to an end, and established a treaty of peace. This warrior-prelate then had difficulties with the regent of Lorraine, and with Robert, duke of Bar. He reduced to ashes the castle of Salins, invaded the Barrois, took Conflans, and established justice by force of arms. His warlike tastes obliged him to make loans, and to mortgage large territories and entire villages, such as  Neuvilles and Sarrebourg. - He died in 1361, and was interred in the chapel of the bishops which he; had caused to be constructed in the Cathedral of Metz, the main part of which was not finished until 1480. See Hoefer, Nouv. Biog. Generale,

## Adi-Buddha[[@Headword:Adi-Buddha]]

             is the one-Supreme Intelligence in the creed of the Buddhists of Nepaul, the only sect of the followers of Buddha which believes in a Supreme Being, either like the Aum (q.v.) of the Vedic period, or the Brahma (q.v.) of the later period of Hindu history. SEE BUDDHISM.

## Adiabene[[@Headword:Adiabene]]

             (Α᾿διαβηνή, sc. χώρα, probably from the river Zab or Diab), the principal of the six provinces into which Assyria was divided. Pliny (Hist. Nat. 5, 12) and Ammianus (23, 6, § 20) comprehend the whole of Assyria under this name, which, however, properly denoted only the province which was watered by the rivers Diab and Adiab, or the Great and Little Zab (Dhab), which flow into the Tigris below Nineveh (Mosul), from the north-east. The queen of this region, Helena, and her son Izates, who became converts to Judaism, are very often named by Josephus (Ant. 20: 2, 4; War, 2: 16, 19; 5: 4, 6, 11).

## Adiaphora[[@Headword:Adiaphora]]

             (ἀδιάφορα), things indifferent. In ethics the term has been applied to actions neither expressly commanded nor prohibited by the moral law, which may or may not be done. The question whether such actions are possible, is affirmed by the Stoics, and, among the Scholastics, by Dun Scotus, but denied by Thomas Aquinas. At the time of the Reformation it gave rise to the Adiaphoristic Controversy (q.v.). The Pietists of the 17th and 18th centuries and the philosophers Wolf and Fichte rejected it. Modern writers on ethics generally agree with Schleiermacher, who (Philippians Schriften, 2, 418) shows that this distinction can and ought to exist in state law, but cannot in the court of conscience. See, generally, Schmid, Adiaphora, wissenschaftlich und historisch untersucht (Leipz, 1809).

## Adiaphoristic Controversies[[@Headword:Adiaphoristic Controversies]]

             I. A dispute which arose in 1548 among the Lutheran reformers. The Augsburg Interim (q.v.) gave great offense to the Lutherans, as well as to the pope. Melancthon, Camerarius, Bugenhagen, and other divines were summoned by the Elector Maurice of Saxony to consider how far the Interim might be adopted in Germany. They decided that in “things indifferent” (in rebus adiaphoris) the emperor might be obeyed; and they prepared the “Leipsic Interim,” as a formula concordice and rule, especially, for the churches of Saxony. While it professed to yield no point of Protestant faith, it admitted the use of some of the Roman ceremonies, e.g. confirmation, use of candles, gowns, holidays, etc., matters which Melancthon considered adiaphora. The strict Lutherans charged their opponents (and justly) with Romanizing, not merely in things indifferent, but also in matters of faith; e.g. with granting that the pope is head of the Church, even though not jure divino; allowing that there are seven sacraments; admitting the use of extreme unction, and of other ceremonies. The controversy was continued with great bitterness until the adoption of the Augsburg Formula Concordia, 1555; but the topics of the Interim afforded matter for internecine strife among the Protestant theologians long after. See, generally, Schmid, Controversia de Adiophoris (Jen. 1807). — Mosheim, Ch. Hist. cent. 16, § 3, pt. 2, ch. 1; Planck, Geschichte den Protestant. Theol. 1, p. 151-248; 3, p. 801-804, addit. on second Adiaphor. Controversy; Hase, Ch. Hist. § 348, 351. SEE FLACIUS; SEE INTERIM; SEE MELANCTHON; SEE SYNERGISTIC CONTROVERSY.

II. A second controversy, called “Adiaphoristic,” arose among the Pietists and their opponents. The former urged an abandonment of such secular amusements as dancing, playing (especially at cards), joking, visiting theaters, etc. SEE PIETISM.

## Adida[[@Headword:Adida]]

             (Α᾿διδά, Josephus also τὰ ςΑδιδα or ςΑδδιδα, probably of Hebrew origin; Vulg. Addus), a fortified town in the tribe of Judah (1Ma 12:38), which Simon Maccabaeus set up “in Sephela” (ἐν τῇ Σεφήλᾷ), and made it strong with bolts and bars. Eusebius (Onomast. s.v.) says that Sephela was the name given in his time to the open country about Eleutheropolis (see Reland, Paloest. p. 187). This Adida is probably the “Adida over against the plain,” where Simon Maccabaeus encamped to dispute the entrance into Judaea of Tryphon, who had treacherously seized on Jonathan at Ptolemais (1Ma 13:13). Josephus (Ant. 13, 6, 4) adds that this Adida was upon a hill, before which lay the plains of Judaea. It is scarcely (see Reland, Paloest. p. 546) the same as Adithaim (Jos 15:36), but may be the ancient Adatha (Α᾿δαθά of Eusebius, Onomast. s.v. Α᾿διαθαϊvν) and the modern Eddis (Schwarz, Palest. p. 102), near Gaza. SEE ADITHAIM. It was apparently here that Aretas defeated Alexander (Josephus, Ant. 13, 15, 2). Lightfoot, however, contrives to multiply the place mentioned in the Maccabees and Josephus into four or five different towns (see Chorog. Decad. § 3). Another place of the name of Adida, mentioned by Josephus (War, 4, 9, 1) as having been garrisoned by Vespasian, is thought by Cellarius (Geogr. Ant. p. 338) to have been near Jericho; but Reland (Paloest. p. 546) argues that it was precisely in the opposite direction from Jerusalem, perhaps identical with the HADID SEE HADID (q.v.) of Ezr 2:32.

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

             a clergyman of the Protestant Episcopal Church, died at Greenwood, near Leesburgh, Va., May 3,1856. For nearly a quarter of a century he was a useful and influential minister of the Gospel; and, until within a few weeks of his death, he ministered at St. James's Church, Shelburn Parish, Leesburgh, of which he had been rector for so many years. See Amer. Quar. Church Rev. 1856, p. 301.

## Adiel[[@Headword:Adiel]]

             (Heb. Adiel’, עֲדַיאֵל, ornament of God), the name of three men.

1. (Sept. ᾿Ωδιήλ v. r. Ο᾿διήλ.) The father of Azmaveth, which latter was treasurer under David and Solomon (1Ch 27:25). B.C. ante 1014.

2. (Sept. Ε᾿διήλ v. r. Ι᾿εδιήλ.) One of the family heads of the tribe of Simeon, who seem to have dispossessed the aborigines of Gedor (1Ch 4:36), B.C. cir. 711.

3. (Sept. Α᾿διήλ.) A priest, son of Jahzerah and father of Maasiai, which last was one of those most active in reconstructing the Temple after the captivity (1Ch 9:12). B.C. ante 536.

## Adikos[[@Headword:Adikos]]

             (unjust), in Greek mythology, was a surname under which Venus was worshipped.in Libya.

## Adilsi[[@Headword:Adilsi]]

             in Norse mythology, was a giant of unconquerable strength, who assisted Rolf Krake.

## Adimantus[[@Headword:Adimantus]]

             (Α᾿δείμαντος), or Ademantus (Α᾿δήμαντος), one of Manes' twelve disciples, who, according to Photius (Contra Man. i, 14) and Petrus- Siculus (Hist. Man.. xvi), was sent as a missionary into various regions. He seems to have met with special success in North Africa, where he was held in high veneration till the time of Augustine (Contra Adim. xii, 2; Contra Faust. i, 2). He wrote a book, apparently in Latin, in which he endeavored to prove a contradiction between the Old Test. and the New, taking passages chiefly from the Pentateuch, but also a few from the Psalms, Proverbs, and the prophets. This was refuted by Augustine (ut sup.). In other ancient documents (see Zotelier, Patres Apost. i, 544), this work is ascribed to Addas (q.v.) as well as to Adimantus; and Augustine states (Contra Adb. Leg. ii, 42) that Addas was the praenomen of Adimantus. Hence considerable confusion has. arisen .among later writers' respecting these two persons.

## Adin[[@Headword:Adin]]

             (Heb. Adin’, עָדַין, effeminate, as in Isa 47:8; Sept. Α᾿δίν, Α᾿δδίν, ᾿Ηδίν, ᾿Ηδείν), the head of one of the Israelitish families, of which a large number (454, according to Ezr 2:15, but 655, according to Neh 7:20 — the discrepancy being occasioned by an error in the hundreds, and the including or excluding of himself) returned from Babylon with Zerubbabel (B.C. 536) and fifty more (with Ebed the son of Jonathan) under Ezra (B.C. 459, Ezr 8:6). He appears to have been the same with one of those who subscribed the religious covenant with Nehemiah (Neh 10:16, B.C. cir. 410). His name occurs in the parallel passages of the Apocrypha (Α᾿δινού, 1Es 5:14; Α᾿δίν, 1Es 8:32).

## Adina[[@Headword:Adina]]

             (Heb. Adina’, עֲדַינָא, delicate; Sept. Α᾿δινά), son of Shiza, a Reubenite, captain of thirty of his tribesmen, and second of the sixteen additional to the thirty-seven principal warriors of David (1Ch 11:42), B.C. 1045.

## Adindynus, Gregory[[@Headword:Adindynus, Gregory]]

             a Greek monk who flourished at Constantinople in the 14th century, was united with Barlaam in his hostility against Gregory Palamas and the Hesyvdhastae, or. Quietists. Palamas believed that the light which encircled Christ during his transfiguration was uncreated, essential to, and coeternal with, the Godhead. Acindynus and Barlaam maintained that the light could not emanate from the Godhead, and that no mortal eye could by any possibility see the Divinity. A synod of Constantinople in 1337 rebuked both parties, and ordered them to be quiet. But in his retirement in Greece Acindynus advocated his view, and it was supported by patriarch John XIV, who even convened a council in 1347; in which the opinion of Palamas was condemned. Among the works of Acindynus there are a treatise, De Essentia et Operatione Dei (Ingolst. 1616, 4to): — an Iambic Poem (Allatius [Leo], Graec. Ortod. 1, 756-770), concerning the views of Palamas: — and fragments of two other treatises, also against Palamas. See Cave, Hist. Lit. vol. 2, App. p. 39; Dupin, Bibl. des Ait. Eccles. 14eme Siecle, c. 6; Landon, Eccles. Dict. s.v.

## Adino[[@Headword:Adino]]

             (Heb. Adino’, עֲדַינוֹ, perhaps for עֲדַינוֹן. i. q. Adina; Sept. Α᾿δινών, Vulg. tenerrimus), a name that occurs in the common version of 2Sa 23:8, as one of the mighty men of King David. Instead of the confused translation, “The Tachmonite that sat in the seat, chief among the captains; the same [was] Adino the Eznite, [he lifted up his spear] against eight hundred, whom he slew at one time,” the margin translates: “Joshebassebeth the Tachmonite, head of the three [captains],” etc., which makes the sense no better, unless (by placing the pause after הוּא) we transpose the words “the same was,” like the Sept., which translates, “Jebosthe the son of Thecemani [v. r. the Canaanite], he [was] ruler of the third. Adino the Asonite, he brandished his sword,” etc. But this still distinguishes Jashobeam and Adino as two men, whereas the list seems to require but one. The marginal reading on this text conforms it to that of the parallel passage (1Ch 11:11), which has, “Jashobeam, a Hachmonite, the chief of the captains; he lifted up his spear,” etc. See JASHOBEAM. Gesenius renders the words translated “the same [was] Adino the Eznite” by “the brandishing of his spear [fell].” It is clear that these words are not proper names, although their grammatical construction is not very easy. The meaning, according to the above view, omitting the words supplied in the common version, would be, “Joshebassebeth the Tachmonite, chief of the three, he brandished it, his spear, against,” etc. This seems the best mode of disposing of this difficult passage, which others resolve by supposing some corruption in the text. SEE EZNITE.

## Adinus[[@Headword:Adinus]]

             (Ι᾿αδινός), one of the Levites who interpreted the law as read by Ezra (1Es 9:48); evidently a corruption for JAMIN SEE JAMIN (q.v.) of the genuine text (Neh 8:7).

## Adite[[@Headword:Adite]]

             SEE AD.

## Adites[[@Headword:Adites]]

             in Shemitic legend, is the name of the first mythical dynasty of Arabian kings; also a Hamitic race, one of the two great nations by whom the peninsula of Arabia was early peopled. See AD.

## Adith[[@Headword:Adith]]

             is the legendary name of the wife of Lot, who became a pillar of salt. The masses of stone along the shore of the Dead Sea are thought, by the inhabitants, to be human beings changed into pillars of salt. The wife of Lot is mentioned in the book of Wisdom (x, 6, 7). SEE LOT.

## Adithaim[[@Headword:Adithaim]]

             (Heb. Aditha’yim, עֲדַיתִיַם, double prey or double ornament; Sept. Α᾿διαθάϊμ, but some copies omit; Vulg. Adithaim), a town in the plain of Judah, mentioned between Sharaim and Gederah (Jos 15:36). Eusebius (Onomast. s.v.) mentions two places of the name of Adatha (Α᾿δαθά, Jerome, Aditha and Adia), one near Gaza, and the other near Diospolis (Lydda); the former being commonly supposed to be the same with Adithaim, and the latter with Hadid; and probably corresponding respectively to the two places called Adida (q.v.) by Josephus. Schwarz (Palest. p. 102) accordingly thinks that Adithaim is represented by the modern village Eddis, 5 Eng. miles east of Gaza (comp. Robinson’s Researches, 2, 370 sq.); but this is too far from the associated localities of the same group, SEE TRIBE,which require a position not far from Moneisin, a village with traces of antiquity, about 5 miles south of Ekron (Van de Velde, Memoir, p. 114).

## Aditi[[@Headword:Aditi]]

             (the light), in Hindu mythology, is one of the two wives of Kasyapa; the other, Diti, is the darkness. Aditi is a personification of the day, and therefore is. the daughter of Daksha and the mother, of the twelve Adityas. Aditi and Kasyapa sprang from Brahma, and are therefore called children of God. Because of their great light, they are called the source. of light.  Aditi and Kasyapa are the parents of Indra, the first of the twelve Adityas. The latter were pressed hard by the sons of the giants in a frightful war. Aditi asked her husband what she should do. He advised her to bringaan offering to the honor of Vishnu, who would be born as her Son, and would annihilate the giants: It happened so; and thus Aditi gave birth to Vishnu in the person of the dwarf Vamana.

## Aditya[[@Headword:Aditya]]

             in Hindu mythology, were the children of Aditi and Kasvapa, the twelve suns ruling the twelve months of the year. Among them, Indra is the highest, the sovereign of the entire sun-system. He is not the guide of the sun, like Matali. The names in profane history are very different from those given in the sacred poem Mahabharata'and the canonical book Bhagawata-Puraina. As Diti and Aditi are classed together, so all the children are one the sun, or the year.

Adiur (devoted to Ur), a mythical Chaldaean king, referred to by Sargon II as the founder of the dynasty. He may have been the Alorus of the Greeks.

## Adjunct Gods[[@Headword:Adjunct Gods]]

             (or Adjuncts of the Gods), among the Romans, were a kind of inferior deities, added as assistants to the principal ones to ease them of their functions. Thus to Mars belonged Bellona, to Neptune Salacia, to Vulcan the Cabiri, to the Good Genius the Lares, and to the Evil the Lemures.

## Adjuration[[@Headword:Adjuration]]

             (the verb is expressed by אָלָה, alah’, in Hiph., to cause to swear, as rendered in 1Ki 8:31; 2Ch 6:22; also שָׁבִע, shaba’, in Hiph., to make swear, or charge with an oath, as often rendered; Gr. ἐξορκίζω, to bind by oath), a solemn act or appeal, whereby one man, usually a person vested with natural or official authority, imposes upon another the obligation of speaking or acting as if under the solemnity of an oath (1Sa 14:24; Jos 6:26; 1Ki 22:16; 2Ch 18:15). SEE SWEAR.

1. A striking example of this occurs in the N.T., where the high-priest calls upon Christ, in the presence of the Sanhedrim, to avow his character as the Messiah (Mat 26:63; Mar 5:7; see Act 19:13; comp. 1Th 5:27). An oath, although thus imposed upon one without his consent, was not only solemn, but binding in the highest degree; and when connected with a question, an answer appears to have been compulsory, and, if false, chargeable with perjury. Thus our Savior, who had previously disdained or declined to reply to the charges brought against him, now could not avoid an answer. The impropriety, however, of thus extorting truth must be evident; and in the case of Christ it was an outrage against the commonest principle of judicial fairness, by which a prisoner is never to be put in a position to inculpate himself. But the hierarchy, having failed to elicit any reliable evidence that would condemn Jesus, at last resorted to this base method of compelling him to declare his Messiahship, with a view to convict him upon his own testimony. SEE JESUS. 2. The term also occurs (Act 19:13) with reference to the expulsion of daemons. SEE EXORCIST.

3. In the Roman Church, an act by means of which the name of God, or some other holy thing, is made use of, in order to induce any one to do what is required of him. An adjuration is said to be express when the majesty of God, or any one of his attributes, is interposed for the purpose, as adjuro to per Deum vivum; implicit, when not the majesty of God, but any one of his more marked productions is made use of, as adjuro to per Evangelium Christi. SEE OATH.

## Adjutants-General[[@Headword:Adjutants-General]]

             is the title of those fathers among the Jesuits who dwelt with the general of the order, and whose business it was to watch over the principal occurrences of distant countries, and from time to time communicate information to the general. SEE JESUITS.

## Adjuto (Also St. Ajoutre Or Ustre)[[@Headword:Adjuto (Also St. Ajoutre Or Ustre)]]

             lived in the 12th century. He was the son of a Norman gentleman, of the family of the seigneurs of Vernon-sur-Seine, but assumed the cross in the war against the Saracens, and after seventeen years' service was captured and put to torture. He refused to renounce the faith, and, returning to France, contributed largely to the Abbey of Tirou, and built a chapel and a few cells near Vernon, where he shut himself up, rigidly observing the rule  of St. Benedict. He died April 30, 1131 or 1132, and was buried in the Chapel of St. Mary Magdalene at Vernon. His life was written by Hugo, archbishop of Rouen. See Butler, Lives, April 30; Baillet, Vies des Saints, April 30.

## Adjutor[[@Headword:Adjutor]]

             in Africa, is commemorated as a saint in the Hieronymian martyrology on Dec. 17.

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

             a Baptist minister, was born in Warren County, Ga., in 1802, and remained there all his life. For many years he was a preacher in that section :of country. During the late war he was a warm friend of the Union, and when Georgia was reconstructed he was elected a state senator. A delegation having been appointed to visit Washington to complete the legal reconstruction of the state, he was made a member of it. The anger of his political opponents was awakened against him for the decided stand he had taken, and he was murdered in Warren County, Ga., May 10, 1869. (J. C. S.)

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

             an English Congregational minister, was born at Ravenstone. Buckinghamshire, April 1,1787. He was very precocious, even at the age of eight. On reaching his twelfth year he was sent to Newport Pagnell College, in which he soon rose to the rank of a teacher; and such was his proficiency in various branches of knowledge that at the age of seventeen he became a tutor in a large school at Northampton. Hand in hand with the growth of his intellect was that of his spiritual life, and a desire to consecrate himself to the service of Christ. In 1807 Mr. Adkins entered Hoxton Academy for special ministerial preparation, and was soon sent into the neighboring villages to preach.. In 1810 he supplied the vacant pulpit of the Congregational Church in Southampton, and in the following year was ordained to its pastorate. Here for. more than fifty-seven years he labored with much success. His death occurred Dec. 9, '1868. Mr. Aidkins was a good linguist, and had considerable acquaintance with the Latin and French languages, as also with the Greek New Testament and Hebrew Bible. But his piety was more conspicuous than his learning. He walked  with God, and his devotion burned as a living flame, See (Lond.) Cong. Year-book, 1870, p. 275.

## Adkinson, Abraham[[@Headword:Adkinson, Abraham]]

             a Universalist minister, was born in Westmoreland County, Pa., Dec. 24, 1811, but removed to Indiana in 1815. He early developed energy and decision of character; organized the temperance movement of Switzerland County in 1833; was the first to boldly advocate negro-emancipation in that section; joined the Free-will Baptists in 1838, and soon after was ordained a preacher in that denomination, which office he filled until 1870, when he became a Methodist. He finally embraced Universalism 'about 1872; was ordained. a preacher of that faith in 1873, and labored as pastor in Stringtown, Ind., until 1876, when consumption obliged him to retire from the regular work. He died Aug. 22,1876. Mr. Adkinson was abundant in labors, and highly esteemed in life. See Universalist Register, 1878, p. 81. .

## Adkinson, Irvin D.[[@Headword:Adkinson, Irvin D.]]

             a Congregational minister, was born at Moorefield, Switzerland Co., Ind., Nov. 11, 1837. His academic study was pursued at Moore's Hill Seminary, and at Hillsdale, Mich. He graduated from Hillsdale College in 1863, and was ordained in 1866. Afterwards he studied one year in the Bangor Theological Seminary, and one year in Mr. Hepworth's School for the Ministry in Boston. In 1868 he became professor of ancient languages in a new Free-will Baptist College at Ridgeville, Ind., where he remained until 1873, during most of the time acting pastor of the Free-will Baptist Church there. In 1875 he was installed pastor of the Congregational Church at West Concord, N.H., and: died there, Feb. 25, 1875. See Cong. Quarterly, 1876, p. 418.

## Adlai[[@Headword:Adlai]]

             (Heb. Adlay’, עִדְלִי, just; Sept. Α᾿δαϊv v. r. Α᾿δλί and Α᾿δλαϊv, Vulg. Adli), the father of Shaphat, which latter was herdsman under David (1Ch 27:29). B. C. ante 1014.

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

             a Baptist minister, was born in Temple Parish, Bristol, England, Feb. 4, 1798. As a child he exhibited remarkable mental powers, and at a very early age became proficient as a student in grammar and acquired a knowledge of Latin, Greek, and French. He came to the United States in 1821 and took up his residence in Boston, where he devoted himself to his trade, that of a manufacturer of philosophical instruments. His establishment was large enough to give employment to nineteen  apprentices. Not long after settling in Boston, he became a member of the First Baptist Church, then under the pastoral care of Rev. Dr. Francis Wayland, by whom he was baptized. Feeling a desire to preach the Gospel, he studied theology with his revered pastor, and was ordained Nov. 1,1824, as the minister of the Church in West Dedham, Mass. He completed his somewhat imperfect preparation for the ministry by spending some time at the Newton Theological Institution, where he graduated in the class of 1838. He was subsequently settled at Marblehead, Mass., and Hallowell and Dover, Me. From the latter place he removed to Newport, R. I., where he became pastor of the' First Baptist Church, his ministry with this Church continuing from 1849 to 1865. In the latter year he retired from the pastorate, and for some time devoted himself to the work of fitting young men for college. He visited England in 1871, and interested himself in researches into the archives of several institutions there, to discover documents and facts bearing upon Rhode Island history. Until smitten by the cerebral disease which afflicted the closing years of his life, he spent much of his time in his valuable library, engaged in those literary employments to which his cultivated tastes inclined him. "For his talents, scholarship, piety, industry, fidelity, and success, both as a preacher and a writer, he deserves an honorable niche in our-country." He died at Newport, Oct. 18, 1880. See Providence Journal, Oct. 20, 1880. (J. . S.)

## Adler, Friedrich Christian[[@Headword:Adler, Friedrich Christian]]

             a Protestant theologian of Germany, who was born July 2,177.1, at Naumburg, and died June 17, 1828, as pastor at Kistritz, near WVeissenfels, is the author of Winke und Entwiirfe fir Prediger u. Schullehrer zur populdren Erklarung der Psalmen (Leips. 1811-14):--Die Psalmen exegetischhomiletisch bearbeitet, etc. (ibid. 1817):- Kurze Gesch. der christl. Religion u. Kirche von ihrem Entstehen an bis auf unsere Zeiten (ibid. 1815) :-Andachts- u. Communionbuch (ibid. 1813). See Winer, Handbuch der theol. Lit. ii, 117, 251, 260, 376. (B. P.)

## Adler, George Christian (1)[[@Headword:Adler, George Christian (1)]]

             a German pedagogue and theologian, was born.at Wohlbach, in Silesia, Nov. 1, 1674. He studied theology at Leipsic and at Halle, devoted himself to the instruction of the young, and founded a gymnasium (Collegium Friedericianum) at Konigsberg. He died Aug. 30, 1741, at Altstadt Brandenburg. -Besides a great number of theological works and sermons,  he wrote, De Liberalium Artiumi in Ecclesia Utilitate, si rite Tractentur (Stuttg. 1702) :-De Morte Eruditorum Philosophica (Berl. 1707). See Hoefer, Nouv. Biog. Generale, s.v.

## Adler, George Christian (2)[[@Headword:Adler, George Christian (2)]]

             a German archeologist and theologian, was born at Altstadt-Brandenburg, May 6, 1734. He studied theology at Halle, and became a Lutheran minister, first at Sarau, then at Altona. He died at Altona, Nov. 2,1804. His principal works are, Ausfiihrliche Beschreibung der Stadt Rom (Altona, 1781) :-Nachricht von den pontinischen Siimpfen (Hamb. 1784):-an edition of Frontin, De Aquceductibus Urbis Romce (Leips. and Altona, 1792), with notes.. See Hoefer, Nouv. Biog. Generale, s.v.

## Adler, Jacob Georg Christian[[@Headword:Adler, Jacob Georg Christian]]

             a Protestant theologian of Denmark, was born Dec. 8, 1756, at Arnis, in Schleswig. In 1783 he was called to Copenhagen as professor of theology and court-preacher. While visiting the congregations of his diocese, he died at Gilau, Aug. 22, 1834, being at that time doctor of theology, member of consistory, and general superintendent. He published, Novi Testamenti Versiones Syriac. Simplex, Philoxeniana, et Hierosolymitana ... Examinatce et IIlustratce (Copenh. 1789) :-Bibliotheca Biblica Sereniss. Wuirtembergens. Ducis olim Lorkiana Edita, etc. (Altona, I787):-Kurze Uebersicht seiner biblisch-kritischen Reise nach Rom (ibid. 1783). See Winer, Handbuch der theol. Lit. i, 55,69, 92, 166; ii, 133,176,273. (B. P.)

## Adlington, Henry[[@Headword:Adlington, Henry]]

             a Christian martyr, was one of thirteen who were burned at the stake at Stratfordle-Bow, near London, in 1556, for their constancy in the Christian faith. See Fox, Acts and Monuments, viii, 150.

## Admah[[@Headword:Admah]]

             (Heb. Admah”, אִדְמָה, properly earth; Sept. Α᾿δαμά, but Α᾿δάμα in Hosea), one of the five cities in the vale of Siddim (Gen 10:19), which had a king of its own (Gen 14:2; Gen 14:8). It was destroyed along with Sodom and Gomorrah (Gen 19:24; Deu 29:23; Hos 11:8). Near the south-west end of the Dead Sea, M. De Saulcy passed through a place marked with the effects of volcanic agency, called et Thoemah, where his guides assured him were ruins of a city anciently overthrown by the Almighty (Narrative, 1, 420); but its identification with Admah needs corroboration. Reland (Paloest. p. 545) is inclined to infer, from the constant order of the names, that it was situated between Gomorrah and Zeboim; but even these sites are so uncertain that we can only conjecture the locality of Admah somewhere near the middle of the southern end of the Dead Sea. SEE SODOM.

## Admapu[[@Headword:Admapu]]

             in the mythology of the tribes of the Andes, is a traditional collection of laws which are said to have been handed down from Adam and Eve. These laws consist of a number of threads, which are tied together in knots, by which he who understands the language 'of the knots (quipos) can read, just as out of a book.

## Admatha[[@Headword:Admatha]]

             (Heb. Admatha’, אִדְמָתָא, prob. from Persic thma, “the Highest,” and ta-data, “given;” i. q. Theodore; Sept. Α᾿δμαθά, but most copies omit; Vulg. Admatha), the third named of the seven princes or courtiers of Xerxes (Est 1:14), B.C. 483.

## Admedera[[@Headword:Admedera]]

             a town, according to the Peutinger Table, on the route from Damascus to Palmyra; located by Ritter (Erdk. 17,1457) at Kuteifeh, but, according to Van de Velde (Memoir, p. 282), to be found at the present Jubb-Adin, between Yabrud (Jebruda) and Saidnaya.

## Admetus[[@Headword:Admetus]]

             in Greek mythology, was the son of Pheres, king of Pherse, and the friend of Apollo and Hercules. In his youth he was present in the Calydonian hunt and in the journey of the Argonauts. Alceste was loved by him, and Admetus asked her father, Pelias, to give her to him as his wife. This was promised upon one severe condition that the lover should yoke a lion and a wild boar in front of the same wagon. Apollo aided him in the fulfilment of this condition. When, however, Admetus came to his wife in the bridal- chamber, there lay an immense bunch of snakes in it, which Diana had sent because Admetus had forgotten to bring thank-offerings to her. He reconciled the goddess, and the lovers were joined. Admetus was very beautiful, and Apollo therefore showed him many favors. The short period of life allotted to him by the Parcse on account of the murder of the Cyclops was lengthened by Apollo in this wise: He advised Admetus to go and ask the Parcae to promise to spare his life if some one could be found to die in his stead. They conseited Alceste, full of sympathy for her husband, offered herself willingly to die for Admetus, and did so. But despair seized Admetus when he found that he had lost his wife, and thereupon Hercules showed his friendship by bringing back Alceste from Tartarus.

## Administration[[@Headword:Administration]]

             is an ecclesiastical term applied to the execution of the duties of the ministry. In the Episcopal Church the term is used to imply, not the persons who are intrusted with official power, nor the office itself, but the exercise and fulfilment of the functions of the office. In the Form- for the Ordering  of Deacons are these words: "Almighty God, who didst inspire thine apostles to choose into the order of deacons the first martyr, Stephen, and others, mercifully behold these thy servants now called to the like office and administration," etc.

## Administration, Ecclesiastical[[@Headword:Administration, Ecclesiastical]]

             of the property of the Church, in the early ages, was entirely in the hands of the bishops. They were enjoined, however, to consult with their priests and deacons. and were subject to give account to the provincial synod. This continued to be the case up to the beginning of the 9th century. There were (especially in the East) officers called Economi, SEE ECONOMUS, who managed the temporalities of the churches under the control of their respective bishops. The bishops had originally the entire disposal of all the property and offerings of all the parishes in their dioceses (Conc. Agde, can. 22; 1 Conc. Orlean. can. 15) except the sacred vessels and other such things, which were appropriated to the churches where they were offered. This was so in France up to the time of the first Council of Trent., The bishops received all the revenues of the Church, leaving to the clergy only two thirds of the offerings. The Council of Carpentras, in 527, ordered' that all the revenues, etc., should be given to the clergy of the parish and for repairs, unless the bishops were in great need. In Spain, the custom, in the beginning of the 6th century, was to give the bishop one third of the entire revenue of each parish. The Council of Braga, in 560, allowed the same, devoting the other two thirds to the clergy and repairs. The Council of Trdsld, in 909 (Song of Solomon 6), appears to show that the clergy at that period enjoyed the sole use of the revenues of their benefices. but were liable to be called to account by the bishop for their use of' them. The Council of Trent (sess. 22, cap. 8, 9) granted to bishops the right of visiting all foundations for the temporal or spiritual good of the poor and sick, etc.

## Administrators Of Baptism[[@Headword:Administrators Of Baptism]]

             SEE BAPTISM.

## Admire, James B.[[@Headword:Admire, James B.]]

             a Methodist Episcopal minister, was born in Oldham County, Ky., Jan. 1,1820. He experienced religion in 1842; removed to Indiana in 1850; served the Church successively as class leader, exhorter, and local preacher; and in 1853 united with the Indiana Conference, in which he  labored diligently until his death, Oct. 15,1861. See Minutes of Annual Conferences, 1862, p. 168.

## Admission[[@Headword:Admission]]

             1. a term in use among English and Scotch Presbyterians, to denote the service and act by which a minister is publicly introduced into a new charge.

2. In the Church of England, when the bishop accepts a candidate presented for a benefice as sufficient, he is said to admit him. The canon and common law allow the bishop twenty-eight days after presentment, during which to examine him and inquire into his life and doctrine. A bishop may refuse to admit the candidate presented on account of perjury, schism, heresy, or any other crime on account of which he might be deprived. Bastardy, without a dispensation, is a just cause of refusal, but not so the fact of the person presented being the son of the last incumbent — the canon ne filius succedat patri not having been received in England; still, if the bishop refuse on this account, and the patron thereupon present another, the former nominee has no remedy. When the bishop refuses to admit he is bound, within a reasonable period, to send notice to the lay patron in person.

## Admission Service[[@Headword:Admission Service]]

             SEE ADMISSION.

## Admission To The Church[[@Headword:Admission To The Church]]

             This was very simple in the early Christian times. Upon a personal confession of belief in Jesus as the Saviour of men, and the adoption of the ordinance of baptism, men and women of all classes and conditions were freely welcomed to the community of the saints, without any other ceremony. In monkish times, when the Church became a national institution, this class of catechumens (q.v.) was organized, and full admission was deferred for a considerable period. A longer or shorter term of probation has in like manner been found advisable or necessary in modern times, and those who have been baptized in infancy are usually called upon; in adult years, to adopt the vows made in their behalf by their parents or sponsors (q.v.), and on responding satisfactorily to the questions propounded touching their actual experience and purposes, they are admitted either by the rite of confirmation (q.v.) or by a simple declaration in public to that effect, usually with a handshaking in token of Christian fellowship. SEE MEMBERSHIP.

## Admite[[@Headword:Admite]]

             in Greek mythology, was (1) the daughter of Oceanus and Tethys. (2.) A daughter of Eurystheuswho gave her the girdle of the queen of the Amazons, which Hercules was compelled: to get. She was priestess to Juno at Argos, and fled with the statue of Juno to Samos. The Argives promised a great reward to any one who would bring the statue again from Samos. Pirates attempted this, and succeeded in bringing it on board their ship; but when about to sail the vessel would not move. Taking this for an evil omen, the sailors wound wreaths around the statue and again set it on land, and sailed off. Admete was the first who heaped divine honors on Hercules.

## Admittendo Clerico[[@Headword:Admittendo Clerico]]

             in English ecclesiastical law, is a writ granted to any. one Who has established his right of presentation against the bishop in the Court of Common Pleas.

## Admoni[[@Headword:Admoni]]

             SEE RUDDY.

## Admonition[[@Headword:Admonition]]

             an act of discipline much used in the ancient Church: the first step toward the recovery or expulsion of delinquents. In case of private offenses it was performed, according to the evangelical rule, privately; in case of public offense, openly before the Church. If either of these sufficed for the recovery of the fallen person, all further proceedings in a way of censure ceased; if they did not, recourse was then had to excommunication (Tit 3:10; 1Th 5:14; Eph 3:4; Mat 3:18). Bingham, Orig. Eccl. bk. 16, ch. 2, § 6. It is still exercised in the Methodist Episcopal Church (Discipline of M. E. Church, pt. 3, ch. 1, § 5).

## Admonitionists[[@Headword:Admonitionists]]

             a name given by the High Church party to Fidd, Cartwright, and other Puritans in the reign of Queen Elizabeth, who sent in two “Admonitions to the Parliament,” 1571, in which were set forth the abuses of the hierarchy and the grievances under which non-subscribing Protestants labored (Neal, Hist. of Puritans, 1, 188).

## Adna[[@Headword:Adna]]

             (Heb. Adna’, עִדְנָא, pleasure; Sept. Ε᾿δνέ, but in Nehemiah Μαννάς), the name apparently of two men.

1. A chief-priest, son of Harim, and contemporary with Joiakim

(Neh 12:15), B.C. cir. 500.

2. An Israelite of the sons (i.e. inhabitants) of Pahath-moab, who divorced the Gentile wife married by him after the captivity (Ezr 10:30), B.C. 459.

## Adnah[[@Headword:Adnah]]

             (Heb. Adnah’, עִדְנָה. 1, q. Adna), the name of two men.

1. A chiliarch of the tribe of Manasseh, who joined David at Ziklag (1Ch 12:20, where the text has erroneously עִדְנָת, Adnach’; Sept. Ε᾿δνά, Vulg. Ednas), B.C. 1054.

2. (Sept. Εδνάς, Vulg. Ednas.) A Judahite, and principal general under Jehoshaphat, with a force of 300,000 (?) men (2Ch 17:14), B.C. cir. 908.

## Ado, St[[@Headword:Ado, St]]

             archbishop of Vienne, France, born about 800, made archbishop in 860, and noted for his zeal in reforming the morals of the people and in enforcing Church discipline. He died 875. His memory is celebrated by the Roman Church on Dec. 16. His principal works are a Martyrologium (Paris, 1648, fol.; also, with notes, ed. Georgius, Romae, 1745, 4to) and a Breviarium Chronicorum Deuteronomy 6 Mundi, AEtatibus (Basil, 1568; also in Bibl. Max. Patr. 16, 768).

## Adolfi, Ciro[[@Headword:Adolfi, Ciro]]

             an Italian painter, was born in 1683. He distinguished himself by some excellent fresco paintings in the public edifices at Bergamo and in the state. His principal-works are, The Four Evangelists, in the Church of S. Alessandro della Croce the Deposition from the Cross, in the Church of Santa Maria delle Grazie: and the Decoration of St. John, in the parochial Church of Colognola. He died in 1758.

## Adolfi, Giacomo[[@Headword:Adolfi, Giacomo]]

             an Italian painter, brother of the preceding, was born at Bergamo in 1682. He painted history with success, and also painted sacred subjects for the churches, convents, and monasteries of Bergamo. The Crowning of the Virgin, in the Church of the Monastery del Paradiso, and the Adoration of the Magi, in the Church of S. Alessandro della Croce, are considered his best productions. He died in 1741.

## Adolph, Gottlob[[@Headword:Adolph, Gottlob]]

             a Lutheran theologian of Germany, was born Oct. 30, 1685, at Nieder- Wiese, in Upper Lusatia. He studied at Leipsic; was in 1720 appointed pastor at Gross-Hennersdorf, near Zittau; in 1726 deacon at Hirschberg; and in- 1737 archdeacon there. He died Aug. 1, 1745, while in his pulpit. struck by. lightning. He wrote, Dis.puatio de Psalmnis Filiorum Korah (Lips. 1706).He is also the author of a number of hymns. See Kluhge, Hymno poogroaphia Silesicen (Bre-latu, 1751), i, 1-1 ; Koch, Gesch. d. eleutschen Kiarchenliedes, v, 234 sq.; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Adon[[@Headword:Adon]]

             (master), in Phoenician mythology, was the name under which an incarnation of the sun was worshipped in Byblins.

## Adonaea[[@Headword:Adonaea]]

             (or Adonias), in Greek mythology, is a surname of Venus, derived from Adonis.

## Adonai[[@Headword:Adonai]]

             (Heb. Adonay’, אֲדֹנָי, prob. my master, in the plural form for the sake of intensity; see Gesenius, Thes. Heb. p. 329; Sept. Κύριος, Vulg. Dominus, Auth. Vers. “Lord,” not in small capitals; but “God,” when that term has just preceded as a translation of Jehovah), a term employed in the Hebrews Scriptures by way of eminence to God, especially (in the Pentateuch always) where he is submissively or reverently addressed in his character of sovereign; frequently with other titles added. SEE JEHOVAH. The simple form אָדוֹן, Adon’ (either with or without suffixes), is spoken of an owner or possessor in general, e.g. of property (1Ki 16:21), of slaves (Gen 24:14; Gen 24:27; Gen 39:2; Gen 39:7); hence, of kings, as rulers over their subjects (Isa 26:13), and of husbands, as lords of their wives (Gen 18:12); also of God, as proprietor of the world (Jos 3:13; Exo 23:17; Psa 114:7). It is also used of a ruler or governor (Gen 14:8); and hence as a title of respect in addressing, e.g. a father (Gen 31:35), a brother (Num 12:11), a royal consort (1Ki 1:17-18), and especially kings or nobles (2Sa 14:9; 1Ki 3:17). The plural is employed in a similar manner. The distinctive form, Adonai, never has the article; it is twice applied by God to himself (Job 28:28, where, however, many copies have “Jehovah;”

Isa 8:7, where, however, the expression may be only the prophet’s); a circumstance that may have arisen from the superstition of the Jews, who always point the sacred name Jehovah with its vowels, and even substitute it for that name in reading, so that in some cases it appears to have supplanted it in the text (Dan 9:3; Dan 9:7-9; Dan 9:15-16; Dan 9:19). It seems to have been written peculiarly (אֲדֹנָי) to distinguish it from the regular form (אֲדֹנִי), which nevertheless occurs in its ordinary sense, once with a plural sense (Gen 19:2), but elsewhere as a singular (Gen 18:3; Gen 19:8). See LORD.

## Adone[[@Headword:Adone]]

             in Arabian mythology, is the name of the sun. In the pre-Mohammedan times the Arabians worshipped it. daily, and brought offerings of - frankincense and myrrh.

## Adoneus[[@Headword:Adoneus]]

             in Greek mythology, was a surname of Bacchus in Asia Minor.

## Adoni-bezek[[@Headword:Adoni-bezek]]

             (Heb. Adoni’-Be’zek, אֲדנַיאּבֶזֶק, lord of Bezek; Sept. Α᾿δωνιβέζεκ), a chieftain of Bezek (q.v.), who had subdued seventy of the petty kings around him, and, after barbarously cutting off their thumbs and great toes, had compelled them, to gather their food under his table (Jdg 1:5-7). Elated with this success, he ventured, at the head of the confederate Ganaanites and Perizzites, to attack the army of the tribes of Judah and Simeon, after the death of Joshua; but was himself defeated, captured, and served in the same manner as he had treated his own captives — a fate which his conscience compelled him to acknowledge as a righteous retribution for his inhumanity. He died of these wounds at Jerusalem, whither he was taken, B.C. cir. 1590. (See Kitto’s Daily Bible Illust. in loc.; and comp. AElian, Var. Hist. 2, 9)

## Adoni-zedek[[@Headword:Adoni-zedek]]

             (Hebrews Adoni’-Tse’dek, אֲדֹנַיאּצֶדֶק, lord of justice, i.e. just lord; Sept. Α᾿δωνισέδεκ v. r. Α᾿δωνιβεζέκ, Vulg. Adonisedec), the Canaanitish king of Jerusalem when the Israelites invaded Palestine (Jos 10:1; Jos 10:3), B.C. 1618. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizedek was the first to rouse himself from the stupor which had fallen on the Canaanites (Jos 1:9-11), and he induced the other Amoritish kings of Hebron — Jarmuth, Lachish, and Eglon — to join him in a confederacy against the enemy. They did not, however, march directly against the invaders, but went and besieged the Gibeonites, to punish them for the discouraging example which their secession from the common cause had afforded. Joshua no sooner heard of this than he marched all night from Gilgal to the relief of his allies; and falling unexpectedly upon the besiegers, soon put them to utter rout. The pursuit was long, and was signalized by Joshua’s famous command to the sun and moon, as well as by a tremendous hail- storm, which greatly distressed the fugitive Amorites. SEE JOSHUA.

The five kings took refuge in a cave, but were observed, and by Joshua’s order the mouth of it was closed with large stones, and a guard set over it, until the pursuit was over. When the pursuers returned, the cave was opened, and the five kings brought out. The Hebrew chiefs then set their feet upon the necks of the prostrate monarchs — an ancient mark of triumph, of which the monuments of Persia and Egypt still afford illustrations. SEE TRIUMPH.

They were then slain, and their bodies hung on trees until the evening, when (comp. Deu 21:23) they were taken down and cast into the cave, the mouth of which was filled up with large stones, which remained long after (Jos 10:1-27). The severe treatment of these kings by Joshua has been censured and defended with equal disregard of the real circumstances, which are, that the war was avowedly one of extermination, no quarter being given or expected on either side; and that the war-usages of the Jews were neither worse nor better than those of the people with whom they fought, who would most certainly have treated Joshua and the other Hebrew chiefs in the same manner had they fallen into their hands. (Simeon’s Works, 2, 592.) SEE CANAANITES.

## Adonia[[@Headword:Adonia]]

             were feasts anciently held in honor of Venus and Adonis. They typified the dying and resurrection of nature, and lasted two days the first of which was spent in tears' and lamentations, the second in mirth and feasting.

## Adonicam[[@Headword:Adonicam]]

             (1Es 8:39). SEE ADONIKAM.

## Adonijah[[@Headword:Adonijah]]

             (Heb. Adoniyah’, אֲדֹנַיָּה, my lord is Jehovah, otherwise lord [i.e. worshipper comp. AB-] of Jehovah; also in the prolonged form Adoniya’hu, אֲדֹנַיָּהוּ, 1Ki 1:8; 1Ki 1:17; 1Ki 1:24-25; 1Ki 1:41-51; 1Ki 2:13-24; 2Ch 17:8; Sept. Α᾿δωνίας, but in 2Sa 3:4; 1Ch 3:2, Α᾿δωνία; in Neh 10:16, Α᾿δανία v. r. Α᾿αναά, Α᾿ανία), the name of three men. SEE TOB-ADONIJAH.

1. The fourth son of David, and his second by Haggith; born while his father reigned over Judah only (2Sa 3:4). B.C. cir. 1050. According to Oriental usages, Adonijah might have considered his claim superior to that of his eldest brother Amnon, who was born while his father was in a private station but not to that of Absalom, who was not only his elder Brother, and born while his father was a king, but was of royal descent on the side of his mother. When, however, Amnon and Absalom were both dead, he became, by order of birth, the heir-apparent to the throne. But this order had been set aside in favor of Solomon, who was born while his father was king of all Israel. Unawed by the example of Absalom (q.v.), Adonijah took the same means of showing that he was not disposed to relinquish the claim of primogeniture which now devolved upon him (comp. Josephus, Ant. 7:14, 4). But it does not appear to have been his wish to trouble his father as Absalom had done; for he waited till David appeared at the point of death, when he called around him a number of influential men, whom he had previously gained over, and caused himself to be proclaimed king. In all likelihood, if Absalom had waited till a similar opportunity, Joab and Abiathar would have given him their support; but his premature and unnatural attempt to dethrone his father disgusted these friends of David. This danger was avoided by Adonijah; but his plot was, notwithstanding, defeated by the prompt measures taken by David, who, at the instance of Nathan and Bathsheba, directed Solomon to be at once proclaimed king, with solemn coronation by Zadok, and admitted to the real exercise of the sovereign power. Adonijah then saw that all was lost, and fled to the altar, SEE ASYLUM, which he refused to leave without a promise of pardon from King Solomon. This he received, but was warned that any further attempt of the same kind would be fatal to him (1Ki 1:5-53), B.C. cir. 1015.

Accordingly, when, some time after the death of David, Adonijah covertly endeavored to reproduce his claim through a marriage with Abishag (q.v.), the virgin widow of his father, his design was at once penetrated by the king, by whose order he was instantly put to death (1Ki 2:13-25), B.C. cir. 1012. See SOLOMON. Far from looking upon this as “the most flagrant act of despotism since Doeg massacred the priests at Saul’s command” (Newman, Hebrew Monarchy, ch. 4), we must consider that the clemency of Solomon, in sparing Adonijah till he thus again revealed a treasonable purpose, stands in remarkable contrast with the almost universal practice of Eastern sovereigns. Any one of these, situated like Solomon, would probably have secured his throne by putting all his brothers to death, whereas we have no reason to think that any of David’s sons suffered except the open pretender Adonijah, though all seem to have opposed Solomon’s claims; and if his execution be thought an act of severity, we must remember that we cannot expect to find the principles of the Gospel acted upon a thousand years before Christ came, and that it is hard for us, in this nineteenth century, altogether to realize the position of an Oriental king in that remote age. (See Niemeyer, Charakterist. 4, 349 sq.; Kitto, Daily Bible Illust. in loc.)

2. One of the Levites sent by Jehoshaphat to assist in teaching the law to the inhabitants of Judah (2Ch 17:8), B.C. 909.

3. A chief Israelite after the captivity (Neh 10:16); probably the same elsewhere (Ezr 2:13; Ezr 8:13; Neh 7:18) called ADONIKAM SEE ADONIKAM (q.v.).

## Adonikam[[@Headword:Adonikam]]

             [many Adon’ikam] (Heb. Adonikam’, אֲדַֹניקָם, probably, whom the Lord sets up; Sept. Αδωνικάμ), one, whose retainers, to the number of 666, returned (B.C. 506) to Jerusalem with Zerubbabel (Ezr 2:13), besides himself (Neh 7:18), and somewhat later (B.C. 459) his three immediate descendants, with 60 male followers (Ezr 8:13). In the Apocryphal text (1Es 8:39) his name is once Anglicized Andonicam (Α᾿δωνικάμ, comp. Α᾿δωνικάν, 1Es 5:14). He appears (from the identity of the associated names) to have been the ADONIJAH SEE ADONIJAH who joined in the religious covenant of Nehemiah (Neh 10:16), B.C. 410. Adoni’ram

(Heb. Adoniram’, אֲדֹנַירָם, lord of height, i. c. high lord; Sept. Α᾿δωνιράμ), a person mentioned as receiver-general of the imposts [see TAX] in the reigns of David (1Ki 5:6, where he is said to lave been the son of Abda; 2Sa 20:24, where he is called ADORAM, by contraction), Solomon (1Ki 4:14), and Rehoboam (1Ki 12:18, where he is called ADORAM; 2Ch 10:18, where he is called HADORAM, q.v.), for an extended term (B.C. 1014-973), during which he had rendered himself, as well as the tribute itself, so odious to the people (comp. 1Ki 12:4), in sustaining the immense public works of Solomon (q.v.), that, when Rehoboam rashly sent him to enforce the collection of the taxes, the exasperated populace rose upon him and stoned him to death, as a signal for the revolt under Jeroboam (1Ki 12:18).

## Adonis[[@Headword:Adonis]]

             (ςΑδωνις, prob. from a Phoenician form of the Hebrew אָדוֹן, lord), was, according to Apollodorus (3, 14, 3), the son of Cinyrus and Medane, or, according to other accounts (Hesiod and Panyasis in Apollod. ut sup. 14), of Phoenix and Alphesibcea, or of an Assyrian king, Theias, by his own daughter, Smyrna, who was changed into a myrrh-tree (σμύρνα) in endeavoring to escape her father’s rage on discovering the incest. The beauty of the youth made him a favorite with Venus, with whom he was permitted to spend a portion of each year after his death, which occurred from a wound by a wild boar in the chase. (See Smith’s Dict. of Class. Biog. and Mythol. s.v.) This event was celebrated by a yearly festival, originally by the Syrians, who called a river near which the fatal accident occurred (Reland, Paloest. p. 269) by his name (Robinson’s Researches, new ed. 3, 606), and thence by all the nations around the Mediterranean. See Braun, Selecta Sacra, p. 376 sq,; Fickensecher, Erklar. d. Mythus Adonis (Gotha, 1800); Groddeck, Ueb. d. Fest des Adonis, in his Antiquar. Versuche (Lemberg, 1800), p. 83 sq.; Moinichen, De Adonide Phoenicum (Hafn. 1702); Maurer, De Adonide ejusque cultu (Erlang. 1782).

The Vulg. gives Adonis as a rendering for Tammuz or Thammuz (תִּמּוּז; Sept. Θαμμούζ), a Syrian deity, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation (Eze 8:14). This idol was doubtless the same with the Phoenician Adon or Adonis, and the feast itself such as they celebrated. Silvestre de Sacy thinks that the name Tammuz was of foreign origin, and probably Egyptian, as well as the god by whom it was borne. In fact, it would probably not be difficult to identify him with Osiris, from whose worship his differed only in accessories. The feast held in honor of Tammuz was solstitial, and commenced with the new moon of July, in the month also called Tammuz. It consisted of two parts, the one consecrated to lamentation, and the other to joy; in the days of grief they mourned the disappearance of the god, and in the days of gladness celebrated his discovery and return. Adonis or Tammuz appears to have been a sort of incarnation of the sun, regarded principally as in a state of passion and sufferance, in connection with the apparent vicissitudes in its celestial position, and with respect to the terrestrial metamorphoses produced, under its influence, upon vegetation in advancing to maturity. (See Lucian, De Dea Syra, § 7, 19; Selden, De Diis Syris, 2, 31; Creuzer, Symbolik, 4, 3.) SEE TAMMUZ.

## Adonis Garden[[@Headword:Adonis Garden]]

             in Greek mythology, was a name for the flat vessels, made of various and very costly materials, containing earth sown with seed, to be used on the occasion of the festival of Adonis.

## Adonis River[[@Headword:Adonis River]]

             a stream of Palestine running from the base of Lebanon to the Mediterranean (Strabo, 16:2, 19, 755; Pliny, Hist. Nat. v, 17, 20), celebrated as the scene of the fable of the death of Adonis (q. v,), whose blood at certain seasons was said to .tinge the stream-evidently referring to the reddish hue of the earth washed down by the freshets-has been identified since the Middle Ages with the modern: Nahr Abrahim, a romantic stream which gushes out from a cave and falls in cascades down the declivity. SEE APHEK.

## Adonists[[@Headword:Adonists]]

             critics who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah are not the natural points belonging to that word, but to the words Adonai (q.v.) and Elohim; and that they are applied to the consonants of the ineffable name Jehovah, to warn the readers that, instead of the word Jehovah, which the Jews were forbid to pronounce, they are always to read Adonai. They are opposed to Jehovists, who maintain the opposite view. SEE JEHOVAH.

## Adoptian Controversy[[@Headword:Adoptian Controversy]]

             SEE ADOPTIANISTS.

## Adoptiani[[@Headword:Adoptiani]]

             SEE ADOPTIANISTS.

## Adoptianists or Adoptivi[[@Headword:Adoptianists or Adoptivi]]

             a sect which originated with Elipandus, archbishop of Toledo, and his instructor, Felix, bishop of Urgel, in Spain. They taught that Jesus Christ, as to his human nature, was not the natural, but merely the adopted Son of God, whence they were called Adoptivi or Adoptiani. This error was brought before the Council of Narbonne in 791; but it does not appear that Felix, who was present, was then condemned, as was the case at Ratisbon in the following year, at Frankfort in 794, and at Urgel in 799. The Adoptian doctrine had existed before in the East, but this development of it in Spain seems to have been aboriginal there, though it is not impossible that Felix may have seen some of the writings of Theodore of Mopsuestia (q.v.).

By the use of the term Adoptio this school wished to mark the distinction of proper and improper in reference to the Son. They made use of the illustration that, as a son cannot have two fathers, but may have one by birth and the other by adoption, so in Christ a distinction must be made between his proper sonship and his sonship by adoption. Still, they regarded as the important point the different relation in which Christ is called the Son of God according to his divine or his human nature. The former relation marked something founded in the nature of God, the second something that was founded not in his nature, but in a free act of the Divine will, by which God assumed human nature into connection with himself. Accordingly Felix distinguished between how far Christ was the Son of God and God according to nature (natura, genere), and how far he was so by virtue of grace, by an act of the Divine will (gratia, voluntate), by the Divine choice and good pleasure (electione, placito); and the name Son of God was given to him only in consequence of his connection with God (nuncupative); and hence the expressions for this distinction, secundum naturam and secundum adoptionem. The sect is fully treated by Walch, Historia Adoptianorum (Gotting. 1755, 8vo). See also Neander, History of Dogmas, 337, 432, 442 (transl. by Ryland, Lond. 1858, 2 vols. 12mo). Neander, Ch. Hist. 3, 156, 157; Hase, Ch. Hist. § 169; Mosh. Ch. Hist. bk. 3, c. 8, pt. 2, ch. 5, § 3. SEE ELIPANDUS; SEE FELIX.

## Adoption[[@Headword:Adoption]]

             (υἱοθεσία, Rom 8:15; Rom 8:23; Rom 9:4 : Gal 4:5; Eph 1:5), the placing as a son of one who is not so by birth or naturally.

I. Literal. — The practice of adoption had its origin in the natural desire for male offspring, the operation of which is less marked in those countries where the equalizing influences of high civilization lessen the peculiar privileges of the paternal character, and where the security and the well- observed laws by which estates descend and property is transmitted withdraw one of the principal inducements to the practice, but was peculiarly prevalent in the patriarchal period. The law of Moses, by settling the relations of families and the rules of descent, and by formally establishing the Levirate law, appears to have put some check upon this custom. The allusions in the New Testament are mostly to practices of adoption which then existed, but not confined to the Romans. In the East the practice has always been common, especially among the Semitic races, although the additional and peculiar stimulus which the Hebrews derived from the hope of giving birth to the Messiah was inapplicable to cases of adoption. But, as the arrangements of society became more complicated, some restrictions were imposed upon the power of adoption, and certain public forms were made necessary to legalize the act: precisely what these were, in different ages, among the Hebrews, we are mostly left to gather from the analogous practices of other Eastern nations. For the practice had ceased to be common among the Jews — by the time the sources of information became more open; and the culpable facility of divorce, in later times rendered unnecessary those adoptions which might have arisen, and in earlier times did arise, from the sterility of a wife. Adoption was confined to sons; the case of Esther affords the only example of the adoption of a female; for the Jews certainly were not behind any Oriental nation in the feeling expressed in the Chinese proverb, “He is happiest in daughters who has only sons” (Mem. sur les Chinois, 10, 149).

1. The first instances of adoption which occur in Scripture are less the acts of men than of women, who, being themselves barren, give their female slaves to their husbands, with the view of adopting the children they may bear. Thus Sarah gave her handmaid Hagar to Abraham; and the son who was born, Ishmael, appears to have been considered as her son as well as Abraham’s until Isaac was born. In like manner Rachel, having no children, gave her handmaid Bilhah to her husband, who had by her Dan and Naphtali (Gen 30:5-9); on which his other wife, Leah, although she had sons of her own, yet fearing that she had left off bearing, claimed the right of giving her handmaid Zilpah to Jacob, that she might thus increase their number; and by this means she had Gad and Asher (Gen 30:9 -

1). In this way the child was the son of the husband, and, the mother being the property of the wife, the progeny must be her property also; and the act of more particular appropriation seems to have been that, at the time of birth, the handmaid brought forth her child “upon the knees of the adoptive mother” (Gen 30:3). In this case the vicarious bearing of the handmaid for the mistress was as complete as possible; and the sons were regarded as fully equal in right of heritage with those by the legitimate wife. This privilege could not, however, be conferred by the adoption of the wife, but by the natural relation of such sons to the husband. Sarah’s case proves that a mistress retained her power, as such, over a female slave whom she had thus vicariously employed, and over the progeny of that slave, even though by her own husband (Gen 21:10).

Still earlier Abraham appears to have adopted a house-born slave, his faithful and devoted steward Eliezer, as a son (Gen 15:2) — a practice still very common in the East. A boy is often purchased young, adopted by his master, brought up in his faith, and educated as his son; or if the owner has a daughter, he adopts him through a marriage with that daughter, and the family which springs from this union is counted as descended from him. But house-born slaves are usually preferred, as these have never had any home but their master’s house, are considered members of his family, and are generally the most faithful of his adherents. This practice was very common among the Romans, and is more than once referred, to by Paul (Rom 8:15; 1Co 2:12); the transition from the condition of a slave to that of a son, and the privilege of applying the tender name of “father” to the former “master,” affording a beautiful illustration of the change which takes place from the bondage of the law to the freedom and privileges of the Christian state.

As in most cases the adopted son was considered dead to the family from which he sprung, the separation of natural ties and connections was avoided by this preference of slaves, who were mostly foreigners or of foreign descent. For the same reason the Chinese make their adoptions from children in the hospitals who have been abandoned by their parents (Mem. sur les Chinois, 6, 325). The Tartars prefer to adopt their near relatives-nephews or cousins, or, failing them, a Tartar of their own banner (ib. 4, 136). In like manner Jacob adopted his own grandsons Ephraim and Manasseh to be counted as his sons (Gen 48:6). The object of this remarkable adoption was, that, whereas Joseph himself could only have one share of his father’s heritage along with his brothers, the adoption of his two sons enabled Jacob, through them, to bestow two portions upon his favorite son. The adoption of Moses by Pharaoh’s daughter (Exo 2:1-10) is an incident rather than a practice; but it recalls what has just been stated respecting the adoption of outcast children by the Chinese.

A man who had only a daughter often married her to a freed slave, and the children were counted as those of the woman’s father, or the husband himself is adopted as a son. Thus Sheshan, of the tribe of Judah, gave his daughter to Jarha, an Egyptian slave (whom, as the Targum premises, he no doubt liberated on that occasion): the posterity of the marriage are not, however, reckoned to Jarha, the husband of the woman, but to her father, Sheshan, and as his descendants they take their heritage and station in Israel (1Ch 2:34 sq.). So Machir (grandson of Joseph) gave his daughter in marriage to Hezron, of the tribe of Judah. She gave birth to Segub, — who was the father of Jair (q.v.). This Jair possessed twenty- three cities in the land of Gilead, which came to him in right of his grandmother, the daughter of Machir; and he acquired other towns in the same quarter, which made up his possessions to threescore towns or villages (1Ch 2:21-24; Jos 13:9; 1 Kings 4-13). Now this Jair, though of the tribe of Judah by his grandfather, is, in Num 32:41, counted as of Manasseh, because through his grandmother he inherited the property, and was the lineal representative of Machir, the son of Manasseh. This case illustrates the difference between the pedigree of Christ as given by Matthew and that in Luke — the former being the pedigree through Joseph, his supposed father, and the latter through his mother, Mary. This opinion, SEE GENEALOGY supposes that Mary was the daughter of Heli, and that Joseph is called his son (Luk 3:23) because he was adopted by Heli when he married his daughter, who was an heiress, as has been presumed from the fact of her going to Bethlehem to be registered when in the last stage of pregnancy. Her heirship, however, is not essential to this relation, and her journey may rather have been in order to continue under the protection of her husband during such a period of suspicion.

By the time of Christ the Jews had, through various channels, become well acquainted with the more remarkable customs of the Greeks and Romans, as is apparent particularly from the epistles of Paul. In Joh 8:36, “If the son shall make you free, ye shall be free indeed,” is supposed by Grotius and other commentators to refer to a custom in some of the cities of Greece and elsewhere, called ἀδελφοθεσία, whereby the son and heir was permitted to adopt brothers and admit them to the same rights which he himself enjoyed. But it seems more likely that the reference was to the more familiar Roman custom, by which the son, after his father’s death, often made free such as were born slaves in. his house (Theophil. Antecensor, Institut. Imp. Justinian. 1, 6, 5). In Rom 8:23, νἱοθεσίαν ἀπεκδεχόμενοι, “anxiously waiting for the adoption,” the former word appears to be used in a sense different from that which it bears in Rom 8:15, and to signify the consummation of the act there mentioned, in which point of view it is conceived to apply to the twofold ceremony among the Romans. The one was the private act between the parties; and if the person to be adopted was not already the slave of the adopter, this private transaction involved the purchase of him from his parents when practicable. In this manner Caius and Lucius were purchased from their father Agrippa before their adoption by Augustus. The other was the public acknowledgment of that act on the part of the adopter, when the adopted person was solemnly avowed and declared to be his son. The peculiar force and propriety of such an allusion in an epistle to the Romans must be very evident. In Gal 4:5-6, there is a very clear allusion to the privilege of adopted slaves to address their former master by the endearing title of Abba, or father. Selden has shown that slaves were not allowed to use this word in addressing the master of the family to which they belonged, nor the corresponding title of Mama, mother, when speaking to the mistress of it (De Succ, in Bona Defunct. secund. Hebr. c. 4).

2. The Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other, parents, was a formal act, effected either by the process named adrogatio, when the person to be adopted was independent of his parent, or by adoptio, specifically so called, when in the power of his parent. The effect of it was that the adopted child was entitled to the name and sacra privata of his new father, and ranked as his heir at law; while the father, on his part, was entitled to the property of the son, and exercised toward him all the rights and privileges of a father. In short, the relationship was to all intents and purposes the same as existed between a natural father and son. (See Smith’s Dict. of Class. Antiq. s.v. Adoption.)

3. The custom of adoption is still frequent in the East. Lady Montague says (Letter 42), “There is one custom peculiar to their country, I mean adoption, very common among the Turks, and yet more among the Greeks and Armenians. Not having it in their power to give their estate to a friend or distant relation, to avoid its falling into the grand seignior’s treasury, when they are not likely to have any children of their own, they choose some pretty child of either sex among the meanest people, and carry the child and its parents before the cadi, and there declare they receive it for their heir. The parents at the same time renounce all future claim to it; a writing is drawn and witnessed, and a child thus adopted cannot be disinherited. Yet I have seen some common beggars that have refused to part with their children in this manner to some of the richest among the Greeks (so powerful is the instinctive affection that is natural to parents); though the adopting fathers are generally very tender to those children of their souls, as they call them. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, brought up (in the Turkish phrase) upon my knees, and who has learned to look upon me with a filial respect, than to give an estate to a creature without merit or relation to me.”

Among the Mohammedans the ceremony of adoption is sometimes performed by causing the adopted to pass through the shirt of the person who adopts him. Hence, to adopt is among the Turks expressed by saying “to draw any one through one’s shirt;” and they call an adopted son Akhret Ogli, the son of another life, because he was not begotten in this (D’Herbelot, Bibl. Orient. 43). Something like this is observable among the Hebrews: Elijah adopts Elisha by throwing his mantle over him (1Ki 19:19); and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha, his disciple, his spiritual son, and adopted successor in the office of prophet (2Ki 2:15). It should be remarked, also, that Elisha asks not merely to be adopted (for that he had been already), but to be treated as the elder son, to have a double portion (the elder son’s prerogative) of the spirit conferred upon him. SEE INVESTITURE.

There is another method of ratifying the act of adoption, however, which is worthy of notice, as it tends to illustrate some passages in the sacred writings. The following is from Pitts: “I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him; but before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash (which they usually wear), in which was much gold, and also my letter of freedom (which he intended to give me when at Mecca), he took it off, and bid me put it on about me, and took my girdle, and put it on himself. My patron would speak, on occasion, in my behalf, saying, My SON will never run away. He seldom called me any thing but son, and bought a Dutch boy to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me.” This circumstance seems to illustrate the conduct of Moses, who clothed Eleazar in Aaron’s sacred vestments when that high-priest was about to be gathered to his fathers; indicating thereby that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told Shebna, captain of the temple, that he would deprive him of his honorable station, and substitute Eliakim, son of Hilkiah (Isa 22:21): “I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand.” And Paul in several places says, that Christians “put on the Lord Jesus; that they put on the new man,” to denote their adoption as sons of God (Rom 13:14; Gal 3:27; Eph 4:24; Col 3:10; comp. Joh 1:12; 1Jn 3:2). SEE SON. When Jonathan made a covenant with David, he stripped himself of his girdle and his robe and put them upon his friend (1Sa 18:3).

II. Figurative. — Adoption in a theological sense is that act of God’s free grace by which, upon our being justified by faith in Christ, we are received into the family of God, and entitled to the inheritance of heaven.

1. In the New Testament, adoption appears not so much a distinct act of God, as involved in, and necessarily flowing from, our justification; so that at least the one always implies the other. Nor is there any good ground to suppose that in the New Testament the term adoption is used with special reference to the civil practice of adoption by the Greeks, Romans, or other heathens, and, therefore, these formalities are illustrative only so far as they confirm the usages among the Jews likewise. The apostles, in using the term, appear rather to have had before them the simple view, that our sins had deprived us of our sonship, the favor of God, and the right to the inheritance of eternal life; but that, upon our return to God, and reconciliation with him, our forfeited privileges were not only restored, but greatly heightened through the paternal kindness of God. They could scarcely be forgetful of the affecting parable of the prodigal son; and it is under the same view that Paul quotes from the Old Testament, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2Co 6:18).

(1.) Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God and heirs of his eternal glory. “If children, then heirs, heirs of God and joint heirs with Christ” (Rom 8:17); where it is to be remarked that it is not in our own right, nor in the right of any work done in us, or which we ourselves do, though it should be an evangelical work, that we become heirs; but jointly with Christ, and in his right.

(2.) To this state belong, freedom from a servile spirit, for we are not servants, but sons; the special love and care of God, our Heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; a title to the heavenly inheritance; and the spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours.

(3.) The last-mentioned great privilege of adoption merits special attention. It consists in the inward witness or testimony of the Holy Spirit to the sonship of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory. This is taught in several passages of Scripture:

[1.] Rom 8:15-16, “For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God.” In this passage it is to be remarked,

(a.) That the Holy Spirit takes away “fear,” a servile dread of God as offended.

(b.) That the “Spirit of God” here mentioned is not the personified spirit or genius of the Gospel, as some would have it, but “the Spirit itself,” or himself; and hence he is called (Gal 4:6) “the Spirit of his Son,” which cannot mean the genius of the Gospel.

(c.) That he inspires a filial confidence in God, as our Father, which is opposed to “the fear” produced by the “spirit of bondage.” (d.) That he excites this filial confidence, and enables us to call God our Father, by witnessing, bearing testimony with our spirit, ‘“that we are the children of God.”

[2.] Gal 4:4-6, “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.” Here, also, are to be noted,

(a.) The means of our redemption from under (the curse of) the law, the incarnation and sufferings of Christ.

(b.) That the adoption of sons follows upon our actual redemption from that curse, or, in other words, upon our pardon.

(c.) That upon our being pardoned, the “Spirit of the Son” is “sent forth into our hearts,” producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, “crying, Abba, Father.”

[3.] To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians, their friendship with God, their confident access to him as their God, their entire union and delightful intercourse with him in spirit. (See Watson, Institutes, 2, 269; Dwight, Theology, vol. 3.)

2. In the early fathers, adoption seems to have been regarded as the effect of baptism. The Romanist theologians generally do not treat of adoption as a separate theological topic, nor, indeed, does their system admit it. According to the old Lutheran theology (Apol. 4, 140; Form. Conc. 4, 631; Gessner, 118; Hutter, loc. 12), adoption takes place at the same time with regeneration and justification, justification giving to the sinner the right of adoption, and regeneration putting him in the possession and enjoyment of this right. The certainty of one’s adoption, and of the inheritance warranted by it, are counted among the attributes of the new birth. Pietism (q.v.) caused an approximation of the Lutheran theology to that of the Reformed Church, which, from the beginning, had distinguished more strictly between regeneration and adoption. The expressions of the Reformed theologians differed, however, greatly. Usually they represented adoption as the effect or as the fruit of justification. Sometimes, however, as co-ordinate, but always as subsequent to regeneration. Rationalism (q.v.) threw aside the biblical conception of adoption as well as that of regeneration. Bretschneider explains it as the firm hope of a moral man for everlasting bliss after this life. Schleiermacher speaks of adoption as a constitutive element of justification, but explains it, on the whole, as identical with the putting on of a new man, and regards it as a phase in the phenomenology of the Christian consciousness. Lange (Christliche Dogmatik, § 97) regards the new birth as the transformation of the individual life into a divine human life, and finds it in the union of justification and faith. Adoption, as the result of the new birth, appears to him as a substantial relation with God and an individualized image of God according to his image in Christ. Gider, in Herzog’s Real-Encyklopadie, thinks that the words of the Bible conceal treasures which theological science has not yet fully succeeded in bringing to light, and that adoption must be brought into an organic connection not only with justification, but with the new birth — the latter not to be taken merely in a psychological, but in a deeper mystical sense. SEE ASSURANCE; SEE CHILDREN OF GOD.

## Adoptivi[[@Headword:Adoptivi]]

             SEE ADOPTIANISTS.

## Adora[[@Headword:Adora]]

             (1Ma 13:20). SEE ADORAIM.

## Adoraim[[@Headword:Adoraim]]

             (Heb. Adora’yim, אֲוֹרִיַם, two mounds or dwellings; Sept. Α᾿δωραϊvμ v. r. Α᾿δωραί), a town, doubtless in the south-west of Judah, since it is enumerated along with Hebron and Mareshah as one of the cities fortified by Rehoboam (2Ch 11:9). Under the name of Adora it is apparently mentioned in the Apocrypha (ςΑδωρα, 1Ma 13:20), and also often by Josephus (ςΑδωρα or Δῶρα, Ant. 8:10, 1; 13:6, 5; 15, 4; War, 1, 2, 6; 8, 4), who usually connects it with Maressa, as cities of the later Idumaea (see Reland, Paloest. p. 547). It was captured by Hyrcanus at the same time with Maressa, and rebuilt by Gabinius (Joseph. Ant. 13, 9, 1; 14:5, 3). Dr. Robinson discovered the site under the name of Dura, a large village without ruins, five miles W. by S. from Hebron, on the eastern slope of a cultivated hill, with olive-groves and fields of grain all around (Researches, 3, 2-5; comp. Schwarz, Palest. p. 113).

## Adoram[[@Headword:Adoram]]

             (Heb. Adoram’, אֲדוַָֹרם, a contracted form of Adoniram; Sept. Α᾿δωνιράμ v. r. Α᾿δωράμ), the officer in charge of the tribute under Solomon and Rehoboam (2Sa 20:24; 1Ki 12:18); elsewhere (1Ki 4:6) called ADONIRAM SEE ADONIRAM (q.v.).

## Adoratio Magorum[[@Headword:Adoratio Magorum]]

             the adoration of the wise men from the East, is the name of the Epiphany.

## Adoration[[@Headword:Adoration]]

             an act of worship to a superior being; strictly due to God alone, but performed to other objects also, whether idols or men. The word “adore” may be derived from (manum) ad os (mittere), or the custom of kissing the hand in token of respect. The Greek term προσκυνεῖν implies the prostration of the body as a sign of reverence. SEE WORSHIP.

1. The Hebrew forms of adoration or worship were various; putting off the shoes, standing, bowing, kneeling, prostration, and kissing (Exo 3:5; Jos 5:15; Psa 2:12; Gen 41:40-43; Gen 43:26-28; Dan 2:46; Mat 27:9; Luk 7:38; Rev 19:20). SEE ATTITUDES. In this last sense the term (in its Latin signification as above) is descriptive of an act of worship alluded to in Scripture: “If I had beheld the sun when it shined, or the moon, walking in brightness; and my heart had been secretly enticed, or my mouth had kissed my hand; this also were an iniquity to be punished by the judge” (Job 31:26-28); a passage which clearly intimates that kissing the hand was considered an overt act of worship in the East (see Kiesling, in the Miscell. Lips. Nov. 9, 595 sq.). SEE ASTROLOGY. So Minutius Felix (De Sacrific. cap. 2, ad fin.)

remarks, that when Caecilius observed the statue of Serapis, according to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips.” The same act was used as a mark of respect in the presence of kings and persons high in office or station. Or rather, perhaps, the hand was not merely kissed and then withdrawn from the mouth, but held continuously before or upon the mouth, to which allusion is made in such texts as Jdg 18:10; Job 21:5; Job 29:9; Job 40:4; Psa 39:9; in which “laying the hand upon the mouth” is used to describe the highest degree of reverence and submission; as such this posture is exhibited on the monuments of Persia and of Egypt. SEE SALUTATION.

The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method; but generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee, and then gradually inclining the body until the forehead touched the ground. The various expressions in Hebrew referring to this custom appear to have their specific meaning: thus נָפִל (naphal’, to fall down, πίπτω) describes the sudden fall; כָּרִע (kara’, to bend, κάμπτω), bending the knee; קָדִד (kadad’, to stoop, κύπτω), the inclination of the head and body; and, lastly, שָׁחָה (shachah’, to bow, προσκυνεῖν), complete prostration; the term סָגִד (sagad’, to prostrate one’s self, Isa 44:15; Isa 44:17; Isa 44:19; Isa 46:6) was introduced at a late period as appropriate to the worship paid to idols by the Babylonians and other Eastern nations (Dan 3:5-6). Such prostration was usual in the worship of Jehovah (Gen 17:3; Psa 95:6); but it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen 18:2), of doing obeisance to one of superior station (2Sa 14:4), and of showing respect to equals (1Ki 2:19). Occasionally it was repeated three times (1Sa 20:41), and even seven times (Gen 33:3). It was accompanied by such acts as a kiss (Exo 18:7), laying hold of the knees or feet of the person to whom the adoration was paid (Mat 28:9), and kissing the ground on which he stood (Psa 72:9; Mic 7:17). Similar adoration was paid to idols (1Ki 19:18); sometimes, however, prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (as above) in the manner practiced by the Romans (Pliny 28:5; see Smith’s Dict. of Class. Antiq. s.v. Adoratio), or in kissing the statue itself (Hos 13:2). The same customs prevailed at the time of our Savior’s ministry, as appears not only from the numerous occasions on which they were put in practice toward himself, but also from the parable of the unmerciful servant (Mat 18:26), and from Cornelius’s reverence to Peter (Act 10:25), in which case it was objected to by the apostle, as implying a higher degree of superiority than he was entitled to, especially from a Roman, to whom it was not usual.

2. The adoration performed to the Roman and Grecian emperors consisted in bowing or kneeling at the prince’s feet, laying hold of his purple robe, and then bringing the hand to the lips. Some attribute the origin of this practice to Constantius. Bare kneeling before the emperor to deliver a petition was also called adoration. It is particularly said of Diocletian that he had gems fastened to his shoes, that divine honors might be more willingly paid him by kissing his feet. And this mode of adoration was continued till the last age of the Greek monarchy. The practice of adoration may be said to be still subsisting in England in the custom of kissing the king’s or queen’s hand.

3. Adoration is also used in the court of Rome in the ceremony of kissing the pope’s feet. It is not certain at what period this practice was introduced into the Church; but it was probably borrowed from the Byzantine court, and accompanied the temporal power. Baronius pretends that examples of this homage to the popes occur so early as the year 204. These prelates, finding a vehement disposition in the people to fall down before them and kiss their feet, procured crucifixes to be fastened on their slippers, by which stratagem the adoration intended for the pope’s person is supposed to be transferred to Christ. Divers acts of this adoration we find offered even by princes to the pope, and Gregory XIII claims this act of homage as a duty.

Adoration properly is paid only to the pope when placed on the altar, in which posture the cardinals, conclavists, alone are admitted to kiss his feet. The people are afterward admitted to do the like at St. Peter’s church; the ceremony is described at large by Guicciardini.

4. In the Roman worship it is said that “to adore the cross, the saints, relics, and images, is to prostrate one’s self before them, and to pay them a lower degree of worship, inferior to that which is due to God alone.” Adoration is paid to the Host (q.v.) on the theory that Christ is bodily present in the Eucharist. SEE IMAGES.

In the Greek communion they pay, says Dr. King, a secondary adoration to the Virgin Mary and the saints, but they deny that they adore them as believing them to be gods; the homage paid to them is, as they define it, only a respect due to those who are cleansed from original sin and admitted to minister to the Deity. SEE DULIA; SEE HYPERDULIA.

## Adoration Of The Cross[[@Headword:Adoration Of The Cross]]

             is respect paid to the cross by bending the knee before it, as practiced in all roman Catholic countries and by the members of the Greek Church. On Good-Friday the ceremony of adoring the cross is performed at Rome, and in all the cathedrals and principal churches of the Catholic communion throughout the world. - After the performance of the usual introductory  service, the officiating priest and all his assistants advance to the altar, where a bow more reverential than usual is made to the cross by each of them. They then repeat in a low voice certain prayers, on the conclusion of which they rise up and descend from the altar, a signal having been given by the " master of the ceremonies." "The cushions on which 'they' knelt are then removed, and the choir, as well as the congregation, repeat certain prayers, all kneeling. Again the officiating priest approaches the altar, kisses it, goes through the lessons for the day. in a mumbling voice, receives the cross from the deacon whose duty it is to hand it to him, removes from' the head of it: the veil which covers the entire crucifix, and then elevates it with both hands, singing Ecce lignuma .ctucis (" Behold the wood of the cross"). Instantly the whole congregation start to their feet, and all the ministers at the altar begin to sing In quo salus mundi pependit (": On which the Saviour of the world was extended"). The singers answer, enite et adoremus ("Let us come and adore"). As soon as the last syllable is chanted, all present, except the officiating priest, fall upon their knees and offer silent adoration to the cross. In a few minutes all rise again, and the priest uncovers the right arm of the cross and again elevates it, saying, as before, but in a louder voice, Ecce lignum, etc. Next he approaches the middle of the-altar, and, turning towards the congregation, elevates the cross again, which now he exposes by the removal of the veil from every part of it, and repeats the same words in a still louder and more emphatic voice. A purple cushion is then laid upon the steps of the altar, upon which the priest lays the cross; he then retires for the purpose of taking off his shoes; his attendants do the same; returning barefoot, they reverently approach the piece of wood upon the cushion, and, kneeling down, they meekly kiss it. Then all present, in the order of their rank (the clergy always first), perform the same ceremony of kissing the crucifix, which at last is taken up- by a deacon and placed in an upright-position on the altar.

In Moscow, St. Petersburg, and other cities of Russia many ceremonies are. performed during Passion week, which are brought to a close about four o'clock on the morning of Easter-Sunday;],by the ceremony of adoring the cross. The members of the Greek Church not only kiss this symbol of the Christian religion, but when the bishop or archbishop holds it forth for the reverence of the worshippers they rush forward, to the imminent risk of many of them, and embrace the crucifix with vehement devotion and. affection. SEE CROSS

## Adoration Of The Host[[@Headword:Adoration Of The Host]]

             SEE HOST.

## Adoration, Perpetual[[@Headword:Adoration, Perpetual]]

             Various religious orders practice the perpetual adoration of the holy sacrament, relieving one another constantly, so that, day and night, there is always some one occupied in prayer before the host.. The most noted among these celebrants were the nuns of the Perpetual Adoration at Marseilles.

## Adorea[[@Headword:Adorea]]

             (from ador, "wheat"), in the ancient Roman worship of the gods, were the light flat cakes made of flour and salt, which were used at offerings, partly to burn them and partly for the priests. The offerings which consisted only of such cakes were called Adorea sacrificia.

## Adorna[[@Headword:Adorna]]

             SEE CATHARINE OF GENOA.

## Adorno, Francesco[[@Headword:Adorno, Francesco]]

             an Italian Jesuit, was born at Genoa in 1531, was educated in Portugal, taught and preached with great celebrity in Rome, and died at Genoa, Jan. 13, 1586. He composed on the prayer of St. Charles, of whom he was confessor, a learned treatise entitled De Disciplina Ecclesiastica. The Atbrosian Library has two of his MSS., entitled De Ratione Illustrande Ligurum Historiam, and a treatise on the taxes (De Cambiis). See Biog. Universelle, Supplem. s.v.

## Adorno, Giovanni Agostino[[@Headword:Adorno, Giovanni Agostino]]

             an Italian priest, founder of the Congregation of Regular Clerks Minors, was descended from the ancient family of the Adorni. He laid the first foundation of the order at Naples in 1588, and received the approval of Sixtus V. He died at Naples, Sept. 29,1 591. See Moreri, who cites Aubert le Mire, De Cong. Cleric. in Communi Vivent.; Landon, LEccles. Diet. s.v.

## Adosht[[@Headword:Adosht]]

             in Persian mythology, was a sacred, rough stone, about half a foot high, which was used in the fire temples of the ancient Guebres i.e. fire- worshippers, so called because. they do not pray directly to fire, but pray only in the presence of fire.

## Adraa[[@Headword:Adraa]]

             SEE EDREI.

## Adrammelech[[@Headword:Adrammelech]]

             (Heb. Adramme’lek, אִדְרִמֶּלֶךְ, prob. for , אֶדֶר הִמֶּלֶךְ, glory of the king, i.e., of Moloch; Sept. Α᾿δραμέλεχ), the name of a deity, and also of a man. SEE CUNEIFORM INSCRIPTIONS.

1. An idol worshipped by the sacrifice of children in the fire, in connection with Anammelech, by the inhabitants of Sepharvaim, who were transported to Samaria by the king of Assyria (2Ki 17:31). Selden (De Diis Syris, 2, 9) has confounded the two idols, being misled by a corrupt reading of the text (אֵֹלהִ, god, instead of 1.אֵֹלהֵי, gods of, as in the margin). The above etymology (making the name equivalent to the splendid king), first proposed by Jurien (Hist. des cultes, 4, 653) favors the reference of this divinity to the sun, the moon perhaps being denoted by the associated Anammelech (as the female companion of the sun, comp. Rawlinson’s Herodotus, 1, 611), in general accordance with the astrological character of Assyrian idolatry (Gesenius, Comment. ub. Jesaias, 2, 327 sq.), and seems preferable to the Persian derivation (i. q. adar or azar, fire) proposed by Reland (De vet. ling. Pers. 9). The kind of sacrifice has led to the conjecture (Lette, De idolo Adrammelech, in the Bibl. Bremens. nov. — fasc. 1, p. 41 sq.) that Saturn is meant; but Selden (De Diis Syris, 1, 6) and others have identified him with Moloch, chiefly on the ground that the sacrifice of children by fire, and the general signification of the name, are the same in both (see Gregorius, Feuergotzen d. Samaritaner, Lauban, 1754). Little credit is due to the rabbinical statements of the Bab. Talmud, that this idol was worshipped under the form of a peacock, or, according to Kimchi, that of a mule (Carpzov, Apparatus, p. 516); but it is probable that the former notion may have arisen from a confusion with some other ancient idol of the Assyrians of that form. The Yezidees, or so-called devil-worshippers of the same region, appear to retain a striking vestige of such a species of idolatry in their sacred symbol called Melek Taus, or king peacock, a name by which they personify Satan, the chief object of their reverence (Layard’s Nineveh, 1st ser. 1, 245; 2d ser. p. 47).

2. A son of Sennacherib, king of Assyria. Both he and Sharezar were probably the children of slaves, and had therefore no right to the throne. Sennacherib, some time after his return to Nineveh, from his disastrous expedition against Hezekiah, was put to death by them while worshipping in the temple of his god Nisroch; having accomplished this crime, they fled for safety to the mountains of Armenia, and their brother Esarhaddon succeeded to the throne (2Ki 19:37; Isa 37:38; comp. 2Ch 32:21), B.C. 680. See SENNACHERIB. Moses Chorensis (p. 60) calls him Adramelus; so, also, Abydenus (in Euseb. Chron. Armen. 1, 53), who makes him the son and murderer of Nergal, Sennacherib’s immediate successor (see Hitzig, Begriff d. Kritik, p. 194 sq.); while, according to Alexander Polyhistor (in Euseb. Chron. Arm. 1, 43), Sennacherib was assassinated by his son Ardumusanus. Colossians Rawlinson (Outlines of Assyrian History, also in the Lond. Athenaeum, March 18 and April 15, 1854) thinks he has deciphered the names of two Assyrian kings called Adrammelech, one about 300 and the other 15 years anterior to Sennacherib; but neither of them can be the one referred to in Scripture.

## Adramyttium[[@Headword:Adramyttium]]

             (Α᾿δραμύττιον or Α᾿δραμύττειον [also Α᾿τραμύττιον, see Poppo’s Thucyd. 2, 441 sq.; and Adramytteos, Pliny 5:32], in the N.T. only in the adj. Α᾿δραμυττηνός, Adramyttene), a city of Asia Minor, on the coast of Mysia, (AEolis, according to Mela, 1, 18), and at the head of an extensive bay (Sinus Adramyttenus) facing the island of Lesbos and at the foot of Mount Ida. SEE MITYLENE. Strabo (13, p. 606) and Herodotus (7, 42) make it an Athenian colony (comp. Pausan. 4, 27,5; Xenoph. Anab. 7:8, 8; Livy, 37:19). Stephanus Byzantinus follows Aristotle, and mentions Adramys, the brother of Croesus, as its founder (hence the name). This last is more probably the true account, especially as an adjacent district bore the name of Lydia. According, however, to Eustathius and other commentators, the place existed before the Trojan war, and was no other than the Pedasus of Homer (Pliny 5:33). Thucydides (5:1; 8:108) also mentions a settlement made here by those inhabitants of Delos who had been expelled by the Athenians, B.C. 422. The city became a place of importance under the kings of Pergamus, and continued so in the time of the Roman power, although it suffered severely during the war with Mithridates (Strabo, 605). Under the Romans it was the seat of the Conventus Juridicus for the province of Asia (q.v.), i.e. the court-town of the district (Pliny, 5:32). It is mentioned in Scripture only (Act 27:2) from the fact that the ship in which Paul embarked at Caesarea as a prisoner on his way to Italy, belonged to Adramyttium (πλο‹ον Α᾿δραμυττηνόν v. r. Α᾿τραμυτηνόν, see Wetstein in loc.). It was rare to find a vessel going direct from Palestine to Italy. The usual course, therefore, was to embark in some ship bound to one of the ports of Asia Minor, and there go on board a vessel sailing for Italy. This was the course taken by the centurion who had charge of Paul. Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. The ship of Adramyttium took them to Myra, in Lycia, and here they embarked in an Alexandrian vessel bound for Italy (see Conybeare and Howson, Life of St. Paul, 2, 310). Some commentators (Hammond, Grotius, Witsius, etc.) strangely suppose that Adrametum (see Tzchucke, ad Mel. 1, 7, 2) in Africa (Pliny 5:3; Ptolmy 4:3; Appian, Syr. 33:47; comp. Shaw, Trav. p. 96 sq.) was the port to which the ship belonged. Adramyttium is still called Edramit or Adramiti (Fellows, Asia Minor, p. 39; comp. Pococke, Trav. II, 2, 16). It is built on a hill, contains about 1000 houses, and is still a place of some commerce (Turner, Tour, 3, 265). The general appearance of the place, however, is poor, the houses being meanly built, and inhabited principally by Greek fishermen (Buisching, Erdbesch. 5, 1, 91). From medals struck in this town, it appears that it celebrated the worship of Castor and Pollux (Act 28:11), as also that of Jupiter and Minerva (whose effigies appear in the preceding cut).

## Adranus[[@Headword:Adranus]]

             in Italian mythology, was the god of the Sicilian nations, whose temple stood near Adranum. This temple was guarded by a large number of trained dogs, of which it' is said that they conducted drunken, men, but wicked people they tore to pieces.

## Adrastea[[@Headword:Adrastea]]

             (the Avenger), in Greek mythology, was

(1) the daughter of Oceanus, or Erebus, and of Nemesis. She is represented with a ship's rudder or with a wheel. Some derive the name from Adrastus, who, as a' memorial of Eteocles, built a temple to Nemesis near Thebes.

(2.) The daughter of the Cretan king Melissus, who was given to Rhea to bring up by the mother of Jupiter.

## Adrevald[[@Headword:Adrevald]]

             a Benedictine monk, was born about 818, in a village near the Monastery of Fleury, and died in 878. He acquired considerable reputation by his writings, especially Opusculum de Corpore et Sanguine Domini, against the famous John Scotus, published in vol. xii of the Spicilegium of D'Achery: — Vita S. Agilulfi (Mabillon), i.e. a life of Ayoul, friar of Fleury and priest of Lerins, who died in 677 (in vol. i of Acta Ordinis S.. Benedicti: — also Historia Miraculorum S. Benedicti. The author was the first to give to the governors of the provinces of- the frontiers the title of margrave or marquis. He has often been confounded with Adelbert, another monk of Fleury who died in 853, and wrote an account of the translation of Benedict, in the Acta Ordinis S. Benedicti. See Hoefer, Nouv. Biog. Generale, s.v.

## Adria, Peter Of[[@Headword:Adria, Peter Of]]

             (so called from his birthplace), was a monk of the Order of St. Dominic, and a disciple of 'St. Thomas. In 1294 he was made vicar - general of the province of Sicily; and in 1306 bishop of Vico, which position he held about ten years. An unpublished treatise on The Spiritual Life is attributed to him.

## Adria, or Adriatic Sea[[@Headword:Adria, or Adriatic Sea]]

             (Α᾿δρίας, Act 27:27), the modern Gulf of Venice (Forbiger, Alte Geogr. 2, 16, sq.). It derives its name from the city Adria, in Cisalpine Gaul, on the river Po, now called Atri. The name Adriatic is now confined to the gulf lying between Italy on one side and the coasts of Dalmatia and Albania on the other (comp. Pliny, 3:16, 29). But in Paul’s time it extended to all that part of the Mediterranean between Crete and Sicily (Smith’s Dict. of Class. Geogr. s.v.). Thus Ptolemy (3, 16) says that Sicily was bounded on the east by the Adriatic, and that Crete was bounded by the Adriatic on the west; and Strabo (2, p. 185; 7, p. 488) says that the Ionian Gulf was a part of what was in his time called the Adriatic Sea (comp. Eustath. ad Dionys. Perieg. p. 103, 168, ed. Bernhardy; Josephus, Life, 3). This obviates the necessity of finding the island of Melita (q.v.), on which Paul was shipwrecked, in the present Adriatic gulf (Hackett’s Comment. in loc.) SEE SHIPWRECK. On the modern navigation, see M’Culloch’s Gazetteer, s.v.

## Adriaensen, Cornelis[[@Headword:Adriaensen, Cornelis]]

             a Flemish preacher of the Order of St. Francis, was born at Dort in 1521, and died at Ypres, July 14,1581. He wrote sermons full of invectives against the leaders of the Huguenots in the Low Countries. There are many editions of these sermons, the first of which was published in 1569. Another at Amsterdam, in 1607 and 1640, bears a figure joined to the title which gives an idea of the character of the book. It represents the strange discipline to which Adriaensen submitted his penitents, in order to deliver them. from the natural timidity which hindered them from boldly confessing to him all their thoughts, their words, their songs, and their actions, which have their origin in the temptations peculiar to the flesh; discipline which Voet called "Disciplinam gymnopygicam Cornelianam," in his Disp. Select. 4:262. -Sander claims that Adriaensen's writings have been corrupted by heretics, in order to expose virtuous people to derision. See Hoefer, Nouv, Biog. Generale, s.v.

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

             was the last patriarch of all Russia. He had before been metropolitan of Kasan, and had the pain, during his pontificate, of having the patriarchal court fall away from its former eminence, and of seeing it lose successively many of its privileges which the piety of the predecessors of Peter the Great had recognised. When the czar, terrible in his vengeance, deluged with blood the streets of Moscow. Adrian had the courage to go in a procession to him with the image of the Holy Virgin of Vladimir and implore mercy. At his death, Peter the Great opposed the election of any one to succeed him; his spirit of exclusive sway being no doubt justified by the circumstances, as he would not share the power and influence over the orthodox people with the patriarch, since it was already enfeebled, and he would turn to ridicule all the parodies played at Moscow, Peter declared to the Russian clergy that hereafter he himself would be chief, and that he would reunite the patriarchal dignity- with that of the crown. He named, also, an administrator of the patriarchate, and instituted in 1721 the sacred synod. Thus the Russian Church lost its spiritual chief. The patriarchate continued one hundred and fourteen years after the exaltation of Job, consecrated in: 1588 by Jeremy, patriarch of Constantinople, of which Adrian was the ninth successor. Adrian died in 1702. See Hoefer, Nouv. Biog. Generale, s.v.

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

             Emperor. SEE HADRIAN.

## Adrian (3)[[@Headword:Adrian (3)]]

             abbot of the monastery of Neridan, near Naples. Pope Vitalian selected him to fill the vacant see of Canterbury, but he refused, and induced the pope to select Theodore instead, promising that he would accompany him. Accordingly Theodore was consecrated in 668; and upon their arrival in England, after a very long journey, Adrian was made abbot of the monastery of St. Augustine at Canterbury. By their united efforts the Church in England was brought into strict conformity with that of Rome. He died January 9th, 709. — Bede, Hist. Ecclesiastes 4, 1; Hook, Eccl. Biog. 1, 66.

## Adrian Di Castello[[@Headword:Adrian Di Castello]]

             an Italian cardinal, was born at Cornetto, in Tuscany, about 1450. Having been sent by pope Boniface VIII as nunicio into Scoilad, he became acquainted in London with Morton, archbishop of Canterbury, at whose recommendation Henry VII appointed him his agent at Rome. He was rewarded with the bishopric of Hereford; and in 1505 was translated to that of Bath and Wells.. In 1503 he was admitted into the College of Cardinals, and narrowly escaped poisoning at a banquet in the Vatican. Detected in 1518, with cardinal Alonso Petrucio and others, in attempting; the death of pope Leo X, he withdrew from Rome; and. so effectually concealed himself that the place and time, of his death are unknown. He was subsequently de--. graded. He wrote De Sermone Latino, and De Vera Philosophia.

## Adrian Hamsted[[@Headword:Adrian Hamsted]]

             SEE ADRIANISTS.

## Adrian I[[@Headword:Adrian I]]

             Pope, elected in the room of Stephen III, Feb. 9th, 772. He was a man of large mental endowments and great perseverance. and all his powers were studiously devoted to the enlargement of the papal power. Charlemagne, after defeating Desiderius and destroying the rower of the Longobards in Italy in 774, went to Rome, where Adrian received him with high honors, acknowledging him king of Italy and patrician of Rome. Charlemagne, in turn, confirmed the grants made by Pepin to the Roman See, and added also Ancona and Benevento. In a letter to Charlemagne, Adrian flatters him with the title of novus Christianissimus Constantinus. Charlemagne visited Rome again in 787, when Adrian christened his son Pepin. In the same year, upon the invitation of the Empress Irene of Constantinople, Adrian sent legates to the Second Ecumenical Synod of Nice, by which image- worship was sanctioned. SEE NICE.

In 794 he sent legates to the synod of Frankfort, which was presided over by Charlemagne, and condemned the Adoptianists (q.v.), but also image-worship, although Adrian, in a letter to the king (Mansi, 13, p. 795), had declared, “Si quis sanctas imagines Domini nostri Jesu Christi et ejus genetriads atque omnium sanctorum secundum St. Patrum doctrinam venerari noluerit, anathema sit.” Adrian wrote against the theological opinions of Felix of Urgel, and through his endeavors the Gregorian chant and rite were introduced, first at Metz, and subsequently in other churches of the empire. His fame is tarnished (see Rudolph, De Codice Canonum quem Adrianus I Carolo Magno dedit. Erl. 1777) by the use which he made of the Pseudo-Isidorian Decretals (q.v.). He died Dec. 25, 795,: having occupied the see twenty-three years. In spite of his dispute with Charlemagne about image-worship, and also of the fact that he attempted a reply to the “Caroline books” (q.v.) in his Libellus responsorius ad Carolum Magnum pro Synodo Nic. II, it is certain that Charlemagne was greatly distressed by his death. His Isagoge SS. Literarum may be found in the Critici Sacri, vol. 8. — Hoefer, Biographie Generale, s.v.; Herzog, Real-Encyklopadie, 5, 447.

II. Pope, a native of Rome, elected Dec. 14th, 867, at the age of seventy- five, having twice before refused the pontificate. His term of office was almost wholly occupied in disputes with Lothaire, Charles the Bald, and the Greek Church. In the war of Charles the Bald against Louis II, Adrian declared in favor of the latter, and threatened every one with the “censure of the apostolic vengeance” (apostolicae uttionis censure) who should dare to invade the country “contrary to the divine and the apostolical will.” This papal interference in secular affairs was, however, sternly opposed by Archbishop Hincmar (q.v.) of Rheims. In letters to Charles the Bald and the synod of Duziacum (871), which had deposed Bishop Hincmar of Laon, notwithstanding his appeal to the pope, Adrian put forth the claim that bishops should be only deposed by the pope, not by particular synods. Charles the Bald remonstrated, however, so energetically against this claim, that Adrian endeavored to gain his object by flatteries instead of threats. Adrian was called upon to act as arbiter between the Patriarch Photius of Constantinople and his opponent Ignatius. Adrian deposed Photius in a synod at Rome, and he sent delegates to the synod of Constantinople (869), which repeated the sentence against Phocius. During the pontificate of Adrian a synod was held at Rome which prohibited the marriage of priests. He died Nov. 25, 872. — Herzog, Real-Encyklopadie, 5, 448.

III. Pope, a Roman, elected March 1, 884, and occupied the see only a year and four months. He was the first pope to change his name, having been called Agapetus before his elevation to the papal see. A decree is also attributed to him which provides that the emperor shall not meddle in the election of a pope. The Emperor Basilius urged him to admit the right of Photius to the see of Constantinople, and to admit him into communion, but Adrian steadily refused. He died July 8, 885.

IV. Pope, an Englishman named Nicholas Breakspeare, who raised himself from actual beggary and servitude to the highest place of dignity in the Church. He was a servant in the monastery of St. Rufus, near Avignon, and subsequently became its abbot in 1137. When the monks denounced him to Pope Eugene III for his severity, the pope, a disciple of Bernard of Clairvaux, made him a cardinal, and legate to Norway. He possessed learning, eloquence, and generosity, but, at the same time, an extreme attachment to the privileges of the papal chair. In the year 1154, December 4, he was elected pope, and received the felicitations of Henry II of England, whose ambassadors were accompanied by the monks of St. Alban’s, whom he mildly rebuked for having rejected him from their society in his youth on account of his ignorance. In the following year he placed under an interdict the city of Rome, because the followers of Arnold of Brescia had wounded a cardinal. The Romans were compelled to expel Arnold, who fell into the hands of Frederic Barbarossa, and the latter was prevailed upon by the pope to deliver Arnold over to him. Adrian then met the emperor at Lutri, and compelled him to hold his stirrup. Frederic accompanied the pope to Rome, and was crowned emperor (1155). Adrian also excommunicated King William of Sicily as a usurper of church property, raised his subjects against him, and put himself at the head of an army against the king. The latter finally had to consent to receive his kingdom as a papal fief. A letter of Adrian’s to the emperor and the German bishops, in which he stated that, he had conferred the crown upon the emperor, and that the emperor had received benefices from him, led to a new conflict between him and the emperor, in which the German bishops generally sided with the emperor. Adrian, on his part, complained of the exactions of the imperial commissioners who were sent to administer justice at Rome without his participation; he maintained that the patrimony of the Church should be exempt from paying foderum, or feudal tribute to the emperor; and, lastly, he claimed the restitution of the lands and revenues of Countess Matilda, of the duchy of Spoleti, and even of Corsica and Sardinia. Thus arose that spirit of bitter hostility between the popes and the house of Hohenstauffen, which lasted until the utter extinction of the latter. The pope was on the point of excommunicating the emperor when he died, September 1, 1159, so poor that he commended the support of his mother to the church of Canterbury. He transferred the pontifical see first to Orvieto, and afterward to Anagni, where he resided until his death. He was the founder of the penny tribute to the papal chair in Ireland. He was also the author of dispensations concerning the accumulation of ecclesiastical benefices, and the residence-duty of the beneficiate, and the originator of papal mandates. Adrian probably did as much to extend the papal power as any other pope except perhaps Gregory VII. — Herzog, Real-Encyklopadie, 5, 449; English Cyclopoedia: Raumer, Geschichte der Hohenstaufen.

V. Pope, Othobon, of Fieschi. Was a native of Genoa, the son of Theodore of Fieschi, nephew of Pope Innocent IV. Having taken orders, he obtained, by the influence of his family, many valuable preferments, and was made a canon of Placenza, and archdeacon of Rheims, Parma, and Canterbury. In the latter capacity he held a synod in the church of St. Paul at London in 1268, where the Thirty-six Constitutions, known as those of Othobon, were published. On the 12th of July, 1276, he was elected pope, but was carried off by a sudden illness on the 18th of August in the same year, before his consecration. — Biog. Univ. vol. 1; Landon, Eccles. Dictionary, 1, 110.

VI. Pope, born at Utrecht, in 1459, of very humble parents, who could not afford to educate him. He was placed, however, in one of the charitable foundations at Louvain, and was soon distinguished for piety and diligence in study. He was professor of theology, and subsequently chancellor of the university of Louvain. In 1507 he was appointed tutor to Charles V, who was ever after his friend, and aided in raising him to the papal chair (Rosch, Jets over Paus Adriaan VI Utrecht, 1836; Hofler, Die deutschen Papste). He had, in 1517, been created cardinal by Leo X, and on his death Adrian was elected pope, January 9, 1522. at a time when all Germany was in the flame of the Lutheran Reformation. Adrian set himself to reform the clergy, and to put down the Reformation. In his letter to the Diet of Nuremberg, 1522, in which be urged that Luther should be cut off as Huss and Jerome had been, he still admitted that Luther’s charges against the corruptions of the Church were just. “Confess,” said he to the legate, “without disguise, that God hath permitted this schism and this persecution for the sins of mankind, and above all for those of the priests and prelates of the Church . . . . ; for we know that many scandalous things have been done in this holy see, abuses of spiritual matters, and excesses in ordinances and decrees which have emanated from it,” etc. He always refused to advance his own relations to any dignity in the Church. After filling the papal chair during twenty months, he died, September 14, 1523. He was greatly hated by the Romans, whom his dislike to all luxuries and vain expenses offended. In December, 1515, when the death of Ferdinand the Catholic was considered to be imminent, Adrian was sent by Charles to Castile, and authorized to take possession of the kingdom in the name of Charles as soon as Ferdinand should die. On the death of Ferdinand, January 23, 1516, Cardinal Ximenez, who, in the will of Ferdinand, had been appointed regent of Spain until the arrival of Charles, disputed the claims of Adrian, but finally compromised the matter by agreeing with him upon a joint administration until they should hear from Charles. Charles decided that Ximenez should remain regent, and that Adrian should be regarded as his ambassador. In the same year (1516) Adrian was made, through the influence of Ximenez, bishop of Tortosa, in Spain, and grand inquisitor of Aragon. The relations of Ximenez and Adrian were, however, not always friendly, Adrian striving to obtain a greater influence upon the administration of the kingdom than Ximenez permitted; and when, in 1517, Adrian was made a cardinal, Ximenez endeavored to make him quit Castile altogether. After the death of Ximenez, November 8, 1517, Adrian was appointed by Charles regent of Spain. On the death of Pope Leo X, Adrian, through the influence of Charles, was made his successor. Adrian greatly misunderstood the character of the Reformation, maintaining that no one seriously believed in the doctrines of the Reformers, and that a removal of the corruption in the Church would put an end to the reform agitation. He proposed to Erasmus to write against Luther. To please Duke George of Saxony, he canonized Bishop Benno of Misnia. Adrian was the author of Quoestiones Quodlibeticae, printed at Louvain (1515, Paris, 1516 and 1531), Epistolae, and Disputationes in lib. quartum Magistri Sententiarum, which last work, when pope, he caused to be reprinted, without making any alteration in the opinion he had originally expressed on the papal infallibility, viz., “The pope may err even in what belongs to the faith.” A collection of historical papers relating to him may be found in Burmann, Hadrianus VI (Utrecht, 1727, 4to). Ranke gives a very favorable sketch of him (History of the Papacy, 1, 75 sq.). — Mosheim, Ch. Hist. cent. 16, § 1, ch. 2; Jovius, Vita Hadriani VI, in his Vitae Viror. Illustr. 2, 221; Danz, De Hadriano VI (Jen. 1813).

## Adrian, ST. (1)[[@Headword:Adrian, ST. (1)]]

             was put to death at Rome; in the 3d century, with Sts. Eusebius, Marcellus, Hippolyta, and others, under the reign of the emperor Valerian.

There are two saints of this name one commemorated in the Roman martyrology on July 26, the other in the Armenian on Aug. 28-one of which may be the above.

## Adrian, ST. (2)[[@Headword:Adrian, ST. (2)]]

             suffered martyrdom at Caesarea, in Palestine, in 309, by order of the governor Firmilianus. He was exposed to the lions, March 5, with St. Eubulus as his ῥcompanion in martyrdom. The Greeks commemorate them together, the Latins separately-the latter March 7 (in some martyrologies March 4). See Ruinart, p. 332; Moreri, who cites Eusebius, De Martyr. Palcest

## Adrian, ST. (3)[[@Headword:Adrian, ST. (3)]]

             was an officer in the imperial army (cir. 307) at Nicomedia. Shocked at the cruelties practiced upon the Christians of that city by Licinius, he remonstrated with him upon his conduct. The only effect of this was that he himself was tortured, and afterwards beheaded. His memory is  commemorated in the Roman martyrologies on Aug. 26 or Sept. 8, in- the Greek )n Nov. 6.

## Adrian, ST. (4)[[@Headword:Adrian, ST. (4)]]

             the husband of St. Natalia (q.v.), was also martyred at Nicomedia, under the emperors Galerius Maximianus and Licinius. His body is said to have been transported to Argyropolis. He is commemorated August 26, with St. Natalia and twenty- three other fellow-martyrs. By some he is thought to be the same with the preceding. See Baillet, vol. iii, Sept. 8; Moreri, who cites The Acts of St. Adrian.

## Adrian, ST. (5)[[@Headword:Adrian, ST. (5)]]

             a disciple of St. Landoaldas, missionary of the Low Countries (cir. 667), was assassinated on his journey to fetch alms which king Childeric II had destined for St. Landoaldtus at Wintershowen.

## Adrian, Surnamed Le Chartreux[[@Headword:Adrian, Surnamed Le Chartreux]]

             (Carthusianus),. who lived in 1410 at the Chartreuse, near Gertruidenberg, left a work which is often confounded withl a moral treatise by Petrarch, entitled Liber de Remediis Utriusque Fortunce, — Prosperace scilicet t Adversne,. per Adrianum, quondam Poetam.. Praestantem, nenon Starce Theologice Professorem (Cologne, without date, about 1470), a very rare work. See Hoefer, Nouv. Biog. Generale, s.v.

## Adrianeea[[@Headword:Adrianeea]]

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

## Adriani, Adrian[[@Headword:Adriani, Adrian]]

             a Flemish Jesuit, vans born at Antwerp. He entered the society at Louvain in 1544, and governed the Jesuits in that place for many years. In 1551 he made profession of the four vows; and, after the death of St. Ignatius, was  called to Rome to assist' in the election of a second general of the society. Displeased with. the disputes and intrigues he found there, Adriani returned to Flanders; and died at Louvain, Oct. 18, 1580. He wrote several treatises in the Dutch language, among which are,Inspiration; or, The Inward Language of God (1570; -transl. into Latin by: Brunensius [Cologne, 1601]) :-The Lord's Prayer On Active Life, Temporal Property, Works of Mercy (1668): -The Origin and Progress of the Cenobitic Life:-Of Obedience:-Of Evangelical Poverty (1570, 8vo and 4to):-Of Confession (3 eds.) :-Of Frequent or Annual Communion. See Sotwell, De Script. Soc. Jes.

## Adrianists[[@Headword:Adrianists]]

             a name given to certain disciples of Simon Magus, who flourished about A.D. 34. Their name and memory have been preserved by Theodoret, but he gives no account of their origin. It is probable that they were a branch of the Simonians, and took their name from some prominent and active disciple. (See Walch, Hist. der Ketzereien, 1, 160.)

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

             an obscure sect of Dutch Anabaptists, named after Adrian Hamsted. Among other heresies, they-denied the miraculous conception of our Lord by the Virgin Mary. Hamsted was minister of the Dutch sectaries in London; and was deposed by Grindal, bishop of London, in the year 1561. A form of recantation, stating' his heretical tenets, is printed in Strype's Annals of the Reformation (i, 176); but it was not signed by Hamsted, who was excommunicated by Grindal, and went abroad. He seems to have organized a small community in Holland, which was called after his name.' See Grindal, Works, p. 243.

## Adriano[[@Headword:Adriano]]

             was a Spanish monk of the Order of the Barefooted Carmelites, who lived at Cordova. He was' an extraordinary. painter; but he practiced only for amusement. He studied under Pablo de Cespedes. He destroyed most of his paintings as soon as they were. finished, hence they, are extremely scarce. Some of, his best works were preserved by his friends. His chief work is a Crucifixion, now in the convent of the Carmelites at Cordova. He is spoken of by Pacheco, who knew him well. as a great artist. He died in 1650.

## Adriansen, Cornelius[[@Headword:Adriansen, Cornelius]]

             See ADRIAENSEN.

## Adrianus[[@Headword:Adrianus]]

             an alleged bishop of St. Andrews, martyred by the Danes in 874. He is commemorated on. March 4. SEE ADRIAN; SEE ANIANUS; SEE HADRIANUS..

## Adrianus, Matthius[[@Headword:Adrianus, Matthius]]

             a famous Hebraist of the 16th century, was a convert from Judaism. He was of Spanish descent; but joined the Church in Germany. He was. originally a physician; but his acquaintance with Reuchlin and Conrad Pellikan-the latter he instructed in Hebrew-secured for him the position of a teacher in the house of Johann Amerbach at Basle. In 1513 he was appointed teacher of Hebrew at Heidelberg, where Johann Brenz and Johann (Ecolampadius were among his pupils. At the recommendation of Erasmus he was called in 1517 to Louvain, as teacher in the Collegium Trilingue. In 1519 he left Louvain and went to Wittenberg, which he left in 1521. When and where he died cannot be ascertained. His Introductio in Linguant Hebrceam, and Hebrew translation of some Christian prayers, are now of the greatest rarity. See Geiger, Das Studium der. hebr. Sprache in Deutschland (Breslau, 1870), p. 41-48,134; Hirt, Orientalische u. exegetische Bibliothek, 6:320; Steinschneider, Bibliogr. Iandbuch, p. 2 sq.; (B.P.).

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

             a Roman Catholic theologian of Holland, born at Delft in 1533, died at Cologne on June 20, 1585. His most celebrated work is the Theatrum Terrae Sanctae, with geographical maps (Colon. 1590), containing very minute descriptions of places mentioned in Scripture, drawn chiefly from the writings of the Fathers and the classics. — Dupin, Eccl. Writers, 16th cent.

## Adriel[[@Headword:Adriel]]

             (Heb. Adriel’,עִדְרַיאֵל, flock of God; Sept. Α᾿δριήλ, Ε᾿δριήλ), a son of Barzillai the Meholathite. Saul gave him in marriage his daughter Merab, who had been originally promised to David (1Sa 18:19), B.C. cir. 1062. The five sons sprung from this union were taken to make up the number of Saul’s descendants, whose lives, on the principle of blood- revenge, were required by the Gibeonites to avenge the cruelties which Saul had exercised toward their race (2Sa 21:8). SEE GIBEONITE.

In this passage the name of Michal occurs as the mother of these sons of Adriel; but as it is known that Merab was the wife of Adriel, and that Michal never had any children (2Sa 6:23), there only remains the alternative of supposing either that Michal’s name has been substituted for Merab’s by some ancient copyist, or that the word which properly means bare (ילְדָה, yaledah’, Sept. ἔτεκε, Vulg. genuerat) should be rendered brought up or educated, as in the Auth. Vers. after the Targum. The Jewish writers conclude that Merab died early, and that Michal adopted her sister’s children, and brought them up for Adriel (Bab. Talm. Sanhed. 19, 2); but the word ילְדָהwill not bear this interpretation.— Kitto, s.v. See MICHAL.

## Adrumetians[[@Headword:Adrumetians]]

             the monks of Adrumetum, or Adrumytto, in Africa. They misinterpreted Augustine's Antipelagian doctrine, especially that contained in his 194th Epistle, into Antinomian conclusions respecting grace and predestination, and are thus sometimes considered the first Predestinarians.

## Adrumytto[[@Headword:Adrumytto]]

             an episcopal see in Africa, in the province of Byzacia, suffragan to Carthage. It is supposed by some to be identical with the place now called by the Arabs Hamameta, in the kingdom of Tunis. ;Two councils were held here on matters relating to ecclesiastical discipline-one in 347, the other in 397. Polycarp was bishop of this see in the time of St. Cyprian.

## Adso[[@Headword:Adso]]

             (Azon, or Asson, known also as HERMERIUS, or HENRICUS), a French prelate, was born in the diocese of Chalons-sur-Marne, in the early part of the 10th century. He embraced the monastic life at Luxeuil, under the direction of the Benedictines. He succeeded, about 968, his friend Alberic as abbot of the monastery of Montier-en-Der. He labored earnestly for the spiritual and temporal welfare of the community, and, under the auspices of Mattasses; bishop of Troyes, undertook to regulate the psalmody and order of divine service throughout the diocese. He was employed for nearly two years by Bruno, bishop of Langres, in re establishing good order in the Monastery of St. Benignus of Dijon. He died at Chanmpagne in June, 992, while on a voyage to Jerusalem. His writings are, Vita S. Frodoberti Abbatis Primi Cellensis (in Mabillon, Annales Ord. Bened. ii, 626):- Vita S. Mansueti Scoti (the first part containing the life of Mansuetus [q.v.], and the second an account of his miracles):-Vita S. Apri (2 pts.):Vita S. Basili (in Mabillon, :ut sup. ii, 67): — Vita S, Waldeberti (in Mabillon, vol. iii, pt. ii, p. 451):-Vita S. Bercharii Abbatis ( in Mabillon, ii, 831):- and a treatise,: De Antichristo, which is also attributed by some to Alcuin or Rabanus Maurus. See Cave, Hist. Lit. ii, 107; La France Litteraire, 6:471; Biog. Univ. vol. i; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Adstaphseus[[@Headword:Adstaphseus]]

             SEE ASTAPHAEUS.

## Aduarte, Don Diego De[[@Headword:Aduarte, Don Diego De]]

             a Spanish missionary, a native of Saragossa, lived in the first half of the 17th century. He was of the Order of St. Dominic, and bishop of New Segovia, in the Philippine Islands. He wrote, Historia de la Provincia idel Santo Rosario del Orden de Predicadores en Filippinas, Japon, y China (Manila, 1640). See Hoefer, Nouv. Biog. Generale, s.v.

## Aduel[[@Headword:Aduel]]

             (Α᾿δουήλ, prob. for Adiel, q.v.), the son of Gabael, and father of Ananiel, in the ancestry of Tobit (Tob 1:1).

## Adullam[[@Headword:Adullam]]

             (Heb. Adullam’, עֲדֻלָּם, prob. justice of the people; Sept. Ο᾿δολλάμ, Odollam; and so in the Apocrypha, 2Ma 12:38, and Josephus, Ant. 8:10, 1; but Adullami, Α᾿δουλλάμη in Ant. 6, 12, 3), an old city (Gen 38:1; Gen 38:12; Gen 38:20) in the plain country of the tribe of Judah (Jos 15:35), and one of the royal cities of the Canaanites (Jos 12:15). It was one of the towns which Rehoboam fortified (2Ch 11:7; Mic 1:15), and is mentioned after the captivity (Neh 11:30; 2Ma 12:38). Eusebius and Jerome (Onomast. s.v.) state that it existed in their time as a large village, ten miles to the east of Eleutheropolis, by which (unless, as Reland thinks, Paloest. p.547, they confound it with Eglon) they probably mean north-east (Keil, Comment. in loc. Josh.; Schwarz, Palest. p. 87), possibly at el-Keishum, near Timnath (comp. Gen 38:12); or perhaps (see Tobler, Drit. Wanderung, p. 150) at the present village Beit Ula (Van de Velde, Memoir, p. 282). It is evident that Adullam was one of the cities of “the valley” or plain between the hill country of Judah and the sea; and from its place in the lists of names (especially 2Ch 11:8), it appears to have been not very far from the Philistine city of Gath.

This circumstance would suggest that the CAVE OF ADULLAM (2Sa 23:13; 1Ch 11:15), to which David withdrew immediately from Gath (1Sa 22:1), was near the city of that name (see Stanley, Palestine, p. 254, note). But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to 400 men; nor has any such cave been found in that quarter. It is therefore far from improbable that the cave of Adullam was in the mountainous wilderness in the east of Judah toward the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. Accordingly, we actually find in this very region the name Dhullam, belonging to a tribe of Arabs who encamp here for pasturage, but properly belong to a more western district around Beersheba (Robinson’s Researches, 2, 473), and whose predatory character well befits the ancient notoriety of the spot (De Saulcy’s Narrative, 1, 434, 435). May not this same nomadic habit have transferred the name of the city to the cave in former times likewise? This view is favored by the fact that the usual haunts of David were in this quarter (1Ch 11:15); whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Tradition (William of Tyre, De Bello Sacro, 15, 6) fixes the cave on the borders of the Dead Sea, about six miles south-east of Bethlehem, in the side of a deep ravine (Wady Khureitun) which passes below the Frank mountain on the south (Robinson’s Researches, 2, 175). It is an immense natural cavern, the mouth of which can be approached only on foot alone the side of the cliff. Irby and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it “runs in by a long, winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifactions where we were; nevertheless the grotto was perfectly clean, and the air pure and good” (Travels, p. 340, 341). It seems probable that David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and had probably often availed himself of its shelter when out with his father’s flocks. Dr. Thomson, who explored it to some extent, thinks that it corresponds to the Biblical account of David’s fastness (Land and Book, 2, 427). Others (as Stanley, Palestine, p. 254) think the cave in question was one of the numerous excavations found in the soft lime-stone hills along the eastern edge of the “plain” of Judah, particularly those at Deir Dubban (Van de Velde, Narrative, 2, 156, 157); but these are evidently artificial, being apparently enlargements of naturally small crevices for the purpose of magazines of grain (Robinson, Researches, 2, 352-354, 395, 396). SEE CAVE (of Adullam); ODOLLAM SEE ODOLLAM .

## Adullamite[[@Headword:Adullamite]]

             (Heb. Adullami’, עֲדֻלָּמַו, Sept. Ο᾿δολλαμίτης), probably an inhabitant of the city called ADULLAM SEE ADULLAM (Gen 38:1; Gen 38:12; Gen 38:20).

## Adulphus[[@Headword:Adulphus]]

             SEE NEOT.

## Adult baptism[[@Headword:Adult baptism]]

             SEE BAPTISM.

## Adultery[[@Headword:Adultery]]

             (some form of the verb נָאִ, naaph’, μοιχεία), commonly denotes the sexual intercourse of a married woman with any other man than her husband, or of a married man with any other woman than his wife. SEE MARRIAGE.

I. Nature of the Crime. —

1. Jewish. — Among the Hebrews, as in other Oriental nations, adultery was the act whereby any married man was exposed to the risk of having a spurious offspring imposed upon him. An adulterer was, therefore, any man who had illicit intercourse with a married or betrothed woman; and an adulteress was a betrothed or married woman who had intercourse with any other man than her husband. An intercourse between a married man and an unmarried woman was simply fornication — a great sin, but not, like adultery, involving the contingency of polluting a descent, of turning aside an inheritance, or of imposing upon a man a charge which did not belong to him. Adultery was thus considered a great social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contingencies.

This Oriental limitation of adultery is intimately connected with the existence of polygamy. If a Jew associated with a woman who was not his wife, his concubine, or his slave, he was guilty of unchastity, but committed no offense which gave a wife reason to complain that her legal rights had been infringed. If, however, the woman with whom he associated was the wife of another, he was guilty of adultery — not by infringing his own marriage covenant, but by causing a breach of that which existed between this woman and her husband (Michaelis, Mosaisches Recht, art. 259; Jahn’s Arcaologie, Th. 1, b. 2, § 183). SEE POLYGAMY.

2. Roman. — It seems that the Roman law made the same important distinction with the Hebrew between the infidelity of the husband and of the wife, by defining adultery to be the violation of another man’s bed (violatio tori alieni); so that the infidelity of the husband could not severe against the offense of the wife, were silent as to that of the husband

(Smith’s Dict. of Class. Antiq.). See WIFE.

3. Spiritual. — Adultery, in the symbolical language of the Old Testament, means idolatry and apostasy from the worship of the true God (Jer 3:8-9; Eze 16:32; Eze 23:37; also Rev 2:22). Hence an adulteress meant an apostate Church or city, particularly “the daughter of Jerusalem,” or the Jewish Church and people (Isa 1:21; Jer 3:6; Jer 3:8-9; Eze 16:22; Eze 23:7). This figure resulted from the primary one, which describes the connection between God and his separated people as a marriage between him and them (Jer 2:2; Jer 3:14; Jer 13:27; Jer 31:32; Hos 8:9). By an application of the same figure, “an adulterous generation” (Mat 12:39; Mat 16:4; Mar 8:38) means a faithless and impious generation. SEE FORNICATION.

II. Trial of Adultery. — The Mosaic trial of the suspected wife by the bitter water, called the water of jealousy (Num 5:11-31) — the only ordeal in use among the Israelites, or sanctioned by their law — is to be regarded as an attempt to mitigate and bring under legal control an old custom which could not be entirely abrogated. The forms of Hebrew justice all tended to limit the application of this test.

(1.) By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or a preponderating but not conclusive testimony to the fact of the woman’s adultery.

(2.) By technical rules of evidence which made proof of those presumptive facts difficult (see the Talmudical tract Sotah, 6, 2-5).

(3.) By exempting certain large classes of women (all, indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability.

(4.) By providing that the trial could only be before the great Sanhedrim (Sotah, 1, 4).

(5.) By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonized with the spirit of the whole ordeal as recorded in Numbers 5; but, the nuptial contract was latterly regarded. (See Simeon, Works, 2, 1.)

When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued; and when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed (Sotah, 1, 5, 6), to overawe the culprit and induce confession. Nay, even if she submitted to the trial, and was really guilty, some rabbis held that the effect on her might be suspended for years through the merit of some good deed (Sotah, 3, 4-6). Besides, moreover, the intimidation of the woman, the man was likely to feel the public exposure of his suspicions odious and repulsive. Divorce was a ready and quiet remedy; and the only question was, whether the divorce should carry the dowry and the property which she had brought, which was decided by the slight or grave character of the suspicions against her (Sotah, 6, 1; Gemara, Kethuboth, 7, 6; Ugolino, Uxor Heb. c. 7). If the husband were incapable, through derangement, imprisonment, etc., of acting on his own behalf in the matter, the Sanhedrim proceeded in his name as concerned the dowry, but not as concerned the trial by the water of jealousy (Sotah, 4, 6). SEE JEALOUSY.

This ordeal was probably of the kind which we still find in Western Africa, the trial by red water, as it is called, although varying among different nations in minute particulars, and a comparison of the two may suggest the real points of the evil which the law on Moses was designed to rectify, and the real advantages which it was calculated to secure. This ordeal is in some tribes confined to the case of adultery, but in others it is used in all crimes. In Africa the drink, in cases of proper ordeal, is poisonous, and calculated to produce the effects which the oath imprecates; whereas the “water of jealousy,” however unpleasant, was prepared in a prescribed manner, with ingredients known to all to be perfectly innocuous. It could not, therefore, injure the innocent; and its action upon the guilty must have resulted from the consciousness of having committed a horrible perjury, which crime, when the oath was so solemnly confirmed by the draught, and attended by such awful imprecations, was believed to be visitable with immediate death from heaven. On the Gold Coast the ordinary oath-drink (not poisonous) is used as a confirmation of all oaths, not only oaths of purgation, but of accusation, or even of obligation. In all cases it is accompanied with an imprecation that the fetish may destroy them if they speak untruly, or do not perform the terms of their obligation; and it is firmly believed that no one who is perjured under this form of oath will live an hour (Villault; Bosman). Doubtless the impression with respect to this mere oath-drink is derived from observation of the effects attending the drink used in the actual ordeal; and the popular opinion regards such an oath as of so solemn a nature that perjury is sure to bring down immediate punishment. The red water, as an ordeal, is confined to crimes of the worst class. These are murder, adultery, witchcraft. Perhaps this arises less from choice than from the fact that such crimes are not only the highest, but are the least capable of that direct proof for which the ordeal is intended as a substitute. A party is accused: if he denies the crime, he is required to drink the red water, and, on refusing, is deemed guilty of the offense. The trial is so much dreaded that innocent persons often confess themselves guilty in order to avoid it. And yet the immediate effect is supposed to result less from the water itself than from the terrible oath with which it is drunk. So the person who drinks the red water invokes the fetish to destroy him if he is really guilty of the offense with which he is charged. The drink is made by an infusion in water of pieces of a certain tree or of herbs, and, if rightly prepared, the only chance of escape is the rejection of it by the stomach, in which case the party is deemed innocent, as he also is if, being retained, it has no sensible effect, which can only be the case when the priests, who have the management of the matter, are influenced by private considerations or by reference to the probabilities of the case, to prepare the draught with a view to acquittal. The imprecations upon the accused if he be guilty are repeated in an awful manner by the priests, and the effect is watched very keenly. If the party seems affected by the draught, like one intoxicated, and begins to foam at the mouth, he is considered undoubtedly guilty, and is slain on the spot; or else he is left to the operation of the poisonous draught, which causes the belly to swell and burst, and occasions death. (Barhot, p. 126; Bosman, p. 148; Artus, in De Bry, 6:62; Villault, p. 191; Corry’s Windward Coast, p. 71; Church Missionary Paper, No. 17; Davis’s Journal, p. 24.) SEE POISON.

Traces of a similar ancient custom may be produced from other quarters. Hesiod (Theogon. 755-95) reports that when a falsehood had been told by any of the gods, Jupiter was wont to send Iris to bring some water out of the river Styx in a golden vessel; upon this an oath was taken, and if the god swore falsely he remained for a whole year without life or motion. There was an ancient temple in Sicily, in which were two very deep basins, called Delli, always full of hot and sulfurous water, but never running over. Here the more solemn oaths were taken; and perjuries were immediately punished most severely (Diod. Sic. 11:67). This is also mentioned by Aristotle, Silius Italicus, Virgil, and Macrobius; and from the first it would seem that the oath was written upon a ticket and cast into the water. The ticket floated if the oath was true, and sunk if it was false. In the latter case the punishment which followed was considered as an act of divine vengeance (q.v.). SEE OATH.

The trial for suspected adultery by the bitter water amounted to this, that a woman suspected of adultery by her husband was allowed to repel the charge by a public oath of purgation, which oath was designedly made so solemn in itself, and was attended by such awful circumstances, that it was in the highest degree unlikely that it would be dared by any woman not supported by the consciousness of innocence. And the fact that no instance of the actual application of the ordeal occurs in Scripture affords some countenance to the assertion of the Jewish writers, that the trial was so much dreaded by the women that those who were really guilty generally avoided it by confession; and that thus the trial itself early fell into disuse. And if this mode of trial was only tolerated by Moses, the ultimate neglect of it must have been desired and intended by him. In later times, indeed, it was disputed in the Jewish schools, whether the husband was bound to prosecute his wife to this extremity, or whether it was not lawful for him to connive at and pardon her act, if he were so inclined. There were some who held that he was bound by his duty to prosecute, while others maintained that it was left to his pleasure (Sotah, 16, 2). From the same source we learn that this form of trial was finally abrogated about forty years before the destruction of Jerusalem (see Wagenseil’s Sota, containing a copious commentary, with full illustrations of this subject, from rabbinical sources, Altdorf, 1674). The reason assigned is, that the men themselves were at that time generally adulterous, and that God would not fulfill the imprecations of the ordeal oath upon the wife while the husband was guilty of the same crime (Joh 8:1-8). SEE ORDEAL.

III. Penalties of Adultery. —

1. Jewish. — By excluding from the name and punishment of adultery the offense which did not involve the enormous wrong of imposing upon a man a supposititious offspring, in a nation where the succession to landed property went entirely by birth, so that a father could not by his testament alienate it from any one who was regarded as his son, the law was enabled, with less severity than if the inferior offense had been included, to punish the crime with death. It is still so punished wherever the practice of polygamy has similarly operated in limiting the crime — not, perhaps, that the law expressly assigns that punishment, but it recognises the right of the injured party to inflict it, and, in fact, leaves it, in a great degree, in his hands. Now death was the punishment of adultery before the time of Moses; and, if he had assigned a less punishment, his law would have been inoperative, for private vengeance, sanctioned by usage, would still have inflicted death. But by adopting it into the law, those restrictions were imposed upon its operation: which necessarily arise when the calm inquiry of public justice is substituted for the impulsive action of excited hands. Thus death would be less frequently inflicted; and that this effect followed seems to be implied in the fact that the whole Biblical history offers no example of capital punishment for the crime. Indeed, Lightfoot goes farther, and remarks, “I do not remember that I have anywhere, in the Jewish Pandect, met with an example of a wife punished for adultery with death. There is mention (in the Talmud, Sanhed. 242) of the daughter of a certain priest burned for committing fornication in her father’s house; but she was not married” (Hor. Hebr. ad Mat 19:8). Eventually, divorce superseded all other punishment. There are, indeed, some grounds for thinking that this had happened before the time of Christ, and we throw it out as a matter of inquiry, whether the Scribes and Pharisees, in attempting to entrap Christ in the matter of the woman taken in adultery (see infra), did not intend to put him between the alternatives of either declaring for the revival of a practice which had already become obsolete, but which the law was supposed to command, or of giving his sanction to the apparent infraction of the law, which the substitution of divorce involved (Joh 8:1-11). In Mat 5:32, Christ seems to assume that the practice of divorce for adultery already existed. In later times it certainly did; and Jews who were averse to part with their adulterous wives were compelled to put them away (Maimon. in Gerushin, c. 2). In the passage just referred to our Lord does not appear to render divorce compulsory, even in case of adultery; he only permits it in that case alone, by forbidding it in every other. SEE DIVORCE.

In the law which assigns the punishment of death to adultery (Lev 20:10), the mode in which that punishment should be inflicted is not specified, because it was known from custom. It was not, however, strangulation, as the Talmudists contend, but stoning, as we may learn from various passages of Scripture (e.g. Eze 16:38; Eze 16:40; Joh 8:5); and as, in fact, Moses himself testifies, if we compare Exo 31:14; Exo 35:2, with Num 15:35-36. If the adulteress was a slave, the guilty parties were both scourged with a leathern whip, the number of blows not exceeding forty. In this instance the adulterer, in addition to the scourging, was subject to the further penalty of bringing a trespass offering (a ram) to the door of the tabernacle, to be offered in his behalf by the priest (Lev 19:20-22). Those who wish to enter into the reasons of this distinction in favor of the slave may consult Michaelis (Mosaisches Recht, art. 264). We only observe that the Moslem law, derived from old Arabian usage, only inflicts upon a slave, for this and other crimes, half the punishment incurred by a free person. SEE SLAVERY,

The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Yet, from stoning being made the penalty, we may suppose that the exclusion of private revenge was intended. It is probable that, when that territorial basis of polity passed away — as it did after the captivity — and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord’s notice

(John 8), it is likely that no one then thought of stoning her, in fact, but there remained the written law ready for the purpose of the caviller. It is likely, also, that a divorce in which the adulteress lost her dower SEE DOWRY, and rights of maintenance, etc. (Gemara, Kethuboth, cap. 7:6), was the usual remedy suggested by a wish to avoid scandal and the excitement of commiseration for crime. The word παραδειγματίσαι (“make a public example,” Mat 1:19) probably means to bring the case before the local Sanhedrim, which was the usual course, SEE TRIAL, but which Joseph did not propose to take, preferring repudiation (Buxtorf, De Spons. et Divort. 3, 1-4), because that could be managed privately (Xciapa).

2. Roman. — As the Roman civil law defined adultery to be “the violation of another man’s bed,” the husband’s incontinence could not constitute the offense. The punishment was left to the discretion of the husband and parents of the adulteress, who, under the old law, could be put to death. The most usual mode of taking revenge against the man offending was by mutilating, castrating, or cutting off the nose or ears. The punishment assigned by the lex Julia de adulteris, instituted by Augustus, was banishment, or a heavy fine. It was decreed by Antoninus, that to sustain a charge of adultery against a wife, the husband who brought it must be innocent himself. The offense was not capital until made so by Constantine, in imitation of the Jewish law. Under Macrinus, adulterers were burnt at the stake. Under Constantius and Constans they were burnt, or sewed up in sacks and thrown into the sea. But the punishment was mitigated, under Leo and Marcian, to perpetual banishment or cutting off the nose; and, under Justinian, the wife was only to be scourged, lose her dower, and be shut up in a monastery; or, at the expiration of two years, the husband might take her back again; if he refused, she was shaven, and made a nun for life. Theodosius instituted the shocking practice of public constupration, which, however, he soon abolished.

3. Other ancient Nations. — The punishment of cutting off the nose brings to mind the passage in which the prophet Ezekiel (Eze 23:25) after, in the name of the Lord, reproving Israel and Judah for their adulteries (i.e. idolatries) with the Assyrians and Chaldeans, threatens the punishment, “they shall take away thy nose and thy ears,” which Jerome states was actually the punishment of adultery in those nations. One or both of these mutilations, most generally that of the nose, were also inflicted by other nations, as the Persians and Egyptians, and even the Romans; but we suspect that among the former, as with the latter, it was less a judicial punishment than a summary infliction by the aggrieved party (AEn. 6, 496). It would also seem that these mutilations were more usually inflicted on the male than the female adulterer. In Egypt, however, cutting off the nose was the female punishment, and the man was beaten terribly with rods (Diod. Sic. 1:89, 90). The respect with which the conjugal union was treated in that country in the earliest times is manifested in the history of Abraham (Gen 12:19). SEE HAREM.

The Greeks put out the eyes of the adulterers. In Crete adulterers were covered with wool as an emblem of their effeminacy, and carried in that dress to the magistrate’s house, where a fine was imposed on them, and they were deprived of all their privileges and their share in public business. SEE PUNISHMENT. 4. Modern. — Among savage nations at the present day the penalties of adultery are generally severe. The Mohammedan code pronounces it a capital offense. It is one of the three crimes which the prophet directs to be expiated by the blood of a Mussulman. In some parts of India it is said that any woman may prostitute herself for an elephant, and it is reputed no small glory to have been rated so high. Adultery is stated to be extremely frequent in Ceylon, although punishable with death. Among the Japanese and some other nations it is punishable only in the woman. On the contrary, in the Marian Islands, the woman is not punishable, but the man is, and the wife and her relations waste his lands, burn him out of his house, etc. Among the Chinese it is said that adultery is not capital; parents will even make a contract with the future husbands of their daughters to allow them the indulgence.

In Portugal an adulteress was condemned to the flames; but the sentence was seldom executed. By the ancient laws of France this crime was punishable with death. Before the Revolution the adulteress was usually condemned to a convent, where the husband could visit her during two years, and take her back if he saw fit. If he did not choose to receive her again by the expiration of this time, her hair was shaven, she took the habit of the convent, and remained there for life. Where the parties were poor she might be shut up in a hospital instead of a convent. The Code Napoleon does not allow the husband to proceed against his wife in case he has been condemned for the same crime. The wife can bring an action against the husband only in case he has introduced his paramour into the house where she resides. An adulteress can be imprisoned from three months to two years, but the husband may prevent the execution of the sentence by taking her back. Her partner in guilt is liable to the same punishment. Castration was the punishment in Spain. In Poland, previous to the establishment of Christianity, the criminal was carried to the market- place, and there fastened by the testicles with a nail; a razor was laid within his reach, and he had the option to execute justice on himself or remain where he was and die. The Saxons consigned the adulteress to the flames, and over her ashes erected a gibbet, on which her paramour was hanged. King Edmund the Saxon ordered adultery to be punished in the same manner as homicide; and Canute the Dane ordered that the man should be banished, and the woman have her ears and nose cut off. In the time of Henry I it was punished with the loss of the eyes and genitals. Adultery is in England considered as a spiritual offense, cognizable by the spiritual courts, where it is punished by fine and penance. The common law allows the party aggrieved only an action and damages. In the United States the punishment of adultery has varied materially at different times, and differs according to the statutes of the several states. Adultery is, moreover, very seldom punished criminally in the United States.

5. Ecclesiastical. — Constantine qualified adultery as a sacrilege which was to be punished with death. His successors went farther, and placed it on a level with parricide. But the definition of adultery remained, in general, confined to the infidelity of the wife and her accomplice, and for a long time the Church did not succeed in establishing with the Romanic nations the conviction that the infidelity of either party deserved an equal punishment. This principle was, on the other hand, carried through in the codes of most of the Christian Germanic States. The penalty was in all cases very severe, and, if there were aggravating circumstances, death. Later, especially since the eighteenth century, the penalty was reduced in all legislations to imprisonment. The canon law punished both adulterer and adulteress with excommunication, and a clergyman who was an accomplice with imprisonment for lifetime. Protestant churches, which are not impeded in the exercise of their jurisdiction by a connection with the state, generally exclude persons guilty of adultery from church membership; while state churches are mostly prevented, in this case as in others, from taking any measures. SEE DECALOGUE.

According to the canons of the Roman Church a clerk guilty of adultery was punishable by deposition and perpetual imprisonment in a monastery. Since the Reformation clerks have been deprived of their benefices for the sin of adultery. (See Stillingfleet, Eccl. Cases, p. 82.) SEE CELIBACY.

In the opinion of the Oriental Churches the marriage tie is broken by the sin of adultery, so that the husband of an adulterous wife may marry again during her lifetime. This opinion is founded on Mat 19:9. The contrary doctrine is taught by the Western Churches (Augustine, lib. 2, de Adult. Conjug. cap. 13). See Tebbs, Scripture Doctrine of Adultery and Divorce (Lond. 1822, 8vo). SEE MATRIMONY.

IV. Adulteress in the Gospel. — A remarkable example under the Jewish law in cases of this offense occurs in the account of the “woman taken in adultery” (γυνὴ ἐν μοιχείᾷ κατειλημμένη), given by one of the evangelists (Joh 7:53 to Joh 8:11), from which some have even erroneously inferred that our Savior regarded her act as venial — a view that is ably refuted by Paley (Moral Philosophy, vol. 1). It is true, great doubts exist as to the genuineness of the entire passage (see the dissertations of Dettmers, Vindiciae αὐθεντίας, etc., Frnkft. ad V. 1793; Stiludlin, Pericope de adultera veritas et authentia defenditur, Gotting. 1806), as it is omitted in very many of the early MSS. and versions, and greatly corrupted in others (see Tischendorf, 7th ed. in loc.), and rejected by numerous critics of note; yet, as it is retained in some good texts and editions, and as its presence cannot be explained by ascetic or monkish predilections (since it is not only without a trace of the rigor of these, but appears so lax in its doctrine as to involve serious difficulty in its adjustment to the ethics of all who could have been the authors of the interpolation), it seems to present strong claims to, being true history, if not entitled to its place in the evangelical narrative (see Tregelles, Account of the Text of the N.T. p. 236-242). See the arguments and advocates on both sides in Kuinol, Comment. in loc. SEE JOHN.

From this narrative, many have supposed that the woman’s accusers were themselves guilty of the crime (at that time very common, Mar 8:38; comp. Mat 19:10) which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But it seems enough to suppose that the consciences of these witnesses accused them of such crimes as restrained their hands from punishing the adulteress, who, perhaps, was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. It may be, too, that their malevolent design to entrap our Lord was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their intended murder was worse than the woman’s adultery; especially if, as there is reason to believe, the woman had suffered some violence. See STONING See Lesle, De historia adultere (Fkft. ad V. 1662); Osiander, De historia adultery, non adulterina (Tubing. 1751); Scherzer, De historia adultere (Lips. 1682, 1727); Dieck, Geschichte v. der Ehebrecherin vom jur. Standpunkte, in Ullmann’s Stud. u. Krit. 1832, p. 791822; Hug, De conjugii christ. vinculo indissolubili (Frib. 1816), p. 22 sq.; Schulthess, Ueb. d. Perikope v. d. Ehebrecherin, in Winer’s N. Krit. Journ. v. 257314; Heumann, Interpretatio γεωγραφίας Christi (Gotting. 1738); Hilliger, De scriptione Christi in terram (Viteb. 1672). Compare Lampe, Comment. in loc. also Alford, Olshausen, Licke, Meyer, and Tholuck, in loc. For further illustration, consult Saurin, Discours, 10, 40; Pitman, Lect. p. 407; Bragg, Miracles, 2, 227; Crit. Sac. Thes. Nov. 2, 494; Bp. Horne, Disc. 3, 335; Enfield, Sermons, 3, 202; Simeon, Works, 13, 429; Spencer, Serm. p. 188; Moysey, Serm. p. 249; Williams, Serm. 2, 266. SEE WEDLOCK.

## Adultery, Ecclesiastical Treatment Of[[@Headword:Adultery, Ecclesiastical Treatment Of]]

             By a study of the writings of the fathers and of the canons of the ancient Church, we are made acquainted with the Church's views concerning this crime.

1. Definition.— In the legislation of Justinian, the wife is. regarded as the real criminal, and her paramour, whether married or unmarried, as the mere accomplice of her crime. She is essentially the adultera, and he, because of his complicity with a married :woman, becomes an adulterer. The same meaning is attached to the term "adultery" during the whole early Christian period, as appears from the heathen writings of Valerius Maximus, Quintilian, Juvenal, and Apuleius. In the latter half of the 4th century we have exact and very valuable ecclesiastical definitions. Gregory of Nyssa distinguishes between fornication and adultery, the latter including deceits and injury affecting another (i.e. man). A canon of Basle furnishes this incidental definition: "We name him--who cohabits with another woman (aliena, not his own wife) an adulterer." Ambrose (Defence of Abraham) says, "All unchaste intercourse is adultery; what is illicit for the woman is illicit for the man," etc. Gregory Nazianzen argues that the man should not be left free to sin while the woman is restrained; and says that this inequality came to pass because men were the law-makers, and that it is contrary to (a) the fifth commandment; (b) the equal creation, resurrection, and redemption of both sexes; and (c) the mystical representation of Christ and his Church. Chrysostom (Sermon on the Bill of Divorce ) says, in substance, "It is commonly called adultery when a man wrongs a married woman. I, however, affirm it of a married man who sins with the unmarried; for the essence of the: crime depends on the condition of the injurers as well as the injured." Yet we encounter a qualification: the offence of a husband with the unmarried is "a different kind of adultery." Jerome: feels most strongly the unity of marriage, and joins with it the proposition that the word man contains woman, and says, therefore, that 1Co 6:16 applies equally to both sexes.

2. Classification. —By the Lex Julia, adultery was placed among public wrongs. But a public wrong does not necessarily infer a public right of prosecution. Under Augustus, the husband was preferred as prosecutor, next the wife's father, and was in danger of incurring the guilt of procuration if he failed to prosecute. The Church agreed with the State in not allowing a husband to condone. Divines who were not canonists  differed considerably. Hermas's Pastor allowed and urged one reconciliation to a penitent wife. Augustine at first hesitated between condonation and divorce, opposed forgiveness, and concluded by advising continence.

3. Penalties. — The following are the Church penalties:

(1.) Against Adultery, strictly so called. -A convicted adulterer cannot receive orders (Conc. Ancyra, can. 20). An adulteress or adulterer is sentenced to seven years' penance (Neo-Ccesarea, Song of Solomon 1). A presbyter so offending is to be fully excommunicated and brought to penance (ibid. Song of Solomon 8). The layman whose wife is a convicted adulteress cannot receive orders, and, if already ordained, must put her away under penalty of deprivation (Basil. can. 9). An unchaste wife must be divorced; an unchaste husband not so, even if adulterous (ibid. can. 58). The adulterer must undergo fifteen years of penitence (ibid. can. 59, which gives seven years to simple incontinence). Gregory of Nyssa (Song of Solomon 4) prescribes eighteen years, and nine only for simple incontinence.

(2.) Against Adultery as under Spiritual, but not Civil, Law.-Two conclusions were drawn both by canonists and divines: (a) Divorce, except for adultery, is adultery.' Under this fell the questions of enforced continence and of marriage after divorce. (b) To retain an adulterous wife is also adultery. These divisions should be remembered, though the points are often blended in the canons (Can. Apost. 5). 'No one in higher orders is to cast out his wife on plea of religion. This is altered as regards bishops (by Trull. can. 12), but the change was not enough to satisfy Rome. If a divorced husband marries again, the secondwife is not an adulteress, but the first. A woman must not leave her husband for blows, waste of dower, incontinence, nor even disbelief (1Co 7:16), under penalty of adultery. Basil. can. 21 assigns extra penitence to what would now be called simple adultery, i.e. the incontinency of a married man. An offending-wife is an adulteress, and must be divorced. Not so the husband (Caarthage, can. 105). Divorced persons are t. remain unmarried, and an alteration of the imperial law in this sense is to be petitioned for. The same canon and its parallels forbade marriage' after divorce, whether just or unjust, and the view of its being adultery had gained ground in the West. But we find from several sources that Church custom did not permit incontinency to be held a like' condition in husband and in wife.

(3.) Constructive Adultery.-The following are treated as guilty of the actual crime: a man marrying a betrothed maiden (Tr.ull. can..98); girls seduced marrying other men than their seducers (Elib. can. 14); consecrated virgins who sin, and their paramours (Basil. can. 18). These supersede Ancyra, can. 19, by which the offence was punished as bigamy. Marriage between Jew and Christian was to be treated as adultery (Cod. Theod);: and, on the principle of idolatry being considered from Old-Test. times as adultery, marriage with an unclean transgressor involved wife or husband in the sinner's guilt. See Bingham, Christ. Antiq. index.

## Adultus[[@Headword:Adultus]]

             a title of Jupiter when he was invoked in the rights of marriage.

## Adummim[[@Headword:Adummim]]

             (Heb. Adummim’, אֲדֻמַּים, the red ones; Sept. Α᾿δαμμίν), a place on the border between Judah and Benjamin, SEE TRIBE, and apparently an ascending road between Gilgal (and also Jericho) and Jerusalem, “on the south side of the ‘torrent’“ (Jos 15:7; Jos 18:17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem (Robinson, Researches, 2, 288), on the south face of the gorge of the Wady Kelt. SEE MAALEH-ADUMMIM. Most commentators take the name to mean the place of blood (Heb. דָּם), and follow Jerome, who finds the place in the dangerous or mountainous part of the road between Jerusalem and Jericho (in his time called corruptly Maledomim; in Greek, ςΑναβα; in Latin, Ascensus rufforum sive robentium), and supposes that it was so called from the frequent effusion of blood by the robbers, by whom it was much infested. Others (see Keil, Comment. p. 365) attribute the name to the color of the rocks; these, however, are of limestone. It is possibly of a date and significance far more remote, and is rather derived from some tribe of “red men”, SEE EDOM of the earliest inhabitants of the country (see Stanley, Palest. p. 416 note), doubtless themselves banditti likewise. Indeed, the character of the road was so notorious, that Christ lays the scene of the parable of the good Samaritan (Luke 10) upon it; and Jerome informs us that Adummim or Adommim was believed to be the place where the traveler (taken as a real person) “fell among thieves.” He adds that it was formerly a village, but at that time in ruins, and that a fort and garrison was maintained here for the safeguard of travelers (Onomast. s.v. Adommim, and in Epist. Pauloe). The travelers of the sixteenth and seventeenth centuries noticed the ruins of a castle, and supposed it the same as that mentioned by Jerome (Zuallart, 4:30); but the judicious Nau (Voyage Nouveau de la Terre-Sainte, p. 349) perceived that this castle belonged to the time of the Crusades. Not far from this spot was a khan, called the “Samaritan’s khan” (le Khan du Samaritain), in the belief that it was the “inn” to which the Samaritan brought the wounded traveler. The travelers of the present century mention the spot and neighborhood nearly in the same terms as those of older date; and describe the ruins as those of “a convent and a khan” (Hardy, 193). They all represent the road as still infested by robbers, from whom some of them (as Sir F. Henniker) have not escaped without danger. The place thus indicated is about two thirds the distance from Jerusalem towards Jericho. Dr. Robinson probably means the same by the ruined Khan Hudhrur (or another a little south of it) on the way between Jerusalem and Jericho (Researches, 2, 122); and Schwarz speaks of seeing “a very high, rocky hill composed entirely of pyrites, called by the Arabs Tell Adum, six English miles E.N.E. of Jerusalem” (Palest. p. 95), apparently the ruined locality, Kulat ed-Dem, observed by Schultz (Ritter, Erdk. 15, 493) about half way on the descent to Jericho (Van de Velde, Memoir, p. 282, and Map).

## Adummimi[[@Headword:Adummimi]]

             Tristram remarks that this "is probably Telat el-Damm, i.e. the Mount of Blood, a medieval fortress, surrounded by a rock-hewn moat, standing above the well-known khan, and commanding the Jericho road on the south of the Kelt. The name Mount of Blood applies not only to the castle, but to the' eminence of bright red-colored rock on which it stands. It was known to the Crusaders as Tour Rouge" '(Bible Places, p. 95). His authority for this is Mr. Drake (in the Quar. Statement of the " Pal. Explor. Fund,' April, 1874, p. 70), who adds, "The Arabs say it is called the Mount of Blood because of a severe battle once fought there, but the bright-red limestone and marl are much more likely to be the true cause."

## Advaia[[@Headword:Advaia]]

             (or.Advoja), in Hindu mythology, is a surname of Brahma, who is only like himself, because there is no one who is like to him.

## Advent[[@Headword:Advent]]

             (Lat. adventus, sc. Redemptoris), signifies the coming of our Savior. The name is applied to the season (four weeks in the Roman, Lutheran, and English Churches, six weeks in the Greek Church) preceding Christmas. The origin of this festival as a Church ordinance is not clear. The first notice of it as such is found in the synod of Lerida (A.D. 524), at which marriages were interdicted from the beginning of Advent until Christmas. Caesarius of Aries (A.D. 542) has two sermons on Advent, fully implying its ecclesiastical celebration at that time. The four Sundays of Advent, as observed in the Romish Church and the Church of England, were probably introduced into the calendar by Gregory the Great. It was common from an early period to speak of the coming of Christ as fourfold: his “first coming in the flesh,” his coming at the hour of death to receive his faithful followers (according to the expressions used by St. John), his coming at the fall of Jerusalem (Mat 24:30), and at the day of judgment. According to this fourfold view of the Advent, the “gospels” were chosen for the four Sundays, as was settled in the Western Church by the Homilarium of Charlemagne.

The festival of Advent is intended to accord in spirit with the object celebrated. As mankind were once called upon to prepare themselves for the personal coming of Christ, so, according to the idea that the ecclesiastical year should represent the life of the founder of the Church, Christians are exhorted during this festival to look for a spiritual advent of Christ. The time of the year, when the shortening days are hastening toward the solstice — which almost coincides with the festival of the Nativity — is thought to harmonize with the strain of sentiment proper during Advent. In opposition, possibly, to heathen festivals, observed by ancient Romans and Germans, which took place at the same season, the Roman Church ordained that the four weeks of Advent should be kept as a time of penitence, according to the words of Christ, “Repent, for the kingdom of heaven is at hand.” During these weeks, therefore, public amusements; marriage festivities, and dancing are prohibited, fasts are appointed, and sombre garments used in religious ceremonies. The Protestant Church in Germany abstains from public recreations and celebrations of marriage during Advent, but fasting is not enjoined. The Church of England and Protestant Episcopal Church observe Advent, but do not prescribe fasts. Advent begins on the first Sunday after November 26, i.e. the Sunday nearest St. Andrew’s Day. In the sixth century, the Eastern and Western Churches (following the Nestorians) made Advent the beginning of the Church year instead of Easter. (See Bingham, Orig. Eccl. bk. 21, ch. 2, § 4; Procter, On Common Prayer, p. 268.) SEE CHRISTMAS.

On the general subject of the appropriateness of the time of Christ’s advent, see the treatises, in Latin, of Austrin (Lond. 1835); Bock (Regiom. 1756, 1761); Faber (Kil. 1770, Jen. 1772); Hagen (Clausth. 1741); Quandt (Regiom. 1724); Ravius (Feft. 1673); Unger (Neap. 1779); Walch (Jen. 1738); Meyer (Kil. 1695); Scharbau (in his Obs. Sacr. 2, 395 sq.). On the state of the world at the time, Heilmann (Rint. 1755); Knapp (Hal. 1757). On the closing of the temple of Janus at his birth, Masson (Rotterd. 1700); and in German, Gedicke (in his Verm. Schrit, Berl. 1801, p. 188-200). SEE NATIVITY.

Advent,

In addition to what has already been given on this subject, it may be proper to add the directions of the various councils respecting the observance of the feast. A canon of the Council of Macon (A.D. 581) enjoins that from the Feast of St. Martin (Nov. 11) to the Nativity there be fasting on Monday, Wednesday, and Friday of each week, and that the canons be then read; also that the sacrifices be offered in the Quadragesimal order. In the second Council of Tours (567), the fast of three days in the week is ordered for the months of September, October, and November, and from  Dec. 1 to. the Nativity every day. But this is for monks oily. It seems, from all that is certainly known, that Advent took its place among. Church seasons only in the latter part of the 6th century. Once established as one of the great festivals, it was felt that its dignity demanded a season of preparation. Originally left to the discretion of the faithful, the number of days or weeks to be set apart was eventually defined by rule, and at first, it seems, in the churches of Gaul. Yet the same rule did not everywhere prevail, for the oldest Gallican sacramentary shows .three Sundays in Advent, and the Gothic-Gallican only two. But the rule that the term of preparation should be a quadragesima, to commence after the Feast of St. Martin, implies six Sundays. This rule-not enacted, but re-enforced, by the Canon of Macon (581)-obtained in other churches, as appears from the fact that the Ambrosian (or Milan) and Mozarabic (or Spanish) Ordo shows six missae implying that number of Sundays, and the same rule was observed in some of the Gallican churches. The rule-not of Advent, but of this quadragesima-is first met with in the diocese of Tours. The observance of the Quadragesima Apostolorum and Quadragesinua S. Philippi (ii the. Greek calendar Nov. 14) is enjoined upon monks by Nicephorus, patriarch of Constantinople' (806). The Church of Rome, under Gregory, at the close of the 6th century, received the season of preparation as an ecclesiastical rule, restricted in its proper sense to the four Sundays before the Nativity, and this became the general rule for the Western Church throughout the 8th century and later. The Sacramentary of Gelasius, a Lectionary written for Charlemagne by Paul the Deacon, and other older works, all give five Sundays. This seeming discrepancy is easily explained, since the fifth Sunday before the Nativity was not considered as itself a Sunday in Advent, but as the preparation for Advent.

After the pattern of the Lenten fast, Advent was marked as a season of mourning in the public services of the Church. The custom of omitting the Gloria in Excelsis, and also: the Te Deum and Ite Missa Est, and of laying aside the dalmatic and subdeacon's vestment, was coming into use during the 8th century. The Benedictine monks retained the Te Deum in Advent as in Lent, alleging the rule of their founder. The Alleluia also, and the sequences, as also the hymns, were omitted, but not in all churches. In some churches the Miserere (Psalm li) and other mournful psalms were added to or substituted for the ordinary psalms. For lessons, Isaiah was read all through, beginning on Advent Sunday. When that was finished, the  twelve minor prophets followed, or readings from the fathers, especially the epistles of pope Leo on the incarnation and sermons of St. Augustine.

In the Greek Church the .season of preparation for the Nativity is of late introduction.- No notice of it occurs in the liturgical works of Theodore Studites, though the forty days fast of St. Philip was enjoined (upon monks) by Nicephorus. This forty days' fast, beginning Nov. 14, is now the rule of the Greek Church. In the separated churches f. the East no trace appears, within our period, of an Advent season, unless we except the existing Nestorian or Chaldsean rule, in which the liturgical year begins with four Sundays of Annunciation before the Nativity. The Armenian Church, refusing to accept Dec. 25 as the Feast of the Nativity, and adhering to the more ancient sense of the Feast of Epiphany as including the birth of Christ, prepares for this high festival (Jan. 6) by a fast of fifty days, beginning Nov. 17.

## Advent Antiphons[[@Headword:Advent Antiphons]]

             are those ancient antiphons used before and after the Magnificat which begin with the letter O. We give those for Dec. 16-. 23 as they stand in many ancient and some modern rituals: .

"Dec. 16.-O Sapientia! .O Wisdom! which comest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things; come and teach us the way of prudence.

"Dee. 17.-O Adonai! O Lord and Ruler of the House of Israel! who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the law in Sinai; come and redeem us wit a stretched-out arm.

" Dec. 18.-O Radix Jesse! O Root of Jesse! who standest for an. ensign of the people, at whom kings shall shut their mouths, unto whom .the Gentiles shall pray; come and deliver us, and tarry not.

"Dec. 19.-O Clavis David I ' 0 Key of David and. Sceptre of the House of Israel ! thou that openest and no man shutteth, and shuttest and no man openeth; come and loose the prisoner from the. prison house, and him that sitteth in darkness from the shadow of death.

"Dec. 20.-O Orien !' 0 Orient, Brightness of the Eternal Light and Sun of Righteousness . come. and lighten them that sit in darkness and in the shadow of death.  "Dec. 21.-O Rex Gentium! O King of the Gentiles aid' their Desire, the Corner-stone! who madest both one; come and save man, whom thou hast made out of the, dust of the earth.

"Dec. 22.-O .Emnlmaueel! O Emmanuel, our King and Lawgiver! the Desire of all nations and their Savior; come and save us, O Lord our God.

"Dec. 23.-O Virgo Virgium! O Virgin of Virgins ! how. shall this be? for neither before thee was any like thee,. nor shall there be after. Daughters of Jerusalem, why marvel ye at me? the thing which ye behold was a divine: mystery."

## Advent Christian Association[[@Headword:Advent Christian Association]]

             a branch of the Adventists (q.v.), which now includes the great majority of those who believe in the speedy coming of Christ to rule the world in his own person. In 1852 Jonathan Cummings, one of the ministers of the Advent body in the earlier days, claimed to have obtained " new: light on. the commencement, and terminus of the periods of Daniel." He predicted with the utmost positiveness that. the resurrection would take place in 1854. About this time F. H. Berrick wrote a book entitled The Lord Soon to Come to sustain the same theory. The time movement having failed with the earlier Adventists as a body, there was no disposition on the part of the managers of- the official periodicals to permit any extended discussion of the theory in their columns. In consequence of this the advocates of the new doctrine held a mass meeting at Lowell, Mass., in January, 1854, and decided to establish a paper to give currency to their views. As a result The World's Crisis was issued at Lowell in March of that year. Mr. Cummings gathered about him several hundreds of followers on the plan of a community of goods, but that feature of the enterprise failed. When the year 1854 had passed, The World's Crisis was obliged to confess the error of its doctrine in regard to time, but certain other differences existed which prevented its supporters from returning to their former fellowship. They appointed a conference to meet at Worcester, Mass., June 5, 1855, where doctrinal views were set forth, but no organization was effected. In February, 1856,The World's Crisis office was removed to Boston, where it has remained ever since. Another mass convention was assembled at Worcester, Nov. 6,1861, at which "The Advent Christian Association" was organized. This association consisted of those who believed in the entire mortality of man, the sleep of the soul in death, and the final destruction of the wicked. By the evangelical class they were termed materialists.  Although their number was limited at the beginning, those who belonged to the original organization gradually came over, until this branch now comprises the greater part of the Adventists in Africa. It has about one thousand ministers, and some thirty state and sectional conferences meeting annually. Its form of Church government is Congregational. See Wellcome, list. of the Second Advent Message, p. 594 sq.

Adveritists, a name applied to those Christians who. believe in the speedy coming of Christ to reign over his kingdom in the world. From intimations in Paul's Second Epistle to the Thessalonians (2:2, 3), it would appear that there were those even so early as that time who were looking for the immediate coming of Christ in his own person; and frequently along the ages since, the same expectation has been revived, with various changes as to circumstances and dates. Among the early prophets of this type was Ludovick Muggleton, a journeyman tailor in the time of Cromwell, who, with his companion Reeves, absolved and condemned according to their own pleasure. They claimed that they were the two last witnesses spoken of in Revelation, who were to appear previous to the destruction of the world. SEE MUGGLETONIANS.

The Fifth Monarchy Men (q.v.-) in the days of Cromwell formed another class of prophets whose influence was but short-lived. The Assyrian, the Persian, the Grecian, and the Roman were the four great monarchies, and these men, believing that the spiritual kingdom of Christ made the fifth, bore the name by which they are distinguished. They aimed at the subversion of all human government. In the 17th century, Thomas Burnet (q.v.), in his Theory of the Earth, taught that in the latter period of time, Christ shall live and reign on the earth for a thousand years, and that this period shall be-the seventh millenary of the world. For as God created the world in six days and rested on the seventh, so the world, it-is argued, will continue six thousand years, and the seventh thousand will be the great Sabbatism or holy rest to the people of God.

Men of very different denominational creeds have written freely on this subject. For example, the Restorationist, Mr. Winchester, in his Lectures on Prophecy suggests that all the large rivers in America are on -the; eastern side, in order that the Jews may be carried the more easily down to the Atlantic, and then across that ocean to the Holy Land; that Christ will appear at the equinox, either in March or September; and, finally,: that the body of Christ will be luminous, and be suspended in the air over the equator for twenty-four hours, and will be seen with circumstances of peculiar glory from pole to pole by all the inhabitants of the world. The  author of a work entitled Illustrations of Prophecy contends that in the period commonly called the millennium a melioration of the human race will take place,. by natural means, throughout the world. .Robert Hall, Dr. David Bogue, and others, in the latter part of the. 18th century, and others still later, published varying views of the matter. Edward Irving (q.v.) also published two volumes on prophecy, in which he contends, for a millennium involving the personal reign of Christ on earth, commencing in 1866. However Millenarians may differ among themselves respecting the nature of.! this great event, they all agree that a 'revolution will be effected in the latter days by which vice and its attendant misery will be banished from the earth. It is remarkable that the subject of the second advent of Christ has generally been made most prominent by its adherents when the public mind has been more than usually excited about other matters, such as the prevalence of the plague, a disastrous epidemic, or frequent earthquake shocks. SEE PREMILLENARIANS.

I. Origin of the Modern Phase of Adventism. —The agitation of the question began in America about the' close of the last century. In 1796 the Rev. Joshua Spaulding, minister at the Tabernacle in Salem, Mass., published a series of. sermons on The Coming and Kingdom of Our Lord Jesus Christ, advocating the speedy appearance and reign of Christ. In 1800, Benjamin Farnham published a work at East Windsor, Conn. on the premillennial advent of Christ. Other works were published at various subsequent dates. In 1808, Elias Smith, a Christian Baptist minister, produced the first religious newspaper devoted to this subject ever published in the world, at Portsmouth, N. H. It was called The Herald of Gospel Liberty, and advocated the premillennial personal coming of Christ, and nearly all the views of what are now called Adventists. About this time, students of prophecy began to predict, from an examination of Daniel's seventy weeks" and 2300 days, that the coming of Christ would take place in 1843 or 1847, according as the “seventy weeks" ended with the: death of Christ, or four years later. Among these was William Miller (q.v.; also for an account of his followers and their doctrines SEE MILLERITES). The preaching of Mr. Miller was followed by a great awakening. Thousands were converted to God,. and many ministers and. members of other denominations, either through his public addresses or through the reading of his published works, were led to embrace his views and change their denominational connections.  The first general conference of Adventists assembled in Boston, Oct. 14, 1840. It was designed to be undenominational, and. accordingly, was composed of ministers of various communions. The Conference convened. in Chardon Street Chapel, and the pastor, Joshua V. Himes, read the call for this assembly as follows:

"The undersigned, believers in the Second Coming and Kingdom of the Meissah at hand, cordially unite in the call for a general conference of our brethren of the United States and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Oct. 14,1840, at 10 o'clock A.M., to continue two days, or as long as may then be found best. The object of the conference will not be to form a new organization in the faith of Christ, nor to assail others of our brethren who differ from us in regard to the period and manner of the advent, but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment-seat. By so doing, we may accomplish much in the rapid, general, and powerful spread, of the everlasting gospel of the kingdom at hand, that the. way of the Lord may be speedily prepared, whatever may be the precise period of his coming."

The Conference remained in session two days. and at. its close published a report of its proceedings and issued a Circular Address to all those of the same faith. During the year 1841, conferences were held at Lowell, Mass., June 15-1-7; at Portland, Me., Oct. 12-14; in New York city, Oct. 25, 26; and at Dover, N. H., Dec. 14.

On the 18th of May, 1842, the "Second Advent Association of New York City and Vicinity" was formed. The members were to pay a monthly contribution to defray expenses of forwarding the message of Christ's immediate coming. A few days later another enterprise was started, which had a large influence in extending the doctrines of Adventism. At the Second Advent Conference held in Boston, May 24, 1842, a committee was appointed to provide a place and select a time for holding a camp- meeting " for Christians to worship God, to awaken sinners, and purify Christians by giving the midnight cry, viz., to hold up the immediate coming of Christ to judge the world." The first camp meeting was held at Hadley, Lower Canada, commencing June 21,1842. Another was held at East Kingston, N. H., commencing June 29. Others followed in quick succession, and all of them were attended by large numbers of people, many of whom were earnest seekers of religion. The preaching was of the same year a large tent was finished and set up in Concord, N. H., capable of accommodating nearly .4000 people. This was carried from place to place, and the enterprise resulted in awakening more interest than had been done by the camp-meetings.

As the year 1843 drew nigh. the expectations of the Adventists began to rise. Mr. Miller had predicted the personal appearing of Christ some time between March 21, 1843, and March 21, 1844. Others had fixed the time very early in the former year. The earliest date fixed upon by any of the Adventists was Feb. 10, forty-five years from the time the French army took Rome in 1798. The next day which was thought the most probable was the 15th of February. After this date had passed without any unusual occurrence, attention was turned to the Passover season as the one most likely to bring the second advent. The 14th of April was a point of time anticipated with the deepest solicitude by many. But the day came and went, as did all the other set times, without any remarkable occurrences. After the 21st of March, 1844, Mr. Miller had to confess his disappointment, but declared that, although mistaken, his confidence in God was not shaken, nor yet his belief in the speedy coming of Christ. All Advent believers who still remained in the faith continued, and still continue, to look for the advent of the Messiah. The following declaration of Fundamental Principles on which the Second Advent cause is based was made about the time of this disappointment, and is still held:

"I. The Word of God teaches that this earth is to he regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state;

"II. The only millennium found in the Word of God is the thousand years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period of time are to have their fulfilment only in the New Earth,--wherein dwelleth righteousness.

"III. The only restoration of Israel yet future is the restoration of the saints to the New Earth, where the Lord my God shall come, and all his saints, with him. all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

"V. There are none of the prophetic periods, as we understand them, that extend beyond the, [Jewish] year 1843.

"'The above we shall ever maintain as the inmutable truths of the Word of God, and therefore till our Lord chime we shall ever look for his return as the next event in historical prophecy."

After the passing-away of the Jewish year 1843, the great body of the Adventists settled down in the belief that they could henceforth reckon particular times with no degree of positiveness. They believed that 'they had reached the end of all the prophetic periods, at the termination of which the advent was expected, and that while they should have to wait only the little while that their chronology might vary from God's time, yet they believed that they could have no more clew to the definite date. The time movement had failed. Every preparation had been made by the great majority of these believers for the final, coming of the Lord on Oct. 22, 1844. The Advent periodicals issued large editions and suspended publication, considering their work ended; and many thousands of believers gave up all worldly pursuits, disengaged themselves from all worldly alliances, and sat down' in the firm expectation of the coming of the Messiah. The day came and went, and nothing unusual occurred. From that time a new phase of the movement was necessary to its existence. Under various leaders it assumed various forms. The great body of Adventists, however, remained in the line of the originators of the movement. .The publishers resumed their work, and declared their firm belief in the doctrine which they had been proclaiming, only varied in minor details. The following is from the pen of Joshua V. Himes, Mr., Miller's earliest and most zealous-follower in the proclamation of the immediate coming of the Lord: "We have now passed every point of definite time in which we looked for our blessed Saviour, and yet I do not give up the question; I only give up the point that our chronologies are to be depended upon for literal exactness as to time. But we are in the circle of a short period, and may look now every hour for the advent." Such was the view held by the principal leaders in the movement, and they began anew their labors, somewhat cautiously at first, yet more vigorously afterwards.  But while the great body went forward in harmony with the original leaders, there were many side-issues which drew to themselves varying numbers, thus creating division in the ranks and causing much discredit to, all concerned. The first question that produced a distracting influence was Judaism, which taught the conversion and restoration of the natural Jews. These not finding satisfaction in the discussions of the question in the regular Advent papers, started the American Millenarian in Boston in 1842, and afterwards removed it to New York. A considerable number left the main body on account of these differences of opinion.

The next disturbing cause was a strange fanaticism. originating with John Starkweather, who had become assistant to Mr. Himes 'at Chardon Street Chapel, Boston. He was, a turbulent spirit, and was noted for making divisions wherever he went. His principal theme was the necessity of a preparation for the Saviour's coming. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work, and that this second work was usually indicated by some bodily sensation. Accordingly, the losing of strength and other spasmodic phenomena were manifested and hailed as evidences of the great power of God in the sanctification of those who were already Christians. This he called the sealing power. The fanaticism grew to such proportions in the Church that measures had to be taken to remove it. All who spoke in opposition to such manifestations were charged with "offending against the Holy Ghost." Notwithstanding these denunciations, however, Starkweather and his followers were forced to withdraw, and worship in another place. Meetings were held in various places, camp- meetings were organized, and a conference attempted. Some followers were gathered, and many' disgusting and disgraceful scenes enacted; but the movement assumed only small proportions.

The "shut-door" theory is next in order among the issues dividing Adventists. This notion originated with Joseph Turner, of Maine, and: several others in various places, who simultaneously claimed to have ii impressed upon them by the Holy Spirit, on "the tenth day of the seventh month." Mr. Turner proclaimed in at a camp- meeting held at Woodstock, Me., Oct. 22 1844, while some penitents were presented for prayers he repeating "Every one to your tents, O Israel," and declaring that Christ had left the mercy-seat. With him it soon settled into a theory, and he with others began to proclaim throughout the Advent societies that the door of mercy was shut from and after Oct. 22,1844: but that all who remained  steadfast in their experience of the movement of 1844 were already members of Christ's kingdom. This theory found adherents, and was confirmed by one Ellen G. Harmon, who travelled from town to town, where she was strangely exercised in body and mind, usually talking in assemblies until nature was exhausted, and then falling to the floor, remaining for a considerable time in an epileptic state. Afterwards she would relate the wonders which had been revealed to her during the trance, even professing to have seen Christ and the records contained in. the book of life. Some of the Advent publications defended the theory, and others were controlled temporarily by its advocates. Extravagant views were held by most of the adherents of this theory, such as visions and dreams. Feet- washing and kissing were declared to be Gospel ordinances.

Another branch of this class of believers was established, with "visions" and "revelations," which had been so systematically organized as to deserve separate treatment. SEE ADVENTISTS SEVENTH-DAY.

II. Organization. - As has already been intimated, the purpose of these zealous heralds of the second advent of Christ was simply to arouse the world to a consideration of their message, and induce the careless and impenitent to turn to God and prepare to meet the Lord at his coming. They aimed at no separate denominational organization, considering the time too short for any such necessity. But circumstances made it necessary to organize in some localities. Converts to the faith existed in such numbers: as to require organization into societies. It frequently happened that the Adventists of a congregation were a minority, and were expelled from fellowship in their churches. Opposition on the part of believers of the various denominations drove many from their doors, and thus societies sprang up in various places from the beginning of the movement, while thousands who embraced the doctrine continued to hold their Church relationship as they had always done.

But after the disappointment of 1843-44, some plan of operations was required for the prosecution of the work in hand. To define more clearly the views of the Adventists, and determine who were of their number, it was decided to call a conference to meet at Albany, N.Y., April 29,1845.' As a result of the deliberations of that body, a report-was adopted setting forth their views and recommending a course of action. This report formed the basis of subsequent .organizations, and from it we present the following extract:  In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been caused by. some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following important truths:

"1st. That the heavens and earth, which are now, by the Word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the. elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness-that is, the righteous-will forever dwell (2 Pet. iii, 7, 10, 13). And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting kingdom, and all dominions shall serve and obey him (Dan 7:27)..

"2d. That there are but two advents or appearing of the Saviour to this earth (Heb 9:28). That both are personal and visible (Act 1:9; Act 1:11). That the first took place in the days of Herod (Mat 2:1), when he was t conceived of the Holy Ghost (Mat 1:18), born of the Virgin Mary (Mat 1:25), went about doing good (Mat 11:5), suffered on the cross, the just for the unjust (1Pe 3:18), died (Luk 23:46), was buried (Luk 23:53), arose again on the third day, the first fruits of them that slept (1Co 1:15), and ascended into the heavens (Luk 24:51), which must receive him until the time of the restitution of all things, spoken of by the mouth of all the holy t prophets (Act 3:21). That the second coming or appearing will take place when he shall descend from heaven, at the, sounding of the last trump, to give his people rest (1Th 4:16-17; 1Co 15:52), being revealed from heaven in flaming tire, taking vengeance on them that know not God and obey not the Gospel (2Th 1:8). And that he will judge the quick and the. dead at his appearing and kingdom (2Ti 4:1).

"3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the doors (Mat 24:33), by the chronology of the prophetic periods (Dan 7:25; Dan 8:14; Dan 9:24; Dan 12:7; Dan 12:11-12; Rev 9:10; Rev 9:15; Rev 11:2-3; Rev 12:6; Rev 12:14; Rev 13:5), the fulfillment of Prophecy (Daniel 2, 7, 8, 9, 10, 11, 12; Revelation 9, 11, 12, 13, 16, 17), and the signs of the times (Mat 24:29; Luk 21:25-26). And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh'(Luk 21:28; 1Th 4:18), and the last be warned to flee from the wrath to come (2Co 5:11), before the Master of the house shall rise up and shut to the door (Luk 13:24-25).

"4th. That the condition of salvation is repentance toward God and faith in our: Lord Jesus Christ (Act 20:21; Mar 1:15); and that those who have repentance and faith will live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Tit 2:11-13).

"5th. That there will be a resurrection of the bodies of all the dead (Joh 5:28-29), both of the just and the unjust (Act 24:15); that those who are Christ's will be raised at his coming (1Co 15:23); that the rest of the dead will not live again until after a thousand years (Rev 20:5); and that the saints shall not all sleep, but shall. be changed in the twinkling of an eye at the last trump (1Co 15:51-52).

"6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation (1Co 15:2-7); and that the various portions of Scriptures which refer to the millennial state are to have their. fulfilment after the resurrection of all the saints who sleep in Jesus (Isaiah 11; Isa 35:1-2; Isa 35:5-10; Isa 65:17-25).

"7th. That the promise that Abraham should be the heir of the world was not to him or to his seed through the law, but through the righteousness of faith (Rom 4:13); that -they are not all Israel which are of Israel (9:6); that there is no difference, under the Gospel dispensation, between Jew and Gentile (x, 12); that the middle wall of partition that was between them is broken down, no more to be rebuilt (Eph 2:14-15); that God will render to every man according to his deeds (Rom 2:6): that if we are Christ's, then we are Abraham's seed, and heirs according to the promise (Gal 3:29); and that the only restoration of Israel- yet future is the.  restoration of the saints to the earth created anew, when God shall open the graves of those descendants of Abraham who died in faith without receiving the promise with the believing Gentiles who have been grafted with them into the same olive-tree, and shall cause them to come up out of their graves and bring them, with the living who are changed, into the land of Israel (Eze 37:12; Heb 11:12-13; Rom 11:17; Joh 5:28-29).

"8th. That there is no promise of this world's conversion (Mat 24:14); that the horn of the papacy will war with the saints and prevail against them until the Ancient of Days shall come and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom (Dan 7:21-22); that the children of the kingdom and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom and the righteous shall shine forth as the sun in the kingdom of their Father {Mat 13:37-43) that the man of sin will only be destroyed by the brightness of Christ's coming (2Th 2:8); and that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred and tongue and people and nation, will be made kings and priests unto God, to reign forever on the earth (Rev 5:9-10; Rev 21:24).

"9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end (Mat 28:19-20); calling upon them to repent, in view of the fact that the kingdom of heaven is at hand (Rev 14:7), that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord (Act 3:19-20).

"And 10th. That the departed saints do not enter their inheritance or receive their crowns at death (Dan 12:13; Rev 6:9-11; Rom 8:22-23);' that they without us cannot be made perfect (Heb 11:40); that their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time (1Pe 1:4-5); that there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing (2Ti 4:8); that they will only be satisfied when they awake with Christ's likeness (Psa 17:15); and that when the Son of Man shall come in  his glory, and all the holy angels with him, the King will say to those on his right hand, ' Come, ye blessed of my. Father, inherit the kingdom prepared for you from the foundation of the worlds (Mat 25:34). Then they will be equal to the angels, being the children of God and of the resurrection (Luk 20:36)."

The same conference recommended the organization of societies to be governed according to the independent plan, acknowledging only the New Test. as an authoritative guide in Church government. Yet many of the Advent believers still continue to hold their membership in the churches to which they formerly belonged, not departing, except in this particular, from their former faith. There are many others also who, not finding their views 'exactly met by the common belief of any one religious body, have no denominational connection; still they are reckoned as Adventists.

A mission was begun in England in 1846 by sending Joshua V. Himes, R. Hutchinson, and F. G. Brown thither in June of that year to proclaim the advent of the Messiah at hand., A paper--the European Advent Herntld- was published one year, and many lectures and sermons were delivered; but the mission was abandoned in 1847 for want of men and means. A similar mission to the British West India Islands was undertaken by L. I). Mansfield and wife. This also failed, and was abandoned in the: following year. Several missionary societies have been in existence from time to time, among which are " The American Advent Mission Society," organized in 1865, and " The Union Female Missionary Association," organized in 1867.

After the death of Mr. Miller, there was considerably more division of opinion among his followers than had been formerly, and this gave rise to denominational divisions, which are considered in the articles on SEE ADVENT CHRISTIAN ASSOCIATION: SEE ADVENTISTS, EVANGELICAL; and SEE ADVENTISTS, SEVENTH-DAY.

III. Literature. — The publications called forth by the agitation of this question have been very numerous. Perhaps not less than one thousand books and pamphlets have appeared in this country, while many have come to us from England. Of periodicals of all kinds, about one hundred have been published at one time or another. The oldest paper published by Adventists was started about the year 1840, under the title of The Signs of the Times, but is now called Messiah's Herald. SEE ADVENTISTS, EVANGELICAL. The other principal periodicals of this class are The  World's Crisis (Boston), Advent Herald (ibid.), The Christian (ibid.), Herald of Life (Springfield, Mass.), and Advent Review and Herald of the Sabbath (Battle Creek, Mich.). See Wellcome, Hist. of the Second Advent Message (Yarmouth, Me., 1874).

## Advent, Second[[@Headword:Advent, Second]]

             SEE MILLENNIUM.

## Adventists[[@Headword:Adventists]]

             the name of a recent sect of Millenarians, which owes its origin to William Miller, from whom they are frequently called Millerites. About 1833 Miller began to teach that the “Second Advent” of the Lord would occur in 1843. He soon found disciples; among whom was Joshua V. Himes, a member of the “Disciples of Christ” (q.v.), who had a great deal of energy and proselytizing spirit. He commenced a journal called The Signs of the Times, and, later, the Advent Herald, to disseminate the doctrines of the sect. Multitudes of people, chiefly of the ignorant, became believers; and, at the time appointed, it is said that thousands were out all night, waiting, in anxiety, for “the coming of the Lord,” according to the prediction of the leaders of the sect. They were disappointed, of course, but many still gave credit to new predictions, fixing the time at new periods. As these successive times arrived, the predictions still failed, and many of the believers fell off. There is still in existence, however, a sect bearing the name Adventists, who look for the “coming of the Lord,” but who do not fix dates as definitely as Messrs. Miller and Himes used to do. A large camp-meeting of Adventists has for many years been annually held at Wilbraham.

As to doctrine, they differ from the Evangelical Churches generally only in their peculiar belief in the personal coming of Christ, and his bodily reign with the saints on the earth. They have no regular creed or form of discipline. It is a common belief among the Adventists that the wicked will be annihilated. — American Christian Record, p. 21. SEE MILLENARIANS. See articles in the Supplement.

## Adventists, Evangelical[[@Headword:Adventists, Evangelical]]

             are the representatives of the original followers of William Miller (q.v.) and his coadjutors. SEE ADVENTISTS; MILLERITES.- They were organized at Boston, under the name of "The American Millennial Association," in November, 1858. They adhere to the doctrine of the conscious state of the- dead and the eternal conscious suffering of the wicked. Their principal organ is the Messiah's Herald, .published at Boston. They have six or eight state and sectional conferences. Those holding the same views in Pennsylvania and Canada organized under the name of Messiah's Church, and have' a conference in each of these sections. They are in full accord, both as to faith and labors, and sustain the same enterprises. See Wellcome, Hist. of the Second Advent Message, p. 603.

## Adventists, Seventh-Day[[@Headword:Adventists, Seventh-Day]]

             are a branch of the Adventists (q.v.) who observe the seventh day as the Sabbath. They originated as early as 1844. They set no time for the coming of Christ, believing that' the prophecies which, in the opinion of other Adventists, fix the second advent in or about the year 1844, really brought the world only to the " cleansing of the tabernacle," a period of brief but uncertain duration preceding. the coming of Christ. One of the first movers in this new departure was elder James White, formerly a " Christian" minister of Maine. He embraced the doctrine of Adventism in 1842, and began at once to preach in Maine. Ins 1844 he embraced the " shut-door" theory of Mr. Turner and Ellen G. Harmon (already referred to under ADVENTISTS), and began to claim extraordinary revelations from heaven as to doctrine and duty. Among these revelations. was one requiring the observance of the seventh day as the Sabbath. He subsequently married Miss Harmon, and has published many of her " visions" in various forms. 'Mr. White started .a paper at Middletown, Conn., called Present Truth, and a little later issued it at New York. Some time after this the name was changed to Advent Review and Herald of the Sabbath, which was published at South Paris, Me., then at Rochester, N. Y., and finally, in 1855, at Battle Creek, Mich., where it Continues to be issued.. The  "Seventh-day Adventist Publishing Association" publish at Battle Creek four denominational papers in English, one in Danish, and one in Swedish. Another English paper has been established in California. A mission has been established in Switzerland, where two hundred believers were reported in 1875. Missions have been determined upon for Great Britain, France, Germany, Holland,' Italy, Hungary, Africa, and Australia. There are 15 State conferences, 218 preachers, 943 churches, and 27,742 members. Strict temperance views prevail. 'Strong drink and tobacco are forbidden. Abstinence from pork, tea, and coffee is also recommended. See Wellcome, Hist. of the Second Advent Message, p. 401 sq.

## Adventitius (Or Aventor)[[@Headword:Adventitius (Or Aventor)]]

             one of the companions of St. Mauricius, martyred with him and many others by order of emperor Maximinian, Sept. 22, 286, at Agaurum. See Ruinart, p. 272.

## Adventius, Bishop Of Metz[[@Headword:Adventius, Bishop Of Metz]]

             early embraced the clerical life, and was educated under the supervision of Drogo, whom he succeeded in the above-mentioned see in 855. He was present and spoke in the Synod of Metz in 869, and in that of Douzi in 871. Besides his own epitaph, which he made, there is extant (in Baronius) the writing which he composed in favor of the divorce between Lothair and his queen Thietburga See Mleurisse, Hist. des Eveques de lEglise de Metz; Rivet, Hist. Lit. de la France, v, 249.

## Adversa[[@Headword:Adversa]]

             SEE, AVERSA.

## Adversary[[@Headword:Adversary]]

             in Heb. properly שָׂטָן, satan’ (i.e. Satan, as it signifies, when with the article), an opponent, e.g. in war, a foe (1Ki 5:18; 1Ki 11:14; 23:25; 1Sa 29:4), in the forum, a plaintiff (Psa 109:6; comp. Zec 3:1-2), or generally a resister (2Sa 19:23), as one that blocks the way (Num 22:23; comp. Num 22:32). In Greek properly ἀντίδικος, one who speaks against us, e.g. in a suit, the complainant (Mat 5:25; Luk 12:50); or, generally, an enemy (Luk 18:3), specially, the Devil (1Pe 5:8). SEE ACCUSER.

## Advertisements[[@Headword:Advertisements]]

             was a term used for certain statements of principles, rules, suggestions, and directions drawn up by the bishops during the reign of queen Elizabeth, and issued for. the guidance and direction of their clergy. They had little moral weight, and no legal authority.

## Advocate[[@Headword:Advocate]]

             (Παράκλητος, PARACLETE), one who pleads the cause of another; also one who exhorts, defends, comforts, prays for another. It is an appellation given to the Holy Spirit by Christ (Joh 14:16; Joh 15:26; Joh 16:7) SEE COMFORTER] and to Christ himself by an apostle (1Jn 2:1; see also Rom 8:34; Heb 7:25).

In the forensic sense, advocates or pleaders were not known to the Jews, SEE TRIAL until they came under the dominion of the Romans, and were obliged to transact their law affairs after the Roman manner. Being then little conversant with the Roman laws and with the forms of the jurists, it was necessary for them, in pleading a cause before the Roman magistrates, to obtain the assistance of a Roman lawyer or advocate who was well versed in the Greek and Latin languages (Otti Spicil. Crim. p. 325). In all the Roman provinces such men were found who devoted their time and labor to the pleading of causes and the transacting of other legal business in the provincial courts (Lamprid. Vit. Alex. Sev. c. 44). It also appears (Cic. pro Coelio, c. 30) that many Roman youths who had devoted themselves to forensic business used to repair to the provinces with the consuls and praetors, in order, by managing the causes of the provincials, to fit themselves for more important ones at Rome. Such an advocate was Tertullus, whom the Jews employed to accuse Paul before Felix (Act 24:1); for although ῾Ρήτωρ, the term applied to him, signifies primarily an orator or speaker, yet it also denotes a pleader or advocate (Kuinol, Comment., and Bloomfield, Recens Synopt. ad Act 24:2). SEE ACCUSER.

## Advocate of the Church[[@Headword:Advocate of the Church]]

             (Advocatus Ecclesiae), the patron or defender of the rights of a church or monastery, was formerly called Patronus or Advocatus bonoarum Ecclesiae. Spelman distinguishes two sorts of advocates of churches:

1. The advocatus causarum, who was granted by the prince to defend the rights of the Church at law. He appeared in the secular courts as the representative of the bishop, but only in cases involving the temporalities of his church. In all personal causes, civil or criminal, the bishop was answerable to the ecclesiastical synod alone.

2. The advocatus soli, or advocate of the territory, which office was hereditary. These offices were first intrusted to canons, but afterward were held even by monarchs. The advocates set over single churches administered justice in secular affairs in the name of the bishops and abbots, and had jurisdiction over their whole dioceses. In case of necessity they defended the property of the clergy by force of arms. In the courts of justice they pleaded the cause of the churches with which they were connected. They superintended the collection of the tithes and other revenues of the Church, and enjoyed, on the part of the convents, many benefices and considerable revenues. After a time these advocates and their assistants becoming a burden to the clergy and the people under their charge, who began to suffer severely from their avarice, the churches began to get rid of them. Urban III labored to deliver the Church from these oppressors, but found, in 1186, the German prelates, in connection with the Emperor Frederick 1, opposed to it. Under the Emperor Frederick II, however, most of the German churches succeeded in abolishing these offices by the grant of large sums of money and of various immunities. See Paullini, De Advocatis (Jen. 1686); Knorre, Kirchen-Vogte, in the Hall. Anzeig. 1750; Miller, De Advocatia (Giess. 1768); Gallade, De Advocatis (Heidelb. 1768); Wundt, De Advocatia (ib. 1773). See WARDEN.

## Advocates Of The Pope[[@Headword:Advocates Of The Pope]]

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

## Advocatus Diaboli[[@Headword:Advocatus Diaboli]]

             (Devil’s Advocate), the person appointed at Rome to raise doubts against the genuineness of the miracles of a candidate for canonization (q.v.), to expose any want of formality in the investigation of the miracles, and to assail the general merits of the candidate, whose cause is sustained by an ADVOCATUS DEI (God’s Advocate). It is said that in the beginning of the seventeenth century the canonization of Cardinal Boromeo was almost prevented by the accusations of the devil’s advocate.

## Advoja[[@Headword:Advoja]]

             SEE ADVATA.

## Advower[[@Headword:Advower]]

             is the advocate of a church or religious house, as a cathedral, monastery, abbey, etc., called a defensor or bailiff in Germany. Sometimes it signifies a person who has a right to present to a church living. Charlemagne had the title 'of advower of St. Peter's, which the people conferred on him for having protected Italy against the Lombards. Pope Nicholas constituted king Edward the Confessor and his successors advowers of the Monastery of Westminster and of all the churches in England. Advowers were the guardians and administrators of temporal concerns, and under their authority all contracts passed which related to the churches.. The collection of the tithes and all other church revenues were under their control, as a reward for which many of the richest benefices were placed by the heads or principals of 'convents at their disposal. The command of the forces furnished by their monasteries for war was intrusted to them. Sometimes there were subadvowers, who introduced great disorder, and very much contributed to the ruin of the monasteries. Abuses of this office having become general and intolerable, it was abolished by Frederick II of Germany.. The origin of ῥ this office is sometimes assigned to the time of  Stillico, in the 4th century; but the Benedictines represent it as commencing so late as the 8th century. Persons of the first rank were gradually introduced into it on account of the skill and power, required in its execution. For a classification of advowers, SEE ADVOCATE OF THE CHURCH.

## Advowson[[@Headword:Advowson]]

             (from advocatus), the right of patronage to a church or ecclesiastical benefice. He who has the advowson is called the patron, from his obligation to defend the rights of the church from oppression and violence. Advowsons are either,

1. Presentative, where the patron presents his clerk to the bishop or other ordinary to be instituted, and the bishop commands the archdeacon to induct him;

2. Collative, where the advowson lies in the ordinary, and within his jurisdiction, in which case no presentation is needed, but the ordinary collates or institutes the clerk and sends him to the proper officer to be inducted;

3. Donative, where the benefice is exempt from the jurisdiction of the ordinary, and visitable by the king only, or some other secular patron, who puts his clerk into possession by virtue of an instrument under his hand and seal, without institution, or induction, or examination by the ordinary. The greater part of the benefices in the Church of England are presentative. They are often put up for sale, much to the disgrace of the Church and the nation. SEE ENGLAND, CHURCH OF.

Advowson,

Some additional facts may here be presented. In case the patron does not present within six months, the presentation lapses to the bishop; and if he neglect to collate within the following six months, to the archbishop, and after him to the crown. If, however, after the first six months the patron present before the bishop has collated, the presentation of the patron is good. So, after the expiration of twelve months, if the bishop collate before the archbishop, the bishop's appointment is good. If a benefice in the gift of a person outlawed or tainted fall vacant, the sovereign' presents. -If the patron remain in a state of excommunication for the space of forty days, his clerk may be refused. Presentation made while the benefice is full is void. If a patron present first one and then another clerk, the ordinary may institute whichever he pleases; but where the sovereign is patron the ordinary must institute the second. A patron may not present himself, but the ordinary may admit him on his petition. A married woman, having the right of advowson, must present in the name of her husband. See Johnson, Clergyman's -Vadenecunm

## Adyta[[@Headword:Adyta]]

             (ἄδυτα, inaccessible), a name given in early times: to the chancel of a church, because there was no place of access here for the people, who were wholly excluded therefrom.-Bingham, Christ. Antiq. bk. 8:ch. 6:§4.

## Adytum[[@Headword:Adytum]]

             (from ἄδυτον, inaccessible), the shrine or inner room of a sacred building; hence applied in later times to the penetralia of the Temple at Jerusalem, which were accessible to the priests alone, especially the sanctuary, or

“holy place,” and still more to the “holy of holies,” or inmost chamber. Ecclesiastical writers also employ it metaphorically to denote the recesses of the heart or spiritual nature, and sometimes to designate the deeper mysteries of divine truth. See AGION.

## Aeantea[[@Headword:Aeantea]]

             in Greek mythology, was the name of a festival of Ajax celebrated on the island of Salamis, where he was born. A temple was erected there, in which stood a wooden image of him. He was likewise worshipped in Athens and on the promontory of Rheteum.

## Aedes[[@Headword:Aedes]]

             a name given by the Romans to unconsecrated temples.

## Aedesius[[@Headword:Aedesius]]

             (or Hedesius), a Christian martyr, was a noble Lycian and a student at Alexandria, where he was martyred by drowning about A.D. 306. See Eusebius, De Mart. Palest. v, 14; Syriac Acta in Assemani, Acta Mart. ii, 195..

## Aedias[[@Headword:Aedias]]

             (Α᾿ϊδίας, for Elias), one of the “sons” of Ela, who divorced his Gentile wife (1Es 9:27), evidently the ELIAH SEE ELIAH (q.v.) of the genuine text (Ezr 10:26).

## Aedicula[[@Headword:Aedicula]]

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

## Aedile[[@Headword:Aedile]]

             a Roman magistrate whose business it was to superintend the temples and other public buildings, the public games, and spectacles. Two curule aediles were annually elected, and there were, besides these, plebeian aediles. The office was one of dignity and honor, though reckoned a minor magistracy.

## Aedituus[[@Headword:Aedituus]]

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

## Aefric[[@Headword:Aefric]]

             SEE AELFRIC.

## Aega[[@Headword:Aega]]

             in Greek mythology, was the daughter of Olenus, who with her sister Helice brought up the young Jupiter.. She was subsequently placed among the stars. AEga had such a brightness that the Titans were blinded when they attempted to besiege heaven, They accordingly asked her mother to darken the star. Gaea hid AEga in a cave on Crete, where afterwards she became Jupiter's nurse.

## Aegaecus[[@Headword:Aegaecus]]

             in Greek mythology, was, according to Strabo, a surname of Neptune, derived from AEga, a city in Eubcea, where a temple was erected to his worship on a hill.

## Aegaon[[@Headword:Aegaon]]

             in Greek mythology, was

(1) a giant with one hundred arms and fifty heads, whom the gods called Briareus (the frightful, the powerful). He was a son of Uranus and the Earth. He and his brothers, Cottus and Gyges, were bound by their father and imprisoned in a cave, from fear of their strength, until Jupiter in a war against the Titans liberated them, and with their help became victorious. Once Neptune, Juno, and Minerva had plotted to bind Jupiter. Thetis brought AEgseon up into Olympus and placed him side by side with Jupiter. At the sight of the frightful giant the deities were so afraid that they abandoned their design.

(2.) One of the evil sons of the Arcadian king Lycaoni Jupiter. when he had changed the father into a wolf, killed the sons by lightning.

## Aegates[[@Headword:Aegates]]

             is commemorated as a Christian saint. in some martyrologies on Oct. 24.

## Aegea[[@Headword:Aegea]]

             in Greek mythology, was a surname of Venus, from her extraordinary worship on the islands of the AEgean Sea. She was also called " the inhabitant of the island," for she was worshipped more than any other deity.

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

             a Nestorian priest, lived, according to Vossius, about 483; but Cave thinks that he lived some years later, as he continued his history five books after the deposition of Peter the Fuller. This was an Ecclesiastical History from the reign of Theodosius the Younger, and ending with the deposition of Peter the Fuller (q.v.). There is only a fragment of this work extant, in the Concilia, vol. 7, and in the collections of Theodorus Lector. He wrote, also, a treatise against the Council of Chalcedon.

## Aegidius[[@Headword:Aegidius]]

             (JOHN of St. Giles), an English Dominican, was born at St. Albans. Educated at Paris, he became a distinguished medical practitioner in that city, and was employed (in 1198) by king Philip. He removed to Montpellier, where he studied diseases of the mind. Returning to Paris, he studied divinity, and soon became a doctor in that faculty, and a professor in the schools. In 1223 he joined the Dominicans, being the first Englishman of that order. In 1235 he went to Oxford, where he became lecturer in arts and divinity. A close intimacy sprang up between him and Grossetete, bishop of Lincoln, who obtained leave of the general of the order that AEgidius might reside with him as an assistant. While he was physician of Philip II he amassed great wealth, which he employed for the purchase and repairs of the Hospital of St. Jacques at Paris-a branch of St. James of Compostella in Spain, and destined to lodge the pilgrims. He gave it in 1218 to the Dominicans. He died about 1253. He wrote some works on medicine and theology which were never published. See Hoefer, Nouv. Biog. Generale, s.v.

## Aegidius (Bishop) Of Tusculum[[@Headword:Aegidius (Bishop) Of Tusculum]]

             in the 10th century, was sent by pope John XIII, accompanied by many Italian, French, and German priests, into Poland in 965, to assist in instructing the Poles in Christianity. See Mosheim, Hist. of the Church, bk. iii, cent. 10:pt. i, ch. i.

## Aegidius (martyr)[[@Headword:Aegidius (martyr)]]

             an Anabaptist who appeared at Aix-laChapelle about the end of the 16th century, and was condemned to death at Antwerp :

## Aegidius Leodiensis[[@Headword:Aegidius Leodiensis]]

             or Giles of Liege, a monk of the Vallde d' Or, a monastery of the Order of Citeaux. in the duchy of Luxemburg, lived in the early part of the 13th century. He wrote a history of the bishops of Liege, from the time of Theodwin, successor of Wason, to Henry III, sixty-ninth bishop. This history (Gesta Episcoporum Leodiensiuns), to the. year 1246, has been continued to 1348 by John Zlocsemius, canon of St. Lambert of Liege. John Chapeaville published it, with other chronicles, at Liege in 1613. The life of St. Albert, taken from his work, has been translated into Spanish, and published under the title Vida de S. Alberto, Cardinal del Titulo de Santa-Cruz, Obispo de Lieja y Martyr, trad. en Castellano por Andres de Soto (Brusellas,'1613). See Hoefer, Nouv. Biog. Generale, s.v.

## Aegidius Of Viterbo[[@Headword:Aegidius Of Viterbo]]

             an eminent Italian prelate and scholar, was born in 1470. He studied with the Augustinians at Yiterbo, was made doctor of theology, and in 1503 general of his order. In 1512 he attended the Lateran Council; acted as papal delegate at different courts; and died Nov. 12, 1532. AEgidius was also a Hebrew scholar, and translated some Cabalistic works into Latin, which are still in MS. See Herrera, Alphabeunm Augustinianum ; Ughelli, Italia Sacra; Fabricius, Bibl. Med. et Inf. AEtat. i, 63; Gaudulph, De 200 Scriptor. Augustin.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Aegidius, ST.[[@Headword:Aegidius, ST.]]

             is considered by many to be identical with ST. GILES (q.v.). In addition to what has already been given in, that article, it is related of him that he refused treatment for an accidental lameness, that he might be able to practice more rigid self-mortification. From this anecdote he has been esteemed the patron of cripples, and St. Giles's Cripplegate, built about 1090, is dedicated to him. In art, St. Giles is generally represented as an aged man, with a long white beard; a hind pierced with an arrow, rests its head or fore-feet in his lap, or crouches at his feet. Representations of him are seldom met with in t Italy, but very frequently in early French and German art. The relics of the saint, buried in the church dedicated by himself to St. Peter, but translated by abbot Autulphus in 925 to the neighboring abbey, were allowed to rest in peace until the Alblgensian war in 1209 exposed them to danger, when they were transported to Toulouse and. laid over one of the altars in the Church of. St. Saturninus, where the body still was when Baillet wrote. Pope Urban IV gave the saint's office a place ill the Roman Breviary as a semi-double, but since the middle of the 16th century it has been reduced to a simple office. St. Giles still retains a place in the Reformed English Calendar. His festival is kept on Sept. 1.

## Aegischus[[@Headword:Aegischus]]

             an appellation given by Homer and others to Jupiter, either because he was cherished by a goat, or because his buckler was covered with a goat's skin.

## Aegocoros[[@Headword:Aegocoros]]

             a monster into which Pan transformed himself when, with the rest of the gods, he fled from. Typhon. Jupiter, for his: subtlety, placed him among the stars.

## Aegophaga[[@Headword:Aegophaga]]

             (or Aegophage), a name of the goddess Juno. among the Lacedaemonians, from the goat which Hercules sacrificed to her.

## Aeiparthenos[[@Headword:Aeiparthenos]]

             (ἀειπάρθενος, ever virgin), a title of the Virgin Mary. SEE VIRGINITY, PERPETUAL.

## Aeithalides[[@Headword:Aeithalides]]

             a mythical hero, son of Mercury and Eupolemas. was a native of Larissa, who had the liberty from his father in being sometimes with the living and sometimes with the dead, so that he was aware of all that was passing among both. He was a herald of the Argonauts, and the duties of his office gave rise to the fable; he being necessarily often present with, and often absent from, the army, and being obliged to be exactly informed of all that happened.

## Aeitholas[[@Headword:Aeitholas]]

             SEE AITHOLAS.

## Ael[[@Headword:Ael]]

             in Scandinavian mythology, was the name of the nectar which departed heroes drank in Walhalla; from the hands of the :goddess Freyia.

## Aelfhun[[@Headword:Aelfhun]]

             SEE ALHUN.

## Aelfric Of York[[@Headword:Aelfric Of York]]

             SEE AELFRIC OF CANTERBURY.

## Aelfric The Grammarian[[@Headword:Aelfric The Grammarian]]

             SEE AELFRIC.

## Aelhun[[@Headword:Aelhun]]

             SEE ALHUN.

## Aelius, Publius Julius[[@Headword:Aelius, Publius Julius]]

             bishop of Debeltum, Thrace, towards the close of the 2d century, was one of several bishops who protested against the Montanist pretension to the gift of prophecy. Their signatures are produced in a letter a fragment of which is preserved by Eusebius, list. Eccles. v, 19) by Serapion. AElius ascribes the Montanist prophecies to daemoniacal possession.

## Aella[[@Headword:Aella]]

             in Greek mythology, was one of the Amazons, the first with whom Hercules fought, when he came to get the girdle of her queen. She was slain by that hero.

## Aello[[@Headword:Aello]]

             in Greek mythology, was the name of

(1) one of the Harpies. Her mother was Electra, daughter of Oceanus and Tethys, who. married Thaumas, by whom she had these horrible children, and a very beautiful daughter, Iris.

(2.) A dog of Actaeon.

## Aellred[[@Headword:Aellred]]

             SEE AELREDUS.

## Aellurus[[@Headword:Aellurus]]

             the surname, or rather nickname, of a schismatical patriarch of Alexandria, Timotheus AElurus, who for many years was the leader of the Monophysite party there and at Constantinople in the middle of the' 5th century. SEE TIMOTHEANS.

## Aelnurus[[@Headword:Aelnurus]]

             the god-cat, an ancient Egyptian deity, sometimes represented as a cat, and sometimes as a man with a cat's head.

## Aemiliaius[[@Headword:Aemiliaius]]

             (1) A saint in Armenia, commemorated in the Latin Church Feb. 8.

(2) Confessor in Africa, commemorated in the Latin Church Dec. 6.

(3) Confessor, commemorated in the Greek Church Jan. 8.

(4) Bishop of Cyzicum and confessor, commemorated in the Greek Church Aug. 8.

## Aemiliani, St. Jerome[[@Headword:Aemiliani, St. Jerome]]

             an Italian philanthropist, was born at Venice, of noble parentage, in 1481. Having been taken prisoner in his youth, upon his release he dedicated his life to the care of orphans, and accordingly collected a considerable number of them in a house, where they were educated in virtue and industry. This laid the foundation of the regular clerks of St. Maieul, or Fathers of. Somascho, so called from the place where he first established their community. He appears to have been a man of most humane disposition; and in 1528; when plague and famine raged in Italy, he sold even his furniture to assist the poor. He died in 1537, and was canonized by  Benedict XIV. His Life was written by Andreas Stella, general of the Somaschians (q.v.).

## Aemilius[[@Headword:Aemilius]]

             is the name of three saints in the Roman calendar.

(1) Martyr in Africa, commemorated May. 22.

(2) Of Sardinia, commemorated May 28.

(3) Commemorated June 18.

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

             a Lutheran theologian, was born June 25,1517, at Mansfeld, and died as superintendent. at Stollberg, May 22,1569. He wrote, Evangelia Heroico Carmine Reddita (Basle, 1551, and often) :-Poemata. Sacra in Jesaias Caput. LIII, Psalmum XXII et quaesdam Evangelia (ibid. 1551):-- Explicationes in Evange e lia Domninicalia et Festivalia (ibid. eod.) :- Epistolce Dominicales et Festivales .Carmine. Heroico Expresses (ibid. eod.) Anmaginuin in Apocalypsi Joannis Descriptio Elegiaco Carmine Expressa (Wittenberg, 1571).. See Wetzel, Anal. Hymnol. i, 45; Jocher, Allgeneines Gelehrten-Lexikon, s.v. (B. P.)

## Aemon[[@Headword:Aemon]]

             in Phoenician mythology, was the son of Colpias and ,Baau (.Bobu, or Chaos), the two primeval deities. .He and his brother Profogonos were the  earliest created mortals. AEon was the first to discover the use of fruit as food.

## Aeneas[[@Headword:Aeneas]]

             (or Aengus), an Irish prelate, was the son of Engobham, who lived about the end of the 8th century. In his youth he became a monk of the monastery Cluair- Enach, Leinster, under, Melathgene, the abbot. It is probable that he succeeded the latter in the government .of the house, but withdrew into a solitude near by, called after him. Desert AEnigus. Finding the fame of Iris safictity s reading abroad, he betook himself to the .Abbey of Taulallngt, near Dublin. Here he-was discovered after seven years and admitted by Maelruan, the abbot, to his intimacy. No further information has been gathered respecting him. He wrote a' martvrology,' or, as he.  called it, Festology, in Irish verse, still extant. He afterwards composed a much more copious martyrology in prose also De Sanctis Hibernice. Libri V:- and a History of the Old Testament, in metre. See Ware, De Script. Hibern.

## Aenon. Lieut[[@Headword:Aenon. Lieut]]

             Conder finds the site of this baptizing-place of John in Aimin, three or four miles north of the springs in Wady Farah, east of Nablus; and the neighboring Salim, or Shalem, in the present Salim, about the same distance south of these springs (Quar. Statement of the " Pal. Explor. Fund," July, 1874, p. 191 sq.); and' Dr. Tristram adopts the identification, confirming the local use of these names (Bible. Places, p. 192). The. latter remarks that "at the head of the valley of Shechem. are copious springs in a broad, open valley called Wady Farah. This valley rises near Salim [so called by the Samaritans, but not by the peasantry], separating Mount Ebal from the chain of Nebi Belan, and forming a great geological feature of the country. It soon becomes a deep and narrow ravine, with steep hill-sides burrowed with caverns, in which a perennial copious stream, shaded by oleanders, runs towards the Jordan. There is a succession of springs after the ruins of Burj Farah, with flat meadows on either side, where great crowds might gather on either bank of the stream. It is one of the most picturesque spots in the country, and is close to one of the old main lines of road from Jerusalem to Galilee."

## Aeolus[[@Headword:Aeolus]]

             in Pagan mythology, was the god of the winds, and 'is variously represented as the son of Jupiter, Hippotus, or Meneclea. He reigned over the Eolian islands, near Sicily, viz. Lipara, Hiera, Strongyle, Didyme, Ericusa, Phcenicusa, and Euonymos. He resided at Rhegium, in Italy, or at Strongyle, now called Stromboli. He is represented as holding the winds enchained in a vast cave to prevent their committing such vast depredation as they had formerly; for to their violence was imputed not only the disjunction of Sicily from Italy, but also the separation of Europe from' Africa.

## Aepinus, Franz Albert[[@Headword:Aepinus, Franz Albert]]

             a Lutheran theologian of Germany, was born Nov. 15, 1673, at Wanzke, in the duchy of Mecklenburg. Having completed his studies at Jena and Rostock, he was appointed in 1696 nagister philosophice, and was placed at the head of the cathedral school at Ratzeburg in 1700. In 1712 he was called as professor of logic to Rostock; in 1721 he took the chair of theology, and died Feb. 14,.1750, as member of consistory and general superintendent. He wrote, Introductio in Philosophiam (1714; new ed. 1718), which comprises the whole system of sciences, as logic, metaphysics, physics, natural theology, ethics, and politics. He belonged to the strict Lutheran orthodoxy, and in his writings he shows himself the champion of. his Church. In his De Pietatis ad Christianismum Necessitudine (1728) and De Evangelio AEterno, he fights against pietism and chiliasm; and in his: Matceologice Fanaticce Compendium ex Dippelii Scriptis Collectum, etc. (1721), he battles against the doctrines.of the enthusiast J. C. Dippel. See Bergmann, Progr. Funebr. Memorice Monumentum (Rostock, 1750); Becker, Sacrum Exequiis F. A. Alpini (ibid. eod.); Schmerfahl, Nachrichten, ii, 136; Rostochium.'Litteratunm, p. 363; Frank, Gesch. d. prot. Theologie, ii, 239; Allgemeine deutsche Biographie, s.v. (B. P.)

## Aerea[[@Headword:Aerea]]

             a title of Diana, who was so called from a mountain of Argolis, where particular worship was paid her.

## Aeres[[@Headword:Aeres]]

             SEE AES.

## Aerians[[@Headword:Aerians]]

             a sect which arose about the middle of the fourth century, being the followers of Aerius (different from Arius and Aetius), a monk and a presbyter of Sebastia, in Pontus, A.D. 355-360. He is charged by Epiphanius with being an Arian, or Semi-Arian, without just ground. The real cause, perhaps, of the accusation against him was his attempt to reform the Church, by maintaining that a presbyter or elder differs not in order and degree from a bishop; and by rejecting prayers for the dead, with certain fasts and festivals then superstitiously observed. Epiphanius attributes the zeal of Aerius to his being disappointed of the bishopric of Sebaste, which was conferred on his friend Eustathius; but the statements of Epiphanius are evidently colored by his personal prejudice against Aerius. His followers were driven from the churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open defiles. The sect was still in existence at the time of Augustine.

— Epiphanius, Adv. Hoeres. 56; Neander, Ch. Hist. 2, 342, 343; Bingham, b. 15, ch. 3; Lardner, Works, 4, 179; Walch, Hist. d. Ketzer. 3, 321.

## Aerius[[@Headword:Aerius]]

             SEE AERIANS.

## Aeromancy[[@Headword:Aeromancy]]

             was a species of divination practiced among the Greeks and Romans, by which future events were foretold from certain appearances or noises in the air;' One mode of aeromancy was as follows: The person employing' it folded his head in a cloth, and having placed' a bowl of water in the open air, he proposed his question in a low voice, when, if the water was  agitated, he considered that what he had asked was answered in the affirmative.

## Aertsen[[@Headword:Aertsen]]

             (misspelled Aertzen), PETER (called by the Italians Pietro Longo, from his tall figure), an eminent historical painter, was born at Amsterdam in 1519. At the age of eighteen he copied some capital pictures in the cabinet of Bossu, in Hainault. He gained much celebrity in historical painting. His greatest work, The, Crucifixion, at Alkmaer, was destroyed by a mob in 1566. At Delft are two of the pictures of this artist, a Nativity and the Offering of the Wise Men; and at Amsterdam, in the Church of Our Lady, are three, viz. the Death of the Virgin Mary, a Nativity, and the Adoration of the Magi, all of which are reckoned excellent performances. He died at Amsterdam ii 1573.

## Aeruascatores[[@Headword:Aeruascatores]]

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

## Aes[[@Headword:Aes]]

             (Aeres or Aesculanus), in Roman mythology, was a divinity who presided over the coinage of copper,' and was represented standing in the ordinary habit of a female, with an upright spear in the left hand and a balance in the right.

## Aesaculanus[[@Headword:Aesaculanus]]

             SEE AES.

## Aesasar[[@Headword:Aesasar]]

             the Etruscan name of the Supreme Being. Zschlnes, an Athenian philosopher, is said to have been the son of a sausage-maker. He followed Socrates continually, which drew from that philosopher the remark that the sausage-makers son was the 'only one who knew how to pay due regard to him. It is alleged that poverty obliged him to go to Sicily to the court of Dionysius; and that he met with great contempt from Plato, but was very well received by Anstippus, to whom he showed some of his dialogues, receiving from him a handsome sum of money. He returned to Athens, where he taught philosophy to maintain himself, and afterwards wrote orations for the forum. He wrote several dialogues, and others are attributed to him which are not genuine. The following are thought to be  genuine: Concerning Virtue: whether it can be Taught:-Eryxias or Erasistratus; concerning Riches: whether they are .Good:-and Axiochus; concerning Death: whether it is to be Feared.

## Aesculatrus[[@Headword:Aesculatrus]]

             SEE ASCLEPAS.

## Aeternales[[@Headword:Aeternales]]

             a name given by'Danaeus, in his edition of Augustine's treatise De Hceresibus, to a sect which is numbered as the sixty-seventh in that work and as the eightieth in Philaster. The Eternales taught that the world will remain forever in its present condition, even after the second coming of our Lord. Augustine remarks that Philaster gives neither the name of the sect nor its originator. The author of Praedestinatus mentions the same tenet as that of a sect which he names Satanniani (q.v.), from one Satannius; but. this name was sometimes given to the Euchites. .

## Aethelbert[[@Headword:Aethelbert]]

             SEE ETHELBERT.

## Aethelwold[[@Headword:Aethelwold]]

             SEE ETHELWOLD.

## Aetherea[[@Headword:Aetherea]]

             a surname of Pallas and other aerial divinities, taken from the fabulous origin of the Palladiumn.

## Aethiops[[@Headword:Aethiops]]

             in Pagan mythology, was the son of Vulcan by Aglaia, one of -the Graces. From him the AEthiopians had their name, being previously called AEthereans.

## Aethlius[[@Headword:Aethlius]]

             the son of Jupiter by Protogenia, and father of Endymion, is said to have been one of the institutors of the Olympic games.

## Aethon[[@Headword:Aethon]]

             a name given by the poets to the four black horses of Pluto. .

## Aethufsa[[@Headword:Aethufsa]]

             in Paganism, was a mythical character, daughter of Neptune by Apollo.

## Aetians[[@Headword:Aetians]]

             a branch of Arians, named from Aetius of Antioch, one of the most zealous defenders of Arianism, who, after being servant to a grammarian, of whom he learned grammar and logic, was ordained deacon, and at last bishop, by Eudoxus, patriarch of Constantinople (about A.D. 356). He wrote about 300 theological treatises, one of which has been preserved by Epiphanius, who reports that he held that the Son was of a nature inferior to the Father (κτιστός, καὶ ἐξ οὐκ ὄντων, and ἀνόμοιος τῷ πατρὶ καὶ ἑτερούσιος); that the Holy Spirit was but a creature, made by the Father and the Son before all other creatures. Socrates (Ch. Hist. 2, 35) says that, though his “doctrines were similar to those of the Arians, yet, from the abstruseness of his arguments, which they could not comprehend, they pronounced him a heretic.” He was said to be well versed in the Aristotelian logic. His doctrine and his disciples were condemned by the Council of Seleucia, A.D. 359. He died about A. D. 367. See Theodoret, 2:24; Neander, Ch. Hist. 2, 399, 409, Cave, Hist. Lit. anno 359; Lardner, Works, 3, 584; Walch, Hist. d. Ketzereien, 2, 660. SEE ANOMOEANS.

## Aetius[[@Headword:Aetius]]

             SEE AETIANS.

(1), a Palestinian bishop who condemned the archontic Peter of Capharbaricha about a generation before A.D. 361 (Epiph. Hcer.p. 291).

(2.) A bishop of Lydda (Diospolis) of this name subscribed the Council of Nice; yet he had been claimed not long betore by Ariuss a partisan (Theodoret, Hist. Eccles. i, 5; Epiph. Haer. p. 731 c). He took part in the Arian Synod of Antioch in 330. (Theodoret, Hist. Eccles. i, 20); and the Arian historian Philostorgius (ibid. iii, 12) accuses him of having joined the Athanasians in the hope of evading the charge of fornication, adding that he died soon after by an appropriate judgment.

(3.) An Aetius stands second among tile Palestinian bishops who subscribed the Council of Sardica, and who, two years later, specially congratulated Athanasius on his return from exile.

(4.) A bishop of the Valentinians at Constantia. in Cyprus.' According to Polybius (Vit. Epiph. p. 59), he was struck dumb by Epiphanius for his blasphemies, and died on the seventh day.

## Aetra[[@Headword:Aetra]]

             an English prelate, was a pupil of St. Hilda, in the Monastery of Whitby, and (according to Bede) became bishop of Dorchester. He is probably the  same as HAEDDI (q.v.); but Florence of Worcester (Chronicle, sub ann. 622) supposes him to have been the bishop of a new see established for the South Angles in A.D. 679. Perhaps AEtra. may have been a diminutive for Haeddi. See Bede, Hist. Eccles. 4:23; Ang. Snacra, i, 19,3. ' .

Af, in Egyptian mythology, was the mystical name of the sun in the lower hemisphere, or Hades.

## Afesa, Pietro[[@Headword:Afesa, Pietro]]

             an Italian painter, who flourished about the year 1650, was called Della Basilicata, from his being a native of a province of that name in the kingdom of Naples. His works are on religious subjects. Dominici speaks of this artist in very favorable terms. His works are preserved in many of the churches and convents at Naples. In the chapel of the monastery at Marsico Nuovo is an, altar-piece, the Assumption of the Holy Virgin, which is highly esteemed.

## Affaitati, Antonio Maria[[@Headword:Affaitati, Antonio Maria]]

             a Capuchin friar, was born in 1660. He lived at Milan, where he was appointed to assist those condemned to death. He died April 26, 1721. He wrote, Fiori. Istorici, overo Compendio d'Erudizioni Virtuose, e Fatti Illustri d'Uomiri Grandi, Antichie: Moderni, Sagri e Profani, e loro delli Memorabili (Milano, 1711; a 2d and more complete ed. was published in 1732) :--Memoriale Catechisto, Esposto alle Religiose Claustrali di qualunque Ordine (ibid. 1716):-11 Patriarca Davidico, Spiegato nella Vita e Santita Eminente di S. Giuseppe, Sposo di Marnia sempre Vergine (ibid. eod.) :-II Caritativo Assistente ira Pratica; Metodo per Confortare ed Ajutare i Condannati a Morte ad un Felice Passaggio, etc. (ibid. 1719). See Hoefer, Nouv. Biog. Generale, s.v.

## Affarosi, Camillo[[@Headword:Affarosi, Camillo]]

             a Benedictine of Italy, was born in 1680 at Reggio, in Lombardy. He employed himself chiefly with the history of his native place. He died in 1763. He wrote,. Memorie Istoriche del Monastero di S. Prospero di Reggio (Modena, 1733,'1737): Nadtizie Istoriche della Citt'ia. d' Reggio in Lumbbarbdia (Padua, 1755) . See Hoefer, Nouv. Biog, Generale, s.v.

## Affection[[@Headword:Affection]]

             in a philosophical sense, refers to the manner in which we are affected by any thing for a continuance, whether painful or pleasant; but in the most common sense it may be defined to be a settled bent of mind toward a particular being or thing. It holds a middle place between disposition on the one hand and passion on the other. It is distinguishable from disposition, which, being a branch of one’s nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till the object has once at least been presented. It is also distinguishable from passion, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connection, and, like other connections, subsists even when we do not think of the object. SEE DISPOSITION and SEE PASSION.

The affections, as they respect religion, may be defined to be the “vigorous and sensible exercises of the inclination and will of the soul toward religious objects.” Whatever extremes Stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, “that all affectionate devotion is not wise and rational; but it is no less true that all wise and rational devotion must be affectionate.” The affections are the springs of action they belong to our nature, so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us that religion is nothing if it occupy not the affections (Deu 6:4-5; Deu 30:6; Rom 12:11; 1Co 13:13; Psa 27:14).

A distinction, however, must be made between what may be merely natural and what is truly spiritual. The affections may be excited in a natural way under ordinances by a natural impression (Eze 33:32), by a natural sympathy, or by the natural temperament of our constitution. It is no sign that our affections are spiritual because they are raised very high, produce great effects on the body, excite us to be very zealous in externals, to be always conversing about ourselves, etc. These things are often found in those who are mere professors of religion (Mat 7:21-22).

Now, in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures. Consult Lord Kaimes’ Elements of Criticism, 2, 517; Edwards On the Affections; Pike and Hayward’s Cases of Conscience; Watts’ Use and Abuse of the Passions; M’Laurin’s Essays, § 5 and 6, where this subject is ably handled; Jeremy Taylor’s Works, 2, 114, 164; Buck.

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

             a Lutheran theologian of Germany, was born at Soest, in Westphalia, Nov. 25, 1588. He studied at Marburg, Giessen, and Rostock; and in the latter place, when twenty-one years old (in 1609), he became doctor and professor of theology, and as such he labored there until his death, Feb. 28, 1624. He took an active part in the controversies of his time, and wrote on Christ's ubiquity, baptism, and the Lord's supper, against Roman Catholics and Calvinists, chiliasts and enthusiasts.. Fifty years after his death, Dr. G. Mebius, in Leipsic, published his writings, Syntagma Exercitationum Acad., in 2 vols.-the first containing the Scripta Poleenica, the second Scipta Exegetica. The introduction to this collection contains also a short biography. See Tholuck, Das akademische Leben desten Jahhunderts; Krabbe, Aus demen: circhlichen u. siissensch ftlichen Leben Rostocks, p. 33 sq.; Allgenmeine deutsche Biographie, s.v. (B. P.)

## Affendofulo, Caleb[[@Headword:Affendofulo, Caleb]]

             a Jewish rabbi, who flourished at Adrianople, Belgrade, and Constantinople in the present century. The name Affendofulo is a compound of the Turkish effendi and the Greek ποῦλος (son). He wrote a commentary (עֲשָׂרָה מִאֲמָרוֹת) on the Song of Solomon and Psalms 119, with introductions and epilogues to each section, having reference to the divergence of the Karaites from the Rabbins (Vienna, 1830, 4to), besides two other works of a polemical character. — See Furst, Bibliotheca Judaica, 1, 20, 21.

## Affidatio[[@Headword:Affidatio]]

             (betrothal), a term which probably came into use about the 10th century. It seems to belong to the period of fully developed feudalism. The earliest example is of the year 1287; and the forms given in which the word occurs, from the rituals of Limoges and of Rheims, are more modern yet,' to judge from the passages in French which are intermixed in them.

## Affiliation[[@Headword:Affiliation]]

             a term used among monks to signify the incorporation of a monk with the particular monastery to which he binds himself. and whose son he thence, forth becomes.

## Affinity[[@Headword:Affinity]]

             (designated in Heb. by some form of the verb חָת — ן, chathan’, to give in marriage) is relationship by marriage, as distinguished from consanguinity, which is relationship by blood.

1. Marriages between persons thus related, in various degrees, which previous usage, in different conditions of society, had allowed, were forbidden by the law of Moses. These degrees are enumerated in Lev 18:7 sq. The examples before the law are those of Cain and Abel, who, as the necessity of the case required, married their own sisters. Abraham married Sarah, the daughter of his father by another wife; and Jacob married the two sisters Leah and Rachel. In the first instance, and even in the second, there was an obvious consanguinity, and only the last offered a previous relationship of affinity merely. So also, in the prohibition of the law, a consanguinity can be traced in what are usually set down as degrees of affinity merely. The degrees of real affinity interdicted are. that a man shall not (nor a woman in the corresponding relations) marry,

(1), his father’s widow (not his own mother);

(2), the daughter of his father’s wife by another husband;

(3), the widow of his paternal uncle;

(4), nor his brother’s widow if he has left children by her; but, if not, he was bound to marry her to raise up children to his deceased brother. SEE LEVIRATE LAW.

The other restrictions are connected with the condition of polygamy, and they prohibit a man from having,

(1), a mother and her daughter for wives at the same time,

(2), or two sisters for wives at the same time.

These prohibitions, although founded in Oriental notions, adapted to a particular condition of society, and connected with the peculiarities of the Levitical marriage law, have been imported wholesale into our canon law. The fitness of this is doubted by many; but as, apart from any moral or sanitary questions, the prohibited marriages are such as few would, in the present condition of Occidental society, desire to contract, and such as would be deemed repugnant to good taste and correct manners, there is little real matter of regret in this adoption of the Levitical law. Indeed the objections have arisen chiefly from a misunderstanding of the last of the above prohibitions, which, under permitted polygamy, forbade a man to have two sisters at once — an injunction which has been construed under the Christian law, which allows but one wife, to apply equally to the case of a man marrying the sister of a deceased wife. The law itself is rendered in our version, “Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime” (Lev 18:18). Clear as this seems, it is still clearer if, with Gesenius and others, we take the word צָרִר, tsarar’, rendered to vex, to mean to rival, as in the Septuagint, Arabic, and Vulgate. The Targum of Jonathan, the Mishna, and the celebrated Jewish commentators Jarchi and Ben Gerson, are satisfied that two sisters at once are intended; and there seems an obvious design to prevent the occurrence of such unseemly jealousies and contentions between sister-wives as embittered the life of the patriarch Jacob. The more recondite sense has been extracted, with rather ungentle violence to the principles of Hebrew construction, by making “vex her” the antecedent of “in her lifetime,” instead of “take her sister to her, in her lifetime.” Under this view it is explained that the married sister should not be “vexed” in her lifetime by the prospect that her sister might succeed her. It may be safely said that such an idea would never have occurred in the East, where unmarried sisters are far more rarely than in Europe brought into such acquaintance with the husband of the married sister as to give occasion for such “vexation” or “rivalry” as this. Yet this view of the matter, which is completely exploded among sound Biblical critics, has received the sanction of several Christian councils (Concil. Illiber. can. 61; Aurat. can. 17; Auxer. can. 30), and is perhaps not calculated to do much harm, except under peculiar circumstances, and except as it may prove a snare to some sincere but weak consciences. It may be remarked that, in those codes of law which most resemble that of Moses on the general subject, no prohibition of the marriage of two sisters in succession can be found. (See Westhead, Marriage Code of Israel, Lond. 1850; Critici Sac. Thes. Nov. 1, 379.) SEE MARRIAGE.

2. The substance of the Levitical law is adopted in England, and may be found in the “table of degrees” within which persons may not marry, which was set forth by Archbishop Parker in 1563, and was confirmed by can. 99 of the synod of London, 1604. SEE INCEST.

3. According to the Roman canon law, affinity arises from marriage or from an unlawful intercourse between the one party and the blood relations of the other party; but in either case it is necessary that copula sit completa (S. Thomas, 4to, dist. 41, qu. 1, art. 1). Persons related to each other may contract affinity, as the husband with the relations of his wife, without the relations of the parties becoming bound together by any affinity; e.g. two brothers may marry two sisters, a father and his son may marry a mother and her daughter. The impediment of affinity, arising from marriage consummated, extends canonically, as in natural relationship, to the fourth degree inclusive. The impediment of affinity arising ex coitu illicito only extends to the second degree (Conc. Trid. sess. 24, de reform. cap. 4). It is ruled in the Latin Church that the pope cannot dispense in the first degree of affinity in the direct line, but he can in the indirect; thus he can grant a dispensation to a man to marry his brother’s widow. SEE CONSANGUINITY.

## Affirmative[[@Headword:Affirmative]]

             (Gr. διαβεβαίομαι, διϊσχυρίζομαι, etc.). Among the Jews the formula of assent or affirmation was כֵּן דַּבִּרְתָּ, σὺ εῖπας, thou hast said, or thou hast rightly said. It is stated by Aryda and others that this is the prevailing mode in which a person expresses his assent, at this day, in Lebanon, especially when he does not wish to assert any thing in express terms. This explains the answer of our Savior to the high-priest Caiaphas (Mat 26:64), when he was asked whether he was the Christ, the son of God (see also Mat 26:25, and. comp. Joh 18:37). Instances occur in the Talmud: thus, “A certain man was asked, ‘Is Rabbi dead?’ He answered, ‘Ye have said:’ on which they rent their clothes” — taking it for granted from this answer that it was so (Jerusalem Talmud, Kilaim, 32, 2). — All readers even of translations are familiar with a frequent elegancy of the Scriptures, or rather of the Hebrew language, in using an affirmative and negative together. by which the sense is rendered more emphatic: sometimes the negative first, as Psa 119:17, “I shall not die, but live,” etc., sometimes the affirmative first, as Isa 38:1, “Thou shalt die, and not live.” In Joh 1:20, there is a remarkable instance of emphasis produced by a negative being placed between two affirmatives, “And he confessed, and denied not, but confessed, I am not the Christ.” SEE OATH.

## Affirmativi[[@Headword:Affirmativi]]

             the name given by the tribunal of the Inquisition to those heretics who, in word or deed, confess that they do actually hold the errors attributed to them, and, when interrogated formally, obstinately maintain them. See Emericus, Director Inquisitorum, pt. ii, qu.34.

## Afflatus[[@Headword:Afflatus]]

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

## Afflitto, Eustachio D[[@Headword:Afflitto, Eustachio D]]

             a Dominican of Italy, was. born in the early part of the 18th century, and died, in 1790 at Naples. In 1782 he published the commencement of a large work on the literary history of Southern Italy, entitled Menzorie degli Scrittori del Regno di Napoli (vol. i as far as letter A). The 2d vol. appeared in, 1792. See Hoefer, Nouv. Biog. Generale, s.v.

## Afflitto, Giovanni Maria[[@Headword:Afflitto, Giovanni Maria]]

             an Italian Dominican. was born near the close of the 16th century. Hea devoted himself to the study of mathematics, and especially to the art of defence. He died at Naples in 1673. He was called in Spain Don Juan of Austria, and was the author of a treatise on fortifications, besides certain theological and philosophical writings. See Hoefer, Nouv. Biog. Generale, s.v.

## Affre, Denis Auguste[[@Headword:Affre, Denis Auguste]]

             a French prelate, was born at St. Rome (Aveyron), Sept. 27,1793. He became in 1811 professor of philosophy at Nantes; and, after having been, in 1816, ordained priest, in 1818 was made professor of theology at the seminary of St. Sulpice in Paris; in 1821, vicar-general of the diocese of Lucon; in 1823, vicar-general at Amiens; in 1834, canon and honorary vicar-general of Paris. In 1839 he was appointed coadjutor of the bishop of Strasburg, but, before entering upon his episcopal duties at Strasburg, he was, after the death of Archbishop Quelen, of Paris, appointed one of the three vicars capitular of the diocese, and in 1840 appointed by Louis Philippe archbishop of Paris. He had several conflicts with the government of Louis Philippe, especially upon the emancipation of the Church and school from the state. During the insurrection of 1848, he climbed upon a barricade in the Place de la Bastille, carrying a green bough in his hand, as a messenger of peace, and wished to persuade the insurgents to lay down their arms. He had scarcely uttered a few words when the insurgents and the troops commenced firing again, and he fell, mortally wounded by a musket ball, coming apparently from a window above. He was carried by the insurgents into the house of a priest, and the next day was removed to his palace, where he died, June 27, 1848. On the 28th of June the National Assembly passed the following resolution: “The National Assembly considers it a duty to proclaim the sentiments of religious gratitude and of profound grief which all hearts have felt at the saintly and heroical death of the archbishop of Paris.” His writings include Traite de l’administration des Paroisses (1827); Traite des ecoles primaires (1826); Traite des appels comme d’abus; Suprematie temporelle du Pape (1829, in the Gallican interest); Propriete des biens ecclesiastiques; Essai sur les Hieroglyphes Egyptiens (1834, maintaining the insufficiency of the system of Champollion to explain the hieroglyphics); Introduction Philosophique a l’ etude du Christianisme. See biographies of Archbishop Affre by Henry de Riancy, and Abbe Cruice (subsequently bishop of Marseilles).

## Affusion[[@Headword:Affusion]]

             (another name for pouring or sprinkling), although previously' practiced, did not become general until the 13th century in the Western Church, which permits it, although the ancient practice of immersion, or dipping, has never been formally abolished in favor of pouring water on the person to be baptized. Affusion was probably an indulgence to clinics, or persons baptized at the point of death, and then extended to infants in delicate health. The Eastern Church retains dippling, and insists on rebaptism by immersion in all cases where it has not been observed. SEE SPRINKLING.

## Afghan Version[[@Headword:Afghan Version]]

             SEE PUSHTOO.

## Afghanistan[[@Headword:Afghanistan]]

             a country of Asia. Its area is estimated at 225,000 square miles, and its population at about 4,000,000, most of whom are Mohammedans, belonging partly to the Soonite and partly to the Shiite sect. Hindoos, Christians, and Jews are tolerated. There are besides two Indian sects, which have adherents in India, the Sufis, who hold pantheistic views, and the Mullah Fukkis, who are freethinkers. The clergy (Mullah) are, at the same time, also teachers. Schools, in which reading and the Mohammedan religion are taught, are found in almost every village. The Presbyterian Mission in Northern India has directed its attention also to the neighboring Afghans, and established, in 1856, the first mission among them. Their missionary, the Reverend Isidor Lowenthal (q.v.), took up his residence at Peschawur, and entered at once with ardor upon his work. Having acquired the difficult language of the Afghans, the Pushtoo, he translated and published in it the New Testament. The first native convert was baptized by him in 1859. — Pierer; News of the Churches, 1859. See ASIA.

## Afghans[[@Headword:Afghans]]

             a people inhabiting Afghanistan (q.v.), aid, according to their own traditions, descended from Melic Talut, that is, from king Saul. Sir William Jones has conjectured that they are a remnant of the ten tribes of Israel carried off in the Captivity. He says, "We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsareth, where  we may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews; and they have among themselves traditions of the same import. It is even asserted that their families are distinguished by the name of Jewish tribes; though, since their conversion to Islamism, they have studiously concealed their origin. The language they use has a manifest resemblance to Chaldaic; and a considerable district under their dominion is called Hagareth, which might easily have been changed from Arsareth." The Afghans still preserve a strong resemblance to the Jews in their customs and ritual observances. They contract marriages chiefly with their own tribes; they adhere to the Levitical law in the brother marrying the widow of his deceased brother whenever the' brother has died without issue; divorces are permitted among them, and a ceremony prevails among one of their tribes bearing a marked resemblance to the Feast of Tabernacles, Their language also contains a greater number of Hebrew words than any other in India.

## Afhacker, Gilles[[@Headword:Afhacker, Gilles]]

             a theologian of Holland, a native of Vreeswyk, was professor of theology at Utrecht near the commencement of the' 17th century. He wrote a curious history of the theological disputes which existed at that time in Holland between the Gomarists and Remonstrants. This history, published under the pseudonym of Salomon Theodote, is entitled Enotikon Dissecti Belgii, in quo Historica Relatio Orqiinis et Progressus eorum Dissidiarum 'Continetur quac in Faderatis Belgii Provinciis Remonstrantes et Contraremonstrantes per Annosciliquot Exagitarunt (Ursellis, 1618). See Hoefer, Nouv. Biog. Generale, s.v.

## Afra[[@Headword:Afra]]

             martyr of Augusta Vindelicorum (Augsburg), is reported to have been originally a common prostitute, but Rettberg (Kircheng. Deutschlands, 1, 144) denies it. When the persecution in the time of Diocletian and Maximianus Herculius reached Augsburg, Afra was seized and carried before Gains the judge, as a Christian; when Gains could by no means prevail upon her to deny the faith, he condemned her to be burned alive, which sentence was speedily executed (the 7th of August, 304) upon her, continually, during her agony in the flames, glorifying and blessing God. Her festival is kept on the 5th of August. — Butler, Lives of Saints, 3, 327.

## Afrae Sorres[[@Headword:Afrae Sorres]]

             (the African sisters), that is, the Hesperides, mythical personages in the Pagan legends.

## Africa[[@Headword:Africa]]

             one of the four principal divisions of the globe, and the third in magnitude. The origin of its name is uncertain. Its general form is triangular, the northern part being the base, and the southern extremity the vertex. Its length may be reckoned about 70 degrees of latitude, or 4990 miles; and its greatest breadth something more than 4090 miles. Until the late researches of Livingstone and Barth, its interior was almost unknown.

Only very rough estimates can be made of the population of Africa. They vary from 60,000,000 to 200,000,000 and more. Most of the recent discoveries indicate, however, the existence of a dense population in the interior of Africa, and favor the highest estimates of the aggregate population. The natives are partly negroes, comprising the negroes proper, the Caffres, Betchuanas, Foolahs, Fellatas, Hottentots, Bushmen, etc.; partly Caucasians, among whom belong the Copts, Moors, Barbarians, Arabs, Abyssinians, Nubians, etc. Malays are to be found in Madagascar, and numerous Europeans have settled in the European colonies.

Until the beginning of the present century a very large portion of Africa was yet entirely unknown to the civilized world. The Arabs, who had extended their rule in Africa in the 7th century, conquered the whole of the northern coast, and became acquainted with the western coast as far as the Senegal, and the eastern coast nearly as far as the Cape of Good Hope. For a better knowledge of the western coast we are indebted to the Portuguese, who, after the expulsion of the Moors from their country, pursued them to Africa, and gradually advanced southward on the western coast. Steadily pushing forward, they circumnavigated, in 1497, under Vasco de Gama, the Cape of Good Hope, and soon after explored the south-eastern shore. The Portuguese were soon followed by English travelers (since 1550), who considerably contributed to a better knowledge of the entire coast. But the interior still remained an unknown land; and even the bold travelers who were sent out by the African Society of London (established in 1788) could not overcome the immense obstacles, and many of them, as Ledyard, Lucas, Houghton, Mungo Park, Hornemann, and Rontgen, lost their lives.

Since the beginning of the present century the explorations into the interior of Africa have grown rapidly in number and in importance. The progress of the French rule in Algeria and in Senegambia, the increased prosperity of the English colonies, the success of the numerous missionary societies, many of whose missionaries, as Livingstone, Moffat, Knoblecher, Krapf, and Isenberg, belong among the chief explorers of the interior, the construction of the Suez Canal, and the efforts made by European governments and the Geographical Societies of London, Paris, Berlin, etc., have given a wonderful impulse to the exploration of the interior. Important discoveries have quickly succeeded each other; and quite recently (1862) even the great problem of many centuries, the discovery of the sources of the Nile, has been successfully solved by Captains Grant and Speke. All these discoveries and explorations have an important bearing upon the prospects of Christianity, for they give us a better knowledge of the religious views of the natives, of their habits and their languages, and thus teach the missionaries and the missionary societies what they have to overcome.

The political divisions of Africa are much more numerous than those of any other of the grand divisions of the earth’s surface. On the north we have the empire of Morocco, the French province of Algeria, the pashaliks of Tunis, Tripoli, and Barca, and the oasis of Fezzan, dependencies of the Turkish empire; Egypt, a vice-royalty of the Turkish empire, though in a state of quasi independency. On the east, Nubia and Kordofan, dependencies of Egypt; the empire of Abyssinia, which has been recently enlarged by the subjection of a number of savage tribes; the countries bordering on the Gulf of Aden and the Indian Ocean, and stretching south- westward for more than 1000 miles. The names of the principal countries are Adel, Ajan, Berbera, Zanguebar, and Mozambique, the coast of which is held by the Portuguese. East of Mozambique is the populous island of Madagascar. In South Africa Great Britain has several important colonies. Cape Colony is the oldest of these, and occupies the southern portion of the continent; above it, on the south-east, are Caffraria, Natal, and the Zulu country; west of these, and separated from them by the Kalamba Mountains, are the Orange River and Transvaal republics, composed mostly of Dutch settlers. and their Hottentot or Bechuana dependants. On the west coast, north of the Orange River, and extending about 300 miles into the interior, is the Hottentot country; and lying between this and the Transvaal republics is the land of the Bechuanas. North of the Hottentot country is Lower Guinea, a country composed of numerous chieftaincies and some Portuguese colonies. Among the best known of these chieftaincies are Angola, Congo, and Loango. Between this and the eastern coast lies a vast tract, varying in width from ten to twenty-eight degrees of longitude, and extending from nearly ten degrees above to sixteen degrees below the equator, almost wholly unexplored by Europeans. Upper Guinea, long known as the slave coast, is occupied by several native states, the largest being the kingdom of Dahomey. North of these is that region known formerly as Soudan and Nigritia, composed of numerous and constantly changing states (Bornou, Timbuctoo, etc.), part of them Mohammedan, and part pagan. Turning again northward, we find the republic of Liberia and the British colony of Sierra Leone, both settled in great part by free negroes. Lying between this and the Great Desert is the country of Senegambia; the larger portion has already become a dependency of France. England has a settlement, Bathurst, at the mouth of the Gambia. The Great Desert, which extends eastward from this country to the confines of Egypt and Nubia, is inhabited by tribes of Arab, or half Arab origin.

I. Biblical Notices. — Africa was peopled principally by Ham, or his descendants; hence it is called the “land of Ham” in several of the Psalms. SEE HAM. Mizraim peopled Egypt (Gen 10:6; Gen 10:13-14), and the Pathrusim, the Naphtuhim, the Casluhim, and the Ludim, peopled other parts; but the situations they occupied are not now known distinctly. It is thought that many of the Canaanites, when expelled by Joshua, retired into Africa; and the Mohammedans believe that the Amalekites, who dwelt in ancient times in the neighborhood of Mecca, were forced from thence by the kings descended from Zioram. — Pococke, Spec. Hist. Arab. SEE CANAANITE. The necessary information relative to those places in Africa which are spoken of in Scripture will be found under their respective names, SEE ABYSSINIA, SEE ALEXANDRIA, SEE EGYPT, SEE ETHIOPIA, SEE LIBYA, SEE CYRENE, etc.

II. Early Christian Church in Africa. — The continent of Africa, in the ancient Church, contained:

1. The Exarchate of Africa Proper. This contained, in Africa Proconsularis, fourteen dioceses; in Numidia, fifteen; in Mauritania, eighteen; in Tripoli, five. A list of these is given, from the Notitia of Leo, by Bingham (Orig. Eccles. bk. 9, ch. 7; see also ch. 11, § 5).

2. The Patriarchate of Alexandria, called also the Egyptian Patriarchate. It comprehended Libya, Pentapolis, Egypt, from Tripolis to the Red Sea, and Abyssinia, and contained more than a hundred Episcopal sees. Thus the whole of the north of Africa was, in the early ages, Christian. In the fifth century the Vandals, who were Arians, founded an empire there. The worst enemies, however, of the Church in Africa were the Saracens, or Oriental Arabs, who, in the seventh and eighth centuries, overran the country, and almost entirely extinguished the light of Christianity. The ancient sees which still remain are filled by Coptic prelates, SEE COPTS, the chief of whom is the patriarch of Alexandria, and dependent upon him is the abuna, or patriarch of the Abyssinians. Of the ancient sees, although the names are known to us, the situation is entirely lost, owing to the change wrought in the names of places by the Arabs. Little, then, can be said of the geography, and as little of the chronology, of these bishoprics; for, as to the former, all that we know is the provinces in which they were situated; as to the latter, we have no proofs of the most ancient before the third century, and of very few later than the seventh. — Bingham, Orig. Ecclesiastes 9, 7. SEE ABYSSINIA; SEE ALEXANDRIA; SEE ETHIOPIA; SEE CARTHAGE.

III. The Roman Catholic Church. — The circumnavigation of Africa in the fifteenth century led to conquests of the Portuguese and Spaniards, and, in connection with them, to the establishment of Roman Catholic missions. In Western Africa the population of several entire kingdoms, SEE ANGOLA; SEE CONGO, and of a large number of islands, became, at least nominally, connected with the Roman Church. In Eastern Africa, Mozambique and the islands Bourbon and Mauritius were the principal missionary fields. In Northern Africa several bishoprics were established in the Spanish possessions. The establishment of the French dominion in several parts of Western and Northern Africa, especially in Algeria, likewise enlarged greatly the territory of the Roman Catholic Church and improved its prospects. Also in the English possessions a considerable Roman Catholic population gradually gathered, especially among the Irish immigrants. Great efforts were also made by the Roman missionaries to effect a union of the Copts and Abyssinians with their Church, but without much permanent success. SEE COPTS; SEE ABYSSINIA. Repeatedly Roman missionaries penetrated farther into the interior, but no great results have as yet been obtained. In 1859 there was, outside of the possessions of Christian nations and of Tunis, Tripolis, and Egypt, only one vicariate apostolic for the Gallas.

IV. The Protestant Missions. — Protestantism got a firm footing in Africa after the beginning of the seventeenth century, in the possessions of the Dutch, English, and Danes. The foundation of another Protestant state was laid in 1823 by the establishment of the negro republic Liberia, whose growth and prospective influence is entirely under the control of Protestant Christianity. SEE LIBERIA. Missionary operations among the natives were commenced in South Africa, in 1737, by the Moravians. Their early operations, however, were greatly embarrassed by the Dutch colonial government, and, for fifty years (1744 to 1792), entirely interrupted. During all this time nothing was done for the conversion of the pagans. The London Missionary Society established its first mission in 1791 the Wesleyan Missionary Society in 1814. In 182 a mission was established by the Glasgow Missionary Society, a union of members of the Established Church of Scotland and Dissenters. In 1838 this union w dissolved, the members of the Established Church retaining the old name, and the Dissenters taking the name of the Glasgow African Missionary Society. After the division in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in foreign mission scheme of the Free Church of Scotland. The Glasgow African Missionary Society transferred its operations, in 1847, to the care of the United Presbyterian Church. The first missionaries of the Paris Evangelical Missionary Society came to Africa in 1822, and commenced, in 1830, their present mission among the Bechuanas. The American Board resolved in 1834 on a mission among the Zulus, which was commenced in 1835. The Rhenish Missionary Society sent to Africa, in 1829, four graduates of their Mission Seminary at Barmen. Most of the flourishing stations founded by it are within the limits of the territory of the Dutch Boers. The operations of the Berlin Society commenced in 1833; those of the Norwegian Missionary Society, near Port Natal, in 1853. In West Africa the first efforts to introduce the Gospel were singularly disastrous. Attempts made by the Moravians in 1736, and by several English societies since 1795, had soon to be relinquished as hopeless. A permanent settlement was effected by the Church Missionary Society in 1804, which has been very successful, and is still extending its operations on every side. A bishop for Sierra Leone was consecrated in 1852. The English Baptist Missionary Society established in 1841 a flourishing mission at the island of Fernando Po, but it was almost entirely suppressed in 1858 by a new Spanish governor. The missions of the Wesleyan Missionary Society of England commenced as early as 1796, but until 1811 there was only one missionary. They have since become the most flourishing among all the Protestant missions in West Africa. The missions of the American Baptist Missionary Union, in Liberia and among the Bassas, commenced in 1821; those of the (American Presbyterian Board, in Liberia, in 1832; of the American Board, at Cape Palmas, in 1834; of the Methodist Episcopal Church, in Liberia, in 1833; of the Southern Baptist Convention of America, in Liberia and Yoruba, in 1853; of the American Missionary Association in the Sherbro country, in 1842; of the Basle Missionary Society, at the Gold Coast, in 1828; of the Protestant Episcopal Church of America, at Cape Palmas, in 1836. A new interest in the missions of Western Africa was awakened in England by the return of Dr. Livingstone, and an enlargement of the missionary operations resolved upon. In Eastern Africa, the island of Madagascar was visited in 1818 by missionaries of the London Missionary Society, and a large number of the natives were converted to Christianity. But the premature death of King Radama in 1828 put a stop to the progress of Christianity, and, in 1836, the mission schools were closed, and the missionaries driven from the island. The persecution lasted until the death of Radama’s widow, Ranavalona, and the accession to the throne of Radama II in 1861, under whom Christianity was again tolerated, and began to make new progress. The assassination of Radama in 1863 had no influence on the legal condition of the Christians, who, in 1864, were supposed to number about 7000. SEE MADAGASCAR. In Abyssinia, German missionaries of the Basle society have labored in behalf of Protestantism since 1830, without, however, achieving any permanent result. SEE ABYSSINIA. Egypt has some flourishing churches, schools, and benevolent institutions for the Protestant residents of foreign countries, and the United Presbyterians of America sustain there a prosperous mission. SEE EGYPT.

V. Ecclesiastical Statistics. — The entire population of the Cape Verde, St. Thomas, and Prince’s Islands (Portuguese), of the Spanish Presidios and Guinea Islands, and of the French island of Bourbon, belong to the Roman Catholic Church. The same is the case with a majority of the population of the English island of Mauritius and of the European population in Algeria. In Angola and Benguela the Portuguese claim dominion over 657,000, in Mozambique, over 300,000 subjects; but with the decline of the Portuguese power also, the connection of the natives with the Roman Church has to a great extent ceased. Angola had, in 1857, only 6 priests, Mozambique only 3. See also EGYPT and ABYSSINIA. The Roman Church had, in 1859, 5 bishoprics in the Portuguese possessions, 2 in the French, 1 in the English, 2 in the Spanish; and 12 vicariates apostolic, viz., 2 in Egypt (1 Latin and 1 Copt), 1 in Tunis, 1 in Abyssinia, 1 for the country of the Gallas, 2 for the Cape of Good Hope, 1 for the two Guineas, I for Sierra Leone, 1 for Madagascar, 1 for Natal. See ALGERIA.

The African missions of the Roman Church are mostly supported by the General Missionary Society for the Propagation of Faith. There are, besides special missionary societies for Africa in France and Austria. The Church of England had, in 1885, the following dioceses: Capetown, Grahamstown, Sierra Leone, St. Helena, Natal, Bloomfoorteen, Kaffraria, Central Africa, Zululand, Niger, some of which are outside of the British dominions. These bishoprics constitute the “Ecclesiastical Province of South Africa,” with the Bishop of Capetown as metropolitan. The Wesleyan Methodists, in 1888, had 6 missionary districts (Cape of Good Hope, Grahamstown, Natal, Sierra Leone, Gambia, and the Gold Coast), 66 circuits, 204 chapels, 366 other preaching places, 95 missionaries and assistant missionaries, 17,955 members, 18,059 scholars in schools, and 76,485 attendants on public worship. The missions of the Methodist Episcopal Church in Western Africa are organized into an Annual Conference, which, in 1886, had 19 travelling preachers, 2,641 members, 160 probationers, 60 local preachers, 40 schools, 2,342 scholars, and 38 churches.

Other Christian denominations are found only in Egypt and Abyssinia (q.v.). Jews are numerous in all Northern Africa, especially in Morocco, where, before the persecution in 1859, they counted over 300,000 souls. Mohammedanism prevails in Egypt, Tunis, Tripoli, Algeria, Morocco, Fez, and also throughout Soudan. Dieterici estimated this part of the population at about 100 million souls. The rest are pagans.

VI. Literature. — On the religious aspects: Sanchez, Hist. Eccles. Africanoe (Madrid, 1784); Morcelli, Africa Christiana (Bresc. 1816; Gott. 1820); Munter, Primordia Eccles. Africana (Hafn. 1829); Loscher, De Patrum Africanor. Meritis (Rochlitz, 1712); Kellner, Nord-Africa’s Relig. in the Deutsches Magaz. v. 256 sq.; Von Gerlach, Gesch. d. Ausbreit. d. Christenth. in Sud-Afrika (Berl. 1832). Geographical information: Livingstone’s Travels in S. Africa (Lond. 1857; N. Y. 1858); Zambesi (London and N. Y. 1865); Barth’s Travels in N. and Cent. Africa (London and N. Y. 1857-1859); Krapf’s Trav. and Missions in Eastern Africa (Lond. and N. Y. 1860); Burton, Lake Regions of Cent. Africa (London and N. Y. 1860); Andersson, Lake Ngami (London and N.Y. 1856); Baldwin, South Africa (London and N. Y. 1863); Cumming, Hunter’s Life in Africa (London and N. Y. 1850); Wilson, Western Africa (N. Y. 1856); Du Chaillu, Equatorial Africa (N. Y. 1861); Moffat, Adventures in South Africa (Lond. and N. Y. 1865); Stanley, Through the Dark Continent (N. Y. 1875).

## African Code[[@Headword:African Code]]

             a title given to the codification or compilation of the conclusions arrived at in the various African councils (q.v.). . On this African Code a good deal has been written, but a good deal also remains unsolved, and. perhaps insoluble. Several of the canons contained in it have been assigned to more councils than one, and several of the councils are differently dated or numbered by different editors or collectors. Perhaps the best edition of it is  that published in Greek and Latin by Mansi (iii, 699-843). Originally promulgated in Latin, it was probably translated into Greek before the Trullan Council of A.D. 683; by the second canon of which it became part of the code of the Eastern Church. It comprehends, first, the deliberations of the Council of Carthage, A.D. 419; then the canons. of the same synod to the number of 38; then "'canons of different councils of the African Church," in the words of their heading, especially those down to 138, Other collections extant contain fewer or more canons, some adding those of later councils, others quite ancient and not including those of the Council of Carthage, A.D. 419. Notwithstanding this variety, the title of "African Code" seems properly given to the 138 canons above mentioned as designating those canons- alone which have been received generally by the East and West. The chief interest attaches to the two canons interdicting appeals beyond the sea. See Migne, Patrol. Lxxxiv, 179-236; Beveridge, Synodic. i, 365-372;. Johnson, Vademecum, ii,.171.

## African Councils[[@Headword:African Councils]]

             We give under this head a chronological view (from Smith's Dict. of Christ. Antiq. s.v.) of the various ancient synods held in different parts of Africa, exclusive of those of Egypt SEE ALEXANDRIA, COUNCILS OF, with the transactions of each, leaving further details for the separate places named. The date and relative order of many of these are disputed:

CARTHAGE, A.D. 200, 217 — Supposed to be the same under Agrippius, in favor of rebaptizing heretics.

CARTHAGE A.D. 251 — Under St. Cypri decreed that the lapsed should be received to communion, but not till they had performed their full penance.

CARTHAGE, A.D. 252-Against Novatian, who denied that the lapsed were ever to be -received to communion again; and Felicissimu's, who affirmed, that they were; even before they had performed their penance.

CARTHAGE, A. D. 254 or 255-Under St. Cyprian, in favor of infant baptism.

CARTHAGE, A.D. 256-Under St. Cyprian, approving the; consecration by the Spanish bishops of Felix and Sabinns in place of Basil and Martial-two bishops who had purchased certificates, or "libels," of having sacrificed to idols, and declaring that Stephen,  bishop of Rome, had interposed in favor of the latter unreasonably, from having been duped by them.

CARTHAGE, A.D. 256-In favor of rebaptizing all who had received heretical baptism, when St. Cyprian uttered his celebrated invective against Stephen. The question was finally ruled in the seventh of the Constiatinopolitan canons.

CIRTA, A.D. 305.-To elect a new bishop in place of one who had been a "traditor ;" that is, had surrendered copies of the Scriptures to the Pagan authorities, to which all present, when they came to be asked, however, pleaded equally guilty.

CARTHAGE, A.D. 312-Of seventy Donatist bishops against Caecilian, bishop of that see.

CARTHAGE, A.D. 333-Under Douatus, author' of the schism; favorable to the "traditores."

CARTHAGE, A.D. 34S-Under Gratus; its acts are comprised in fourteen chapters, of which the first is against rebaptizing any that have been baptized with water in the name of the Trinity. This is probably the council. whose canons are invoked in canon 12 of the African Code.

THEVESTE, A.D. 362-Of Donatists quarrelling among themselves.

AFRICAN, A.D. 380-Of Donatists, in condemnation of Tichonius, a Donatist bishop.

CARTHAGE, AD. 386-Confirmatory of the synodical letter of Siricius, bishop of Rome.

LEPTES, Passed canons on discipline.

CARTHAGE, A.D. 390 — uder Genethlins, bishop of Carthage; made thirteen canons, by the second of which bishops, priests, and deacons are required to abstain from their wives and observe continence.

CARTHAGE, A.D. 393 — Of Maximian's (Donatist bishop of Carthage) supporters against Primian (another Donatist bishop of Carthage).

HIPPO, A.D. 393-At which St. Augustine disputed "De fide et symbolo" as a presbyter.

CABARUSSI and of the CAVERNS, A.D. 394-Of the same on the same subject.

BAGAIS, A.D. 394-Of Primian's supporters, against Maximian. BAGAIS, A.D. 396-Against translations of bishops and priests.

BYZATIUM, A.D. 39T-Confirming all that had been decreed in 393 at Hippo.

CARTHAGE, A.D. 39T-Passed fifty canons, among which the "Breviarium canonum Hipponensium" is said to have been inserted.

CARTHAGE, A.D. 400-Of seventy-two bishops; passed fifteen canons on discipline.

MILEVIS, A.D. 402-To decide several points affecting. bishops.

CARTHAGE, A.D. 403, 404, 4056-For bringing back the Donatists to the Church.

CARTHAGE, A.D. 407, 40S, 409-All incorporated into the: African Code.

CARTHAGE, A.D. .410-Against the Donatists. ..

CARTHAGE, A.D. 411 — Great conference between the Catholics and the Donatists; Aurelius and St. Augustine both taking part on behalf of the former; 286 bishops said to have been present on the Catholic side, and 279 on the Donatist, yet 313 names are given on the latter side. There were three different stages in the proceedings.

CARTHAGE, A.D. 412-In which Celestius was accused of Pelagiaulism and appealed to the pope, probably the fifteenth under Aurelius.

CIRTA, A.D. 412-In the matter of the Donatists; published a synodical letter in the name of Aurelius, St. Augustine, and others. Silvanus, primate of Numidia, heads it.

AFRICAN, A.D. 414-Of Donatists.

CARTHAGE, A. D. 416-Composed of sixty-seven bishops; addressed a synodical letter to Innocent of Rome, condemning both Pelagius and Celestius.

MILEVIS, A.D. 416-Against Pelagius and Celestius; composed of sixty bishops; published twenty-seven canons on discipline; addressed a synodical letter to Innocent of Rome, to which was appended another in a more familiar tone from Aureliius, St. Augustine, and three more.

TISDRA, A.D. 417-Passed canons on discipline.

CARTHAGE, A.D. 417, 41S-Against the Pelagians.

HIPPO, SUFFETULA, MACRIANA, A.D. 418-Passed canons on discipline.

THENES, A.D. 418 Published nine canons on discipline.

CARTHAGE, A.D. 419-Attended by 229, or, according to other accounts; 217 bishops; and by Fanstinus, bishop of Potenza, and two presbyters as legates from Rome.

NUMIDA, A.D. 423 — In which Anitonins, a bishop of that province, was condemned.

CARTHAGE, A.D. 426 — At which Leporius, a French presbyter, cleared himself from Pelagianism.

HIPPO, A.D. 426-At which Heraclius was elected successor to St. Augustine at his nomination.

HIPPO, A.D. 427-Said to have passed canons 29 and 30, in the Latin numbering of the African Code.

AFRICAN, A.D. 484-To render account of their faith to king Hunneric, when. it appeared that of 475 sees, 14 were then vacant; 88 had been deprived of their bishops by death, and most of those who survived were in exile.

BYZATIUM, A.D. 507-To appoint new bishops in place of those who had died or been exiled.  JUNCA, A.D. 523-Under Liberatus; to condemn a bishop of the province of Tripoli who had usurped a church not in his diocese; St. Fulgemitins, bishop of Ruspe, being one of those present.

CARTHAGE,. A.D. 525-Under Boniface; when two volumes of the canons were found.

AFRICAN, A.D. 533-Sent a synodical letter to John II of Rome by Liberatns, deacon of the Church of Carthage, so well known for his writings.

BYZATIUM, A.D. 541-Seunt a deputation to Justinian, and legislated on discipline.

AFRICAN, A.D. 550-Excommunicated Virgins for condemning the three chapters.

SUFFETULA, A.D. 570-Passed canons on discipline, some of which are preserved.

AFRICAN, A.D. 594-Against the Donatists, probably for the last time.

BYZATIUM, A.D. 602-To examine certain charges made against Clement the primate.

NUMIDIA, A.D. 603-To examine the case of Donadeus, a deacon, who had appealed from his bishop to Rome.

BYZATIUM,

 NUMIDIA,

 MAURITANIA,

 CARTHAGE, A.D. 633 Against Cyrus, Pyrrhus, and Sergius, the Monothelite leaders.

BYZATIUM,

 NUMIDIA,

 MAURITANIA,

 CARTHAGE, A.D. 646 Against the Monothelites; the councils of Bvzatinm, Numidia, and Mtauritania addressed a joint synodical letter, and, the bishop of Carthage a letter in his own name, to Theodore, bishop of Rome.

## African Methodist Episcopal Church[[@Headword:African Methodist Episcopal Church]]

             a body of Christians composed entirely of colored people in the United States and Canada.

I. History. — The early Methodists labored zealously for the welfare of the Africans, both slaves and free, in the United States. Multitudes of them became Methodists, and thousands are now in the fellowship of the Methodist Episcopal Church (q.v.), which, at its General Conference of 1864, organized two new conferences, consisting exclusively of colored members. In 1816, a number of these Methodists, believing that they could be freer and more useful in a separate communion, called a convention in Philadelphia, which, in April of that year, organized the “African Methodist Episcopal Church.” The Reverend Richard Allen (q.v.) was elected first bishop, and was ordained by five presbyters. He served until his death in 1831. In 1828 the Reverend M. Brown was also elected bishop. In 1836 the Reverend E. Waters was ordained bishop. The growth of the Church has been steady, and many of its preachers have been men of ability. It had, in 1888, 50 conferences, 7 bishops, and a full corps of editors, secretaries. agents, and literary and financial officers. In 1856 the Canada Conference was organized as a separate body, The civil war which broke out in the United States in 1861, and the gradual destruction of slavery, greatly enlarged the territory of this Church and added to its membership. In May, 1864, the Quadrennial General Conference of the Church was held at Philadelphia, simultaneously with the General Conferences of the Methodist Episcopal Church and of the African Methodist Episcopal Zion Church. The General Conference was visited by a deputation from the General Conference of the Methodist Episcopal Church, and, to reciprocate this act of fraternal sentiment, appointed in its turn a committee, consisting of five members, to visit the latter body. A committee was also appointed to mature, with a similar committee appointed by the African Methodist Episcopal Zion Church, a plan of union of these two denominations, to be laid before the next General Conferences of both.

Unforeseen difficulties, however, intervened, and the plan of union was deferred. In 1888 it failed in like manner for lack of concurrence in some minor details, but the prospect was hopeful of its early realization. Meanwhile arrangements had been set on foot for the absorption of the British Methodist Episcopal Church of Canada and the West Indies into the African Methodist Episcopal Church, and at the General Conference of 1888 this union was declared fully effected.

On May 15, 1865, Bishop Payne reorganized the South Carolina Annual Conference of the A. M. E. Church, which was first established in Charleston, and had existed in prosperity for six years, worshipping in a house erected by themselves, when the African M. E. Church as a separate organization was overthrown, and until the breaking out of the rebellion the colored people were compelled to worship with the whites, and were brought under the pastoral care of the white pastors.

II. Doctrines. — The doctrines are the same as those of the Methodist Episcopal Church (q.v.).

III. Government. — The bishops preside in the conferences and station the ministers; they are styled “Right Reverend.” The General Conference is composed of travelling preachers of two years’ standing, and of local preachers delegated by the Annual Conference, in the ratio of one to every five travelling preachers. Its sessions are quadrennial. The Annual Conference consists of all the travelling preachers in full connection, and of all local preachers who have been licensed a certain period, and can pass a satisfactory examination. In other respects the government resembles that of the M. E. Church.

IV. Statistics. — From the reports made at the General Conference of 1888 on the constitution of the Church, it appears that in that year the real estate and Church property was estimated at about $5,000,000, located in the New England States, the North-western States, in Delaware, Maryland, Virginia, Kentucky, Missouri, Kansas, Arkansas, Tennessee, Mississippi, Louisiana, South Carolina, California, the West Indies, and Africa. The latest statistics (1889) give 3,600 churches, 2,943 ministers, 4,891 local preachers, 47,000 probationers, and 390,000 members. Missions have been established in nearly all of the states above named, with a large number of missionaries. The Church had several thousand day-schools, and a corresponding number of teachers of color, educated at the various institutions of learning in the United States and Canada. Sunday-schools had been established in connection with nearly all of the meeting-houses. They were conducted by about 6,000 officers and teachers, and some 260,000 volumes of Sunday-school books were used. The highest literary institution of the denomination is Wilberforce University, which is under the control of the General Conference, and located three miles north of Xenia, Greene County, Ohio. It had, in 1888, 108 students. There are also seminaries at Baltimore, Columbus (O.), Alleghany, and Pittsburg. The school near Columbus has a farm of 172 acres. There are three religious papers, the Christian Recorder, a weekly, issued by the Book Concern at Philadelphia, the Review, and the Missionary Record.

## African Methodist Episcopal Zion Church[[@Headword:African Methodist Episcopal Zion Church]]

             a religious denomination composed entirely of colored Methodists, organized Oct. 25, 1820.

I. History. — This denomination originated in the secession, in 1820, of the Zion congregation of African Methodists, in the city of New York, from the Methodist Episcopal Church. The Congregation assigned as the cause of its separation some resolutions passed by the General Conference of the Methodist Episcopal Church, in 1820, concerning Church government. Zion congregation was soon joined by several other congregations, and in 1821 the first Annual Conference was held in the city of New York, which was attended by 22 ministers, and reported the number of members connected with the Conference as being 1426. For seven more years successively an Annual Conference was convened, each of which appointed its president. At the Annual Conference of 1838, the Reverend Christopher Rush was elected permanent superintendent for four years. In 1887 the denomination had 2 general superintendents, 4 annual conferences (New York, Philadelphia, Boston, and Baltimore), 2,600 travelling ministers, 3,250 local preachers and exhorters, 325,000 lay members, 50 churches, and many congregations without churches, in 11 states of the Union, the District of Columbia, and Nova Scotia. The General Conference of 1864, held at Philadelphia, declared in favor of . union with the African Methodist Episcopal Church (q.v.).

II. Doctrines. — The doctrines are the same as those of the Methodist Episcopal Church (q.v.).

III. Government. — The highest functionaries of the Church are general superintendents, who are elected to their office every four years by the suffrage of the members of the General Conference. They may be re-elected at the expiration of their term. The General Conference meets every four years, and is composed of all the travelling ministers of the connection. The Annual Conference is composed of all the travelling ministers of a district. See Reverend Christopher Rush’s Hist. of the African Methodist Church (N. Y.).

## Africana[[@Headword:Africana]]

             in Roman mythology, was a surname of Ceres, under which she had temples in several African cities; these temples had no priests, but priestesses, who were widows that did not intend to marry again.

## Africanus, Julius[[@Headword:Africanus, Julius]]

             (called by Suidas Sextus Julius), was an intimate friend of Origen, an eminent Christian chronographer, and flourished about the year 220. Having been attracted by the fame of Heraclas, a celebrated philosopher, and pupil of Origen, he came to Alexandria to study with him, but he seems to have lived chiefly at Nicopolis (the ancient Emmaus), in Palestine, and to have exerted himself for its restoration; for which purpose, in 220, he made a visit to Antoninus Heliogabalus, to obtain from him permission that the walls of the ruined city should be rebuilt. According to one writer (Hebedjesu, Cat. lib. Chald. 15, 18), he was bishop of Nicopolis. He died about 232. Africanus wrote a chronological work in five sections under the title of Pentabiblos — a sort of universal history, composed to prove the antiquity of true religion and the novelty of paganism. Fragments of this chronology are extant in the works of Eusebius, Syncellus, Malala, Theophanes, Cedrenus, and in the “Chronicon Paschale.” The “Pentabiblos” commences with the creation, B.C. 5499, and closes with A.D. 221. The chronology of Africanus places the birth of Christ three years before the commencement of our era. But under the reign of Diocletian ten years were taken from the number which had elapsed, and thus the computation of the Churches of Alexandria and Antioch were reconciled. According to Fabricius (Bibl. Gr. ed. nova, 8:9), there exists at Paris a manuscript containing an abstract of the “Pentabiblos.” Scaliger has borrowed, in his edition of Eusebius, the chronology of Africanus extant in “Geo. Syncelli Chronographia ab Adamo ad Dioclesianum, a Jac. Goar” (Gr. et Lat., Paris, 1652, fol.). Africanus wrote a learned letter to Origen, in which he disputes the authenticity of the apocryphal history of Susannah (Basle, Gr. and Lat. 1674, 4to). A great part of another letter of Africanus to Aristides, reconciling the disagreement between the genealogies of Christ in Matthew and Luke, is extant in Eusebius (bk. 6, ch. 31).

It is believed that Africanus was still a pagan when he wrote his work entitled Cestus (Κεστός, girdle of Venus), in which he treats of agriculture, medicine, physics, and especially the military art. Hebedjesu, in his catalogue of Chaldean works, mentions a commentary on the N.T. by Africanus, bishop of Emmaus. Finally, a translation of the work of Abdias of Babylon, entitled Historia certaminis apostolici, has been attributed to Africanus, but probably erroneously.

The fact of a man so learned and intelligent as the chronologer Africanus being a Christian, refutes the error of those who think that all Christians in the first centuries of our era were illiterate. The criticisms of Africanus upon the apocryphal books seem to attest that he did not receive the canonical writings of the New Testament without previous examination; and, from his manner of reconciling the different genealogies of Christ, it appears certain that he recognised the authenticity of the Gospels in which they occur. Cave, Hist. Lit. ann. 220; Lardner, Works, 2, 457.

## Africanus, ST[[@Headword:Africanus, ST]]

             (also ST. FRIE, or FRIQUE), a French prelate, was bishop of Coninages, in Gascony, in the 6th century. Nothing is known of his acts. His body was buried at Rouergue, near Vabres. His principal festival is kept May 1; that of the finding of his body Jan. 15; and that of the translation of his relics Feb. 8.

## Afternoon[[@Headword:Afternoon]]

             (נַטוֹת הִיּוֹם, netoth’ ha-yom’, the day’s declining, Jdg 19:8, as in the margin). The Hebrews, in conformity with the Mosaic law, reckoned the day from evening to evening, and divided it into six unequal parts:

1. The break of day. 2. The morning, or sunrise.

3. The heat of the day. It begins about nine o’clock (Gen 18:1; 1Sa 11:11).

4. Midday.

5. The cool of the day, literally the wind of the day, from the fact that in Eastern countries a wind commences blowing regularly for a few hours before sunset, and continues till evening.

6. The evening. See DAY.

## Afu[[@Headword:Afu]]

             among the Arabians, is the forgiveness which the Koran enjoins to be practiced by them. God forgives transgressions; and, in order that we may be as much like God as possible, we should do the same.

## Agaba[[@Headword:Agaba]]

             (Α᾿κκαβά, prob. i. q. Agzbus), one of the temple servants, whose “sons” returned from Babylon (1Es 5:30), evidently the HAGAB (q.v.) of the genuine text (Ezr 2:46).

Agaba

(῎Αγαβα), a fortress near Jerusalem, which Galesius, its governor, restored to Aristobulus, the son of Alexander Jannaeus (Josephus, Ant. 13, 24, 5). The place cannot well be identified on account of the various readings (see Hudson’s ed. 1, 602, note), one of which (Γαβαθά) even seems to identify it with GABBATHA SEE GABBATHA (q.v.). It was perhaps the eminence of GIBEAH SEE GIBEAH (q.v.).

## Agabus[[@Headword:Agabus]]

             (῎Αγαβος; either from the Heb. חָגָב, a locust [which even occurs as a proper name, Ezr 2:46], or עִָגבְ, to love; Simon. Onom. N.T. 15, and Wolf, Cur. 2, 1167), the name of “a prophet,” supposed to have been one of the seventy disciples of Christ (Walch, De Agabo Vate, Jen. 1757, and in his Diss. ad Act. Ap. 2, 131 sq.). He, with others, came from Judaea to Antioch, while Paul and Barnabas (A.D. 43) were there, and announced an approaching famine, which actually occurred the following year (Act 11:27-28). Some writers suppose that the famine was general; but most modern commentators unite in understanding that the large terms of the original (ὄλην τὴν οἰκουμένην) apply not to the whole world, nor even to the whole Roman empire, but, as in Luk 2:1, to Judaea only.

Statements respecting four famines, which occurred in the reign of Claudius (Oros. 7:6; Euseb. Hist. Ecclesiastes 2, 8; Chron. Arm. 2, 269), are produced by the commentators who support this view (Wesseling, Observ. 1, 9, p. 28); and as all the countries put together would not make up a tenth part of even the Roman empire, they think it plain that the words must be understood to apply to that famine which, in the fourth year of Claudius (Suetonius, Claud. 18), overspread Palestine (see Kuinol, Comment. in loc.). The poor Jews, in general, were then relieved by the queen of Adiabene, who sent to purchase corn in Egypt for them (Josephus, Ant. 20, 2, 6; 5, 2); and for the relief of the Christians in that country contributions were raised by the brethren at Antioch, and conveyed to Jerusalem by Paul and Barnabas (Act 11:29-30). Many years after, this same Agabus met Paul at Caesarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem (Act 21:10-12), A.D. 55. (See Conybeare and Howson’s St. Paul, 1, 127; 2, 233; Baumgarten, Apostelgeschichte, 1, 270 sq.; 2, 113.) The Greek Church assert that he suffered martyrdom at Antioch, and hold his festival on the 6th of March (Eichhorn, Bibl. d. bibl. Lit. 1, 22, 23; 6, 20).

## Agabus (saint)[[@Headword:Agabus (saint)]]

             is commemorated as a saint in some Roman martyrologies on Feb. 13, and in the Byzantine on April 8

## Agag[[@Headword:Agag]]

             (Heb. Agag’, אֲגִג, perh. flame, from an Arab. root, in 1 Samuel always written אֲגָג; Sept. Α᾿γάγ, but Γώγ in Numbers.), the name of two kings of the Amalekites, and probably a common name of all their kings (Hengstenberg, Pentat. 2, 307), like Pharaoh in Egypt, and Achish or Abimelech among the Philistines. SEE AGAGITE.

1. The king apparently of one of the hostile neighboring nations, at the time of the Exode (B.C. 1618), referred to by Balaam (Num 24:7) in a manner implying that the king of the Amalekites was, then at least, a greater monarch, and his people a greater people, than is commonly imagined. SEE AMALEKITE.

2. A king of the Amalekites, who was spared by Saul, contrary to the solemn vow of devotement to destruction, SEE ANATHEMA, whereby the nation, as such, had of old precluded itself from giving any quarter to that people (Exo 17:14; Num 14:45). Hence when Samuel arrived in the camp of Saul he ordered Agag to be brought forth. He came “pleasantly,” deeming secure the life which the king had spared. But the prophet ordered him to be cut in pieces; and the expression which he employed — “As thy sword hath made women childless, so shall thy mother be childless among women” — indicates that apart from the obligations of the vow, some such example of retributive justice was intended as had been exercised in the case of Adonibezek; or, in other words, that Agag had made himself infamous by the same treatment of some prisoners of distinction (probably Israelites) as he now received from Samuel (see Diedrichs, Hinrichtung Agag’s, Gott. 1776). The unusual mode in which his death was inflicted strongly supports this conclusion (1Sa 15:8-33). B.C. cir. 1070. SEE SAMUEL.

## Agagite[[@Headword:Agagite]]

             [others A’gagite] (Heb. Agagi’, אֲגָגי, Sept. Βουγαῖος, Μακέδων, Vulg. Aggites), the name of the nation to which Haman (q.v.) belonged (Est 3:1; Est 3:10; Est 8:3; Est 8:5; Est 9:24). Josephus explains it as meaning Amalekite (Ant. 11, 6, 5), SEE AGAG.

## Agali[[@Headword:Agali]]

             in Hindu mythology, was a princess of the family of the children of the moon, wife of Kudamein, and mother of Sadanandi.

## Agalla or Agallim[[@Headword:Agalla or Agallim]]

             SEE EGLAIM.

## Agam[[@Headword:Agam]]

             SEE REED.

## Agamarshana[[@Headword:Agamarshana]]

             in Hinduism, is a verse in the holy books which the natives repeat to cleanse themselves from sin.

## Aganduru, Roderigo Mauricio[[@Headword:Aganduru, Roderigo Mauricio]]

             a Spanish missionary, lived near the close of the 16th and the commencement of the 17th century. His religious zeal was directed towards the conversion of the inhabitants of the island of Luzon and the Japanese. In. 1640 he was sent to Rome by the friars of his order (Barefooted Augustinians) in order to give an account to pope Urban VIII of the results of his mission. Aganduri wrote several works on kindred subjects, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Aganice (Also Aglaonice)[[@Headword:Aganice (Also Aglaonice)]]

             in Greek legend, was the daughter of prince Hegetor in Thessalia. She knew how to foretell eclipses of the moon, and was said to be able to draw the moon down from heaven.

## Aganippe[[@Headword:Aganippe]]

             In Greek Mythology, Was

(1.) a spring on Helicon, the same as Hippocrene, which inspired him who drank to compose poetry. The Muses are called Aganippidaes. after it. According to others, the nymph of the spring was a daughter of Permessus.

(2.) The mother of Danae and wife of king Acrisius.

## Agape[[@Headword:Agape]]

             plural AGAPAE (ἀγάπη, ἀγάπαι), the Greek term for love, used by ecclesiastical writers (most frequently in the plural) to signify the social meal of the primitive Christians, which generally accompanied the Eucharist. The New Testament does not appear to give it the sanction of a divine command: it seems to be attributable to the spirit of a religion which is a bond of brotherly union and concord among its professors. SEE EUCHARIST.

1. Much learned research has been spent in tracing the origin of this custom; but, though considerable obscurity may rest on the details, the general historical connection is tolerably obvious. It is true that the ἔρανοι and έταιρίαι, and other similar institutions of Greece and Rome, presented some points of resemblance which facilitated both the adoption and the abuse of the Agapae by the Gentile converts of Christianity; but we cannot consider them as the direct models of the latter. If we reflect on the profound impression which the transactions of “the night on which the Lord was betrayed” (1Co 11:23) must have made on the minds of the apostles, nothing can be conceived more natural, or in closer accordance with the genius of the new dispensation, than a wish to perpetuate the commemoration of his death in connection with their social meal (Neander, Leben Jesu, p. 643; Planting of the Christian Church, 1, 27). The primary celebration of the Eucharist had impressed a sacredness on the repast of which it formed a part (comp. Mat 26:26; Mar 14:22, with Luk 22:20; 1Co 11:25); and when to this consideration we add the ardent faith and love of the new converts on the one hand, and the loss of property with the disruption of old connections and attachments on the other, which must have heightened the feeling of brotherhood, we need not look farther to account for the institution of the Agapae, at once a symbol of Christian love and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by Chrysostom: “A custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility.”

Thus the common meal and the Eucharist formed together one whole, and were conjointly denominated Lord’s Supper (δεῖπνον τοῦ κυρίου, δεῖπνον κυριακόν) and feast of love (ἀγάπη ). They were also signified (according to Mosheim, Neander, and other eminent critics) by the phrase, breaking of bread (κλῶντες ἄρτον, Act 2:46; κλάσις τοῦ ἄρτου, Act 2:42; κλάσαι ἄρτον, Act 20:7). We find the term ἀγάπαι thus applied once, at least, in the New Testament (Jud 1:12), “These are spots in your feasts of charity” (ἐν ταῖς ἀγάπαις ὑμῶν). The reading in 2Pe 2:13, is of doubtful authority: “Spots and blemishes, living luxuriously in their Agapae” (ἐντρυφῶντες ἐν ταῖς ἀγάπαις αὑτῶν); but the common reading is ἐν ταῖς ἀπάταις αὑτῶν, “in their own deceivings.” The phrase ἀγάπην ποιεῖν was early employed in the sense of celebrating the Eucharist; thus in the epistle of Ignatius to the church at Smyrna, § 8. In § 7 ἀγαπᾶν appears to refer more especially to the Agapae.

By ecclesiastical writers several synonyms are used for the Agapae, such as συμπόσια (Balsamon, ad Can. 27, Concil. Laodicen.); κοιναὶ τράπεζαι, εὐωχία, κοιναὶ ἑστιάσεις, κοινὰ συμπόσια (Chrysostomn); δεῖπνα κοινά (Ecumenius); συσσιτία καὶ συμπόσια (Zonaras). Though the Agapae usually succeeded the Eucharist, yet they are not alluded to in Justin Martyr’s description of the latter (Apol. 1, § 65, 67); while Tertullian, on the contrary, in his account of the Agapae, makes no distinct mention of the Eucharist. “The nature of our Cana,” he says, “may be gathered from its name, which is the Greek term for love (dilectio). However much it may cost us, it is real gain to incur such expense in the cause of piety; for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts; by this means, if any one has indulged in excess, he is detected. The feast is closed with prayer.” Contributions or oblations of provisions and money were made on these occasions, and the surplus was placed in the hands of the presiding elder (ὁ προεστώς — compare 1Ti 5:17, οἱ προεστῶτες πρεσβύτεροι), by whom it was applied to the relief of orphans and widows, the sick and destitute, prisoners and strangers (Justin, Apol. 1, 67).

Allusions to the κυριακὸν δεῖπνον are to be met with in heathen writers. Thus Pliny, in his celebrated epistle to the Emperor Trajan, after describing the meeting of the Christians for worship, represents them as assembling again at a later hour, “ad capiendum cibum, promiscuum tamen et innoxium.” By the phrase “cibum promiscuum” (Augustine remarks) we are not to understand merely food partaken in common with others, but common food, such as is usually eaten; the term innoxium also intimates that it was perfectly wholesome and lawful, not consisting, for example, of human flesh (for, among other odious imputations, that of cannibalism had been cast upon the Christians, which, to prejudiced minds, might derive some apparent support from a misinterpretation of our Lord’s language in Joh 6:53, “Unless ye eat the flesh and drink the blood of the Son of man”), nor of herbs prepared with incantations and magical rites. Lucian also, in his account of the philosopher Peregrinus, tells us that, when imprisoned on the charge of being a Christian, he was visited by his brethren in the faith, who brought with them δεῖπνα ποικίλα, which is generally understood to mean the provisions which were reserved for the absent members of the church at the celebration of the Lord’s Supper. Gesner remarks on this expression, “Agapas, offerente unoquoque aliquid, quod una consumerent; hinc ποικίλα, non a luxu.’“

2. The mode of celebrating the feast was simple. The bishop or presbyter presided. The food appears, to have been either dressed at the houses of the guests, or to have been prepared at the place of meeting, according to circumstances. Before eating, the guests. washed their hands, and prayer was offered. The Scriptures were read, and questions proposed by the person presiding. Then followed the recital of accounts respecting the affairs of other churches, such accounts being regularly transmitted from one church to another, so that a deep sympathy was produced; and, in many cases, assistance was furnished to churches in trouble. At the close of the feast, money was collected for orphans and widows, for the poor, and for prisoners. The kiss of charity was given, and the ceremony concluded with prayer (Rom 16:16; 1Co 16:20; 1Th 5:26; 1Pe 5:14).

3. Their Decline. — From the passages in the Epistles of Jude and Peter, already quoted, and more particularly from the language of Paul in 1 Corinthians 11, it appears that at a very early period the Agapae were perverted from their original design; the rich frequently practiced a selfish indulgence, to the neglect of their poorer brethren: ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει (1Co 11:21); i.e. the rich feasted on the provisions they brought, without waiting for the poorer members, or granting them a portion of their abundance. They appear to have imitated the Grecian mode of entertainment called δεῖπνον ἀπὸ σπυρίδος (see Xenophon's Memorabilia, 3, 14; Neander's Planting of the Christian Church, 1:292). On account of these and similar irregularities, and probably in part to elude the notice of their persecutors, the Christians, about the middle of the second century, frequently celebrated the Eucharist by itself and before daybreak (antelucanis coetibus) (Tertullian, De Cor. Militis, § 3). From Pliny's Epistle it also appears that the Agapae were suspected by the Roman authorities of belonging to the class of Hetaeriae (ἑταιρίαι), unions or secret societies, which were often employed for political purposes, and as such denounced by the imperial edicts; for he says (referring to the cibum promiscuum," etc.) "quod ipsum facere desiisse post edictum meum, quo secundum mandata tua Hetcerias esse vetueram" (Pliny Ep. 96 al. 97). At a still later period the Agapae were subjected to strict regulation by various councils. Thus by the 28th canon of the Council of Laodicea it was forbidden to hold them in churches. At the Council of Carthage (A.D. 397) it was ordered (can. 29) that none should partake of the Eucharist unless they had previously abstained from food; but it is added, “excepto uno die anniversario, quo coena domini celebratur." This exception favors the supposition that the Agapae were originally held in close imitation of the Last Supper, i.e. before, instead of after, the Eucharist. The same prohibition was repeated in the sixth, seventh, and ninth centuries, at the Council of Orleans (can. 12), A.D. 533; in the Trullanian Council at Constantinople, A.D. 692; and in the council held at Aix-la-Chapelle, A.D. 816. Yet these regulations were not intended to set aside the Agapae altogether. In the Council of Gangra, in Paphlagonia (about A.D. 360), a curse was denounced on whoever despised the partakers of the Agapae or refused to join in them. When Christianity was introduced among the Anglo-Saxons by Austin (A.D. 596), Gregory the Great advised the celebration of the Agapae, in booths formed of the branches of trees, at the consecration of churches.

Few vestiges of this ancient usage can now be traced. In some few churches, however, may still be found what seem to be remnants of the old practice; thus it is usual, in every church in Rouen, on Easter-day, after mass, to distribute to the faithful, in the nave of the church, an Agape, in the shape of a cake and a cup of wine. It appears that it used to be done on all great festivals; for we read in the life of Ansbertus, archbishop of Rouen, that he gave an Agape to the people in his church "after communion, on solemn days, and himself waited at table especially upon the poor." Dr. King suggests, that the Benediction of the Loaves, observed in the Greek Church, is a remnant of the ancient Agapae. Suicer says that it is yet the custom in that Church on Easter-day, after the celebration of the holy mysteries, for the people to feast together in the churches; and this distribution panis benedicti et vini, he also seems to consider a vestige of the Agape. But the primitive love-feast, under a simpler and more expressly religious form, is retained in modern times by the Moravians and the Methodists. SEE LOVE-FEAST. Similar meetings are held in Scotland by the followers of Mr. Robert Sandeman (q.v.), and by a branch of them in Danbury, Conn. — Suicer, Thes. col. 23; Gieseler, Ch. Hist. 1:59, 104, 296; Lardner, Works, 7:280; Coleman, Anc. Christianity, ch. 21, § 13; Bingham, Orig. Eccl. 15:8; Discipline of the M. E. Church, pt. 2.

Besides the Eucharistic Agapae, three other kinds are mentioned by ecclesiastical writers:

(1.) Agapoe natalitioe, held in commemoration of the martyrs (Theodoret, Evang. Verit. 8, 923, 924, ed. Schulz);

(2.) Agapoe connubiales, or marriage-feasts (Greg. Naz. Epist. 1, 14);

(3.) Agapoe funerales, funeral-feasts (Greg.' Naz. Carm. X.), probably similar to the περίδειπνον or νεκρόδειπνον of the Greeks. — Kitto, s.v.

For further details, see Resenius, De Agapis Judoe Epistoloe (Havn. 1600); Oldecop, De Agapis (Helmst. 1656); Cabassutius, De Agapis, in his Notitia eccl. historiar. (Lugd. 1680), p. 31 sq.; Hoornbeck, De Agapis vett. in his Miscell. Sacr. (Ultraj. 1689), p. 587; Schurzfleisch, De vet. Agaparum ritu (Viteb. 1690, also in Walch's Compend. Antiq. Lips. 1733, p. 566); Same, De vett. Christ. Agapis (Regiom. 1701); Muratori, De Agapis sublatis (Patau. 1709); Bohmer, De Christ. capiendis cibum, in his Dissert. juris eccl. antiq. (Lips. 1711), p. 223; Hanzschel, De Agapis

(Lips. 1729); Schlegel, De Agapar. etate apostolica (Lips. 1756); Schuberth, De Agapis vett. Judacor. (Gorlic. 1761); Bohn, D. Liebesmahle d. ersten Christen (Erf. 1762); Fruhauf, De Agapis (Littav. 1784); Drescher, De vett. Christ. Agapis (Giess. 1824); Augusti, Handb. d. Christlichen Arch. Song of Solomon 1, pt. 1, 2; Neander, Church Hist. 1:325; 2:325; Bruns, Canones Apost. et Concil. (Berol. 1839); Kestner, Die Agapen, od. d. geheime Weltbund d. ersten Christen (Jena, 1819); Molin, De vett. Christianorum Agapis (Lips. 1730); Sahmen, id. (Regiom. 1701); Stolberg, id. (Viteb. 1693, and in Menthen. Thes. 2, 800 sq.); Duguet, Des anciennes Agapes (Par. 1743); Fronto, De φιλοτησίαις veterum, in his Dissert. Eccl. p. 468-488; Hilpert, De Agapis (Helmst. 1656); Quistorp, id. (Rosb. 1711); Tileman, id. (Marb. 1693); Sandelli, De Christianor. synaxibus (Venet. 1770); Sonntag, Ferice cereales Christianor. (Altdorf. 1704); Bender, De conviviis Hebroeor. eucharisticis (Brem. 1704). SEE FEAST.

## Agape, St[[@Headword:Agape, St]]

             (1.) Virgin of Antioch; commemorated February 15 and March 10.

(2.) Of Thessalonica; she was burned under Maximianus Herculius, April 1, 304; commemorated April 3, in many martyrologies April 5.

(3.) Martyr; commemorated April 16. (4.) Daughter of Sophia; commemorated September 17. (5.) Virgin; commemorated at Rome August 8.. (6.) Virgin; commemorated at Heraclea November 20.

## Agapemonb[[@Headword:Agapemonb]]

             (ἀγαπημόνη, love abode), a conventual establishment consisting of persons of both sexes, founded at Charlynch, near Bridgewater, in the County of Somerset, England, by Henry James Prince, formerly a clergyman of the English Church. The inmates belong to a new religious sect, and are sometimes called Lampeter Brethren, from the place where Prince was educated. The adherents of the sect generally, of whom there are a great many in the southwestern counties of England, are known as Princeites, or Starkeyites, from a Mr. Starkey, one of the prime movers in the heresy.

Mr. Prince was born at Bath in 1811, and was educated for a physician. I-e decided, however, to enter the ministry, and, on leaving college, became curate of Charlynch. While there he gave expression to strange sentiments, in which may be seen the germs of his later doctrines. He succeeded in  making a convert of his rector, the Rev. Samuel Starkey, and his views began to excite so. much attention that he was removed to a curacy at Stoke, in Siffolk.' Here, however, his conduct was in no respect improved, and w he was dismissed; and about the same time Starlkey was silenced. A conference was held by the Lampeter Brethren, and it was decided to leave the Church. They began preaching in the South of England, and attracted large crowds, securing many converts. One of their tenets was community of goods, and many farmers brought their wealth and laid it at the feet of the apostle. Funds were accumulated in various ways, and the community have lived since 1859 in property sumptuously fitted up at Spaxton, near Charlynch.

The inmates of this home are married couples, but they have religious objections to the increase of population, as if believing that the perfection of all things will be the extinction of the human race. 'Prince himself makes extravagant claims. Letters intended for him pass through the post-office addressed to "The Lord;" and his followers claim that he is their creator. He asserts that Christ came to redeem the soul, but he came to redeem the body. The following passages occur in one of his pamphlets, of which he has published several: "God in Jesus Christ has again entered into covenant with man at the resurrection of mankind, and this is the first resurrection, and now brother Prince is his witness." "This one man, brother Prince, has Jesus Christ selected and appointed his witness to his counsel and purpose to conclude the day of grace and to introduce the day of judgment; to close the dispensation of the Spirit, the Gospel, and to enter into: covenant with flesh."' He considers himself perfect, and incapable of further improvement. These are his words: "Having neither wishes nor desires, my will can have no disposition whatever to move in any one direction rather than another, but like the finely poised beam of a well-adjusted balance, it hangs delicately suspended on the divine will, in a holy equilibrium of inward passiveness." They were still preaching their doctrines at a recent date. See Dixon [W. Hepworth], Spiritual Wives (2 vols. 1868).

## Agapemonites[[@Headword:Agapemonites]]

             SEE PRINCEITES.

## Agapetae[[@Headword:Agapetae]]

             (ἀγαπηταί, beloved, used in the primitive Church as a title of saints). In the early ages of the Church this title was given to virgins who dwelt with monks and others professing celibacy, in a state of so-called spiritual love. This intercourse, however pure and holy it may have been at first, soon occasioned great scandal in the Church, and at length became the cause of such evils that it was synodically condemned (Lateran Council, 1139). It seems that the name Agapeti (ἀγαπητοί) was given to men who passed the same kind of life with deaconesses and other women. The 6th Novell (cap. 6) forbids deaconesses to have with them such men, with whom they dwelt as with their brothers or relations. — Epiphanius, Hoer. 43; Mosheim, Comm. 2:138. SEE SUBINTRODUCTAE.

For special treatises on this class of persons see Gunther, Historia ἀγαπητῶν [συνεισακτῶν] (Regiom. 1722); Muratori, De Synisactis et Agapetis, in his Anecd. Gr. p. 218-230; an anonymous treatise, De commercio cum Mulieribus subintroductis (Dresd. 1743); Quistorp, Α᾿γαπηταί et Συνεισακτοί (Viteb. 1708); Larroquanus, De Mulieribus Clericorum συνεισακταῖς (Viteb. 1708).

## Agapetse, Or Agapeti[[@Headword:Agapetse, Or Agapeti]]

             the name given to a branch of Gnostics which existed towards the end of the 4th century. According to Jerome, they consisted principally of women  who attached themselves to young people, and taught them that nothing was impure with pious minds. One of their maxims was, that they were bound rather to perjure themselves than to reveal the secrets of their sect.- Landon, Eccles. Diet. s.v.

## Agapetus[[@Headword:Agapetus]]

             the name of several martyrs and prelates.

(1.) A deacon, said by some to have been the companion in martyrdom of pope Christus, and in many martyrologies he is commemorated with Sts. Xistus and Felicissimus on the same day. They are believed to have suffered on the same day, A.D. 258, although .in different places.

(2.) Saint and martyr of Palestrina, :near Rome, He was beheaded by the officers of Aurelian, about 275, when he was only fifteen years of age. He is celebrated Aug. 18.

(3.) Archbishop of Rhodes, and one of the metropolitans to whom the emperor Leo wrote respecting the death of Proterius. Replying to a letter of Leo's respecting the Council of Chalcedon, he vigorously defended the cause of the council. His name. appears affixed to the encyclical epistle of the Council of Constantinople, A.D. 459, directed against simony.

(4.) Deacon of the Church of Constantinople, flourished about A.D. 527, when he wrote a: letter, called Charta Regia, to the emperor Justinian, containing excellent advice on the duties of a Christian prince. The work is given in the Bibl. Patrum .under the following title: Agapeti, Constantinopol. Ecclesice Diaconi, ad Justinianum Imperatorem Oratio Parcefzetica, etc. It was printed in Greek and Latin (Venice, 1509, 8vo; Basle, 1518, 8vo; with notes, Frankfort, 1659), and translated into French by Louis XII. (5.) :Bishop of the Macedonians at Synnada. The sect. was fiercely persecuted by. Theodosius, the Catholic prelate, with the view of extorting money. During his absence from Synnada, Agapetus convened the clergy and laity of his sect, and, persuading them to accept the Homoousion, took possession of the churches and the episcopal throne, from which Theodosius, on his return, was unable to expel him. See Cave, Hist. Lit.; Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v.; Smith, Diet. of Christ. Biog. s.v.

## Agapetus (Or Agapius)[[@Headword:Agapetus (Or Agapius)]]

             three men are given who are known by either of these names.

(1.) Bishop of Seleucia, metropolis of Isauria, who was present at the Councils of. Nicea and: Antioch (Labbe, Concil. ii, 58, 586).;

(2.) Bishop of Apamea, succeeded his: brother Marcellus in the reign of Arcadius. A disciple of St. Marcian, he had been conspicuous for eminence in ascetic virtue. Theodoret (Hist. Eccles. iv, 28; v, 27; Rel. His. c. 3) speaks of him with -high commendation, and bestows on him the epithet ὁ πανεύφημος.

(3.) A friend and correspondent of Chrysostom, whom he addresses with much respect. He appears to have offered to visit Chrysostom in his' banishment at Cucusus, but he begs him to content himself with writing (Chrys. Ep. xx, lxxiii).

## Agapetus De Dr. Cornu[[@Headword:Agapetus De Dr. Cornu]]

             abbot of Campredon, died of grief, A.D. 817, upon the accidental destruction by fire of his library.

## Agapetus I[[@Headword:Agapetus I]]

             pope, son of Gordianus, a priest, by birth a Roman; succeeded John II in the papacy, April 21st (29th, Cave), 535. Theodatus, the king of the Goths in Italy, alarmed at the conquests of Belisarius, obliged Agapetus to proceed to Constantinople to sue for peace from the Emperor Justinian. This the pope was unable to obtain; but he signalized his zeal for religion by refusing to communicate with Anthimus the Eutychian, then patriarch of Constantinople. The emperor endeavored to compel Agapetus to receive him into communion, but he resolutely persisted in his refusal. Induced by this bold conduct to look more closely into the question, Justinian became convinced of the error that had been committed in elevating Anthimus to the patriarchal see, and by his order a council was held at Constantinople in 536, in which Agapetus presided, where Anthimus was deposed, and Mennas elected in his stead, and consecrated by the pope. Agapetus died at Constantinople in that same year, on the 22d day of April, after having held the see eleven months and three weeks, according to the most probable opinion. His body was carried to Rome, and buried in the church of St. Peter, in the Vatican, September 20th, on which day his festival is marked in the Roman Martyrology. Five of his epistles remain, viz., one to Justinian, two to Caesarius, bishop of Aries, and two to Reparatus, bishop of Carthage. The epistle to Anthimus, given together with these in the Collections of Councils, is spurious. He was succeeded by Silverius. — Biog. Univ. vol. 1; Baronius, A.D. 535, 536; Cave, Hist. Lit. ann. 535.

## Agapetus II[[@Headword:Agapetus II]]

             pope, A.D. 946, was a Roman by birth, and was chosen, like his predecessor, by the faction of Alberic. The first action of the pope was to establish his political rule over the churches of the empire. For this purpose he sent Marinus, bishop of Bormazo, in Tuscany, as a legate to the Emperor Otho I, to assemble a synod. This convention, composed of French and German prelates, was held at Ingelheim, in the church of St. Remi, on the 7th of June, 948, in the presence of Kings Otho and Louis. Marinus presided over it. Notwithstanding the opposition of the synod, the legate re-established in his episcopal dignity Artaud, the former bishop of Rheims, who had been removed from his see by Hugo, count of Paris.

In order to break down the powerful house of Marozia in Italy, Agapetus favored the claims of Otho to the imperial dignity, and was about to summon him to Rome, when the pope himself died, A.D. 955. His successor, John XII, placed the crown of Charlemagne on Otho's head. — Baronius, Annal. 951; Mosheim, Ch. Hist. cent. 10, pt. 2, ch. 2.

## Agapius[[@Headword:Agapius]]

             one of Manes' twelve disciples.' Petrus Siculus 'and Pliotius mention a book of his entitled Heptalogus; and Photius (Biblioih. cod. 179) gives an account of two other works of his, dedicated to a female: follower named Urania. In them Agapius maintains the doctrine of the two principles, the sinful nature of the body, and the 'duty of abstinence from flesh, wine, and marriage.

## Agapius (St.) Of Palestine[[@Headword:Agapius (St.) Of Palestine]]

             was exposed to the wild beasts at Cesarea in 306 (or 307) by order of Cesar Maximin, but, surviving this ordeal, was drowned on the second day after. The Roman martyrologies commemorate him Nov. 20, and again Aug. 19, with Sts. Timotheus and Thecla, which is the day on which the Greeks keep his festival. See Baillet, Aug. 19; Ruinart, p. 322, 323.'

He is, perhaps. the same with Agapius who is commemorated in the Byzantine calendar as having been martyred with his companions at Gaza on April 2. SEE AGAPETUS.

## Agapius, Bishop Of Cesarea[[@Headword:Agapius, Bishop Of Cesarea]]

             succeeded Theotenus towards the end of the 3d century. Eusebius, his contemporary, praises him for his knowledge, the laborious character of his episcopate, and his great liberality towards the poor. He ordained St. Pamphilus a presbyter (Eusebius, Hist. Eccles. vii, 32; Niceph. vi, 37).

## Agapius, ST.[[@Headword:Agapius, ST.]]

             was a bishop and martyr, who with St. Secundianus was put to death for the faith at Cirta, in Numidia, May 6 (other martyrologies say April 29), 259 (or 260), in the same persecution in which Sts. James and Marianus suffered. See Ruinart, Acta Sin, cecr. SEE AGAPETUS.

## Agapius, monk[[@Headword:Agapius, monk]]

             a Greek monk OF MOUNT ATHOS, in Macedonia, lived in the 17th century. He was the author of The Salvation of Sinners ( Α῾μαρτωλῶν  Σωτηρία). Claude doubts his being the author. The work is written in Modern. Greek, and cited by Arnaud (De la Perpetuit 'de la Foi). Nau translated it into Arabic. It was printed at Venice (1641, 1664). See Moreri,. who cites Richard Simon.

## Agar[[@Headword:Agar]]

             (ςΑγαρ), a Graecized form (Gal 4:24-25) of the name HAGAR SEE HAGAR (q.v.).

## Agar, Charles[[@Headword:Agar, Charles]]

             an Irish prelate of the last century, was born in Gowran Castle, in the County of Kilkenny, and educated in Westminster School, and afterwards at Christ Church, Oxford. Having entered into holy orders, he was appointed first chaplain to the duke of Northumberland while lord- lieutenant of Ireland in 1763, from which situation he was promoted to the deanery of Kilmore, and to the see of Cloyne in 1768. In 1779 he was translated to that of Cashel, over which he presided for twenty years. During that time he restored all the old churches and cathedrals in his diocese and built eleven new churches. In 1795 he was elevated to the peerage as baron Somerton, and yet higher as viscount Somerton in 1800. In 1801 he was translated to the archbishopric of Dublin, and was one of the representative spiritual peers in the first imperial parliament. In 1806 he was dignified with the title of earl of Normanton. In 1807 he and the' other prelates of the Established Church were commanded by his majesty to make a minute return of the state of the. Irish Church, in their respective  provinces and .sees; and in a visitation of the same year he directed, a too- long-deferred regard for-the working clergy, that the incumbents of the diocese should, for the future, pay to their curates seventy-five pounds per annum instead of fifty pounds, as before allowed. In 1808 he was the promoter of a bill for securing the estates and funds devised by the Rev.: Richard Daniel, and to apply the profits to the relief of the poor of St. Luke's parish in the city of ,Dublin; the support the Hospital for Incurables, and other, charitable institutions. He died July 14, 1809. See D'Alton, Memoirs of the Archbishops of Dublin, p. 349.

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

             a Methodist Episcopal minister, was born at Newtonbrook, Canada, Feb. 10, 1843. He received an academical education; experienced religion at the age of seventeen; soon began preaching; about 1864. removed to New York State, and in 1873 was received into the Western New York Conference, wherein he labored until his death, at Kendall, Feb. 9, 1878. Mr. Agar was a young man of more than ordinary preaching abilities; his pulpit efforts were logical, scriptural, and forcible; in his pastoral work he was systematic and faithful. See Minutes of Annual Conferences, 1878, p. 71.

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

             an English Wesleyan minister, was born in York. He was converted in his twenty-first year; entered the ministry in 1810; preached on the Driffield, Glasgow, and other circuits and died suddenly in Portsmouth, Aug. 23, 1830, aged forty-two. "I scarcely ever knew a person who had fewer infirmities, nor were they of a nature to form any serious drawback on the very great excellency of his Christian character" (Rev. Daniel Isaac). See Wesleyan Methodist Magazine, 1832, p. 161; Minutes of British Conference, 1831.

## Agard, Horace[[@Headword:Agard, Horace]]

             an esteemed Methodist Episcopal minister, entered the itinerancy in the Genesee Conference in 1819. In 1821 he was ordained deacon, and in 1823 elder. In 1826 he was made presiding elder of the Susquehanna district, which he served for seven years, and then was transferred to Berkshire district. He filled the various posts to which he was called with great credit and success. In 1838 he was superannuated. His later years were clouded by nervous disease, which abated, so as to leave his mind clear and happy, a few days before his death in 1850. — Minutes of Conferences, 4, 498; Peck, Early Methodism, p. 457.

## Agarene[[@Headword:Agarene]]

             (υἱὸς ῎Αγαρ), a Graecized form (Baruch 3, 23) of the name HAGARENE (q.v.).

## Agate[[@Headword:Agate]]

             (שְׁבוֹ, shebo', signif. unknown; Sept. ἀχάτης, Vulg. achates), a precious, or rather ornamental stone, which was one of those in the breastplate (see Braunii Vest. Sacerd. Heb 2:15) of the high-priest (Exo 28:19; Exo 39:12). The word agate, indeed, occurs also in Isa 54:12, and Eze 27:6, in our translation; but in the original the word is כִּדְכֹּד, kadkod. See RUBY. Theophrastus describes the agate as “an elegant stone, which took its name from the river Achates (now the Drillo, in the Val di Noto), in Sicily, and was sold at a great price" (58). But it must have been known long before in the East, and, in fact, there are few countries in which agates of some quality or other are not produced. The finest are those of India; they are plentiful, and sometimes fine, in Italy, Spain, and Germany. We have no evidence that agates were found in Palestine. Those used in the desert were doubtless brought from Egypt. Pliny says that those found in the neighborhood of Thebes were usually red veined with white. He adds that these, as well as most other agates, were deemed to be effectual against scorpions, and gives some curious accounts of the pictorial delineations which the variegations of agates occasionally assumed. Agate is one of the numerous modifications of form under which silica presents itself, almost in a state of purity, forming 98 per cent. of the entire mineral. The silicious particles are not so arranged as to produce the transparency of rock crystal, but a semi-pellucid, sometimes almost opaque substance, with a resinous or waxy fracture, and the various shades of color arise from minute quantities of iron. The same stone sometimes contains parts of different degrees of translucency, and of various shades of color; and the endless combinations of these produce the beautiful and singular internal forms, from which, together with the high polish they are capable of receiving, agates acquire their value as precious stones. Agates are usually found in detached rounded nodules in that variety of the trap rocks called amygdaloid or mandelstein, and occasionally in other rocks. Some of the most marvellous specimens on record were probably merely fancied, and possibly some were the work of art, as it is known that agates may be artificially stained. From Pliny we learn that in his time agates were less valued than they had been in more ancient times (Hist. Nat. 37, 10). The varieties of the agate are numerous, and are now, as in the time of Pliny, arranged according to the color of their ground. The Scripture text shows the early use of this stone for engraving; and several antique agates, engraved with exquisite beauty, are still preserved in the cabinets of the curious. (For a further account of the modern agate, see the Penny Cyclopcedia, s.v.). SEE GEM.

## Agatha[[@Headword:Agatha]]

             a female Christian martyr, born at Palermo, in the third century. Quintianus, the pagan governor of Sicily (A.D. 251), captivated with her charms, and incensed by her rejection of his illicit overtures, tortured her in the most brutal manner. By his order she was first scourged with rods, then burnt with red-hot irons and cruelly torn with sharp hooks; after which she was laid upon a bed of live coals mingled with glass. She died in prison February 5, A.D. 251. The history of Agatha, however, given by the Bollandists, is suspected of corruption. — Tillemont, 3, 209; Butler, Lives of Saints, Feb. 5.

## Agatha (Oragathe), St[[@Headword:Agatha (Oragathe), St]]

             (1.) The virgin martyred at Catania; passion commemorated Feb. 5.

(2.) One commemorated April 2. See Smith, Dict. of Christ. Antiq. s. ,v. he former is often figured in sacred art, either as a single figure or grouped with other saints. She usually bears in one hand the palm, in the other a  dish or salver on which is the female breast, in allusion to her torture. She often wears the crown of martyrdom. The shears, as the, instrument of her torment, are frequently in her hand or beside her, at other times a book of devotion. She generally wears a long veil as a token of modesty. See Jameson Mrs. Sacred and Legendary Art, p. 608 sq.

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

             was the servant and fellow-martyr of St. Carpus (q.v.), bishop of Thyatira, in Asia. He was flogged to death April 13,251, by command of Decius. See Baillet, i, 18, April 13; Landon, Eccles. Dict.

## Agathalyus[[@Headword:Agathalyus]]

             in Greek mythology, was a surname of Philo.

## Agathangelus[[@Headword:Agathangelus]]

             an Armenian historian and secretary to Tiridates, first Christian king of that country, lived about (probably) 320. He wrote the Life of St. Gregory Illuminator, and History. of the Introduction of Christianity into. Arinenia (Constantinople, 1709, 4to). The National Library of Paris has a copy of this book and a manuscript much more complete.”

## Agathangelus, ST.[[@Headword:Agathangelus, ST.]]

             deacon of St. Clement (bishop of Ancyra), who suffered with him a long and cruel martyrdom in the 4th century. The principal festival of these saints is kept by both Greeks and Latinus Jan. 23. Their acts are mere fables, as Baroanilus allows.: See Baillet, vol. i, Jan. 23. SEE ACHATIUS.

## Agathas (St.) Letters[[@Headword:Agathas (St.) Letters]]

             a superstitious charm against fire the heathen took her veil from her tomb to extinguish a conflagration. When Frederick II was about to lay Catania in flames, the legend says that at the reading of the Gospel he saw these words written in letters of gold on the book: "Harm not Agatha's birthplace, for she avengeth injury."

## Agathense, Concilium[[@Headword:Agathense, Concilium]]

             SEE AGDE, COUNCIL OF

## Agathias[[@Headword:Agathias]]

             a Byzantine historian, was born at Myrina, in AEolis, about 536 or 537 A.D. He resided at Alexandria, and after 554 at Constantinople, where he practiced law, but whether he was a Christian or a heathen is uncertain. He died between 582 and 594. He wrote a valuable history of the eastern Roman empire, from 553 to 559, which was published in Greek by Vulcanus at Leyden (1594). The best edition is that of Niebuhr, in the Corpus Script. Byzant.

## Agatho[[@Headword:Agatho]]

             Pope, surnamed Thaumaturgus, on account of his pretended gift of working miracles. He was a native of Palermo, in Sicily. On the 27th of June, 678, he was elected pope on the death of Donus. He is remembered mainly for his efforts against the Monothelite heresy. Chiefly by his instrumentality the 6th and last Ecumenical Council was assembled in 680 at Constantinople against these opinions, to which he sent four legates; and at that council the doctrine sanctioned by Pope Honorius was renounced by Pope Agatho — infallibility against infallibility. He died January 10th, 682. His letters against the Monothelites are preserved in the records of the 6th council (Hardouin, Concilia, tom. 3).

## Agatho Of Alexandria[[@Headword:Agatho Of Alexandria]]

             a Christian martyr, was a man of arms in that city, and was condemned to lose his head for rebuking some lewd persons who were deriding the dead bodies of some of the Christians. This occurred in the middle of the 3d century. See Fox, Acts and Monuments, i, 182. He is commemorated in the Roman martyrology on Dec. 1. Another of the same name, a deacon, is commemorated April 4, and a third July 5.

## Agatho Of Constantinople[[@Headword:Agatho Of Constantinople]]

             was, first, reader in the Church of that city, then librarian, and lastly prothonotary and second chancellor. He was notary of the sixth holy 'and cecumenical synod (A.D. 680), and wrote out all the acts of that council, delivering a copy to each of the five .patriarchs. In 712 he wrote his Libellus, or Epilogus, in which he narrates all that the tyrant Bardanes attempted against the council. See Cave, Hist. Lit. s.v.

## Agathodaemon[[@Headword:Agathodaemon]]

             in Greek mythology, was the Grecian name for the Egyptian Knepih-snake. SEE AESCULAPIUS. It was also a good deity to whose memory a glass of unmixed wine was drunk at the end of meals, and to whom a temple was built in Arcadia.

## Agathon[[@Headword:Agathon]]

             (ἀγαθόν, good), a Greek term used by Basil the Great for the holy eucharist.

## Agathonica, ST.[[@Headword:Agathonica, ST.]]

             of Pergamus, the sister, of St. Papylus, who, seeing her brother suffer courageously with St.. Carpus and his companions, threw herself into the flames with, them. She is commemorated April 13.

## Agathonicus[[@Headword:Agathonicus]]

             martyr, commemorated in the Byzantine calendar Aug. 22.

## Agathopodes[[@Headword:Agathopodes]]

             (more prop. Agathopus); RHEOS, was a deacon of Antioch, one of the two companions 'of St. Ignatius on his journey to his martyrdom at Rome, and one of the authors of the Acta of that martyrdom. He is not known to have been a martyr himself, although given by Baronius, Martyrology (April 25). He 'is mentioned in the first set of Pseudo-Ignatian epistles as an "elect man," who has "renounced life," etc., and is also reproduced in the second 'set of spurious epistles.

## Agathopolis[[@Headword:Agathopolis]]

             a diocesan town of Palestine referred to in the records of the Council of Chalcedon, probably for "Azotopolis" (Reland, Paloest. p. 550) or ASHDOD SEE ASHDOD (q.v.).

## Agathus[[@Headword:Agathus]]

             is commemorated as a Christian saint in some Latin martyrologies on May 8.

## Agatkon[[@Headword:Agatkon]]

             was the same among the Iroquois as Naute-na among the American tribes generally.

## Agaune (Or St. Maurice En Valais), Council Of[[@Headword:Agaune (Or St. Maurice En Valais), Council Of]]

             (Concilium Agaunense).

I. Held on May 14, 523 (according to others, April 30, 515 or 516); nine (others say sixty) bishops were present. The continual psalmody (" Laus Perennis") established in this monastery upon the plan of the Acoemetan monks at Constantinople, was here confirmed by Sigismond, king of Burgundy.

II. Held in 888, in which Rodolf was elected and crowned king of Burgundy. See Greg. Turon. p. 107,. 108. -

## Agde, Council Of[[@Headword:Agde, Council Of]]

             (Concilium Agathense), was held on Sept. 10 or 11, 506. Twenty -four bishop: were present, and ten deputies of absent bishops from different provinces of Gaul, which at this time was under the dominion of the Visigoths. Coesarius, bishop of Aries, presided. In this council the discipline of the Church was treated of, and forty-seven canons were drawn up, confirming the discipline already established in many other councils. Of these, the 12th enjoins fasting every day in Lent, Sundays excepted. The 16th forbids the making any person deacon under twenty-five years of age  without the consent' of his wife, and a promise of continence. The 17th forbids ordination of bishops or priests under thirty years of age. The 18th orders all lay persons to communicate at Christmas, Easter, and Whitsuntide. The 19th forbids any woman to take the veil under forty years of age. The 20th forbids the clergy to wear long hair, and orders the archdeacon to cause that of the disobedient to be cut. The 27th forbids the establishment of any monastery without the consent of the bishop, and the. ordination of a monk without the consent of his abbot. The 31st orders that those persons who, having been at variance for a long time, shall refuse to be reconciled, shall be excommunicated. The 34th orders that converted Jews shall remain eight months in the rank of catechumens before they are baptized. The 39th forbids persons in holy orders to attend wedding festivities. The 44th forbids a priest to bless the people or a penitent in church. See Labbe and Cossart, Concilia Sacrosanta, iv,1381.

## Agdus[[@Headword:Agdus]]

             an immense mythical stone from which Deucalion and Pyrrha took those which they threw over their heads to people the world. Jupiter, enamoured of this stone, changed it into a woman, who bore to him Agdistis. .

## Age[[@Headword:Age]]

             (represented by several Hebrew and Gr. words), sometimes signifies an indefinite period; at others, it is used for: 1. A generation (q.v.) of the human race, or thirty years; 2. As the Latin soeculum, or a hundred years; 3. The maturity of life (Joh 9:21); 4. The latter end of life (Job 11:17). SEE AEON.

OLD AGE. The strong desire of a protracted life, and the marked respect with which aged persons were treated among the Jews, are very often indicated in the Scriptures. The most striking instance which Job can give of the respect in which he was once held, is that even old men stood up as he passed them in the streets (Job 29:8), the force of which is illustrated by the injunction in the law, “Before the hoary head thou shalt stand up, and shalt reverence the aged" (Lev 19:30). Similar injunctions are repeated in the Apocrypha, so as to show the deportment expected from young men toward their seniors in company. Thus, in describing a feast, the author of Ecclesiasticus (32:3, 7) says, “Speak thou that art the elder, for it becometh thee. Speak, young man, if there be need of thee, and yet scarcely when thou art twice asked." SEE ELDER. The attainment of old age is constantly promised or described as a blessing (Gen 15:15; Job 5:26), and communities are represented as highly favored in which old people abound (Isa 65:20; Zec 8:4; Zec 8:9), while premature death is denounced as the greatest of calamities to individuals, and to the families to which they belong (1Sa 2:32); the aged are constantly supposed to excel in understanding and judgment (Job 12:20; Job 15:10; Job 32:9; 1Ki 12:6; 1Ki 12:8), and the mercilessness of the Chaldeans is expressed by their having “no compassion" upon the “old man, or him who stooped for age" (2Ch 36:17). SEE LONGEVITY. The strong desire to attain old age was necessarily in some degree connected with or resembled the respect paid to aged persons; for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance. SEE OLD. Attention to age was very general in ancient times; and is still observed in all such conditions of society as those through which the Israelites passed. Among the Egyptians, the young men rose before the aged, and always yielded to them the first place (Herod. 2:80). The youth of Sparta did the same, and were silent — or, as the Hebrew would say, laid their hand upon their mouth — whenever their elders spoke. At Athens, and in other Greek states, old men were treated with corresponding respect. In China deference for the aged, and the honors and distinctions awarded to them, form a capital point in the government (Mem. sur les Chinois, 1, 450); and among the Moslems of Western Asia, whose usages offer so many analogies to those of the Hebrews, the same regard for seniority is strongly shown. Among the Arabs, it is very seldom that a youth can be permitted to eat with men (Lane, Arabian Nights, c. 11, note 26). With the Turks, age, even between brothers, is the object of marked deference (Urquhart, Spirit of the East, 2, 471).

AGE, ADULT, or that at which marriage may be contracted or religious vows made. The canonists agree that men may contract marriage at fourteen years of age, and women at twelve. Until the contracting parties are each twenty-one years of age, no marriage can be legally contracted without the consent of the parents or guardians of the party which is a minor.

AGE, CANONICAL, i.e. proper for receiving orders. In the Latin Church it is forbidden to give the tonsure to any one unless he be seven years of age, and have been confirmed (Conc. Trid. sess. 23, cap. 4). The proper age for conferring the four minor orders is left to the discretion of the bishop: but it is forbidden to promote any one to the rank of subdeacon under twenty-two years of age, to that of deacon under twenty-three, and to that of priest unless in his twenty-fifth year (Ibid. cap. 12). A bishop must be at least in his twenty-seventh year, or, more properly, thirty.

In the Church of England a deacon may be admitted to the priesthood at the expiration of one year from the time of receiving deacon's orders, and not before, i.e. at twenty-four years of age at the earliest; and it is to be noted that the stat. 13 Eliz. 12 declares all dispensations to the contrary to be absolutely void in law. The preface to the ordination service declares that every man, to be consecrated bishop, must be full thirty years of age.

AGES OF THE WORLD. The time preceding the birth of our Savior has been generally divided into six ages:

1. From the beginning of the world to the Deluge;

2. From the Deluge to the entrance of Abraham into the land of promise;

3. From the entrance of Abraham into the land of promise to the Exodus;

4. From the Exodus to the foundation of the Temple by Solomon;

5. From the foundation of the Temple of Solomon to the Babylonian captivity;

6. From the Babylonian captivity to the birth of our Lord. SEE CHRONOLOGY.

## Ageae[[@Headword:Ageae]]

             SEE AEGE.

## Agee[[@Headword:Agee]]

             (Hebrew Age', אָגֵא, fugitive, Sept. Α᾿γά v. r. Α᾿σά), a Hararite, father of Shammah, which latter was one of David's chief warriors (2Sa 23:11). B.C. ante 1046.

## Agellius, or Agelli, Antonio[[@Headword:Agellius, or Agelli, Antonio]]

             an Italian bishop, was born at Sorrento in 1532. An account of him will be found in the letters of Peter Morin (Paris, 1675). He was remarkable for his extensive knowledge of languages. He died at Acerno in 1608. His works are:

1. A Commentary on the Psalms and Canticles (Rome, 1606, fol.);

2. A Commentary on the Book of Lamentations, taken from the Greek writers and translated (Rome, 1589, 4to);

3. A Commentary on the Book of Proverbs (Verona, 1649, fol.);

4. A Commentary on Habakkuk (Antwerp, 1697, 8vo).

He was employed by Gregory XIII upon the beautiful Greek edition of the Septuagint, published at Rome, and was a member of the institution of persons called Scholastici, who were charged with the office of superintending the printing establishment of the Vatican. — Landon, Eccl. Dict. s.v.

## Agelnothus[[@Headword:Agelnothus]]

             (Ethelnothus, Egelnotus, or Agilnoth), surnamed " the Good," was archbishop of Canterbury in 1020. According to some, he was a Benedictine of the Abbey of Glastonbury, and dean of that cathedral. He went to Rome in 1022 to' receive the pall from the pope, and upon his return is said to have brought from Pavia an arm of St. Augustine, bishop of Hippo, for which he paid one hundred "talents of silver. This he presented to Leofric, earl of Coventry, together with a work which he composed on the subject. He died Oct. 29, 1038. He left a volume of Letters, and a work In Praise of the Blessed Virgin, addressed to Fulbertus, bishop of Chartres. See Godwin De Pressum. An Comment.; Pitseus, De Illust. Angl. Script.

## Agenda[[@Headword:Agenda]]

             (Lat. things to be done), among ecclesiastical writers of the ancient Church, denotes (1,) divine service in general; (2,) the mass in particular. We meet with agenda matutina and vespertina — morning and evening prayers; agenda die — the office of the day, whether feast or fast day; agenda mortuorum — the service of the dead. It is also applied to church- books, compiled by public authority, prescribing the order to be observed by the ministers and people in the ceremonies and devotions of the Church. In this sense agenda occurs for the first time in a work of Johannes de Janua, about 1287. The name was especially used to designate a book containing the formulae of prayer and ceremonies to be observed by priests in their several ecclesiastical functions. It was generally adopted in the Lutheran Church of Germany, in which it is still in use, while in the Roman Church it has been, since the 16th century, supplanted by the term ritual (q.v.). For the history of the Lutheran Agendas, SEE LITURGY.

## Agesilaus[[@Headword:Agesilaus]]

             a name given to Pluto from his disposal of the dead..

## Agetes[[@Headword:Agetes]]

             (or Agetis), in ancient Paganism, was a mythical personage, son of Apollo and Cyrene, and brother of Aristheus.

## Aggaeus[[@Headword:Aggaeus]]

             (Α᾿γγαῖος), the Graecized form (1Es 6:1; 1Es 7:3; 2Es 1:40) of the name of the prophet HAGGAI SEE HAGGAI (q.v.).

## Aggravation[[@Headword:Aggravation]]

             in ecclesiastical usage, is a term given

(1) to the threat to fulminate excommunication after three monitions to obey the Church. The aggravation may not be published by the minister without the order of the official.

(2.) The extreme penalty of the major excommunication (i e. the stoppage of all intercourse between the excommunicated party and the body of the faithful). The word in this sense has now no-use.

## Aghori[[@Headword:Aghori]]

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

## Agiasma[[@Headword:Agiasma]]

             (or rather HAGIASMA, ἁγίασμα) is the name given by the Seventy to the sanctuary in the Old Test., and applied by the early Church to the altar; called also AGION SEE AGION (q.v.).

## Agiel[[@Headword:Agiel]]

             in Cabalistic mythology, is the intelligence of the planet Saturn.

## Agier, Pierre Jean[[@Headword:Agier, Pierre Jean]]

             a French jurist, was born at Paris, December 28th, 1748, of a Jansenist family. When forty years old he commenced the study of Hebrew, and gave translations and comments on the prophets (principally on the four greater). In 1789 appeared his Fues sur la reformation des lois civiles, suivies d'unplan et d'une classification de ces lois (Paris, 2 vols. 8vo), followed by his Psaumes nouvellement traduits en Francais sur l'Hebren, etc. (Paris, 1809, 3 vols. 8vo); Psalmi ad Hebraicam veritatem translati, etc. (Paris, 1818, 1 vol. 16mo); Vues sur le second avenement de Jesus- Christ (Paris, 1818, 1 vol. 8vo); Propheties concernant Jesus-Christ et l'Eglise, eparses dans les Livres saints (Paris, 1819, 8vo); Les Prophetes nouvellement traduits de l'Hebreu, avec des explic. et des notes critiques (Paris, 1820-1822, 9 vols. 8vo); Commentaire sur l'Apocalypse (Paris, 1823, 2 vols. 8vo). In all these works the Jansenist doctrines are strongly upheld. It is said of him that Napoleon, on seeing him once, said, "Voil un magistrat!" He died at Paris September 22d, 1823. — Mahul, Annuaire necrologique (Paris, 1823).

## Agil (Or St. Aisle)[[@Headword:Agil (Or St. Aisle)]]

             was the son of Agnoald, councillor of Hildebert, who was persuaded by his friend Columbanus to devote his child at an early age to the monastic life.. Accordingly, Agil entered the Monastery of Luxeuil about 590, and in 615 was deputed by a synod of the Frankish churches to accompany Eustacius (q.v.) on a missionary tour in Bavaria. Having considerable success, he undertook, at the request of Dagobert (q.v.), the superintendence of the Monastery of Meaux, about 636. He continued till advanced age to carry on missionary labors.

## Agilbert (Or Adilbert)[[@Headword:Agilbert (Or Adilbert)]]

             a Roman Catholic prelate, was probably a native of Paris. He appears in Bede, first as "pontifex quidami natione Gallus," from which he is supposed to have been consecrated by French bishops without any see. After studying in Ireland, he went into Wessex about 648, and was appointed by king Cenwalch bishop of the West Saxons. Being unable to learn English, the king gave half of his diocese to Wina, which. so displeased .Agilbert that he left Wessex and went to Northumbria, whence, after taking part with Wilfrid and his own priest Agatho at the Synod of Strenshall in 664, he returned to France. He was made bishop of.Paris in 668, and still later declined the invitation of Cenwalch to return to Wessex. The year of his death is unknown, but it occurred in the Monastery of Jouarre, Oct. 11. It is questionable whether he is the Agilbert who, according to Fredegar, was sent in 680 by Ebroin to duke Martin to deceive him by taking a false oath on an empty reliquary.

## Agilbertus, ST.[[@Headword:Agilbertus, ST.]]

             a fellow-martyr with St. Agoardus (q.v.).

## Agiles, Raymond[[@Headword:Agiles, Raymond]]

             (surnamed de Podio because he was a canon 'of Puy-en-Velay), went to the Holy Land in 1096 as chaplain to Aimar de Monteuil, the apostolic legate. He was present at the taking of Jerusalem, and wrote a history of  the proceedings, entitled Gesta Dei per Francos (printed in the collection of Bongars).

## Agilmar[[@Headword:Agilmar]]

             (or Aimar), a French prelate, was bishop of Clermont in the 9th century. Driven from his diocese by the Normans, he took refuge in the county of Amaons, where' he brought the relics of Sts. Illis and Vincent. He deposited these in two grottos, which be-came the nucleus of large villages. In the Assembly of Pavia, Agilmar had a number of prelates who promised fidelity to Charles the Bald, and in 878 he sent, in: behalf of Louis the Stammerer, a letter to pope John VII, of which a long fragment may be found in Gallia Christiana, and in Acta Sanctorum, i, 13. He signed the acts of the Council of Mehun-on-the-Loire in 891. See Hoefer, Nouv. Biog. Generale, s.v.

## Agilus[[@Headword:Agilus]]

             SEE AGIL, ST.

## Agioi [[@Headword:Agioi ]]

             (or rather Hagioi, ςΑγιοι, saints) was one of the common appellations of Christians, and current among them at the date of the apostolical epistles. Subsequently it was used as one of the names of the baptized or faithful, in contradistinction to the catechumens. We also find this word and the superlative ἁγιώτατοι employed as epithets of bishops. SEE SAINT.

## Agion[[@Headword:Agion]]

             or rather HAGION (ἃγιον or ἃγιον ἁγίων, the holy or the most holy place). SEE TEMPLE. A name anciently given to the inner portion of the church, which was appropriated to the clergy. SEE ADYTUM. It was so called because the most sacred services, especially the consecration of the Eucharist, were performed within it. This place had various names. SEE BEMA.

## Agionites[[@Headword:Agionites]]

             (or Agionenses), a sect which appeared in the 7th century, and which pretended to more than ordinary sanctity. It is but little known, appears to have had but few followers, and was condemned in the Council of Gangra, together with the Encratites, Manichseans, and Montanists.

## Agiotatos[[@Headword:Agiotatos]]

             (or rather Hagiotatos, ἁγιώτατος, most holy), a title used in the early Church in addressing or speaking of bishops. - Bingham, Christ. Antiq. bk. ii, ch. ix, § 6.

## Agius[[@Headword:Agius]]

             a priest and monk of the Monastery of Corby, in Saxony. He lived in the 9th century, and wrote a history of the Life of St. Hathumuda, the first abbess of Gandersheim, his friend; also a Dialogue, in elegiac verse, on her death, which happened in A.D. 874. The two works are published by D. Bernard. See Pez, Anecdotes, vol. ii;

## Aglaia[[@Headword:Aglaia]]

             in Greek mythology, was one of the Graces or Charities, so called because of her cheerfulness, beauty, and worth. Homer says she was the wife of Vulcan.

## Aglaonice[[@Headword:Aglaonice]]

             SEE AGANICE.

## Aglaophcene[[@Headword:Aglaophcene]]

             in Greek mythology, was the name of one of the Sirens.

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

             was the eighth dean of Canterbury by appointment of Charles I, but was never installed, nor received any advantage from it, as the Parliament had, in 1642, seized on the profits of those capitular bodies which were in their power. He survived his nomination but a few months, dying at Oxford in November, 1643.

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

             an eminent English divine, was born about 1566, and was admitted into Queen's College, Oxford, in 1583. Being elected fellow, he took orders, and afterwards travelled abroad, where he made the acquaintance of the famous Bellarmine. On his return, he was made chaplain in ordinary to queen Elizabeth, and in 1600 took his D.D. About the same time he became rector of Islip, and in 1601 he was elected principal of St..Edmund's Hall.' He was also chaplain in ordinary to king James I, and died at Islip, Feb. 6, 1609. He was eminent for his learning, deeply read in the fathers, and is given by Wood (Annals) as one of the Oxford divines who were to translate the Gospels, Acts, and Apocalypse.

## Agmon[[@Headword:Agmon]]

             SEE RUSH

## Agnan[[@Headword:Agnan]]

             (in Lat. Anilnus), ST., bishop of Orleans, demanded aid from Aetius against Attila, who was obliged to abandon the siege of the place. It is said that the governor was attacked with a serious malady, and, believing his recovery to be due to the prayers of the prelate, set the prisoners free. It was in memory of this action that the bishops of Orleans had, on the day of their entry into the village, the privilege not only of delivering all the prisoners, but those in the province of Orleans who had been detained for certain crimes. The Huguenots in 1562 invaded the tomb of Agnan, and burned his remains. See Hoefer, Nouv. Biog. Generale, v.

## Agnani, Council Of[[@Headword:Agnani, Council Of]]

             (Concilium Agnanium), was held March 24, 1160. Pope Alexander HI, assisted by certain bishops and cardinals in this council, excommunicated the emperor Frederick, and absolved all his subjects from their oath of fidelity to him.-Landon, Manual of Councils, s.v.

## Agnelli[[@Headword:Agnelli]]

             an Italian Franciscan, was born at Pisa about 1194, and becoming acquainted in early life with Francis of Assisi, was by him appointed warden of the newly erected convent of his followers at Paris. He was afterwards sent, with the title of provincial minister, to found the Order of Franciscan Friars in England. This mission landed at Dover in September, 1224, and proceeded to Canterbury where Agnelli remained while others went to London, Oxford, and Cambridge. Agnelli died at Oxford at an early period of his mission, worn out with fatigue by a journey into Wales. See Brit. Mus. and York Minster Lib.

## Agnelli, Giuseppe[[@Headword:Agnelli, Giuseppe]]

             a learned Italian monk, was born at Naples in 1621, and entered the Jesuit Society in 1637. For five years he taught moral theology, afterwards was employed in preaching, and governed the colleges of Monte-Pulciano, Macerata, and Ancona. The last thirty years of his life he passed among the Society of Jesuits at Rome, where he died, Oct. 8, 1706. Among his many works, the most celebrated is II Parrochiano Istruttore (Rome, 1677, 2 vols. 4to; 1704, 6 vols. 8vo).

## Agnello (Agnelli, Or Agnellus), Andrea[[@Headword:Agnello (Agnelli, Or Agnellus), Andrea]]

             was abbot of St. Mary's, Blanchernoe, and of St. Bartholomew's, Ravenna. He was made abbot of the monasteries when very young, and even before he had taken the religious vow. He occupied the tenth place among the priests of Ravenna, under Petronacius, from A.D. 821 to 837, and wrote a history of the prelates who governed the Church of Ravenna before him, entitled Agnelli, qui est Andreas, Abbatis S. Marica ad Blachernas, Liber Pontificalis, sive Vita Pontificum Ravennatum. This work was first made public by the abbot Benedict Bacchini at Modena in 1708. Muratori printed it in vol. ii, pt. i, of Scriptores Retuum Italicarum. The father of Agnello having conspired against the pope, Paul I, he was taken to Rome, where he died in prison. This treatment rendered the son less favorable to the interests of the court of Rome, and his writings were regarded as outrages against the pontifical authority. Moreri has confounded this archbishop with the preceding. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Agnellus[[@Headword:Agnellus]]

             archbishop of Ravenna, was born in A.D. 486 of noble family, and was possessed of considerable wealth. On the death of his wife, he entered holy orders, and became praefectus of the Church of St. Agatha. He was consecrated bishop in 556, and held his bishopric until his death, in 569. In addition to efficient work in his' diocese, he wrote Epistola de Ratione Fidei ad Armenium, against Arianism. See Cave, Hist. Lit. i, 529; Rubens, list. Ravenn. iii, 169.

## Agnes[[@Headword:Agnes]]

             saint and martyr. The acts of her martyrdom which have come down to us as written by Ambrose are spurious, and nothing further is known of her history than what Prudentius relates in the 14th Hymn, περὶ στεφάνων, and Ambrose in lib. 1, de Virginibus, which amounts to this: Agnes, at the early age of twelve or thirteen, having made profession of the Christian faith at Rome, was put to the torment to induce her to retract, in vain, and the judge ordered her to be conveyed to a house of ill fame, hoping that fear for her chastity might force her to recant. But God preserved his servant in this trial; for, according to the tradition, the first man who cast his eyes upon her was struck with blindness, and fell nearly dead at her feet! Nevertheless the saintly story adds that she was immediately delivered over to the executioner and was beheaded, according to Ruinart, in 304, or, according to Bollandus, in the preceding century. Augustine, in his 273d Sermon, declares that he made that discourse on the anniversary of the passion of St. Agnes, St. Fructuosus, and St. Eulogius, viz., Jan. 21st, on which day her festival is celebrated by the Latin, Greek, and English Churches. Many churches contend for the honor of possessing her remains. — Butler, Lives of Saints, Jan. 21.

## Agnes, ST. (1)[[@Headword:Agnes, ST. (1)]]

             a virgin who at the age of twelve (or thirteen) was beheaded at Rome, under Diocletian. The acts of her martyrdom said to have been written by Ambrose are spurious, but the substance of her history, as given by Prudentius (14th hymn, Περὶ Στεφάνων) and Ambrose (De Virgincibus, lib. i), amount to this: St. Agnes, having made a profession of Christianity and virginity, was persecuted by her suitors. She was sentenced bv the judge to be confined in a brothel, and one who tried to outrage her there was struck with blindness, but was restored through her intercession. 'This miracle, however, did not save her life, for shortly after, having refused to  offer incense to idols, she suffered martyrdom. A church at Rome in her honor, said to have been built in the time of Constantine, was repaired by pope Honorius in A.D. 625-638, and another was built at Rome by Innocent X. The Latin, Greek, and Anglican churches celebrate her festival Jan. 21; the Greeks also Jan. 14 and July 5, and the Latins Jan. 28. Her name stands in the black-letter calendar of the English Prayer-book on Jan. 21, and it is one of four (St. Margaret's, St. Lucy's, and St. Agatha's days being the other three) appointed in England by the Synod of Worcester, under W.alter de Cantilupe, in 1240. See Baillet, Vieses d Saint., January 21; Butler, Lives; Ruinart, ῥActa Sine. p. 457; Moreri, who cites Bollandus, Acta, April.

St. Agnes was the favorite saint of the Roman women. Her effigy is found on the ancient glass and earthenware of the Christians of the 3d century.- She bears the palm as martyr, but seldom the book, or accompanied by the lamb; these two last were later symbols. When alone, she is generally placed between two trees; sometimes she is at the side of the Virgin Mary; sometimes between the Lord and St. Laurence, between St. Vincent and St. Hippolytus, between St.' Peter and St. )Paul. See Jameson (Mrs.), Sacred -and Legend. Art. p. 600 sq.

## Agnes, ST. (2)[[@Headword:Agnes, ST. (2)]]

             of Monte-Pulciano, in Tuscany, was born in 1274, a and at nine years of age entered the convent of the Order of St. Francis, called- Sacchine, or Sackins, because they wore scapularies of coarse linen, such as sacks are made of. At fourteen she became cellarist of the house, and subsequently abbess of another house at Proceno. Lastly, she established a monastery at Monte-Pulciano in accordance with the rule of St. Benedict and the institution. of St. Dominic. She died April 20,1317, and was buried in her convent; but the building having been given in 1435 to the monks of St. Dominic, they removed her remains to the highaltar. St. Agnes was canonized by Benedict XIII in 1726, and her festival is kept on April 20. See Baillet, April 20;

## Agnesio. (Or Agnes), Jean Bautista[[@Headword:Agnesio. (Or Agnes), Jean Bautista]]

             a Spanish priest, was born at Valencia, and lived about 1550. He wrote many works ii. prose and verse, among them being an Apologeticum Panegiricum de Laudibus D. Hieronynzi, etc. See Moreri- who cites Biblioth. Hisp.

## Agnew, John Holmes, D.D.[[@Headword:Agnew, John Holmes, D.D.]]

             an American Congregational. minister, teacher, and editor, was born at Gettysburg, Pa., May 9,1804. His first pastoral charge was at Uniontown, Pa.; he was elected professor in Marion College, Mo.; in Newark College, Del.; and in Washington College, Pa. He had for many years devoted himself to literary and educational pursuits, being at one time editor of the Eclectic Magazine, and afterwards for several years principal of a female seminary at Pittsfield, Mass. Subsequently he engaged unsuccessfully in some coal-mine speculations, in 1860 became secretary of the Southern Aid Society, and in 1865 took charge of the American Federal Monthly, a continuation of the old Knickerbocker Magazine. He died at Peekskill, N. Y., Oct. 12,1865. See Appletons' Annual Cyclopcedia, 1865, p. 652; Princeton Semn. Gen.' Catalogue, 1872, p. 48.

## Agni[[@Headword:Agni]]

             is the Vedic name of-the Supreme Being under the character of the deity of fire; the analogue of the Hephestus of the Greeks.

## Agni, Tommaso[[@Headword:Agni, Tommaso]]

             an Italian prelate, of Leontini, in Sicily, laid, about 1231, the foundations of the-house belonging to his order (the Dominican). He was made titular bishop of Bethlehem in 1255, and appointed legate of the Roman see in the Holy Land. He was afterwards made archbishop of Cosenza, and in 1272 Latin .patriarch, of Jerusalem and bishop of St. Jean d'Acre, which. he held together. He died in 1277, leaving a Life of Peter the Martyr, given in the Acts of the Saints, April, vol. iii. See Moreri, who cites Richard.

## Agnitus[[@Headword:Agnitus]]

             is commemorated as a Christian saint in the Roman martyrology on Aug. 16.

## Agno[[@Headword:Agno]]

             (or Hagno), in Greek mythology, was one of the nymphs who nursed Jupiter. She gave her name to a fountain, concerning which many fabulous wonders are told.

## Agnoetae[[@Headword:Agnoetae]]

             (from ἀγνοέω, to be ignorant of), a sect which appeared about A.D. 370, adopting the opinions of Theophronius of Cappadocia. They questioned the omniscience of God, alleging that He knew things past only by memory, and things future only by uncertain prescience. Ecclesiastical historians mention another sect, which in the sixth century followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of many things, and particularly of the day of judgment (see Colbe, Agnoetismus, Giess. 1654). Eulogius, patriarch of Alexandria. ascribes this opinion to certain solitaries in the neighborhood of Jerusalem, who cited, in vindication of their opinion, Mar 13:32 : “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." — Baronius, A.D. 535; Mosheim, Ch. Hist. cent. 6, pt. 2, ch, 5, § 9; Walch, Hist. der Ketzereien, 8, 644. SEE THEMISTIANS.

## Agnoete[[@Headword:Agnoete]]

             (or Agnoites), a school of Alexandrian monophysites, for which SEE THEMISTIANS.

## Agnolo, Aniello Fiore[[@Headword:Agnolo, Aniello Fiore]]

             a Neapolitan sculptor, flourished about the 15th century. He executed two works in the Church of San Domenico Maggiore at Naples, which, according to Cicognara, possess considerable merit in design-one a basso- relievo, dated 1470; the other a Virgin and Infant, with two angels, on the monument of Mariano Alaneo.

## Agnolo, Baccio D[[@Headword:Agnolo, Baccio D]]

             an Italian wood-carver, sculptor, and architect, was born at Florence in 1460. He gained considerable distinction in wood-carving, and then went to Rome to study architecture. He still carried on his former occupation, and his studio was the resort of such artists as Michael Angelo, Sansovino, the brothers Sangallo, and others. On his return to Florence he devoted himself chiefly to architecture, and planned many of the finest palaces and- villas of the city. He introduced the fashion of applying frontispieces of columns to the doors and windows of private residences, which had hitherto been confined to churches. A much-admired work by this artist is the campanile, or bell-tower, of the Church di Santo Spirito in Florence. He died in 1543, leaving three sons, architects, one of whom, Giuliano, completed his father's unfinished works.

## Agnostics[[@Headword:Agnostics]]

             SEE SCEPTICISM, LATEST FORMS OF.

## Agnus Dei[[@Headword:Agnus Dei]]

             (Lat. Lamb of God). I. A hymn generally supposed to have been introduced into the Roman Mass service by Pope Sergius I in 688. It is more probable that before his time it had been sung by the clergy alone, and he only required the laity to join. The hymn is founded on Joh 1:29, begins with the words Agnus Dei, and is sung at the close of the mass. For a full account of the hymn and its varieties, see Pascal, Liturg. Cathol. p. 51.

II. A cake of wax used in the Romish Church, stamped with the figure of a lamb supporting the banner of the cross. These cakes, being consecrated by the pope on the Tuesday after Easter in the first and seventh years of his pontificate, are supposed by Romanists to possess great virtues. They cover them with a piece of stuff cut in the form of a heart, and carry them very devoutly in their processions. From selling these Agni Dei to some, and presenting them to others, the Romish clergy and religious officers derive considerable pecuniary advantage. The practice of blessing the Agnus Dei took its rise about the 7th or 8th, according to others, about the 14th century. Though the efficacy of an Agnus Dei has not been declared by Romish Councils, the belief in its virtues has been strongly and universally established in the Church of Rome. Pope Urban V sent to John Palaeologus, emperor of the Greeks, an Agnus folded in fine paper, on which were written verses explaining all its properties. These verses declare that the Agnus is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possesses the power of removing thunder and dispersing storms, of giving to women with child an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, and of securing against fire. SEE LAMB.

III. It also signifies, like the Greek word Poteriocalymma (ποτηριο- κάλυμμα), a cloth embroidered with the figure of a lamb, with which, in the Greek Church, the cup at the Lord's Supper is covered.

See generally Fabricius, Bibliog. Antiquar. ed. Schaffhausen, p. 522; Pope Sixtus V, Breve de more benedicendi et consecrandi ceream quae Agnus Dei vocatur, in the Giornale de' Letterati d'Italia, 17, 435; Heine, Dissertt. Sacrar. (Amst. 1736), 1. 2, c. 12; Munter, Sinnbilder d. ersten Christen, 1, 80 sq.; Gerbert, De canto et musica sacra, 1, 454 sq.

## Agnya-Setra[[@Headword:Agnya-Setra]]

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

## Agoardus, ST.[[@Headword:Agoardus, ST.]]

             with St. Agilbertus, came into France from beyond the Rhine. about the 5th century, and suffered martyrdom under the Vandals, in company with many other Christians. Their bodies were buried at Creteuil, about two leagues from Paris. The modern Roman martyrology commemorates them June 24. See Baillet, June 24; Landon, Eccles. Diet. s.v.

## Agobard[[@Headword:Agobard]]

             (AGOBERTUS, AGOBALDUS, or AGUEBAUDUS), archbishop of Lyons, was born in 779, but whether in France or Spain is uncertain. In 813 he was appointed coadjutor of Leidradus, the archbishop of Lyons, who was very far advanced in years; and in 816 the archbishop retired into the monastery of Soissons, having appointed Agobard his successor in the episcopal chair. Agobard was driven from his see by Louis-le-Debonnaire for having taken an active share in deposing him in the assembly of bishops, held at Compiegne in 833. When peace was restored between Louis and his sons, Lothaire and Pepin, Ago, bard recovered his see. He died at Saintonge, June 5th, 840. He was considered a man of much genius, and of no small learning in theological questions. He held liberal views with regard to inspiration. He wrote against the Adoptionists, against Ordeal by duel, and against various superstitions of the time. (See Hundeshagen, De Agobardi vita et scriptis, Giess. 1831.) His works have been preserved to us by a singular accident. Papyrius Massonus, happening to enter the shop of a bookbinder at Lyons, as the latter was on the point of tearing up a MS. which he held in his hands, asked permission to look at it first, which he did, and, soon perceiving its value, he rescued it from its impending destruction, and shortly after published it. The MS. itself is preserved in the Bibliotheque du Roi at Paris. His works were edited Paris, 1606, and again by Baluze (2 vols. 8vo, Paris, 1666), and by Masson (Paris, 1605). They may also be found in Bib. Max. Patr. tom. 14.

## Agon[[@Headword:Agon]]

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

## Agonalia[[@Headword:Agonalia]]

             in Roman antiquity, were festivals celebrated on Jan. 9, May 21, and Dec. 11 in each year in honor of-Janus, whom the Romans invoked before undertaking any affair of importance. Ovid, in his-Fasti (i, 319-322), mentions various etymologies of the word.

## Agonistici[[@Headword:Agonistici]]

             a branch of the Donatists who spread themselves through Africa to preach the opinions of Donatus, and committed many crimes under pretext of doing justice at fairs and such places. Desirous of becoming martyrs, they exposed themselves to the greatest dangers, and sometimes even killed themselves. They were forcibly suppressed under Emperor Constans, but existed till the inroad of the Vandals. SEE DONATISTS. Agonizants (Confraternity of the), a society of Roman Catholic penitents at Rome (and elsewhere, as at Lima in South America), whose chief duty is that of prayer for persons condemned to death by the law. On the eve of an execution they give notice of it to several nunneries, and on the day on which the criminal is to suffer they cause a great number of masses to be said for him. Another confraternity under the same name assist at death-beds generally.

## Agonius[[@Headword:Agonius]]

             (also Enagonius), in Greek and Roman mythology, were surnames of those gods that protected the soldiers in battle. Jupiter was also specially so called as the god of battle. Mercury also was so designated as manager of the Olympic games.

## Agonotheta[[@Headword:Agonotheta]]

             (or Agonothetes, from ἀγών, a contest, and τίθημι, to place), in Grecian antiquity was the president or 'superintendent. of the sacred games. At first the person who instituted the games and defrayed the expenses was the Agonothetes; but in the great public games, such as the Olympic, Pythian, etc., these presidents were the representatives of different states, or were chosen from the people in whose country the games were celebrated. They received the several titles of αἰσυμνῆται, βραβενταί, ἀγωνάρχαι, ἀγωνοδίκαι, ἀθλοθέται.T'hev were also called ῥαβδοῦχοι or ραβδονόμοι, from the rod or sceptre-emblematic of their authority.

## Agony[[@Headword:Agony]]

             (ἀγωνία), a word generally denoting contest, and especially the contests by wrestling, etc., in the public games; whence it is applied metaphorically to a severe struggle or conflict with pain and suffering (Robinson's Lex. of the N.T. s.v.). Agony is the actual struggle with present evil, and is thus distinguished from anguish, which arises from the reflection on evil that is past (Crabb's Eng. Synonymes, s.v.). In the New Testament the word is only used by Luke (20:44) to describe the fearful struggle which our Lord sustained in the garden of Gethsemane (q.v.). The circumstances of this mysterious transaction are recorded in Mat 26:36-46; Mar 14:32-42; Luk 20:39-47; Hebrew 5:7, 8. Luke alone notices the agony, the bloody sweat, and the appearance of an angel from heaven strengthening him. Matthew and Mark alone record the change which appeared in his countenance and manner, the complaint which he uttered of the overpowering sorrows of his soul, and his repetition of the same prayer. SEE BLOODY SWEAT. All agree that he prayed for the removal of what he called “this cup," and are careful to note that he qualified this earnest petition by a preference of his Father's will to his own; the question is, what does he mean by "this cup?" Doddridge and others think that he means the instant agony, the trouble that he then actually endured. But Dr. Mayer (of York, Pa.) argues (in the Am. Bibl. Repos. April 1841, p. 294-317), from Joh 18:11, that the cup respecting which he prayed was one that was then before him, which he had not yet taken up to drink, and which he desired, if possible, that the Father should remove. It could, therefore, be no other than the death which the Father had appointed for him — the death of the cross — with all the attending circumstances which aggravated its horror; that scene of woe which began with his arrest in the garden, and was consummated by his death on Calvary. Jesus had long been familiar with this prospect, and had looked to it as the appointed termination of his ministry (Mat 16:21; Mat 17:9-12; Mat 20:17; Mat 20:19; Mat 20:28; Mar 10:32-34; Joh 10:18; Joh 12:32-33). But when he looked forward to this destination, as the hour approached, a chill of horror sometimes came over him, and found expression in external signs of distress (Joh 12:27; comp. Luk 12:49-50). But on no occasion did he exhibit any very striking evidence of perplexity or anguish. He was usually calm and collected; and if at any time he gave utterance to feelings of distress and horror, he still preserved his self-possession, and quickly checked the desire which nature put forth to be spared so dreadful a death. It is, therefore, hardly to be supposed that the near approach of his sufferings, awful as they were, apart from every thing else, could alone have wrought so great a change in the mind of Jesus and in his whole demeanor, as soon as he had entered the garden. It is manifest that something more than the cross was now before him, and that he was now placed in a new and hitherto untried situation. Dr. Mayer says: "I have no hesitation in believing that he was here put upon the trial of his obedience. It was the purpose of God to subject the obedience of Jesus to a severe ordeal, in order that, like gold tried in the furnace, it might be an act of more perfect and illustrious virtue; and for this end he permitted him to be assailed by the fiercest temptation to disobey his will and to refuse the appointed cup. In pursuance of this purpose, the mind of Jesus was left to pass under a dark cloud, his views lost their clearness, the Father's will was shrouded in obscurity, the cross appeared in tenfold horror, and nature was left to indulge her feelings, and to put forth her reluctance." SEE JESUS (CHRIST).

Dr. Mayer admits that the sacred writers have not explained what that was, connected in the mind of Jesus with the death of the cross, which at this time excited in him so distressing a fear. “Pious and holy men have looked calmly upon death in its most terrific forms. But the pious and holy man has not had a world's salvation laid upon him; he has not been required to be absolutely perfect before God; he has known that, if he sinned, there was an advocate and a ransom for him. But nothing of this consolation could be presented to the mind of Jesus. He knew that he must die, as he had lived, without sin; but if the extremity of suffering should so far prevail as to provoke him into impatience or murmuring, or into a desire for revenge, this would be sin; and if he sinned, all would be lost, for there was no other Savior, In such considerations may probably be found the remote source of the agonies and fears which deepened the gloom of that dreadful night."

This, however, is not entirely satisfactory. Doubtless there was much of this obscuration of our Savior's mind, SEE CRUCIFIXION; but it would appear to have had reference to another point, and one connected with his condition and circumstances at the time, rather than with any future act or consequences. The apostle's inspired remark in Hebrew 5:7, has not been sufficiently attended to by interpreters, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and was heard in that [i.e. as to what] he feared." We are here distinctly informed, respecting this agony of Christ, that he was delivered from the object of dread, whatever it was; but this was not true in any sense of his future passion, which he suffered, and could not consistently have expected to have avoided, in its full extent. The mission of the angels, also, shows that some relief was administered to him on the spot: "There appeared an angel unto him from heaven strengthening him" (Luk 22:43). The strength imparted appears to have been physical, thus, as the passage in Hebrew intimates, saving him from the death which would otherwise have instantly supervened from the force of his emotions. This death Jesus was anxious to avoid just at that time; his work was not yet done, and the "cup" of sacrificial atonement would have been premature. His heavenly Father, in answer to his prayer, removed it for the time from his lips, by miraculously sustaining his bodily powers, and his mind soon recovered its usual tone of equanimity. The emotions themselves under which he labored were evidently the same as those that oppressed him while hanging on the cross, and on other occasions in a less degree, namely, a peculiar sense of abandonment by God. This distress and perplexity cannot be attributed to a mere dread of death in however horrid a form, without degrading Christ's magnanimity below heathen fortitude, and contradicting his usually calm allusions to that event, as well as his collected endurance of the crucifixion tortures. Neither can they well be attributed (as above) to any uncertainty as to whether he had thus far fulfilled the will of God perfectly, and would be enabled in any future emergency to fulfill it as perfectly, without a gratuitous contradiction of all his former experience, and statements, and assigning him a degree of faith unworthy of his character. The position thus assigned him is incompatible with every thing hitherto in his history. Some other explanation must be sought. The state of mind indicated in his expiring cry upon the cross, "My God, my God, why hast THOU forsaken me ?" seems to betray the secret ingredient that gave the atoning cup its poignant bitterness. This appears to have been the consciousness of enduring the frown of God in the place of sinful man; without which sense of the divine displeasure, by a temporary withholding of his benign complacency, personally experienced by the Redeemer, although in others' behalf, the full penalty of transgression could not have been paid. SEE ATONEMENT. Jesus must suffer (in character) what the sinner would have suffered, and this with the concentrated intensity of a world's infinite guilt. The sacrifice of his human body could only have redeemed man's body; his soul's beclouded anguish alone could represent the sentence passed ,upon men's souls. This view essentially agrees with that taken by Olshausen (Comment. in loc.).

See Posner, De sudore Chr. sanguineo (Jen. 1665); Bethem, id. (ib. 1697); Clota. De doloribus animae J. C. (Hamb. 1670); Hasseus, De Jesu patiente in horto (Brem. 1703); Hekel, Iter Christi trans Cedron (Cygn. 1676); Hoffman, Jesu anxietas ante mortem (Lips. 1830); Koepken, De Servatore dolente (Rost. 1723); Krackewitz, De Sponsoris animi doloribus (Rost. 1716); Lange, De Christi angoribus (Lips. 1666); Nitzsche, De horto Gethsemane (Viteb. 1750); Voetius, De agonia Christi, in his Disputt. Theol. 2, 164 sq.; Wolfflin, Christus agonizans (Tubing. 1668); Ziebich, In hist. Servatoris ἀγωνιζομένου (Viteb. 1744); Zorn, Opusc. 2, 530 sq., 300 sq.; Buddensieg, Matth. (in loc.) enarratus et defensus (Lips. 1818); Gurlitt, Explicatio (in loc.) Matth. (Magdeb. 1800); Schuster, in Eichhorn's Bibl. 9, 1012 sq.; Baumgarten, De precatione Ch. pro avertendo calice (Hal. 1785); Kraft, De Ch. calicem deprecante (Erlang. 1770); Neunhofer, De precibus Chr. Gethsemaniticis (Altenb. 1760); Quenstedt, De deprecatione calicis Christi (Viteb. 1675, and in Ikenii Thes. dispp. 2, 204 sq.); Scepseophilus, Christus in Gethsemane precans (Essl. 1743); Schmid, De Chr. calicem passionis deprecante (Lips. 1713); Nehring, De precatione Chr. pro avertendo calice (Hal. 1735); Cyprian, De sudariis Christi (Helmst. 1698, 1726, also in his Pent. Diss. 2); Gabler, Ueber d. Engel der Jesum gestarkt haben soil (in his Theol. Journ. 12, 109 sq.); Hilscher, De angelo luctante cum Christo (Lips. 1731); Huhn, De apparitione angeli Chr. confortantis (Lips. 1747); Pries, Modus confortationis angelicam illustratus (Rost. 1754); Rosa, Chr. in horto Geths. afflictissimus (Rudolphop. 1744); Carpzov, Spicileg. ad verba (in loc.) Luc. (Helmst. 1784); Bossuet, Reflexions sur l'agonie de J. C. (in his Euvres, 14, 240); Moore, The Nature and Causes of the Agony in the Garden (Lond. 1757); Mayer, De confortatione angelica agonizantis Jesu (Viteb. 1674, 1735).

## Agonyclites[[@Headword:Agonyclites]]

             (Gr.ai, ἀ, γόνυ, and κλίνω), a fanatical sect which arose in' the beginning of the 8th century. Their peculiar tenet was that people ought not to pray kneeling, but standing or dancing. They were not numerous, and were condemned by a council held at Jerusalem in 726.

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

             an Armenian priest, lived at Rome in the latter half of the 17th century. - He wrote an Arinenian Grammar (Rome, 1674) :'-a Latin Grammar (ibid. 1675), in Armenian:-and an Italian translation of the correspondence of Constantine the Great and of pope Sylvester with Tiridates, king of Armenia (Venice, 1683). See Hoefer, Nouv. Biog. Generale, s.v.'

## Agora, Agoraeus[[@Headword:Agora, Agoraeus]]

             SEE MARKET.

## Agoreus[[@Headword:Agoreus]]

             in Greek mythology, was an appellation given to those deities who had statues in the public markets or flora. Thus Mercury Agoraeus was to be found at Athens, Sicyon, Thebes, Sparta, etc.; and thus Minerva Agoraea was in extraordinary veneration among the Lacedemonians.

## Agostino, Paolo[[@Headword:Agostino, Paolo]]

             an eminent Italian musician, was born at Valerano in 1593. He was the scholar of Bernardo Nanini, and the successor of Soriano in the pontifical chapel. His death occurred in 1629. Antonio Liberati considered him as one of the most scientific and ingenious composers of his time; and adds that when he was master of the chapel of St. Peter's Church at Rome; he astonished the world with his productions for four, six, and eight choirs or choruses. Father Martini, who bears testimony to the truth of this eulogium, has inserted an Agnus Dei, in eight parts, of this composer. SEE AUGUSTINO.

## Agotkon[[@Headword:Agotkon]]

             in North American mythology, was a name by which the Iroquois called the inhabitants of the lower heaven, i.e. spirits of the second order, which name also fortune- tellers and sorcerers received, who were said to associate with these spirits.

## Agoult, Charles Constance Cesar Loi. P Joseph Matthiei D[[@Headword:Agoult, Charles Constance Cesar Loi. P Joseph Matthiei D]]

             a French prelate, was born near Grenoble in 1747. He finished his studies at the Seminary of St. Sulpice at Paris, and was appointed bishop of Pamiers in 1787. He emigrated during the Revolution, and returned to France in 1801, after having resigned his. bishopric.' He studied especially the sciences of commerce and of finance. He died at Paris, July 21, 1824. - He wrote, Projet d'une Banque Nationale (Paris, 1815): — Eclaircissement sur le Projet d'une Banque Nationale, etc. (ibid. 1816): — Des Imnpots Indirects et des Droits de Consommation, ou Essai sur l'Origine et le Systeme des Impositions Frangaises (ibid. 1817): — Lettre a un Jacobin, ou Reflexions Politiques sur la Constitution d'Angleterre et la Charte Royale, etc. (ibid. 1815):Conversation avec EI. Burke, sur l'nteret des Puissances de lEurope (ibid. 1814). See Hoefer, Nouv. Biog. Generale, s.v.

## Agoyeh[[@Headword:Agoyeh]]

             is the fetich of the negroes of Vidah, a monkey-like statue made of black clay, and seated upon a red chair, which is ornamented with red bands, cloths, feathers, etc. On its head is the point of a spear.

## Agrain, Eustache D[[@Headword:Agrain, Eustache D]]

             constable and viceroy of Jerusalem during the first Crusade, was of a noble family of Vivarais. - He set out for the Holy. Land in 1096 with Raymond, count of Toulouse. His exploits were of value to him, besides the viceroyalty of Jerusalem, and the principality of Sidon and of Csesarea,  which he transmitted to his children. He was surnamed lEpee et le Bouclier de la Palestine. See Hoefer, Nouv. Biog. Generale, s.v.

## Agrammatus[[@Headword:Agrammatus]]

             SEE UNLEARNED.

## Agrarian Regulations[[@Headword:Agrarian Regulations]]

             SEE LAND.

## Agrate, Marco Ferrerio[[@Headword:Agrate, Marco Ferrerio]]

             an Italian sculptor, lived near the close of the 15th century. He executed several works in the cathedral at Milan. among which is the celebrated statue of St. Bartholomew Flayed. It is worked in marble with much care, but is devoid of taste.

## Agrath[[@Headword:Agrath]]

             was the name of one of the four females to whom the Jewish rabbins attribute the honor of being the mother of angels. The other three are Lilith, Eve, and Naamah. SEE ANGELS.

## Agraule[[@Headword:Agraule]]

             in Greek mythology, was a surname of" Minerva, derived from a similar name in Attica.

## Agraus[[@Headword:Agraus]]

             in Greek mythology, was (1) a name given Apollo from his feeding cattle; (2) also a name of the god Aristesus.

## Agrecfila (Or Agreculus), St.[[@Headword:Agrecfila (Or Agreculus), St.]]

             was made bishop of Chalons-sur-Saonle in 532. He was present at many councils, built a church supported by pillars, and ornamented with marble and mosaic. A man of rare mental qualities, he united to them solid piety and great selfdenial.- He died A.D. 580, in his eighty-third year. His festival is celebrated March 17, the supposed day of his death. See Baillet, March 17; Greg. Turon Hist. Franc. v,-46;

## Agreda, Maria De[[@Headword:Agreda, Maria De]]

             abbess of the Franciscan convent of the Immaculate Conception of Agreda, in Aragon. She was born April 2d, 1602, of rich and pious parents. Her mother, influenced by some dream or supposed vision, conceived it to be her duty to found a convent of the Immaculate Conception; and, having induced her husband to consent to it, they began to build the new monastery on the site of their own house. Subsequently, the father assumed the Franciscan habit, as his two sons had done previously, and Maria, with her mother and younger sister, took the veil in the new monastery. She was elected superior, by dispensation, at twenty-five years of age. She believed herself commanded from heaven to write the life of the Virgin, but seems to have resisted the impression for ten years, for it was not till 1637 that she commenced it. When it was finished she burned it, by direction of her temporary confessor, but her ordinary confessor immediately directed her to write it again. She finished it in 1660. She died May 24, 1665. — As soon as the book appeared it was justly condemned by the censors in Spain, Portugal, Rome, and Germany, and by the Faculty of Theology at Paris (the Sorbonne), in 1696. The title of the book, which is written in Spanish, and is filled with the wildest extravagances and much that is immodest, is "The Mystical City of God" (Mistica Ciudad de Dios, Perpignan, 1690, 4 vols. Antwerp, 1692, 3 vols. and oft.; French translat. by Croizet, Marseilles, 1696, 3 vols.). Eusebius Amort, theologian of Cardinal Lercari, declares that the book was inserted in the Index at Rome in 1710, but that subsequently, during the pontificate of Benedict XIII, there appeared a decree permitting it to be read. Nevertheless, he asserts that he saw in the hands of Nicolas Ridolphus, then the secretary of the congregation of the Index, another and later decree, annulling the first, and declaring that it had been surreptitiously obtained. "At first," says Amort, "I wondered why this latter decree of Benedict XIII had not been published; but my surprise ceased when I found that they had already commenced the process of the beatification of the venerable Maria de Agreda!" See Amort, De Revelationibus, etc., Augsburg, 1744, and, on the other side, a long series of articles by Don Gueranger, Benedictine of Solesmes, in Univers, 1859.

## Agreement Of Sandomir[[@Headword:Agreement Of Sandomir]]

             SEE SANDOMIR.

## Agresbur[[@Headword:Agresbur]]

             in North American mythology, was the god of war among the Iroquois, and at the same time their supreme God.

## Agresti, Livio Da Forlt[[@Headword:Agresti, Livio Da Forlt]]

             an Italian painter, was born at Forli, a town in the Roman territory. He studied under Pierino del Voga at Rome. He was employed by pope Gregory XIII in the great works that-were executed by his order in the Vatican. On the staircase is a grand fresco painting by him, representing Philip of Arragon submitting his kingdom to the dominion of pope Eugenitus III. 'There are also some of his works in the churches and public places of Rome. His best works are in his native city, Forli, where he painted in the chapel of the cathedral the Last Supper, and some admirable figures of the prophets. He died at Rome in 1580.

## Agreus[[@Headword:Agreus]]

             (the hunter), in Greek mythology, was the surname of Pan and Aristceus.'

## Agriania[[@Headword:Agriania]]

             in Greek Paganism, was a festival in honor of deceased persons in Argos; also certain prizefights among the Argives.

## Agricius[[@Headword:Agricius]]

             bishop of Treves and confessor, is celebrated in some old martyrologies under date of Jan. 13.

## Agricola[[@Headword:Agricola]]

             the name of several persons of whom little is known. (1.)-A martyr in Africa, commemorated Nov. 3. (2.) Saint, born Dec. 3. (3.) A martyr in Auvergne, Dec. 9; (4.) A martyr at Ravenna, Dec. 16.

## Agricola, Francis[[@Headword:Agricola, Francis]]

             canon and curate of Rodinges, and afterward of Sittarden, in the duchy of Juliers, celebrated for his erudition. He died in 1621, leaving the following works:

1. Libri quatuor Evangelicarum Demonstrationum (Cologne, 1578);

2. Loci praecipui S. Scrip. de Sacerdotii Institutione et Officio (Lugd. 1597).

## Agricola, Ignatius[[@Headword:Agricola, Ignatius]]

             a Jesuit, was born at Zusamaltheim, in the bishopric of Augsburg, July 31, 1661. In 1677 he entered the Society of Jesus, was for a long time professor at the Jesuit gymnasium at Munich, and died January 23, 1729. He wrote Historia Provincial Societatis Jesu Germanaie Superioris (Augsburg, 172729, 2 volumes), reaching down to 1600, and continued to 1640 by Flott and Khopf. See Baader, Gelehrtes Bayern; Sattler, Geschichte der marianischenz Congregation inz Bayern, 1864, page 279; Schlosser, in Welte u. Welte's Kirchen-lexikon, s.v. (B.P.)

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

             (called Magister Islebius), said to be the founder of the sect of Antinomians (q.v.); born April 20th, 1492, at Eisleben, in Upper Saxony. His real name was Schnitter or Schneider, which he Latinized, according to the custom of the time. He studied philosophy and theology at Wittenberg, where he was distinguished for his learning and virtue, and taught in the university for several years. At Eisleben he became distinguished as a preacher. In 1526 he was present at the diet of Spires, with the elector of Saxony and the count of Mansfeld; he also subscribed the confession of Augsburg, although he subsequently differed from it in many things. In 1538 he began to preach “against the Law," and, for a time, Antinomianism appeared likely to spread; but Luther opposed the new error with so much force that the sect was suppressed in its infancy; and Agricola, at least in form, renounced his heresy (see Nitzsche, De Antinomisino Jo. Agricole, Viteb. 1804). Having retired to Berlin, he became preacher to the elector of Brandenburg, in 1540. In 1537 he signed the Articles of Smalcald, excepting, however, the additional article on the primacy of the pope. Together with Julius Phlugius (Pflug), bishop of Nuremberg, and Michael Helden, titular bishop of Sidon, he composed the celebrated Interim of Charles V. He endeavored, in vain, to appease the Adiaphoristic controversy (q.v.), and died at Berlin, September 22d, 1566. His works are: 1. Comment. in Evang. Lucae (Nurem. 1525); 2. Comment. in Ep. Pauli ad Coloss. (Wittenb. 1527); 3. A Collection and Explication of three hundred German Proverbs (Magdeburg, 1526. The best edition, Wittenberg, 1592, contains seven hundred and fifty proverbs); 4. Comment. in Ep. Pauli ad Titum (Haguenan. 1530); 5. Refutation of Thomas Muncer's Explication of Psa 19:6. Antinomia, with its Refutation by Luther (Wittenb. 1538); 7. Antinomicoe Theses; 8. Historia Passionis et Mortis Christi (Strasb. 1543); 9. Formulae Pueriles (Berlin, 1561); 10. Epistola de Caitibus Doctrinae Eccl. (Wittenb. 1613); 11. The Lives of the Saints, in German (Cologne, 1618). — Cordes, Joh. Agricola's Schr. moglichst verzeichnet (Alton. 1817); Mosheim, Ch. Hist. cent. 16, § 3, part 2, ch. 25; Hook, Ecc. Biog. vol. 1, s.v.; Bretschneider, in the Theol. Stud. 2, 741. SEE ANTINOMIANISM.

## Agricola, Magnus[[@Headword:Agricola, Magnus]]

             a learned Benedictine, was born at Augsburg, Sept. 11, 1640. He was professor of philosophy at the University of Salzburg, and retired to the cloister of St. Ulrich, where he died, April 23, 1708. He wrote, Sententiee PPhilosophicce IV Libellis Comprehense (1671):-Questiones Naturales Mixtse de Principiis ex Lib. I et II Physicorum (1674) :-Tractatus de Artibus Humanis. See Hoefer, Nouv. Biog. Generale, s.v.

## Agricola, Michel[[@Headword:Agricola, Michel]]

             a learned Swede, was born in Finland, near the commencement of the 16th century. He studied theology under Luther at the University of Wittenberg, and was made rector in 1539. In 1554 Gustavus I appointed him bishop of Abo, and sent him to preach Christianity to the Laplanders. He died in 1557. He is known as the translator of the New Test. into Finnish, which was printed at Stockholm. in 4to, in 1548. It contains a preface by Agricola, in which he states that the translation was made from the Greek, with the aid of the Latin, German, and Swedish versions. (B. P.)

## Agricola, Rudolph[[@Headword:Agricola, Rudolph]]

             (originally Roeloff Huysmann), a distinguished Dutch philosopher an .theologian, was born at Bafflo, near Groningen, in 1443. He was educated at Louvain, where he graduated as A.M. He afterwards studied at Paris, and at Ferrara, in Italy. He returned to Holland in 1479, and soon after became syndic of Groningen. In 1482 he became professor at Heidelberg, where he died in 1485. His principal work is the De Inventione Dialectica, in which he attacks the scholastic philosophy of his day. He also opposed the corruptions of Rome. See Encyclop. Brit. (9th ed.), s.v.; Mosheim, Hist. of the Church, bk. iii, cent. xv, pt. ii, ch. ii; Ueberweg, Hist. of Philos. ii, 10.

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

             of Bologna, Italy, was martyred with his slave Vitalis, by crucifixion, A.D. 304. Their bodies, it is said, were interred in ground belonging to the Jews, where they remained concealed until they themselves revealed the fact to St. Eusebius. The latter is reported to have raised their bodies, and to have. taken away 'a few drops of St. Agricola's blood and some of the wood of his cross, which .he placed in the altar of a new church at Florence, at the dedication of which he preached a sermon, An Exhortation to Virginify, still extant, which is the only act' remaining to us of the history of.these martyrs. The Roman martyrology commemorates them on Nov. 3. See Baillet, Nov. 4; Butler, eod.; Gregor. Turon. De Gloria Mart. lib. i, col. 772.

## Agriculture[[@Headword:Agriculture]]

             the art or profession of cultivating the soil. SEE FARM; SEE TILLAGE.

I. History. — The antiquity of agriculture is indicated in the brief history of Cain and Abel, when it tells us that the former was a "tiller of the ground," and brought some of the fruits of his labor as an offering to God (Gen 4:2-3), and that part of the ultimate curse upon him was, “When thou tillest the ground, it shall not henceforth yield to thee her strength" (Gen 4:12). Of the actual state of agriculture before the Deluge we know nothing. SEE ANTEDILUVIANS.

Whatever knowledge was possessed by the Old World was doubtless transmitted to the New by Noah and his sons; and that this knowledge was considerable is implied in the fact that one of the operations of Noah, when he “began to be a husbandman," was to plant a vineyard, and to make wine with the fruit (Gen 9:2). There are few agricultural notices belonging to the patriarchal period, but they suffice to show that the land of Canaan was in a state of cultivation, and that the inhabitants possessed what were at a later date the principal products of the soil in the same country. It is reasonable, therefore, to conclude that the modes of operation were then similar to those which we afterward find among the Jews in the same country, and concerning which our information is more exact. SEE ARABIA.

Agriculture was little cared for by the patriarchs; more so, however, by Isaac and Jacob than by Abraham (Gen 26:12; Gen 37:7), in whose time probably, if we except the lower Jordan valley (Gen 13:10), there was little regular culture in Canaan. Thus Gerar and Shechem seem to have been cities where pastoral wealth predominated. The herdmen strove with Isaac about his wells; about his crop there was no contention (Gen 10:14; Gen 34:28). In Joshua's time, as shown by the story of the "Eshcol" (Num 13:23-24), Canaan was found in a much more advanced agricultural state than when Jacob had left it (Deu 8:8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life was the means of keeping the sacred race, while yet a family, distinct from mixture and locally unattached, especially while in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth (Michaelis, 37-41). It tended to check also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or, where it existed, made the slave somewhat like a son, though it made the son also somewhat of a slave. Taken in connection with the inalienable character of inheritances, it gave each man and each family a stake in the soil, and nurtured a hardy patriotism. "The land is Mine" (Lev 25:23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deu 19:14), and the inalienability of the heritage was insured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev 25:8-16; Lev 25:23-35). The prophet Isaiah (Isa 5:8) denounces the contempt of such restrictions by wealthy grandees who sought to “add field to field," erasing families and depopulating districts. SEE LAND.

In giving to the Israelites possession of a country already under cultivation, it was the Divine intention that they should keep up that cultivation, and become themselves an agricultural people; and in doing this they doubtless adopted the practices of agriculture which they found already established in the country. This may have been the more necessary, as agriculture is a practical art; and those of the Hebrew who were acquainted with the practices of Egyptian husbandry had died in the wilderness; and even had they lived, the processes proper to a hot climate and alluvial soil, watered by river inundation, like that of Egypt, although the same in essential forms, could not have been altogether applicable to so different a country as Palestine. SEE EGYPT.

II. Weather, etc. — As the nature of the seasons lies at the root of all agricultural operations, it should be noticed that the variations of sunshine and rain, which with us extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless, and rain very rarely falls. The autumnal rains usually commence at the latter end of October or beginning of November, not suddenly, but by degrees, which gives opportunity to the husbandman to sow his wheat and barley. The rains continue during November and December, but afterward they occur at longer intervals, and rain is rare after March, and almost never occurs as late as May. The cold of winter is not severe; and as the ground is never frozen, the labors of the husbandman are not entirely interrupted. Snow falls in different parts of the country, but never lies long on the ground. In the plains and valleys the heat of summer is oppressive, but not in the more elevated tracts. In these high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched, the cisterns are nearly empty, and all nature, animate and inanimate, looks forward with longing for the return of the rainy season. In the hill-country the time of harvest is later than in the plains of the Jordan and of the seacoast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the coast and of Esdraelon, it is toward the latter end of that month, and in the hills not until June. The general vintage is in September, but the first grapes ripen in July; and from that time the towns are well supplied with this fruit. — Robinson, Biblical Researches, 2, 96-100. See PALESTINE.

The Jewish calendar (q.v.), as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. Hence, if the season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was fondly retained long after mental progress and foreign intercourse placed a correct calendar within their power; so that notice of a Veadar, i.e., second or intercalated Adar, on account of the lambs being not yet of a paschal size, and the barley not forward enough for the Abib (green sheaf), was sent to the Jews of Babylon and Egypt (Ugol. de Re Rust. Isa 5:22) early in the season. SEE TIME. The year, ordinarily consisting of twelve months, was divided into six agricultural periods, as follows (Mishna, Tosaphta Taanith, ch. 1):

(1.) SOWING TIME.

Tisri, latter half beginning about autumnal equinox. Early rain due.

Marchesvan......................... Early rain due

Fasleu, former half ................ Early rain due

(2.) UNRIPE TIME

Kisleu, latter half.

Tebeth.

Sebat, former half.

(3.) COLD SEASON.

Sebat, latter half ................... Latter rain due

Adar ............ ............, Latter rain due.

[Veadar]……. Latter rain due

Nisan, former half ................. Latter rain due

(4.) HARVEST TIME.

Nisan, latter half ..................( Beginning about vernal equinox. Barley green. Passover.)

Ijar. .......... Wheat ripe....... Pentecost

Sivan, former half .......... Wheat ripe....... Pentecost.

(5.) SUMMER.

Sivan, latter half.

Tammuz.

Ab, former half.

(6.) SULTRY SEASON.

Ab, latter half.

I lul.

Tisri, former half. ................... Ingathering of fruits.

Thus the six months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. Rain was commonly expected soon after the autumnal equinox, or mid Tisri; and if by the first of Kisleu none had fallen, a fast was proclaimed (Mishna, Taanith, ch. 1).

The common Scriptural expressions of the “early" and the "latter rain" (Deu 11:14; Jer 5:24; Hos 6:3; Zec 10:1; Jam 5:7) are scarcely confirmed by modern experience; the season of rains being unbroken (Robinson, 1, 41, 429; 3, 96); though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in Joel 1, 2; and this prophet seems to promise that and the latter rain together "in the first month," i. c. Nisan (2, 23). SEE RAIN.

Its plenty of water from natural sources made Canaan a contrast to rainless Egypt (Deu 8:7; Deu 11:8-12). Nor was the peculiar Egyptian method of horticulture alluded to in Deu 11:10 unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud, to open one and close the next, with the foot. Robinson, however, describes a different process, to which he thinks this passage refers (Res. 1, 542; 2, 351; 3, 21), as still in use likewise in Palestine. There irrigation (including under the term all appliances for making the water available) was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labor in the plains set free an abundance of hands for the task of terracing and watering, and the result gave the highest stimulus to industry. SEE IRRIGATION.

III. Soil, etc. — The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce, must have led them to reduce (Jos 17:18). But even in early times timber seems to have been far less used for building material than among Western nations; the Israelites were not skillful hewers, and imported both the timber and the workmen (1Ki 5:6; 1Ki 5:8). No store of wood-fuel seems to have been kept; ovens were heated with such things as dung and hay (Eze 4:12; Eze 4:15; Malachi 4:13); and, in any case of sacrifice on an emergency, some, as we should think, unusual source of supply is constantly mentioned for the wood (1Sa 6:14; 2Sa 24:22; 1Ki 19:21; comp. Gen 22:3; Gen 22:6-7). All this indicates a nonabundance of timber, and implies that nearly all the arable soil was under culture, or, at least, used for pasturage. SEE FOREST.

The geological characters of the soil in Palestine have never been satisfactorily stated; but the different epithets of description which travelers employ, enable us to know that it differs considerably, both in its appearance and character, in different parts of the land; but wherever soil of any kind exists, even to a very slight depth, it is found to be highly fertile. As parts of Palestine are hilly, and as hills have seldom much depth of soil, the mode of cultivating them in terraces was anciently, and is now much employed. A series of low stone walls, one above another, across the face of the hill, arrest the soil brought down by the rains, and afford a series of levels for the operations of the husbandman. This mode of cultivation is usual in Lebanon, and is not unfrequent in Palestine, where the remains of terraces across the hills, in various parts of the country, attest the extent to which it was anciently carried. This terrace cultivation has necessarily increased or declined with the population. If the people were so few that the valleys afforded sufficient food for them, the more difficult culture of the hills was neglected; but when the population was too large for the valleys to satisfy with bread, then the hills were laid under cultivation. SEE VINEYARD.

In such a climate as that of Palestine, water is the great fertilizing agent. The rains of autumn and winter, and the dews of spring, suffice for the ordinary objects of agriculture; but the ancient inhabitants were able, in some parts, to avert even the aridity which the summer droughts occasioned, and to keep up a garden-like verdure, by means of aqueducts communicating with the brooks and rivers (Psa 1:3; Psa 65:10; Pro 21:1; Isa 30:25; Isa 32:2; Isa 32:20; Hos 12:11). Hence springs, fountains, and rivulets were as much esteemed by husbandmen as by shepherds (Jos 15:19; Jdg 1:15). The soil was also cleared of stones, and carefully cultivated; and its fertility was increased by the ashes to which the dry stubble and herbage were occasionally reduced by being burned over the surface of the ground (Pro 24:31; Isa 7:23; Isa 32:13). Dung and, in the neighborhood of Jerusalem, the blood of animals were also used to enrich the soil (2Ki 9:37; Psa 83:10; Isa 25:10; Jer 9:22; Luk 14:34-35). A rabbi limits the quantity to three heaps of ten half-cors, or about 380 gallons, to each seah (q.v.) of grain, and wishes the quantity in each heap, rather than their number, to be increased if the field be large (Mishna, Shebiith, 3, 2). Nor was the great usefulness of sheep to the soil unrecognised (ib. 4), though, owing to the general distinctness of the pastoral life, there was less scope for it. SEE MANURE.

That the soil might not be exhausted, it was ordered that every seventh year should be a sabbath of rest to the land: there was then to be no sowing or reaping, no pruning of vines or olives, no vintage or gathering of fruits; and whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field (Lev 25:1-7; Deu 15:1-10). But such an observance required more faith than the Israelites were prepared to exercise. It was for a long time utterly neglected (Lev 26:34-35; 2Ch 36:21), but after the captivity it was more observed. By this remarkable institution the Hebrew were also trained to habits of economy and foresight, and invited to exercise a large degree of trust in the bountiful providence of their Divine King. SEE SABBATICAL YEAR.

A change in the climate of Palestine, caused by increase of population and the clearance of trees, must have taken place before the period of the N.T. A further change, caused by the decrease of skilled agricultural labor, e.g. in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local character in so small a compass of country necessitates a partial and guarded application of general remarks (Robinson, 1, 507, 553, 554; 3, 595; Stanley, Palestine, p. 118-126). Yet wherever industry is secure, the soil still asserts its old fertility. The Hauran (Peraea) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and fat, but light soil about Gaza, is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighborhood of Beyrut, is a vast olive-ground, and the very sand of the shore is said to be fertile if watered. SEE WATER.

IV. Crops and Fields. — Under the term דָּגָן, dagan', which we translate "grain" and "corn," the Hebrew comprehended almost every object of field culture. Syria, including Palestine, was regarded by the ancients as one of the first countries for corn (Pliny, Hist. Nat. 18, 7). Wheat was abundant and excellent; and there is still one bearded sort, the ear of which is three times as heavy, and contains twice as many grains as our common English wheat (Irby and Mangles, p. 472). Barley was also much cultivated; not only for bread, but because it was the only kind of corn which was given to beasts; for oats and rye do not grow in warm climates. Hay was not in use; and therefore the barley was mixed with chopped straw to form the food of cattle (Gen 24:25; Gen 24:32; Jdg 19:19, etc.). Other kinds of field culture were millet, spelt, various species of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and perhaps cotton. Many other articles might be mentioned as being now cultivated in Palestine; but, as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times or not. The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is found in the book of Job (Job 31:40; Job 15:33; Job 24:6; Job 29:9; Job 39:10). Two kinds of cummin (the black variety called "fitches," Isa 28:27), and such podded plants as beans and lentiles, may be named among the staple produce. To these, later writers add a great variety of garden plants, e.g. kidney-beans, peas, lettuce, endive, leek, garlic, onion, melon, cucumber, cabbage, etc. (Mishna, Kilaim, 1, 2). The produce which formed Jacob's present was of such kinds as would keep, and had kept during the famine (Gen 43:11). The ancient Hebrew had little notion of green or root crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant called in Eze 4:9 "millet," דֹּחִן, dochan' (the holcus dochna of Linn. according to Gesenius, Heb. Lex. s.v.), was grazed while green, and its ripe grain made into bread. In the later period of more advanced irrigation the תַּלְתָּן, tiltan', "fenugreek" (Buxtorf, Lex. Talm. col. 2601), occurs (Mishna, Maaseroth, 1), also the שִׁחִת, shach'ath, a clover, apparently, given cut (Mishna, Peah, 5, 5). Mowing (גֵּז, gez, Amos 6, 1; Psa 72:6) and haymaking were familiar processes, but the latter had no express word; חָצַיר, chatsir', standing both for grass and hay, a token of a hot climate, where the grass may become hay as it stands. The yield of the land, besides fruit from trees, was technically distinguished as תְּבוּאָה, tebuah', produce, including apparently all cereal plants, קַטְנַיּוֹת, kitniyoth', pod-fruits (nearly equivalent to the Latin legumen), and זִרְעוּנֵי גַּינָּא, zaruney' ginna', garden seeds (Buxtorf, ib. col. 693), while the simple word seeds (זִרְעוּנַין, zarunin') was used also generically for all seed, including all else which was liable to tithe, for which purpose the distinction seems to have existed. (See Otho, Lex. Rabb. p. 17 sq.). SEE BOTANY.

The rotation of crops, familiar to the Egyptians (Wilkinson, 2, p. 4), can hardly have been unknown to the Hebrew. Sowing a field with divers seeds was forbidden (Deu 22:9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding the juxtaposition of heterogenea. Some of these arrangements are shown in the annexed drawings (from Surenhusius's Mischna, 1, 120). Three furrows' interval was the prescribed margin (Kilaim, 2, 6). The blank spaces represent such margins, often tapering to save ground. In a vineyard wide spaces were often left between the vines, for whose roots a radius of four cubits was allowed, and the rest of the space cropped; so herb-gardens stood in the midst of vineyards (Peah, 5, 5). Similar arrangements were observed in the case of a field of grain with olives about and amidst it.

Anciently, as now, in Palestine and the East the arable lands were not divided into fields by fences, as in most countries. The ripening products therefore presented an expanse of culture unbroken, although perhaps variegated, in a large view, by the difference of the products grown. The boundaries of lands were therefore marked by stones as landmarks, which, even in patriarchal times, it was deemed a heinous wrong to remove (Job 24:2); and the law pronounced a curse upon those who, without authority, disturbed them (Deu 19:14; Deu 27:17). The walls and hedges which are occasionally mentioned in Scripture belonged to orchards, gardens, and vineyards. SEE GARDEN. Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num 22:24; Psa 80:13; Isa 5:5; Mat 21:33; comp. Jdg 6:11). Banks of mud from ditches were also used. SEE WALL.

With regard to occupancy, a tenant might pay a fixed moneyed rent (Son 8:11) — in which case he was called שׂוֹכֵר, soker^, a mercenary, and was compellable to keep the ground in good order — or a stipulated share of the fruits (2Sa 9:10; Mat 21:34), often a half or a third; but local custom was the only rule; in this case he was called מְקִבֵּל, mekabbel’, lessee, and was more protected, the owner sharing the loss of a short or spoiled crop; so, in case of locusts, blight, etc., the year's rent was to be abated; or he might receive such share as a salary — an inferior position —when the term which described him was חוֹכֵר, choker’, manager on shares (Buxtorf, Lex. Talm. col. 1955). It was forbidden to sow flax during a short occupancy (hence leases for terms of years would seem to have been common), lest the soil should be unduly exhausted (comp. Virgil, Georg. 1, 77). A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deu 23:24-25; Mat 12:1).

The rights of the corner (q.v.) to be left, and of gleaning (q.v.), formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so, also, with regard to the vineyard and the olive-grove (Lev 19:9-10; Deu 24:19). Besides, there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deu 14:28; Deu 26:12; Amo 4:4; Tob 1:7; Joseph. Ant. 4, 8, 22). On this doubtful point of the poor man's tithe (מִעֲשִׂר עָנַי, maasar’ ani’ see a learned note by Surenhusius, ad Peah, 8, 2. SEE TITHE. These rights, in case two poor men were partners in occupancy, might be conveyed by each to the other for half the field, and thus retained between them (Maimon. ad Peah, 5, 5). Sometimes a charitable owner declared his ground common, when its fruits, as those of the sabbatical year, went to the poor. For three years the fruit of newly-planted trees was deemed uncircumcised and forbidden; in the fourth it was holy, as first-fruits; in the fifth it might be ordinarily eaten (Mishna, Orlah, passim). SEE POOR.

V. Agricultural Operations and Implements.—Of late years much light has been thrown upon the agricultural operations and implements of ancient times, by the discovery of various representations on the sculptured monuments and painted tombs of Egypt, and (to some degree) of Assyria. As these agree surprisingly with the notices in the Bible, and, indeed, differ little from what we still find employed in Syria and Egypt, it is very safe to receive them as guides on the present subject (see also Corse's Assyria, p. 560).

1. Ploughing has always been a light and superficial operation in the East. At first, the ground was opened with pointed sticks; then a kind of hoe was employed; and this, in many parts of the world, is still used as a substitute for the plough. But the plough was known in Egypt and Syria before the Hebrew became cultivators (Job 1:14). At first it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed. This, being turned into the ground, made the furrow; while at the farther end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterward a handle to guide the plough was added. The Syrian plough is, and doubtless was, light enough for a man to carry in his hand (Russell's Nat. Hist. of Aleppo, 1, 73). The plough, probably, was like the Egyptian, and the process of ploughing like that called scarificatio by the Romans ("Syria tenui suico arat," Pliny 18:47), one yoke of oxen mostly sufficing to draw it. Mountains and rough places were hoed (Isa 7:5; Maimon. ad Mishn. 6 2; Robinson, 3, 595, 602-

3). The breaking up of new land was performed, as with the Romans, in "early spring" (vere novo). Such new ground and fallows, the use of which latter was familiar to the Jews (Jer 4:3; Hos 10:12), were cleared of stones and of thorns (Isa 5:2; Gemara Hierosol ad loc.) early in the year, sowing or gathering from “among thorns" being a proverb for slovenly husbandry (Job 5:5; Pro 24:30-31; Robinson, 2, 127). Virgin land was ploughed a second time. The proper words are פָּתִח, patkach’, to open, and שָׂדִד, sadad’ to level (by cross ploughing, Varro, De Re Rustica, 1, 32); both are distinctively used in Isa 28:24. Land already tilled was ploughed before the rains, that the moisture might the better penetrate (Maimon. ap. Ugol. De lie Rust. 5, 11). Rain, however, or irrigation (Isa 32:20) prepared the soil for the sowing, as may be inferred from the prohibition to irrigate till the gleaning was over, lest the poor should suffer (Peah, 5:3); and such sowing often took place without previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in afterward, the roots of the late crop being so far decayed as to serve for manure (Fellows, Asia Minor, p. 72). Where the soil was heavier, the ploughing was best done dry ("dum sicca tellure licet," Virg. Georg. 1, 214); and there, though not generally, the hoeing (sarritio, עַדּוּר, iddur', dressing), and even the liratio, or ridging, of Roman husbandry, performed with tabulae affixed to the sides of the share, might be useful (see Smith's Dict. of Class. Antiq. s.v. Aratrum). But the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally (comp. Columella, 2, 12). During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wavesheaf," and, probably, therefore, for that of barley generally. The plough was drawn by oxen, which were sometimes urged by a scourge (Isa 10:26; Nah 3:2), but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen. This ox-goad (q.v.) might easily be used as a spear (Jdg 3:31; 1Sa 13:21). Sometimes men followed the plough with hoes to break the clods (Isa 28:24); but in later times a kind of harrow was employed, which appears to have been then, as now, merely a thick block of wood, pressed down by a weight, or by a man sitting on it, and drawn over the ploughed field. SEE PLOUGH.

2. Sowing. — The ground, having been ploughed as soon as the autumnal rains had mollified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November into December. Barley was not generally sown till January and February. The seed appears to have been sown and harrowed at the same time, although sometimes it was ploughed in by a cross furrow. SEE SOWING.

Occasionally, however, the sowing was by patches only in well-manured spots, a process called מְנֵמֵּר, menammer', variegating like a leopard, from its spotted appearance, as represented in the accompanying drawing by Surenhusius (1, 45) to illustrate the Mishna. 3. Ploughing in the Seed. — The Egyptian paintings illustrate the Scriptures by showing that in those soils which needed no previous preparation by the hoe (for breaking the clods) the sower followed the plough, holding in the left hand a basket of seed, which he scattered with the right hand, while another person filled a fresh basket. We also see that the mode of sowing was what we call "broadcast," in which the seed is thrown loosely over the field (Mat 13:3-8). In Egypt, when the levels were low, and the water had continued long upon the land, they often dispensed with the plough altogether; and probably, like the present inhabitants, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown upon the surface. To this cultivation without ploughing Moses probably alludes (Deu 11:10), when he tells the Hebrew that the land to which they were going was not like the land of Egypt, where they “sowed their seed, and watered it with their foot, as a garden of herbs." It seems, however, that even in Syria, in sandy soils, they sow without ploughing, and then plough down the seed (Russell's N. H. of Aleppo, 1, 73, etc.). It does not appear that any instrument resembling our harrow was known; the word שָׂדִד, sadad', rendered to harrow, in Job 39:10, means literally to break the clods, and is so rendered in Isa 28:24; Hos 10:11; and for this purpose the means used have been already indicated. The passage in Job, however, is important. It shows that this breaking of the clods was not always by the hand, but that some kind of instrument was drawn by an animal over the ploughed field, most probably the rough log which is still in use. SEE HARROW. The readiest way of brushing over the soil is by means of a bundle composed simply of thorn bushes. In highly-irrigated spots the seed was trampled in by cattle (Isa 32:20) as in Egypt by goats (Wilkinson, 1, p. 39, 2d ser.).

4. Harvest. — The custom of watching ripening crops and threshing-floors against theft or damage (Robinson, 1, 490; 2, 18, 83, 99) is probably ancient. Thus Boaz slept on the floor (Rth 3:4; Rth 3:7). Barley ripened a week or two before wheat; and, as fine harvest weather was certain (Pro 26:1; 1Sa 12:17; Amo 4:7), the crop chiefly varied with the quantity of timely rain. The period of harvest must always have differed according to elevation, aspect, etc. (Robinson, 1:430, 551). The proportion of harvest gathered to seed sown was often vast, a hundred-fold is mentioned, but in such a way as to signify, that it was a limit rarely attained (Gen 26:12; Mat 13:8). Among the Israelites, as with all other people, the harvest was a season of joy, and such is more than once alluded to in Scripture (Psa 126:5; Isa 9:13). SEE HARVEST.

5. Reaping. — In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and “doorra" are pulled up by the roots. The choice between these modes of operation was probably determined, in Palestine, by the consideration pointed out by Russell (N. H. of Aleppo, 1, 74), who states that “wheat, as well as barley in general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is used." When the sickle was used, the wheat was either cropped off under the ear or cut close to the ground. In the former case, the straw was afterward plucked up for use; in the latter, the stubble was left and burned on the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burned stubble, used the latter, although the practice of cutting off the ears was also known to them (Job 24:24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into double sheaves; and such as they plucked up were bound into single long sheaves. The Israelites appear generally to have made up their corn into sheaves (Gen 37:7; Lev 23:10-15; Rth 2:7; Rth 2:15; Job 24:10; Jer 9:22; Mich. 4:12), which were collected into a heap, or removed in a cart (Amo 2:13) to the threshing-floor. The carts were probably similar to those which are still employed for the same purpose. SEE WAGON.

The sheaves were never made up into shocks, as with us, although the word occurs in our translation of Jdg 15:5; Job 5:26; for the original term signifies neither a shock composed of a few sheaves standing temporarily in the field, nor a stack of many sheaves in the home yard, properly thatched, to stand for a length of time; but a heap of sheaves laid loosely together, in order to be trodden out as quickly as possible, in the same way as is done in the East at the present day (Brown, Antiq. of the Jews, 2, 591). Such heaps were sometimes fancifully arranged in the form of helmets (לְקוּבָעוֹת, lekubaoth') or of turbans (לְכוּמָסוֹת, lekumasoth') [but see other explanations of these terms in Buxtorf, Lex. Talm. col. 1960, 1051], or of a cake (לְחֲרָרָא, lecharara'), as in the following illustration from Surenhusius (Mischna, ut sup.). SEE SHEAF.

With regard to sickles, there appear to have been two kinds, indicated by the different names חֶרְמֵשׁ, chermesh', and מִגָּל, maggal'; and as the former occurs only in the Pentateuch (Deu 16:9; Deu 23:20), and the latter only in the Prophets (Jer 2:16; Joe 1:17), it would seem that the one was the earlier and the other the later instrument. But as we observe two very different kinds of sickles in use among the Egyptians, not only at the same time, but in the same field, it may have been so with the Jews also. The figures of these Egyptian sickles probably mark the difference between them. One was very much like our common reaping- hook, while the other had more resemblance in its shape to a scythe, and some of the Egyptian examples appear to have been toothed. This last is probably the same as the Hebrew maggal, which is indeed rendered by scythe in the margin of Jer 1:16. SEE SICKLE.

The reapers were the owners and their children, men-servants and women- servants, and day-laborers (Rth 2:4; Rth 2:6; Rth 2:21; Rth 2:23; Joh 4:36; Jam 5:4). Refreshments were provided for them, especially drink, of which the gleaners were allowed to partake (Rth 2:9). So in the Egyptian harvest-scenes (as above depicted), we perceive a provision of water in skins, hung against trees or in jars upon stands, with the reapers drinking, and gleaners applying to share the draught. Among the Israelites, gleaning was one of the stated provisions for the poor; and for their benefit the corners of the field were left unreaped, and the reapers might not return for a forgotten sheaf. The gleaners, however, were to obtain in the first place express permission of the proprietor or his steward (Lev 19:9-10; Deu 24:19; Rth 2:2; Rth 2:7). SEE REAPING; SEE GLEANING.

6. Threshing. — Formerly the sheaves were conveyed from the field to the threshing-floor in carts; but now they are borne, generally, on the backs of camels and asses. The threshing-floor is a level plot of ground, of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor is formed (Jdg 6:37). Such floors were probably permanent, and became well-known spots (Gen 1:10-11; 2Sa 24:16; 2Sa 24:18). Sometimes several of these floors are contiguous to each other. The sheaves are spread out upon them; and the grain is trodden out by oxen, cows, and young cattle, arranged usually five abreast, and driven in a circle, or rather in all directions, over the floor. This was the common mode in the Bible times; and Moses forbade that the oxen thus employed should be muzzled to prevent them from tasting the corn (Deu 25:4; Isa 28:28). SEE MUZZLE.

Flails, or sticks, were only used in threshing small quantities, or for the lighter kinds of grain (Rth 2:17; Isa 28:27). There were, however, some kinds of threshing instruments, such as are still used in Egypt and Palestine. One of them is composed of two thick planks, fastened together side by side, and bent upward in front. Sharp fragments of stone are fixed into holes bored in the bottom. This machine is drawn over the corn by oxen — a man or boy sometimes sitting on it to increase the weight. It not only separates the grain, but cuts the straw and makes it fit for fodder (2Ki 13:7). This is, most probably, the חָרוּוֹ, charuts', or “corn-drag," which is mentioned in Scripture (Isa 28:27; Isa 41:15; Amo 1:3; rendered "threshing instrument"), and would seem to have been sometimes furnished with iron points instead of stones. The Bible also notices a machine called a מוֹרָג, morag' (2Sa 24:22; 1Ch 21:23; Isa 41:15), which is unquestionably the same which bears in Arabic the name of noreg (Wilkinson, 2, 190). It appears to have been similar to the Roman tribulum and the plostellum Punicum (Varr. de R. R. 1, 52). This machine is not now often seen in Palestine; but is more used in some parts of Syria, and is common in Egypt. It is a sort of frame of wood, in which are inserted three wooden rollers armed with iron teeth, etc. It bears a sort of seat or chair, in which the driver sits to give the benefit of his weight. It is generally drawn over the corn by two oxen, and separates the grain, and breaks up the straw even more effectually than the drag. In all these processes, the corn is occasionally turned by a fork, and, when sufficiently threshed, is thrown up by the same fork against the wind to separate the grain, which is then gathered up and winnowed. Barley was sometimes soaked and then parched before treading out, which got rid of the pellicle of the grain. (See further the Antiquitates Trituroe, Ugolini, 29.) SEE THRESHING.

7. Winnowing was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (Jer 4:11-12), by which the broken straw and chaff were dispersed, while the grain fell to the ground. After this it underwent a still further purification, by being tossed up with wooden scoops or short-handed shovels, such as we see in Egyptian paintings (Isa 30:24). SEE WINNOWING.

The “shovel" and “fan" (respectively רִחִת, rach'ath, and מַזְרֶה, nizreh', Isa 30:24, but their precise difference is very doubtful) indicate a conspicuous part of ancient husbandry (Psa 35:5; Job 21:18; Isa 17:13), and important, owing to the slovenly threshing. Evening was the favorite time (Rth 3:2), when there was mostly a breeze. The mizreh (scatterer, prob. = πτύον, Mat 3:12; Homer Iliad, 18, 588) was perhaps a broad shovel which threw the grain up against the wind; while the rachath (blower) may have been a fork (still used in Palestine for the same purpose) or a broad basket, in which it was tossed. The heap of produce customarily rendered in rent was sometimes so large as to cover the rachath (Mishna, Baba Metsiath, 9, 2); this favors the latter view; again, the πτύον was a corn-measure in Cyprus (see Liddell and Scott, Lex. s.v. πτύον). The last process was the shaking in a sieve, כְּבָרָה, kebarah' (cribrum), to separate dirt and refuse (Amo 9:9). SEE FAN; SEE SHOVEL; SEE SIEVE.

VI. For the literature of the subject, SEE HUSBANDRY.

## Agrionia[[@Headword:Agrionia]]

             were festivals celebrated annually by the Boeotians in honor of Dionysus, in which the women, after playfully pretending for some time to search for that god, desisted, saying that he had hidden himself among the muses. They were solemnized at night by the women and the priests only. The tradition is that the-daughters of Minyas, having despised the rites of the god, were seized with frenzy and ate the flesh of one of their children, and that the Agrionia were celebrated in expiation of the offence. A singular feature of the festival was the assembling of maidens of the family of Minyas in front of the temple, whence the maidens would flee, followed by a priest with a sword, who would kill any of the maidens he might overtake.

## Agrippa[[@Headword:Agrippa]]

             (Α᾿γρίππας, a frequent Roman name, signif. unknown [see Smith's Dict. of Class. Biog. s.v.]), the name of two of the members of the Herodian family (q.v.).

1. Grandson of Herod the Great, and son of Aristobulus and Berenice (Josephus, Ant. 17, 1, 2; War, 1, 28, 1). After various fortunes in Rome and Judaea (Josephus, Ant. 18, 6; War, 2, 9, 5), he received from Caligula, soon after his accession, the original territories of Philip (Batanaea, Trachonitis, and Auranitis) and the tetrarchy of Lysanias, with the title of king (Josephus, Ant. 18, 6, 10.; Wars, 2, 9, 6; Philo, Opp. 2, 520). Returning to Palestine in the second year of Caligula (Josephus, Ant. 18, 6, 11), A.D. 38, he was soon afterward invested likewise with the tetrarchy of the banished Antipas (Galilee and Peraea), and finally by Claudius (to whom he had rendered important services at Rome during the changes of succession, Josephus, Ant. 19, 4; Wars, 2, 11) also with Samaria and Judea (Josephus, Ant. 19, 5, 1; 19, 6, 1; War, 2, 11, 5 [see Dahl, Exc. in his Chrestom. Philon. p. 377 sq.]; comp. Dio Cass. 60, 8), so that he became monarch of all Palestine, and enjoyed great celebrity (Josephus, Ant. 19, 8, 2). He sought to conciliate the Jews (Josephus, Ant. 19, 7, 3) not only by public munificence, but also by persecuting bigotry, as instanced by his murder of James and imprisonment of Peter (Act 12:1 sq.). His death at Caesarea (Josephus, War, 2, 12, 6), in a terrible agony caused by worms (σκώληκες, Act 12:23; not vermin, see WORM, ) is related by Josephus (Ant. 19, 8, 2) in almost the same terms. (See Ernesti, De morte Herodis Agrippae, Lips. 1745; Ranisch, De Lucce et Josephi in morte Agr. consensu, Lips. 1745; Guericke, Beitr. z. N.T. Einleit. p. 189 sq.; comp. Eusebius, His'. E'ccl. 2, 10; and see Heinecken, Excurs. in Euseb. 3, 356 sq.) SEE HEROD.

2. The Agrippa before whom Paul was brought (Act 25:13; Act 25:26) was the son of the foregoing, who died when he was only seventeen years old (Josephus, Ant. 19, 9, 1), and hence he did not succeed to his father's dominions (Joseph. Ant. 19, 9, 2); but he was allowed by Claudius (A.D. 48) to enjoy the principality of Chalcis, which his uncle Herod had held (Josephus, Ant. 20, 5, 2; War, 2, 12, 1), together with the superintendence of the Temple at Jerusalem, and the privilege of nominating the high-priest (Josephus, Ant. 20, 1, 3), and four years afterward he was instated into the sovereignty of the former tetrarchy of Philip and Lysanias, with the title of king (Josephus, Ant. 20, 7, 1; War, 2, 12, 8) — an appellation that is applied to him likewise in the Mishna (Sotah, 7, 8). Still later Nero added Tiberias, Tarichesa, Julias, and fourteen neighboring villages to his jurisdiction (Josephus, Ant. 20, 8, 4). Agrippa contributed much to the adornment of Jerusalem and other cities (Josephus, Ant. 20, 8, 11; 9, 4); but yet he was held in no special esteem by the Jews, on account of his arbitrary appointment and deposition of the high-priests, and other mistakes in his administration (Josephus, War, 3, 17, 1). When the last war with the Romans broke out, he firmly joined their cause. He died at the age of nearly seventy years, in the fifty-first year of his reign (Phot. Bibl. 33). SEE HEROD.

3. A son of Felix by Drusilla, who perished in an eruption of Vesuvius (Josephus, Ant. 20, 7, 2).

## Agrippa Castor[[@Headword:Agrippa Castor]]

             an ecclesiastical writer who flourished in the reign of Hadrian (about A.D. 135), and is highly spoken of by Eusebius and St. Jerome. He is the first who is said to have written against heresy, and wrote a most accurate Confutation of the Ε᾿ξηγητικά of Basilides, a fragment of which alone remains in Eusebius (iv, 7). Theodoret seems to imply that he wrote another work in refutation of Isidorus, the son of Basilides. See Cave, Historia Literaria, Sec. II, i, 57. .

## Agrippa Von Nettersheim, Heinrich Cornelius[[@Headword:Agrippa Von Nettersheim, Heinrich Cornelius]]

             a German philosopher, theologian, and chemist, was born in Cologne, Sept. 14, 1486. Having been a disturber of the peace in the South of France, he fled to Paris, where his public discourses gained for him a professorship of theology at Dole. Accused of heresy and magic, he fled to England in 1510, and afterwards returned to Cologne and became secretary to Maximilian. He subsequently studied and practiced medicine, and was an ardent student of alchemy and the other occult sciences. His work De Jncertitudine et Vanitate Scienfiarum (Paris, 1531) is a satire on the state of knowledge at the period in which he lived. His death occurred at Grenoble, Feb. 18,1538.

## Agrippa, Fonteius[[@Headword:Agrippa, Fonteius]]

             probably the son of a Roman of the same name (Tacitus, Ann. 2, 30, 86), was proconsul of Asia Proconsularis in A.D. 67, and was recalled by Vespasian, who placed him over Moesia, A.D. 70 (Tacit. Hist. 3, 46). He was shortly afterward killed in battle with the Sarmatians (Josephus, War, 7, 4, 3).

## Agrippa, Heinrich Cornelius[[@Headword:Agrippa, Heinrich Cornelius]]

             was born at Cologne Sept. 14, 1486. He first followed the profession of arms, and served in the armies of Italy seven years with credit. Subsequently he took the degrees of doctor in law and medicine, and in 1509 had the chair of Professor of Sacred Literature at Dole, in Franche- Corte. After passing over into England on some secret mission, he took up his abode at Cologne, where he delivered some theological lectures called Quodlibetales. His active mind was early turned to the so-called secret arts, and he belonged to a society for the promotion of them. In 1509-10 he wrote his treatise De Occulta Philosophia, which was kept in MS. until 1531. But now he appears to have returned to his first profession of arms, and served again with the Emperor Maximilian I, until he was called to the Council of Pisa, in 1511, by the cardinal of St. Croix. In 1515 he taught theology at Turin and Pavia, where he explained Mercurius Trismegistus. After his wife's death in 1519 he wandered about for the following twelve years from place to place, and eventually, in 1535, returned to France, where he was imprisoned for having written against Louisa of Savoy, the mother of Francis I. As soon as he was set at liberty he proceeded to Grenoble, where he died in the same year, 1535. It has been said that he became a Calvinist or Lutheran, but without foundation. Many authors accuse him of dealing in magic; and Paul Jovius, Delrio, and others speak harshly of him. He was styled the Trismegistus of his time, because he was learned in theology, medicine, and law.

Agrippa was a man of quick intellect and of varied knowledge: in many respects he was far in advance of his age. His Occulta Philosophia is a system of visionary philosophy, in which magic, the complement of philosophy, as he terms it, and the key of all the secrets of nature, is represented under the three forms of natural, celestial, and religious or ceremonial, agreeably to the threefold division of the corporeal, celestial, and intellectual worlds. He there enumerates, with a superficial show of scientific classification, the hidden powers which the Creator has assigned to the different objects of the creation, through the agency of the Spirit of the World. It was natural that Agrippa should become a partisan of Raymond Lull (q.v.), and he accordingly wrote a commentary on his Ars Magna. Nevertheless his caprice sometimes inclined him to opinions directly the reverse; and in such a mood he composed his cynical treatise, as he terms it, De Incertitudine et Vanitate Scientiarum. This work, which had great reputation in its day, occasionally presents us admirable remarks on the imperfections and defects of scientific pursuits. It contains also severe rebukes of the superstitions of Romish worship. He insisted on the Bible as the only rule of faith, and taught the necessity of a moral change through the Holy Spirit. Still he remained a Romanist to the end. Agrippa and his follower, John Weir, were of service to philosophy by opposing the belief in witchcraft. A full account of Agrippa is given in Meiners' Lives of Eminent Men, vol. 1. His writings are collected in Opera H. C. Agrippae (Lugd. 1560, 2 vols. 8vo); and a translation of the treatise De Incertitudine, etc., under the title The Vanity of Arts and Sciences, appeared in London (1684, 8vo). See also Morley, Life of C. Agrippa (Lond. 2 vols. 1856); Tennemann, Hist. Philippians § 289; Ritter, Geschichte d. Phil. 9.

Agrippias SEE ANTHEDON.

## Agrippa, Marcus Vipsanius[[@Headword:Agrippa, Marcus Vipsanius]]

             born at Rome of an obscure family B.C. 63, and educated in company with Octavianus, afterward Augustus, by whom he was appointed to various responsible positions, which he filled with honor (Smith's Dict. of Class. Ant. 8. v.). At the close of B.C. 17 he visited Jerusalem, at the invitation of Herod the Great, and conferred many privileges upon the Jews of Palestine (Josephus, Ant. 16, 2) as well as in Ionia (Ant. 12, 3, 2, 1-4) and other provinces (Ant. 16, 6, 4-7). He died, B.C. 12, in his 51st year, greatly lamented by his imperial patron. (Dio Cass. lib. 45-54; Liv. Epit. 117-137; Appian, Bell. Civ. lib. 5; Suet. Octav.; Trandsen, Hist. Untersuchung ub. M. Vip. Agrippa, Altona, 1836.) SEE AUGUSTUS.

## Agrippina[[@Headword:Agrippina]]

             a martyr at Rome, is commemorated in the Byzantine calendar on June 23.

## Agrippinense, Concilium[[@Headword:Agrippinense, Concilium]]

             SEE COLOGNE, COUNCIL OF.

## Agrippinus[[@Headword:Agrippinus]]

             of Alexandria, is commemorated as a saint in some Roman martyrologies on July 15; in the Ethiopic on Jan. 30.

## Agrippinus [[@Headword:Agrippinus ]]

             a bishop of Carthage in the 3d century. He maintained, in opposition to Bishop Stephen of Rome, that apostates had to be baptized anew. His adherents were called AGRIPPINIANS SEE AGRIPPINIANS .

## Agriskowe[[@Headword:Agriskowe]]

             was a battle-cry of the Iroquois, and also of the Hurons; the latter, however, say Agriskowi. For a long time there was doubt as to the meaning of the word, until it was found to be derived from Agresbur, the god of war, and was used as a cry for help.

## Agroteras Thusia[[@Headword:Agroteras Thusia]]

             was an annual festival at Athens in honor of Artemis, or Diana, in fulfilment of a vow made by the city before the battle of Marathon to offer in sacrifice a number of goats equal to that of the Persians slain in the conflict. The number was afterwards restricted to five hundred.

## Agrypnis[[@Headword:Agrypnis]]

             in Greek paganism, was a festival which was celebrated yearly in honor of Bacchus at Arabela, in Sicily.

## Agu[[@Headword:Agu]]

             was another form of the Accadian moon-god Acu (q.v.).

## Aguado, Francisco[[@Headword:Aguado, Francisco]]

             a Spanish Jesuit, was born at Torrejon de Ardoz, near Madrid, in 1561 and entered the Society of Jesuits at Alcala in 1588, being then A.M. He was governor of several houses of the order in Spain, twice governed the province of Toledo, and was twice sent as deputy to the congregations at Rome. Philip IV chose him as his preacher, and the count Olivares, Philip's prime-minister, appointed him his confessor. He died at Madrid, Jan. 15, 1654. Among his works are Treatise on Perfect Religion (Madrid, 1629, fol.), in Spanish: On the Wise Christian (ibid. 1638, fol.):-On the Sacrament of the Eucharist (ibid. 1640, fol.) :- Various Exhortations on Matters of Faith (ibid. 1641, fol.):Sermons for Lent and Advent (ibid, 1643, fol.) :-On the Mysteries, etc., of our Lord and the, Virgqin (ibid. 1646, fol.) :--Life of P. Goudin, the Jesuit (ibid. 1643, 8vo).

## Aguas, Juan De[[@Headword:Aguas, Juan De]]

             a Spanish theologian, who lived in the 17th century, was canon of the metropolitan Church of Saragossa, and synodal examiner of the archbishopric. He wrote, Por el Oriqen y Sucesos de los Templos Sedes Catedrales, Alegacion Historica, Apendice con Notas y Aplicacion por la Catedralidad Privativa del Templo Maximo Metropolitano de Zaragoza (Saragossa, 1668). See Hoefer, Nouv. Biog. Generale, s.v.

## Aguazzari, Alfonso[[@Headword:Aguazzari, Alfonso]]

             an Italian Jesuit, was a native of Sienna, in Tuscany. When very young he entered a congregation of priests at Brescia, but in 1567 he-united himself to the newly formed Society of Jesuits. He-was rector of the English college at Rome, and later of the German. He died in 1602. He wrote, The Life of a Young .Englishman called Edward Throgmorton.

## Agucchio, Dovanni Battista[[@Headword:Agucchio, Dovanni Battista]]

             an Italian ecclesiastic, was born at Bologna, Nov. 20,1570. He was educated under the care of his uncle, cardinal Philip Sega. After his death, Agucchio was appointed secretary to cardinal Aldobrandini, and attended him when he went as legate to Henry IV of France. He continued in this employment, with a short intermission, until the death. of the cardinal, when he became secretary to Gregory XV. In 1624 Urban VIII sent him as nuncio to Venice, but the contagious distemper which ravaged Italy in 1630 obliged him to retire to Friuli, where he died in 1632. His works are, A Treatise upon Comets and Veteors:-The Life of Cardinal Sega and of Jeronme Aucchio .-and a letter to the canon Bartolommeo Dolcini, entitled L'Antica Fondazione e Dominio della Citta di Bologna (Bologna, 1638, 4to). See Chalmers, Biog. Dict. s.v.

## Agudi, Luigi Maria[[@Headword:Agudi, Luigi Maria]]

             an Italian divine, was a native of Milan. He was at first. a Barefooted Carmelite, and was considered one of the first preachers and theologians throughout Italy during the 17th century. He taught theology at Naples and Bologna; but applying himself subsequently to preaching, he addressed, vast crowds at Como, Naples, Verona, Milan, Venice, and other Italian cities. After being a Carmelite for twenty-nine years, and filling the office of prior, provincial vicar, definitor, and visitor, he assumed the habit of the Dominicans, by permission of the pope, in 1669, in the Convent of Santa Maria at Milan. His works are, Carmelus Sapiens, sive de Scriptoribus Utriusque Carmeli, etc.: — Fontes Salvatoris, sive de Sacramentis, in Genere et Specie, etc. (Lugd. 1683, 4to):-De Justitia et Jure, de Restitutione, de Contractis:-De Censuris:-Anima Bibliothecce: Quadragesimale, sermons for all the Sundays of. the year:-Silva Sermonum, or homilies gathered from the early fathers.

## Ague[[@Headword:Ague]]

             a disease of the fever kind, in which a cold shivering fit is succeeded by a hot one; in the Hebrew קִדִּחִת, kaddach'ath, a kindling, a burning or inflammatory fever (Lev 26:16; Deu 28:22). SEE DISEASE.

## Aguffi[[@Headword:Aguffi]]

             was a saint of the Kalmucks. He is represented as a man sitting on a chair with a cup in his hands.

## Aguier, Francois[[@Headword:Aguier, Francois]]

             a celebrated French sculptor, was born in 1604 at the town of Eu, in Normandy. He studied under Simon Guillain, of Paris. He practiced some 'time in England, and afterwards went to Rome, where he remained two years. He acquired the reputation of one of the best sculptors of his age in France. H e died a Paris in 1669. His best works are a marble crucifix. in the Church of the Sorbonne:the mausoleum of cardinal de Berulle, in the Church de i'Oratoire, Rue St. Honore, and that of the duke den Longueville: and the tomb of the duke Rohan, in. the Church of the Celestines at Paris.

## Aguilar[[@Headword:Aguilar]]

             (Terrone del Cagno), Francisco, was bishop of Leon, in Spain, and was originally of Iliturgi. or Anduxar, in the diocese of Jaen. He was preacher to king Philip II; held the chair of theology at Granada; and was made first bishop of Tui, and lastly of Leon. He died in 1613, and left an Instruction for Preachers and some other works.-

## Aguilar, Grace[[@Headword:Aguilar, Grace]]

             an English Jewish authoress, was born at Hackney, near London, June 2, 1816. She was a descendant of a family of Hebrew merchants in Spain, who had fled from that country on account of religions persecution, and found a refuge in England. She died at Frankfort, in Germany, Sept. 16,1847. A writer in the. Jewish Chronicle in 1874 says:

"No Jewish female author has attained the general and well-deserved popularity achieved by Grace Aguilar. Her numerous literary productions have been read and appreciated in England, America, Germany, and France. Her Women of Israel is a work stamped with the most ardent zeal and fervent piety, in every line of which breathe the national 'sentiment and the true patriotism which are the characteristics of her writings. It is a book teeming with powerful lessons to her own sex and eloquent exhortation to  the opposite sex. She desired to. elevate the character of the women of Israel. She has shown that when all the nations of the East degraded females, the exalted Jewish code gave them an equality in civil and religious institutions suitable to women's mind and to their special mission. She has also demonstrated that many women in Israel have been the exponents of the noblest sentiments and the most sublime actions. Her Spirit of Judaism and Jewish Faith are likewise works of considerable merit, and full of that pious fervor and filial affections which carry the reader along with her and impress him with profound sympathy for the writer. Her Jewish Faith displays signs of no mean acquaintance with Jewish and Christian philosophers and -divines, and its logical reasoning is far from betrays the sex of the author. With all her abilities, which were of no ordinary range, she was humble and unassuming, kind to all, and greatly attached to her parents. The ambition of Grace Aguilar was neither for wealth, f(r reputation, nor for distinction. The pure consciousness of raising the literary and religions character of the Jewish race in general and of her own sex in particular was at the same time her guiding motive and her reward." See Furst, Bibl. Jud. i, 21; Morals, Eminent Israelites of the 19th Century (Phila. 1880), p. 12 sq. (B. P.)

## Aguilar, Pedro Sanchez De[[@Headword:Aguilar, Pedro Sanchez De]]

             was a native of Yucatan, in America,' who, when canon of Los Charcas, in Peru, wronte a book (in Latin and Spanish) entitled Informe contra Idolorum Cultores del Obispado 'de Yucatan (Madrid, 1639, 4to). The work relates to the powers of bishops and the necessity of punishing idolatry. .See Antonio, Biblioth. Hisp. ii, 191.

## Aguilar, Raphael Moses De[[@Headword:Aguilar, Raphael Moses De]]

             a Portuguese Jew, who died in 1680, was among those who, in 1641, emigrated from Portugal to Brazil. On his return to Amsterdam, he published a Portuguese and Hebrew grammar, entitled Epitome da Grammatica Hebraica (Amst. 1661). See Furst, Bibl. Jud. i, 21; De' Rossi, Dizionario Storico (Germ. transl.), p. 28; Lindo, Hist. of the Jews in Spain, p. 369; Etheridge, Introd. to Hebrew Literature, p. 467; Steinschneider, Bibliog. Handbuch, No. 19; Keyserling, Gesch. d. Juden in Portugqal, p. 294; id. in Frankel's Monatsschrift, 1860, p. 397 sq.; Jost, Gesch. d. Judenth. u s. Sekten, iii, 198, 232; Dessaur, Gesch. d. Israeliten, p. 453, 457. (B. P.)

## Aguillanneuf[[@Headword:Aguillanneuf]]

             (A-gui-l'an-nef/), an old cry used on Jan. 1 as a mode of rejoicing. It is derived from the Druids, who at the beginning of the year distributed the blessed mistletoe to the people, announcing at the same time the new year. In Brittany, Picardy, and Burgundy the children are said still to sing these words on New-year's-day.

The name was also given to a collection made in some dioceses on Jan. 1 to procure candles for the churches. Young persons of both sexes took part in it, and were apt to commit, even in the churches, all sorts of extravagances.' The Synod of Angers, in 1595, prohibited these proceedings within churches; but the custom still continued out of them until a later synod (1668) forbade the observance of it altogether.' See Moreri, who cites Thiers, Traiti des Jeux.

## Aguillon (Or Aguelon), Francois D[[@Headword:Aguillon (Or Aguelon), Francois D]]

             a Belgian Jesuit, was born at Brussels in 1567. He first introduced the study of mathematics among the brothers of the Low Countries, taught philosophy at Douay, and theology at Antwerp, where he was rector of the college. He died at Seville in 1617. He wrote, Opticorum Lib. VI Philosophicis juxta ac Mathematicis Utiles (Antw. 1613, fol.). This work contains the first mention of stereographic projection. This was known from the time of Hipparcus, but had never received a name. Aguillon worked on catoptrics and dioptrics until his death. See Hoefer, Nouv. Biog. Generale, s.v.

## Aguirre, Gaspar Salzedo De[[@Headword:Aguirre, Gaspar Salzedo De]]

             was professor of theology in the University of Bacca, Spain, and prior of St. Ildefonso at Jaen, in the 17th century. He wrote, Allusiones N. Testamnenti ad Vetus (1608):-A Relation of Some Remarkable Matters concerning the Kingdom and Bishopric of Jaen (in Spanish, 1614, 8vo):- Pliego de Cartas (1694). See Antonio, Biblioth. Hisp. i, 407.

## Aguirre, Josg Saenz D[[@Headword:Aguirre, Josg Saenz D]]

             a Spanish prelate, was born at Logrono, March 24, 1630, assumed the habit of the order of St. Benedict, and in 1668 took the degree of doctor at Salamanca, where he was chosen professor. He was afterward inquisitor, and in 1686 Innocent XI gave him the cardinal's hat as a return for the book which he had written against Gallicanism (q.v.). He was a man of acquirements, but strongly biased in favor of ultramontane views. He died at Rome August 19th, 1699. In 1671 he published three folios on philosophy, and in 1675 a work on Aristotle's Morals. His Treatise on the Virtues and Vices appeared in 1677; in this work he followed the principles of probability, which he abandoned in 1679. During the following two years he put forth at Salamanca his Theologia St. Anselmi, which he afterward printed at Rome, in three vols. fol. In 1683 he published his Defence of the Chair of St. Peter against the Declaration of the Gallican Clergy; but another work, entitled De Libertatibus Eccl. Gallicanoe, is incorrectly attributed to him, having been written by M. Charlas, a priest of the diocese of Pamiers, who composed it at Rome. He is, however, perhaps best known by his Collection of the Councils of Spain (Rome, 1693-4), and in which he inserted many original dissertations, some of which are attempts to defend the false decretals attributed to the early popes.

## Aguirre, Juan[[@Headword:Aguirre, Juan]]

             a Spanish sculptor, was born at Segovia, and was the scholar and son-in- law of Matteo Inverto. He executed the :tabernacle of the Church of Villacastin, with the statues of the evangelists and six other saints, in 1594,  which, according to Bermudez, possessed great merit. See Spooner, Biog. Hist. of the Fine Arts, s.v..

## Agur[[@Headword:Agur]]

             (Hebrew Agurs, אִָגוּר, gathered), the author of the sayings contained in Proverbs 30, which the inscription describes as composed of the precepts delivered by "Agur, the son of Jakeh," to his friends “Ithiel and Ucal." Some writers have regarded the name as an appellative, but differ as to its signification (Gesenius, Thes. Hebr. p. 22). The Vulg. has "Verba Congregantis filii Vomentis." Most of the rabbins and fathers think that Solomon himself is designated under this name, which they render collector, i.e. holder of a congregation (comp. Ecc 12:10); and if the word is to be understood as an appellative, it may be as well to look for its meaning in the Syriac, where, according to Bar Bahlui (in Castell. Lex.), agur means qui sapientioe studiis se applicat, a sense that aptly designates Solomon. Most copies of the Sept. omit the chapter ascribed to Agur, as well as the first nine verses of the following chapter; but insert Ecc 12:1-14 of this chap. between v. 23 and 24 of chap. 24. That version renders the present verse thus: Τοὺς δὲ ἐμοὺς λόγους, υἱέ, φοβήθητι, καὶ δεξάμενος αὐτοὺς μετανόει. Τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν Θεῷ, καὶ παύομαι. Son, fear my words, and receive them with penitence. These things says the man to those that believe God, and I cease. Winer (Realwort. s.v.) argues that by Agur must be designated some otherwise unknown Israelite, since he is designated as the son of Jakeh (בַּןאּיָקֶה, a rarer form for בֶּןאּ), and not Solomon, who, even in Ecclesiastes (Ecc 1:1), is styled by his proper patronymic, "the son of David" (see Bertholdt, Einl. 5, 2193). SEE JAKEH. This argument, however, especially the latter part of it, is not of much force, since Solomon is elsewhere designated in Proverbs by a symbolical name, in connection with his parentage (Pro 31:1). SEE LEMUEL. Prof. Stuart (Comment. in loc.) understands by Agur the son of a queen of Massa, a place which he locates near the head of the eastern fork of the Red Sea, and supposes to have been peopled by a Jewish colony. SEE MASSA.

Also, SEE SWALLOW.

## Agyei[[@Headword:Agyei]]

             in Greek mythology, was a kind of obelisk sacred to Apollo, and placed in the vestibule of houses for their security.

## Agynians or Agyniani[[@Headword:Agynians or Agyniani]]

             (from ἀ negative, and γύνη, a woman), a sect belonging to the seventh century, and chiefly distinguished by their condemnation of marriage, and of the use of certain meats.

## Agyrtee[[@Headword:Agyrtee]]

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

## Ah-[[@Headword:Ah-]]

             (Hebrew Ach-, אִהאּ, or ACHI, אֲחַיאּ, brother of) occurs as the former part of many Hebrew proper names, with a signification of relationship or property, similar to that contained in AB- (q.v.) or ABI-, father (Gesenius, Thes. Heb. p. 64), e.g. the names following; and likewise applied to females, e.g. AHINOAM SEE AHINOAM , comp. ABINOAM SEE ABINOAM ; indeed in some cases they are nearly interchangeable, e.g. ABIMELECH SEE ABIMELECH , AHIMELECH SEE AHIMELECH .

## Ahab[[@Headword:Ahab]]

             (Hebrew Achab', אְְחאָב, father's brother; Sept. Α᾿χαάβ, Josephus

῎Αχαβος), the name of two men.

1. The son of Omri, and the eighth king of Israel, who reigned twenty-one years (current, B.C. 915-895, the preceding year apparently as viceroy in his father's old capital Tirzah), the weakest of all the Israelitish monarchs, although not without occasional good feelings and dispositions (Kitto's Daily Bible Illustr. in loc.). Many of the evils of his reign may be ascribed to the close connection which he formed with the Phoenicians (Ewald, Isr. Gesch. 3, 169 sq.). There had long been a beneficial commercial intercourse between that people and the Jews, and the relations arising thence were very close in the times of David and Solomon. This connection appears to have been continued by the nearer kingdom of Israel, but to have been nearly, if not quite, abandoned by that of Judah. The wife of Ahab was Jezebel (q.v.), the daughter of Ethbaal or Ithobaal, king of Tyre, who had been priest of Astarte, but had usurped the throne of his brother Phalles (compare Josephus, Ant. 8, 13, 2, with Apion. 1, 18). She was a woman of a decided and energetic character, and soon acquired such influence over her husband that he sanctioned the introduction, and eventually established the worship of the Phoenician idols, and especially of the sun-god Baal. Hitherto the golden calves in Dan and Bethel had been the only objects of idolatrous worship in Israel, and they were intended as symbols of Jehovah. But now the king built a temple at Samaria, and erected an image and consecrated a grove to Baal. A multitude of the priests and prophets of Baal were maintained. Idolatry became the predominant religion; and Jehovah, with the golden calves as symbolical representations of him, were viewed with no more reverence than Baal and his image. But a man suited to this emergency was raised up in the person of Elijah, who boldly opposed the regal authority, and succeeded in retaining many of his countrymen in the worship of the true God. SEE ELIJAH.

The history of King Ahab is given in detail in the sacred narrative, 1Ki 16:22 (see Obbarius, Gesch. d. Hauses Ahab, Nordh. 1754). One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities, and also by ordering the restoration and fortification of Jericho, which seems to have belonged to Israel, and not to Judah, as it is said to have been rebuilt in the days of Ahab rather than in those of the con. temporary king of Judah, Jehoshaphat (1Ki 16:34). But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now Zerin), in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom. Desiring to add to his pleasure- grounds there the vineyard of his neighbor Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law, on the ground that the vineyard was “the inheritance of his fathers" (Lev 25:23),. a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2Ki 9:26. Elijah, already the great vindicator of religion, now appeared as the asserter of morality, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of this sentence was delayed in consequence of Ahab's deep repentance. (See Niemeyer, Charakt. v. 101). SEE NABOTH.

We read of three campaigns which Ahab undertook against Benhadad II, king of Damascus, two defensive and one offensive. SEE BENHADAD. In the first, Benhadad laid siege to Samaria, and Ahab, encouraged by the patriotic counsels of God's prophets, who, next to the true religion, valued most deeply the independence of his chosen people, made a sudden attack on him while, in the plenitude of arrogant confidence, he was banqueting in his tent with his 32 vassal kings. The Syrians were totally routed, and fled to Damascus. Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the east of Jordan. Yet Ahab's victory was so complete that Benhadad himself fell into his hands, but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making “streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, and it is difficult to account exactly for the third outbreak of hostilities, which in Kings is briefly attributed to an attack made by Ahab on Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat, king of Judah, which town he claimed as belonging to Israel. But if Ramoth was one of the cities which Benhadad agreed to restore, why did Ahab wait for three years to enforce the fulfillment of the treaty? From this difficulty and the extreme bitterness shown by Benhadad against Ahab personally (1Ki 22:31), it seems probable that this was not the case (or at all events that the Syrians did not so understand the treaty), but that Ahab, now strengthened by Jehoshaphat, who must have felt keenly the paramount importance of crippling the power of Syria, originated the war by assaulting Ramoth without any immediate provocation. In any case, God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail, and that the prophets who advised it were hurrying him to his ruin. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a “certain man who drew a bow at a venture;" and, though stayed up in his chariot for a time, yet he died toward evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfillment of Elijah's prediction (1Ki 21:19), which was more literally accomplished in the case of his son (2Ki 9:26). Josephus, however, substitutes Jezreel for Samaria in the former passage (Ant. 8, 15, 6). SEE ISRAEL, KINGDOM OF.

2. A false prophet who deceived the Israelites at Babylon, and was threatened by Jeremiah, who foretold that he should be put to death by the king of Babylon in the presence of those whom he had beguiled; and that in following times it should become a common malediction to say, “The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire" (Jer 29:21-22), B.C. 594. The rabbins, followed by several expositors, believe that this Ahab and his associate Zedekiah were the two elders that conspired against the chastity and life of Susanna, as related in the Apocrypha; but their punishment appears to have been by stoning (Penz, De supplicio Achabi, etc. Lpz. 1736). SEE SUSANNA.

## Ahabath Olam[[@Headword:Ahabath Olam]]

             (אִהֲבִת עוֹלָם, eternal love), one of the benedictions which the Jews who were dispersed over the whole Roman empire in the time of our Lord daily recited before the reading of the Shema. It ran thus:

"Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee; to whom thou didst teach the precepts of life, that they might walk after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto as, O our Father, merciful Father, that showeth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, fear, learn, teach, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them to the love and fear of thy name. We will not be ashamed, nor confounded, nor stumble forever and ever; because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us  forever. Selah. And now make haste and bring upon us a blessing and peace from the four corners of the earth ; break thou the yoke of the Gentiles from off our necks, and bring us upright into our land. For thou art a God that workest salvation, and hast chosen us out of every people and language; and thou, our King, hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love." SEE SHEMA.

## Ahad[[@Headword:Ahad]]

             SEE ACHAD.

## Ahadith[[@Headword:Ahadith]]

             a name for the Mohammedan traditions, which are alleged to amount to 5266 in number.

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

             a Methodist Episcopal minister, was born in North Carolina, about 1768. He was a devout, zealous Christian, and labored in the ministry three years, dying in Nov. 1794. See Minutes of Annual Conferences, 1795, p. 60.

## Ahalim and Ahaloth[[@Headword:Ahalim and Ahaloth]]

             SEE ALOE.

## Ahalya[[@Headword:Ahalya]]

             in Hindft mythology, was the daughter of Brama of wonderful beauty. The god of the sun, Indra, fell in love with her, and won her favor when her husband Gautama, a priest, was absent.. The angry husband cursed the god, and in consequence thereof a singular punishment was inflicted upon the latter. On his body a thousand Phalli grew. His begging and pleading caused the priest to change the punishment. The Phalli fell off, and in place of them Indra received one thousand eyes, whence his surname Sahasraksha.

## Aharah[[@Headword:Aharah]]

             (Hebrew Achrach', אְְחרִח, perh. after the brother; Sept. Α᾿αρά), the third son of Benjamin (1Ch 8:1), elsewhere called EHI SEE EHI (Gen 46:21), AHIRAM (Num 26:38), and AHER SEE AHER (1Ch 7:12). SEE AHIRAMSEE SEE AHIRAM .

## Aharaigichi[[@Headword:Aharaigichi]]

             is the supreme being among the Abiponeans, which they also call. Kebetor Groaperikir (" grandfather"). They acknowledge him not alone as their creator, but also as the creator of the cultured white people, the Spaniards. To the Spaniards he gave clothes, gold, and silver; but to the Abipoineans he gave courage, strength, and fearlessness. The Pleiades are his symbol. The natives consider him sick when these go away, and hold festivals of joy when they return. They have no priests but sorcerers, who stand in great esteem on the occasion of these festivals.

## Aharhel[[@Headword:Aharhel]]

             (Hebrew Acharchel', אֲחְְרחֵל, appar. born behind the breastwork; Sept. ἀδελφὸς ῾Ρηχάβ, a son of Harum, whose families are named as among the lineage of Coz, a descendant of Judah (1Ch 4:8). B.C. post 1612. SEE HARUM.

## Ahasai[[@Headword:Ahasai]]

             (Hebrew Achzay', אִחְזִי, prob. a prolonged form of Ahaz; Sept. omits, Vulg. Ahazi), a grandson of Immer and grandfather of Amashai (Neh 11:13). Gesenius thinks him the same with JAHZERAH SEE JAHZERAH (q.v.), who is made the great-grandson of Immer in 1Ch 9:12.

## Ahasba[[@Headword:Ahasba]]

             (Hebrew Achasbay', אֲחְְסבּיְ, prob. blooming; Sept. Α᾿χασβαϊv v. r.

Α᾿σβίτης), a Maachathite, father of one of David's warriors, Eliphalet (2Sa 23:34); apparently called UR (q.v.) in the parallel passage (1Ch 11:35).

## Ahastara[[@Headword:Ahastara]]

             in Hindu mythology, is a surname of the sun.

## Ahasuerus[[@Headword:Ahasuerus]]

             (Hebrew Achashverosh', אֲחְְשׁיֵרוֹשׁ, prob. the Hebrew form of Xerxes; Tob 14:15, Α᾿σύηρος), the name, or rather the title, of three or four Median and Persian monarchs in the Bible. SEE MEDIA; SEE PERSIA. The true native orthography of the name Xerxes, long a subject of dispute (Simonis Lex. V. T. p. 580; Jahn, Einleit. ins A. T. p. 299; Pott, Etymol. Forsch. 1, 65; Hyde, Rel. Vet. Pers. p. 43), has recently been brought to light from the cuneiform inscriptions of Persepolis (Grotefend, in Heeren's Ideen, 1, 2, pl. 4), where it is written khshyarsha (Niebuhr, 2, p. 24), or Ksharsa (Lassen, Keilschr. p. 23), which seems to correspond to the modern Persian shyr-shah, lion-king (Gesenius, Thes. Heb. p. 75), corresponding nearly to the interpretation, ἀρήϊος, given by Herodotus (6, 98). It may be of service here to prefix a chronological table of the Medo- Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them are added in italics. SEE CUNEIFORM INSCRIPTIONS; SEE HIEROGLYPHICS.

1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces, and conqueror of Nineveh, began to reign B.C. 634. "Ahasuerus" 4.

2. Astyages his son, last king of Media, B.C. 594. "Ahasuerus" 1.

3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559. "Cyrus." 4. Cambyses his son, 529. "Ahasuerus" 2.

5. A Magian usurper, who personates Smerdis, the younger son of Cyrus, 521. "Artaxerxes" 1.

6. Darius Hystaspis, raised to the throne on the overthrow of the Magi. 521. "Darius" 2.

7. Xerxes, his son, 485. "Ahasuerus" 3.

8. Artaxerxes Longimanus (Macrocheir), his son, 465-495. "Artaxerxes" 2.

1. The first Ahasuerus (Sept. Α᾿σούηρος, Theodotion Ξέρξης) is incidentally mentioned in Dan 9:1 as the father of Darius (q.v.) the Mede. It is generally agreed that the person here referred to is the ASTYAGES SEE ASTYAGES (q.v.) of profane history. (Jehring, in the Biblioth. Brem. 8, 565 sq.; Bertholdt, Excurs. zum Daniel 2, 848 sq.) According to others, however (Rawlinson's Herodotus, 1, ess. 3, § 11), his father, Cyaxares (q.v.), is meant, as in Tob 14:15.

2. The second Ahasuerus (Sept. Α᾿σσούηρος) occurs in Ezr 4:6, where it is said that in the beginning of his reign the enemies of the Jews wrote an accusation against them, the result of which is not mentioned (Havernick, Einleit. 2, 1:296). Chronologers have been very much divided in identifying this prince with those mentioned in profane history (Prideaux's Connection; Gray's Key; Tomline's Elements; Hale's Analysis; Ussher's Annals); so much so that some author or another has sought to identify him in turn with each personage in the line of Persian kings, unless it be Cyrus and Smerdis. The form of the word favors Xerxes, but this is inconclusive, as it is rather a title than a distinctive proper name. The account of Josephus (Ant. 12, 6) favors the popular identification with Artaxerxes Longimanus, but his testimony is mere opinion in such a case, and this king is elsewhere mentioned in this very book of Scripture (Ezr 7:1) by his usual name. The order of time in the sacred narrative itself requires us to understand CAMBYSES SEE CAMBYSES (q.v.), son of Cyrus, who came to the throne B.C. 529, and died after a reign of seven years and five months. His character was proverbially furious and despotic. Much confusion has been caused by mistaking this Ahasuerus for the following (Stud. u. Krit. 1847, 3, 660, 669, 678).

3. The third Ahasuerus (Sept. Α᾿ρταξέρξης) is the Persian king of the book of Esther. The chief facts recorded of him there, and the dates of their occurrence, which are important in the subsequent inquiry, are these: In the third year of his reign he made a sumptuous banquet for all his nobility, and prolonged the feast for 180 days. Being on one occasion merry with wine, he ordered his queen, Vashti, to be brought out, to show the people her beauty. On her refusal thus to make herself a gazing-stock, he not only indignantly divorced her, but published an edict concerning her disobedience, in order to insure to every husband in his dominions the rule in his own house. In the seventh year of his reign he married Esther, a Jewess, who, however, concealed her parentage. In the twelfth year of his reign his minister Haman, who had received some slights from Mordecai the Jew, offered him 10,000 talents of silver for the privilege of ordering a massacre of the Jews in all parts of the empire on an appointed day. The king refused this immense sum, but acceded to his request; and couriers were despatched to the most distant provinces to enjoin the execution of this decree. Before it was accomplished, however, Mordecai and Esther obtained such an influence over him that he so far annulled his recent enactment as to despatch other couriers to empower the Jews to defend themselves manfully against their enemies on that day; the result of which was that they slew 800 of his native subjects in Shushan, and 75,000 of them in the provinces. (See Jour. Sac. Lit. July, 1860, p. 385 sq.)

The same diversity among chronologers has existed with reference to the identification of this Ahasuerus as with the preceding, with whom he has usually been confounded. But the circumstances under which he is mentioned do not well comport with those under which any other of the Persian kings are introduced to us in Scripture. Now from the extent assigned to the Persian empire (Est 1:1), "from India even unto Ethiopia," it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Josephus (Ant. 11, 6, 1) makes him to be Artaxerxes Longimanus; but as his twelfth year (Est 3:7) would fall in B.C. 454, or 144 years after the deportation by Nebuchadnezzar, in B.C. 598 (Jer 52:28), Mordecai, who was among those captives (Est 2:6), could not possibly have survived to this time. Besides, in Ezr 7:1-7; Ezr 7:11-26, Artaxerxes, in the seventh year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the twelfth (Est 3:7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. Nor is the disposition of Artaxerxes Longimanus, as given by Plutarch and Diodorus (11, 71), at all like that of this weak Ahasuerus. It therefore seems necessary to identify him with XERXES SEE XERXES (q.v.), whose regal state and affairs tally with all that is here said of Ahasuerus (the names being, as we have seen, identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications (see Rawlinson's Hist. Evidences, p. 150 sq.).

As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen, Vashti, because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. 7, 7 sq.); in the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Est 1:3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. 9, 108); in the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he “laid upon the land and upon the isles of the sea" (Est 10:1) may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the Sept. Artaxerxes is written for Ahasuerus, but on this no argument of any weight can be founded. SEE ESTHER.

Xerxes was the second son of Darius Hystaspis, whom he succeeded on the throne about B.C. 486, and was succeeded by his son Artaxerxes Longimanus about B.C. 466 (omitting the seven months' reign of the usurper Artabanus). He is famous in history from his memorable invasion of Greece at the head of an army of more than three millions, who were repulsed by the little band of Spartans at Thermopylae, and, after burning the city of Athens, were broken to pieces, and the remnant, with the king, compelled to return with disgrace to Persia (Baumgarten, De fide Esth. p. 141 sq.; De Wette, Einleit. 1, 274; Petavius, Doctrina Temp. 15, 27; Kelle, Vindic. Esth. Freib. 1820; Rambach, Annotat. 2, 1046; Bertholdt, Einleit. 5, 2422; Scaliger, Emend. Temp. 1. 6; Justi, Neue Abhandl. 1, 38 sq.; Gesenius, Thes. Heb. 1, 75).

4. The fourth Ahasuerus (Α᾿σούηρος) is mentioned (Tob 14:15), in connection with Nabuchodonosor (i.e. Nabopolassar), as the destroyer of Nineveh (Herod. 1, 106); a circumstance that points to CYAXARES SEE CYAXARES (q.v.) I (Polyhistor ap. Syncell. p. 210), a Median king, son of Phraortes, and father of Astyages (Ilgen, Comment. in loc.).

## Ahava[[@Headword:Ahava]]

             (Hebrew Ahava', אהְֲוָא, prob. water; Sept. Α᾿ουέ in Ezr 8:21; Ezr 8:31, but Ε᾿υεί v. r. Ε᾿υί in Ezr 8:15), the "river" (נָהָר) by which the Jewish exiles assembled their second caravan under Ezra, in returning from Babylon to Jerusalem; or, rather, as appears from Ezr 8:15 ("the river that runneth to Ahava"), the name of some spot (according to Michaelis, a city; comp. De Wette, Einleit. 2, 1:289; but more probably the river Euphrates itself, which is still called "the river" by way of eminence, Gesenius, Heb. Lex. s.v.), in the direction of which the stream where they encamped ran. Some have inferred from the mention of Casiphia (q.v.), apparently in the same neighborhood (Ezr 8:17), that the place in question was situated near the Caspian Sea, or, at least, in Media; but this would be entirely out of the required direction, and no corresponding name has been found in that vicinity. Others have sought the Ahava in the Lycus or Little Zab, finding that this river was anciently called Adiaba or Diaba (i. c. of Adiabene, Ammian. Marcel. 23, 6; comp. Mannert, 5, 429). But these names would, in Hebrew, have no resemblance to אהואand it is exceedingly unlikely that the rendezvous for a Palestine caravan should have been in the north- eastern part of Assyria, with the Tigris and Euphrates between them and the plains they were to traverse (Le Clerc, in loc.). Rosenmuller, on the other hand, supposes (Bibl. Geogr. I, 2, 93) that it lay to the south-west of Babylonia, because that was in the direction of Palestine; but caravan routes seldom run straight between two places. In this case a straight line would have taken the caravan through the whole breadth of a desert seldom traversed but by the Arabs; and to avoid this the usual route for large caravans lay, and still lies, northwest through Mesopotamia, much above Babylonia; and then, the Euphrates being crossed, the direction is south-west to Palestine. The greater probability, therefore, is that the "river" in question (whether the Ahava itself or a branch running into it) was one of the streams or canals of Mesopotamia communicating with the Euphrates, somewhere in the north-west of Babylonia. The name, however, may be the designation of a place, and the latest researches are in favor of its being the modern Hit, on the Euphrates, due east of Damascus, the name of which is known to have been in the post-biblical times ohi, or Jehe de-kera (Talm. יְהֵיא דְּקֵירָא), “the spring of bitumen" (Rawlinson's Herodotus, 1, 246, note). But this is rather the Ava (q.v.) or Ivah of 2Ki 17:24; 2Ki 17:30. In the parallel passage of the Apocrypha (1Es 8:41; 1Es 8:60) the name is given Theras (Θεράς). Josephus (Ant. 11, 5, 2) merely says "beyond the Euphrates" (εἰς τὸ πέραν τοῦ Εὐφράτου).

## Ahavanya[[@Headword:Ahavanya]]

             in Hindu mythology, is the fire worshipped by the Indians.

## Ahaz[[@Headword:Ahaz]]

             (Hebrew Achaz', אָחָז, possessor), the name of two men.

1. (Sept. Χαάζ v. r. Α᾿χάζ.) A great grandson of Jonathan, son of King Saul, being one of the four sons of Micah, and the father of Jehoiadah or Jarah (1Ch 8:35; 1Ch 9:42). B.C. post 1037.

2. (Sept. and N.T. ῎Αχαζ, Josephus Α᾿χάζης, Auth. Vers. "Achaz,"

Mat 1:9.) The son and successor of Jotham, being the twelfth king of the separate kingdom of Judah, who reigned fourteen years, B.C. 740-726 (besides two years as viceroy under his father). In 2Ki 16:2, he is said to have ascended the throne at the age of 20 years. This has been regarded as a transcriber's error for 25, which number is found in one Hebrew MS., the Sept., the Peshito, and Arabic version of 2Ch 28:1; for otherwise his son Hezekiah was born when he was eleven years old (so Clinton, Fasti Hell. 1, 318). But it more probably refers to a still earlier viceroyship at the date of his father's full coronation (2Ki 15:32-33), B.C. 756. At the time of his accession, Rezin, king of Damascus, and Pekah, king of Israel, had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem, intending to place on the throne Ben-Tabeal, who was not a prince of the royal family of Judah, but probably a Syrian noble. Upon this the prophet Isaiah, full of zeal for God and patriotic loyalty to the house of David, hastened to give advice and encouragement to Ahaz (see Richardson's Sermons, 2, 186), and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels that the allies failed in their attack on Jerusalem. Thus much, together with anticipations of danger from the Assyrians, and a general picture of weakness and unfaithfulness both in the king and the people, we find in the famous prophecies of the 7th, 8th, and 9th chapters of Isaiah, in which he seeks to animate and support them by the promise of the Messiah. From 2 Kings 16, and 2 Chronicles 28, we learn that the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and that they also inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, in which, after expelling the Jews, they re- established the Edomites (according to the true reading of 2Ki 16:6,  אֲדוֹמַיםfor אֲדוֹמַים), who attacked and wasted the east part of Judah, while the Philistines invaded the west and south. The weak-minded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser, king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its northern and Transjordanic districts — an extension of their dominions for which the Assyrians had been already preparing (see Kitto's Daily Bible Illustr. in loc.). But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies, despite the admonitions of Isaiah, Hosea, and Micah; making his son pass through the fire to Moloch, consulting wizards and necromancers (Isa 8:19), sacrificing to the Syrian gods, introducing a foreign (originally Assyrian, apparently, Rawlinson, Hist. Evidences, p. 117) altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2Ki 23:11 (comp. Tacit. Ann. 12, 13); and “the altars on the top (or roof) of the upper chamber of Ahaz" (2Ki 23:12) were connected with the adoration of the stars. SEE ASTROLOGY.

The worship of Jehovah became neglected, and the Temple at length altogether closed. We see another and blameless result of this intercourse with an astronomical people in the “sundial of Ahaz" (Isa 38:8). SEE DIAL. He died at the age of fifty years, and his body was refused a burial in the royal sepulcher (2 Kings 16, and 2 Chronicles 28; Isaiah 7). He was succeeded by his son Hezekiah (see Simeon's Works, 4, 177). SEE JUDAH, KINGDOM OF.

## Ahaziah[[@Headword:Ahaziah]]

             (Hebrew Achazyah', אֲחְְזיָה, held by Jehovah, 2Ki 1:2; 2Ki 9:16; 2Ki 9:23; 2Ki 9:27; 2Ki 9:29; 2Ki 11:2; 2Ch 20:35; elsewhere in the prolonged form, Achazya'hu, אֲחְְזיָהוּ; Sept. Ο᾿χοζίας, but v. r. Ο᾿ζίας in 1Ch 3:11), the name of two Jewish kings.

1. The son and successor of Ahab, and ninth king of Israel, who reigned two years (current, B.C. 895-4). Under the influence of his mother, Jezebel, Ahaziah pursued the evil courses of his father. The most signal public event of his reign was the revolt of the vassal king of the Moabites, who took the opportunity of the defeat and death of Ahab to discontinue the tribute which he had paid to the Israelites, consisting of 100,000 lambs and as many rams, with, their wool (comp. Isa 16:1). The difficulty of enforcing this tribute was enhanced by the fact that after the battle of Ramoth in Gilead, SEE AHAB, the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites. Ahaziah became a party in the attempt of Jehoshaphat, king of Judah, to revive the maritime traffic by the Red Sea, in consequence of which the enterprise was blasted, and came to nothing (2Ch 20:35-37). Soon after, Ahaziah, having been much injured by a fall from the roof-gallery of his palace, had the infatuation to send to consult the oracle of Baal-zebub, the god of Ekron, respecting his recovery. But the messengers were met and sent back by Elijah, who announced to the king that he should rise no more from the bed on which he lay (1Ki 22:51 to 2 Kings 1:50). SEE ISRAEL, KINGDOM OF.

2. The son of Jehoram by Athaliah (daughter of Ahab and Jezebel), and sixth king of the separate kingdom of Judah; otherwise called JEHOAHAZ SEE JEHOAHAZ (2Ch 21:17; 2Ch 25:23), and AZARIAH SEE AZARIAH (2Ch 22:6). In 2Ki 8:26, we read that he was 22 years old at his succession, but in 2Ch 22:2, that his age at that time was 42. The former number is certainly right (comp. 2Ch 22:1), as in 2Ch 21:5; 2Ch 21:20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have confounded כב (22) and מב (42). (See the treatises on this difficulty in Latin by Lilienthal [Regiom. 1750], and in German by Mtihlenfeld [Nordhaus. 1753].) He reigned but one year (B.C. 884-883), and that ill, being guided by his idolatrous mother (2Ki 8:24-29). He joined his uncle Jehoram of Israel in an expedition against Hazael, king of Damascene-Syria, for the recovery of Ramloth-Gilead, and afterward paid him a visit while he lay wounded in his summer palace of Jezreel. The two kings rode out in their several chariots to meet Jehu (q.v.); and when Jehoram was shot through the heart Ahaziah attempted to escape, but was pursued as far as the pass of Gur, and being there mortally wounded, had only strength to reach Megiddo, where he died (Guranmiller, Harmonia vitoe A chasiep, Jen. 1717). His body was conveyed by his servants in a chariot to Jerusalem for interment (2Ki 9:22-28). The variation in 2Ch 22:7-9, is not substantial (see Poole's Synopsis, in loc.). It appears from the latter passage that Jehu was right in considering Ahaziah as included in his commission to root out the house of Ahab, his presence in Jezreel at the time of Jehu's operations being an arrangement of Providence for accomplishing his doom. SEE JUDAH, KINGDOM OF.

## Ahban[[@Headword:Ahban]]

             (Hebrew Achbian', אְְחבָּן, brother of the wise, i.e. discreet, otherwise אְְהבָּן, amiable; Sept. Α᾿χαβάρ v. r. Ο᾿ζά, Vulg. Ahobban), the first named of the two sons of Abishur by Abihail, of the descendants of Judah (1Ch 2:29), B.C. long after 1612.

## Aher[[@Headword:Aher]]

             (Hebrew Acher', אחְֵר, after; Sept. Α᾿όρ), a descendant of Benjamin (1Ch 7:12), the same person as AHARAH SEE AHARAH (1Ch 8:1), or AHIRAM SEE AHIRAM (q.v.).

## Ahhotep[[@Headword:Ahhotep]]

             (Fields of Peace), a locality in the Egyptian mythology, mentioned in the Ritual of the Dead. SEE AAHHOTEP (Peace of Aah).

## Ahi[[@Headword:Ahi]]

             (Hebrew Achi', אֲחַי, my brother [comp. AHI-], the name of two men and a serprent.

1. (Sept. Α᾿χί.) The first named of the four sons of Shamer, a chieftain of the tribe of Asher (1Ch 7:34), B.C. long post 1612.

2. (Sept. ἀδελφός, but most copies omit.) A son of Abdiel, and chieftain of the tribe of Gad, resident in Bashan (1Ch 5:15), B.C. apparently cir. 782.

Ahi

is a name for the serpent mentioned in the RigVeda as the chief of the Asouras.

Ahi-

SEE AH-.

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

             (Assistant), a title of the Egyptian deity Horus, as the performer of the religious rites called the Assistances of Horus to his father Osiris. He is called also Lord of the Heart, and is mentioned in chapter 150 of the Egyptian Ritual of the Dead .

## Ahiam[[@Headword:Ahiam]]

             (Hebrew Achiam', אֲחַיאָם, mother's brother, perh. for Achiab', אֲחַיאָב, father's brother; Sept. Α᾿χιάμ v. r. Α᾿μνάν and Αχίμ), a son of Sharar the Hararite, and one of David's thirty heroes (2Sa 23:33; 1Ch 11:35), B.C. 1046. SEE DAVID.

## Ahian[[@Headword:Ahian]]

             (Hebrew Achyan', ‹ְְחיָן, brotherly; Sept. Α᾿είν v. r. Α᾿ϊvμ), the first named of the four sons of Shemidah, of the family of Manasseh (1Ch 7:19), B.C. post 1856.

## Ahiezer[[@Headword:Ahiezer]]

             (Hebrew Achim'zer, אֲחַיעֶזֶר, brother of help, i e. helpful; Sept. Α᾿χιέζερ), the name of two men.

1. A son of Ammishaddai, and phylarch or chief of the tribe of Dan at the time of the exode (Num 1:12; Num 2:25; Num 10:25). He made an offering for the service of the tabernacle, like his compeers (Num 7:66; Num 7:71), B.C. 1657.

2. The chief of the Benjamite warriors and slingers that repaired to David at Ziklag (1Ch 12:3), B.C. 1054.

## Ahihud[[@Headword:Ahihud]]

             the name of two men, alike in our version, but different in the original.

1. (Hebrew Achichud', אֲחַיחֻד, brother [or friend] of union; Sept. Ι᾿αχιχάδ v. r. Ι᾿αριχώ), the second named of the two later sons of Bela the son of Benjamin (1Ch 8:7), B.C. post 1856. SEE SHAHARAIM. Perhaps the same as ABIHUD SEE ABIHUD (1Ch 8:3). SEE JACOB.

2. (Hebrew Achihud', אֲחַיהוּר, brother [i.e. lover] of renown; Sept. Α᾿χιώρ), a son of Shelomi, and phylarch of the tribe of Asher; one of those appointed by Moses to superintend the partition of Canaan (Num 34:27), B.C. 1618.

## Ahijah[[@Headword:Ahijah]]

             (Hebrew Achiyah', אֲחַיָּה, brother [i.e. friend] of Jehovah, also in the prolonged form Achiya'hu, חַיָּהוּ1Ki 14:4-6; 1Ki 14:18; 2Ch 10:5; Sept. Α᾿χιά or Α᾿χία, but omits in 1Ch 2:25, οἱ Λευϊvται ἀδελφοὶ αὐτῶν in 1Ch 26:20, Α᾿ϊvα in Neh 10:26; Auth. Vers. "Ahiah" in 1Sa 14:3; 1Sa 14:18; 1Ki 4:3; 1Ch 8:7), the name of several men.

1. The second named of the three earlier sons of Bela son of Benjamin (1Ch 8:7), [SEE SHAHARAIM,] elsewhere (1Ch 8:4) called AHOAH SEE AHOAH (q.v.).

2. The last named of the five sons of Jerahmeel (great-grandson of Judah) by his first wife (1Ch 2:25), B.C. cir. 1612.

3. A son of Ahitub, and high-priest in the reign of Saul (1Sa 14:3; 1Sa 14:18); hence probably the same as AHIMELECH SEE AHIMELECH (q.v.) the son of Ahitub, who was high-priest at Nob in the same reign, and was slain by Saul for assisting David (1Sa 22:11). SEE HIGH PRIEST. In the former passage Ahijah is described as being the Lord's priest in Shiloh, wearing an ephod. And it appears that the ark of God was under his care, and that he inquired of the Lord by means of it and the ephod (comp. 1Ch 13:3). There is, however, some difficulty in reconciling this statement concerning the ark being used for inquiring by Ahijah at Saul’s bidding and the statement elsewhere (1Ch 13:3), that they inquired not at the ark in the days of Saul, if we understand the latter expression in the strictest sense. This difficulty seems to have led to the reading in the Vatican copy of the Sept. at 1Sa 14:18, of "ephod" instead of “ark" (τὸ ἐφούδ instead of τὴν κιβωτόν, or rather, perhaps, of אֵפוֹרinstead of אָרוֹן, in the Hebrew codex from which that version was made). Others avoid the difficulty by interpreting the ark in this case to mean a chest for carrying about the ephod in. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. The narrative in 1 Samuel 14 is entirely favorable to the mention of the ark; for it appears that Saul was at the time in Gibeah of Benjamin, so near the place where the house of Abinadab was situated (2Sa 6:3) as to be almost a quarter of Kirjath-jearim, which lay on the very borders of Judah and Benjamin (see Jos 18:14; Jos 18:28). Whether it was the encroachments of the Philistines, or an incipient schism between the tribes of Benjamin and Judah, or any other cause, which led to the disuse of the ark during the latter years of Saul's reign, is difficult to say. But probably the last time that Ahijah inquired of the Lord before the ark was on the occasion related 1Sa 14:36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life; for we there read that when Saul proposed a night-pursuit of the Philistines, the priest, Ahijah, said, “Let us draw near hither unto God," for the purpose, namely, of asking counsel of God. But God returned no answer, in consequence, as it seems, of Saul's rash curse. If, as is commonly thought, and as seems most likely, Ahijah is the same person as Ahimelech the son of Ahitub, this failure to obtain an answer from the priest, followed as it was by a rising of the people to save Jonathan out of Saul's hands, may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David. Such changes of name as Ahi-melech and Ahi-jah are not uncommon. However, it is not impossible that, as Gesenius supposes (Thes. Heb. p. 65), Ahimelech may have been brother to Ahijah, and that they officiated simultaneously, the one at Gibeah or Kirjath-jearim, and the other at Nob. SEE ARK.

4. A Pelonite, one of David's famous heroes (1Ch 11:36); apparently the same called ELIAM SEE ELIAM (q.v.) the son of Ahithophel the Gilonite in the parallel passage (2Sa 23:34). SEE DAVID.

5. A Levite appointed over the sacred treasury of dedicated things at the Temple in the arrangement by David (1Ch 26:20), B.C. 1014.

6. The last named of the two sons of Shisha, secretaries of King Solomon

(1Ki 4:3), B.C. 1014.

7. A prophet of Shiloh (1Ki 14:2), hence called the Shilonite (1Ki 11:29), in the days of Rehoboam, of whom we have two remarkable prophecies extant: the one in 1Ki 11:31-39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, in punishment of his idolatries, and the transfer of the kingdom to Jeroboam, B.C. 973. This prophecy, though delivered privately, became known to Solomon, and excited his wrath against Jeroboam, who fled for his life into Egypt, to Shishak, and remained there till Solomon's death. The other prophecy, in 1Ki 14:6-16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah (q.v.), the king's son, who was sick, and to inquire concerning whom the queen had come in disguise, and then went on to denounce the destruction of Jeroboam's house on account of the images which he had set up, and to foretell the captivity of Israel "beyond the river" Euphrates, B.C. 952. These prophecies give us a high idea of the faithfulness and boldness of Ahijah, and of the eminent rank which he attained as a prophet. Jeroboam's speech concerning him (1Ki 14:2-3) shows the estimation in which he held his truth and prophetic powers. In 2Ch 9:29, reference is made to a record of the events of Solomon's reign contained in the “prophecy of Ahijah the Shilonite." If there were a larger work of Ahijah's, the passage in 1 Kings 11, is doubtless an extract from it. SEE JEROBOAM.

8. An Issacharite, father of Baasha, king of Israel (1Ki 15:27; 1Ki 15:33; 1Ki 21:2; 2Ki 9:9), B.C. ante 950.

9. One of the chief Israelites who subscribed the sacred covenant drawn up by Nehemiah (Neh 10:26), B.C. cir. 410.

## Ahikam[[@Headword:Ahikam]]

             (Hebrew Achikam', אֲחַיקָס, brother of support, i e. helper; Sept. Α᾿χικάμ), the second named of the four eminent persons sent by King Josiah to inquire of the prophetess Huldah concerning the proper course to be pursued in relation to the acknowledged violations of the newly- discovered book of the law (2Ki 22:12-14; 2Ch 34:20), B.C. 623. He afterward protected the prophet Jeremiah from the persecuting fury of Jehoiakim (Jer 26:24), B.C. 607; and other members of his family were equally humane (Jer 39:14). He was the son of Shaphan, the royal secretary, and father of Gedaliah, the viceroy of Judaea after the capture of Jerusalem by the Babylonians (2Ki 25:22; Jer 40:5-16; Jer 41:1-18; Jer 43:6).

## Ahilud[[@Headword:Ahilud]]

             (Hebrew Achilud', אֲחַילוּר, perh. brother of the Lydian; Sept. Α᾿χιλούδ, but Α᾿χιλούθ, in 1Ki 4:12), the father of Jehoshaphat, chronicler under David and Solomon (2Sa 8:16; 2Sa 20:24; 1Ki 4:3; 1Ch 18:15), and also of Baana, one of Solomon's purveyors (1Ki 4:12), B.C. ante 1014.

## Ahimaiz[[@Headword:Ahimaiz]]

             (Hebrew Achima'ats, אֲחַימעְוְֹ, brother of anger, i e. irascible; Sept. Α᾿χιμάας), the name of three men.

1. The father of Ahinoam, wife of King Saul (1Sa 14:50), B.C. ante 1093.

2. The son and successor of Zadok (1Ch 6:8; 1Ch 6:53) in the high- priesthood (B.C. cir. 972-956), in which he was succeeded by his son Azariah (1Ch 6:9). SEE HIGH-PRIEST. During the revolt of Absalom, David having refused to allow the ark of God to be taken from Jerusalem when he fled thence, the high-priests Zadok and Abiathar necessarily remained in attendance upon it; but their sons, Ahimaaz and Jonathan, concealed themselves outside the city, to be in readiness to bear off to David any important information respecting the movements and designs of Absalom which they might receive from within. SEE ABSALOM.

Accordingly, Hushai having communicated to the priests the result of the council of war, in which his own advice was preferred to that of Ahithophel (q.v.), they instantly sent a girl (probably to avoid suspicion) to direct Ahimaaz and Jonathan to speed away with the intelligence. The transaction, however, was witnessed and betrayed by a lad, and the messengers were so hotly pursued that they took refuge in a dry well, over which the woman of the house placed a covering, and spread thereon parched corn. She told the pursuers that the messengers had passed on in haste; and when all was safe, she released them, on which they made their way to David (2Sa 15:24-37; 2Sa 17:15-21). B.C. cir. 1023. As may be inferred from his being chosen for this service, Ahimaaz was swift of foot. SEE RUNNER.

Of this we have a notable example soon after, when, on the defeat and death of Absalom, he prevailed on Joab to allow him to carry the tidings to David. Another messenger, Cushi, had previously been despatched, but Ahimaaz outstripped him, and first came in with the news. He was known afar off by the manner of his running, and the king said, "He is a good man, and cometh with good tidings;" and this favorable character is justified by the delicacy with which he waived that part of his intelligence concerning the death of Absalom, which he knew would greatly distress so fond a father as David (2Sa 18:19-33). SEE DAVID. 3. Solomon's purveyor in Naphtali, who married Basmath, Solomon's daughter (1Ki 4:15), B.C. post 1014.

## Ahiman[[@Headword:Ahiman]]

             (Hebrew Achiman', אֲחַימןְ, in pause אֲחַימָן, brother of a gift, i e. liberal; Sept. Α᾿χιμάν, but in 1Ch 9:17, Αἰμάν v. r. Διμάν), the name of two men.

1. One of the three famous giants of the race of Anak, who dwelt at Hebron when the first Hebrew spies explored the land (Num 13:22), B.C. 1657; and who (or their descendants, Keil, Comment. in loc.) were afterward expelled by Caleb (Jos 15:14), B.C. 1612, and themselves eventually slain by the Judaites (Jdg 1:10), B.C. cir. 1593.

2. One of the Levitical Temple wardens after the exile (1Ch 9:17), B.C. cir. 516.

## Ahimelech[[@Headword:Ahimelech]]

             (Hebrew Achime'lek, אֲחַימֶלֶךְ, brother [i.e. friend] of the king; Sept. Α᾿χιμέλεχ, but Α᾿βιμέλεχ in Psalms 52, title; Josephus Α᾿χιμέλεχος), the name of two men.

1. The twelfth high-priest of the Jews, B.C. cir. 1085-1060, son of AHITUB SEE AHITUB (q.v.), and father of ABIATHAR SEE ABIATHAR (q.v.); apparently called also AHIAH SEE AHIAH (q.v.). SEE HIGH-PRIEST. (On the difficulties involved in these names see Kuinol, Comment. ad Marc. 2, 26; Korb, in the Krit. Journ. d. Theol. 4, 295 sq.; Fritzsche, Comment. in Marc. p. 72 sq.; Hitzig, Begriff' d. Krit. p. 146; Ewald, Tsr. Gesch. 2, 596; Engstrom, De Ahimeleche et Ahjathare, Lund. 1741; Wolf, Car. 1, 439 sq.) He was a descendant of the line of Ithamar through Eli (1Ch 24:26; comp. Josephus, Ant. 5, 11, 5; 8:1, 3). When David fled from Saul (B.C. 1062), he went to Nob, a city of the priests in Benjamin, where the tabernacle then was, and, by representing himself as on pressing business from the king, he obtained from Ahimelech, who had no other, some of the sacred bread which had been removed from the presence-table (see Osiander, De Davide panes propositionis accipiente, Tub. 1751). He was also furnished with the sword which he had himself taken from Goliath, and which had been laid up as a trophy in the tabernacle (1Sa 21:1-9).

These circumstances were witnessed by Doeg, an Edomite in the service of Saul, and were so reported by him to the jealous king as to appear acts of connivance at, and support to, David's imagined disloyal designs. Saul immediately sent for Ahimelech and the other priests then at Nob, and laid this treasonable offense to their charge; but they declared their ignorance of any hostile designs on the part of David toward Saul or his kingdom. This, however, availed them not, for the king commanded his guard to slay them. Their refusal to fall upon persons invested with so sacred a character might have brought even Saul to reason; but he repeated the order to Doeg himself, and was too readily obeyed by that malignant person, who, with the men under his orders, not only slew the priests then present, eighty-six in number, but marched to Nob, and put to the sword every living creature it contained (1 Samuel 22; Psalms 52, title). The only priest that escaped was Abiathar. Ahimelech's son, who fled to David, and afterward became high-priest (1Sa 23:6; 1Sa 30:7). SEE ABIATHAR.

Some have supposed from Mar 2:26, that there was another Ahimelech, a son of Abiathar, and grandson of the preceding, and that he officiated as one of the two high-priests in the time of David (2Sa 8:17; 1Ch 24:3; 1Ch 24:6; 1Ch 24:31); but the two may be identified by reading in these passages, "Abiathar the son of Ahimelech," instead of the reverse. In 1Ch 18:16, he is called ABIMELECH SEE ABIMELECH (q.v.). He is probably the same as the Ahiah who officiated for Saul (1Sa 14:3; 1Sa 14:18). SEE AHIJAH.

2. A Hittite, one of David's followers whom he invited to accompany him at night into the camp of Saul in the wilderness of Ziph, but Abishai alone appears to have had sufficient courage for the enterprise (1Sa 26:6), B.C. 1055.

## Ahimnius[[@Headword:Ahimnius]]

             bishop of Asuaga, in the province of Zengit, Africa (together with Fortunatus, Optatus, and other bishops), consulted Cyprian as to the restoration of Ninus, Clementianus, and Florus, who in the Decian persecution' succumbed to the greater severity of the proconsul, and had spent three years in penance. 'The occasion of their meeting was to consecrate a bishop for Caspa; and as Donatulus subsequently appears as bishop of that place, he is no doubt the person ordained.

## Ahimoth[[@Headword:Ahimoth]]

             (Hebrew Achimoth', אֲחַימוֹת, brother of death, i e. perh. destructive; Sept. Α᾿χιμώθ), a person named with Amasai as sons of Elkanah, a Levite (1Ch 6:25). From 1Ch 6:35, however, it would appear that he was rather the grandson of this Elkanah (through Amasai), and the father of the other Elkanah of 1Ch 6:26. He is there called MAHATH SEE MAHATH (q.v.).

## Ahinadab[[@Headword:Ahinadab]]

             (Hebrew Achinadab', אֲחַינָדָב, brother of liberality, i e. liberal; Sept. Α᾿χιναδάβ), a son of Iddo, and one of the twelve officers, SEE PURVEYOR, who, in as many districts into which the country was divided, raised supplies of provisions in monthly rotation for Solomon's household (Kitto, Pict. Bible, in loc.); his district was Mahanaim, the southern half of the region beyond the Jordan (1Ki 4:14), B.C. post 1014.

## Ahinoam[[@Headword:Ahinoam]]

             (Hebrew Achino’am, אֲחַינֹעָם, brother [see AB-] of pleasantness, i e. pleasant), the name of two women.

1. (Sept. Α᾿χινοόμ.) The daughter of Ahimaaz, and wife of King Saul (1Sa 14:50), B.C. cir. 1093,

2. (Sept. Α᾿χινάαμ, but Α᾿χιναάμ in 1Ch 3:1, and v. r. Α᾿χινόομ in 2Sa 3:2.) A Jezreelitess, the first (according to Josephus, Ant. 6, 13, 8) wife of David, while yet a private person (1Sa 25:43; 1Sa 27:3), B.C. 1060. In common with his other wife, she was taken captive by the Amalekites when they plundered Ziklag, but was recovered by David (1Sa 30:5; 1Sa 30:18), B.C. 1054. She is again mentioned as living with him when he was king of Judah in Hebron (2Sa 2:2), B.C. cir. 1052, and was the mother of his eldest son Amnon (2Sa 3:2). SEE DAVID .

## Ahio[[@Headword:Ahio]]

             (Hebrew Achyo', אְְחיו, brotherly; Sept. in all cases translates as an appellative, his brother or brothers), the name of two men. (In 1Ch 8:14 we should read אָחַין, his brother, as an appellative of Shashak following.)

1. The fifth named of the sons of Jehiel, or Jeiel, the Gibeonite, by Maachah (1Ch 8:31; 1Ch 9:37), B.C. post 1612.

2. One of the sons of the Levite Abinadab, who went before the new cart on which the ark was placed when David first attempted to remove it to Jerusalem, for the purpose of guiding the oxen, while his brother Uzzah walked by the cart — (2Sa 6:3-4; 1Ch 13:7), B.C. 1043. SEE UZZAH.

## Ahira[[@Headword:Ahira]]

             (Hebrew Achira', אֲחַירעְ, brother of evil, i e. unlucky; Sept. Α᾿χιρέ), a son of Enan and phylarch of Naphtali, whose followers were numbered, and who made a contribution to the sacred service at the Exode (Num 1:15; Num 2:29; Num 7:78; Num 7:83; Num 10:27), B.C. 1657.

## Ahiram[[@Headword:Ahiram]]

             (Hebrew Achiram', אֲחַירָם, brother of height, i e. high; Sept. Α᾿χιράν), a brother of Bela and son of Benjamin, whose posterity assumed his name (Num 26:38), B.C. post 1856; apparently the same with AHARAH (1Ch 8:1), AHER SEE AHER (1Ch 7:12), and EHI SEE EHI (Gen 46:21). SEE JACOB; SEE HUSHIM.

## Ahiramite[[@Headword:Ahiramite]]

             (Hebrew Achirami', אֲחַירָמַי; Sept. Α᾿χιρανί), a designation of the descendants of the Benjamite AHIRAM SEE AHIRAM (Num 26:38).

## Ahisamach[[@Headword:Ahisamach]]

             (Hebrew Achisa’mak, אֲחַיסָמָךְ, brother of help, i e. aiding; Sept. Α᾿χισαμάχ), the father of one of the famous workmen upon the tabernacle, Aholiab the Danite (Exo 31:6; Exo 35:34; Exo 37:23), B.C. ante 1657.

## Ahishahar[[@Headword:Ahishahar]]

             (Hebrew Achisha'char, אֲחַישׁחְרְ, brother of the dawn, i e. early; Sept. Α᾿χισαάρ), a warrior, last named of the sons of Bilhan, of the tribe of Benjamin (1Ch 7:10), B.C. ante 1658.

## Ahishar[[@Headword:Ahishar]]

             (Hebrew Achishar', אֲחַישָׁר, brother of song, i e. singer; Sept. Α᾿χισάρ), the officer who was “over the household" of Solomon (1Ki 4:6), i.e. steward (q.v.) or governor of the palace (comp. ch. 16:9; Isa 22:15), B.C. 1014 — a post of great influence in Oriental courts, on account of the ready access to the king which it affords.

## Ahit[[@Headword:Ahit]]

             an Egyptian sacerdotal office, holdable by both sexes. Its duties are not exactly known. SEE AHI, of which this name is the feminine form.

## Ahithophel[[@Headword:Ahithophel]]

             (Hebrew Achitho'phel, אֲחַיתֹפֶל, brother of insipidity, i e. foolish; Sept. Α᾿χιτόφελ, Josephus Α᾿χιτόφελος), the singular name of a man renowned for political sagacity among the Jews, who regarded his counsels as oracles (2Sa 16:23). He was of the council of David (1Ch 27:33-34), and his son Eliam (q.v.) was one of David's body-guard (2Sa 23:34). He was at Giloh, his native place, at the time of the revolt of Absalom, by whom he was summoned to Jerusalem; and it shows the strength. of Absalom's cause in Israel that a man so capable of foreseeing results, and estimating the probabilities of success, took his side in so daring an attempt (2Sa 15:12). He probably hoped to wield a greater sway under the vain prince than he had done under David, against whom it is also possible that he entertained a secret malice on account of his granddaughter Bathsheba (2Sa 11:3, comp. with 2Sa 23:34).

The news of his defection appears to have occasioned David more alarm than any other single incident in the rebellion. He earnestly prayed God to turn the sage counsel of Ahithophel “to foolishness" (probably alluding to his name); and being immediately after joined by his old friend Hushai, he induced him to go over to Absalom with the express view that he might be instrumental in defeating the counsels of this dangerous person (2Sa 15:31-37). Psalms 55 is supposed to contain (Psa 55:12-14) a further expression of David's feelings at this treachery of one whom he had so completely trusted, and whom he calls "My companion, my guide, and my familiar friend" — a passage which our Savior applies to his own case in such a manner as to indicate that Ahithophel was in some sense a type of Judas (Joh 13:18); at least their conduct and their end were similar (see Steuber, Achitophel sibi loqueo gulam fractus, Rint. 1741; Lindsay, Lect. 2, 199; Crit. Sac. Thes. Nov. 1, 676; Jones, Works, 7, 102). The detestable advice which Ahithophel gave Absalom to appropriate his father's harem committed him absolutely to the cause of the young prince, since after that he could hope for no reconcilement with David (2Sa 16:20-23). His proposal as to the conduct of the war undoubtedly indicated the best course that could have been taken under the circumstances; and so it seemed to the council until Hushai interposed with his plausible advice, the object of which was to gain time to enable David to collect his resources. SEE ABSALOM.

When Ahithophel saw that his counsel was rejected for that of Hushai, the far-seeing man gave up the cause of Absalom for lost (comp. Josephus, Ant, 7, 9, 8); and he forthwith saddled his ass, returned to his home at Giloh, deliberately settled his affairs, and then hanged himself. and was buried in the sepulcher of his fathers (2 Samuel 17), B.C. cir. 1023. (Niemeyer's Charak. 4, 327 sq.; Ewald, Isr. Gesch., 2, 642.) SEE DAVID.

## Ahitub[[@Headword:Ahitub]]

             (Hebrew Achitub', אֲחַיטוּב, brother of goodness, i e. good; Sept. Α᾿χιτώβ, Josephus Α᾿χίτωβος), the name of at least two priests. SEE HIGH-

PRIEST.

1. A descendant of Ithamar, who on the death of his father, Phinehas, in battle, and also of his grandfather, Eli, at the news of the capture of the ark, succeeded the latter in the high-priesthood, B.C. 1125, and was succeeded (B.C. cir. 1085) by his son Ahijah or Ahimelech (1Sa 14:3; 1Sa 22:9; 1Sa 22:11-12; 1Sa 22:20).

2. A descendant of the line of Ithamar, being the son (or rather descendant) of Amariah (1Ch 6:7-8; 1Ch 6:52), and not an incumbent of the high- priesthood (comp. Josephus, Ant. 8, 1, 3, where his father's name is given as Arophaeus), since his son Zadok (1Ch 18:16) was made high-priest by Saul after the extermination of the family of Ahimelech (2Sa 8:17). B.C. ante 1012. It is doubtful whether this or the preceding person of this name is mentioned in 1Ch 9:11; Neh 11:11, where he is erroneously called the father (instead of son or descendant) of Meraioth (q.v.). SEE AMARIAH.

3. A descendant of the last, mentioned (1Ch 6:11-12; Ezr 7:2) as the son of another Amariah and father of another Zadok among the Jewish high-priests; but as such a coincidence of names is improbable, the person intended may perhaps have been the AZARIAH SEE AZARIAH of 2Ch 31:10. SEE GENEALOGY.

## Ahlab[[@Headword:Ahlab]]

             (Hebrew Achlab', אְְחלָב, fatness, i e. fertile; Sept. Α᾿χλάβ v. r. Δαλάφ), a town of Asher, apparently near Zidon and Achzib, the native inhabitants of which the Israelites were unable to expel (Jdg 1:31). Its lying thus within the unconquered Phoenician border may be the reason of its omission in the list of the Asherite cities (Jos 19:24-31). It is supposed (see Schwarz, Palest. p. 198) that Achlab reappears in later history as Gush-Chalab (גּוּשׁ חָלבְ) or Giscala (Reland, Palest. p. 813, 817), a place lately identified by Robinson under the abbreviated name of el-Jish, near Safed, in the hilly country to the northwest of the sea of Galilee (Researches, new ed. 2:446; 3, 73). This place was in rabbinical times famous for its oil, and the old olive-trees still remain in the neighborhood (Reland and Robinson, ib.). From it came the famous John, son of Levi, the leader in the siege of Jerusalem (Joseph. Life, 10; War, 2, 21, 1), and it had a legendary celebrity as the birth-place of the parents of no less a person than the Apostle Paul (Jerome, Comment. ad Ep. ad Philem.). But this cannot be the Ahlab of Asher. SEE GISCHALA.

## Ahlai[[@Headword:Ahlai]]

             (Hebrew Achlay', אְְחליְ, perh. ornamental), the name of a woman and also of a man.

1. (Sept. Α᾿αδαϊv v. r. Δαδαί.) The daughter and only child of Sheshan, a descendant of Judah, married to her father's Egyptian slave Jarha (q.v.), by whom she had Attai (1Ch 2:31; 1Ch 2:34-35). B.C. prob. ante 1658.

2. (Sept. Ο᾿λί v. r. Α᾿χαϊά.) The father of Zabad, which latter was one of David's body-guard (1Ch 11:41). B.C. ante 1046.

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

             a Protestant theologian of Germany, was born Feb. 14,1710, at Greifswalde. He studied at his native place as well as at Jena. His lectures  he commenced at his native place in 1732, where he died March 1, 1791. He wrote, 'Diss. de Davide, Prudente Politico, Pracipue in Caussa Homicidiorun a Joabo Conmmissorum (Gryph. 1733) :-T.entamen Metaphysicuna de Subordinatione Finium Primorum, Secundum quos Homines suas Tenentur Componere Actiones (ibid. 1734): Diss. de Sanctitate Dei Triunius ex Jes. 6,3 (ibid. eod.): Progr. de Immortalitate Animce Humance. ex Ratione Denzonstrata. (ibid. 1735):-Diss. de Duratione rerum et Mundiper se nulla (ibid. 1738), etc. See Doring, Die gelehrten Theologen Deutschlands, i, sq. (B. P.)

## Ahmed[[@Headword:Ahmed]]

             a name by which MOHAMMED is mentioned in the Koran.. In chapter 61 it is written, "Jesus, the son of Mary, said, O children of Israel, verily, I am-the apostle of God. sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed." Mohammedan writers endeavor to confirm this alleged prediction by the words of Jesus as recorded in Joh 16:7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This Comforter, or Paraclete, they transform into Periclete, the Illustrious, and all explain as- referring to Mohammed.

## Ahoah[[@Headword:Ahoah]]

             (Hebrew Acho’ach, ‹חוֹח,ְ brotherly; Sept. Α᾿χιά v. r. Α᾿χιήλ), one of the sons of Bela, the son of Benjamin (1Ch 8:4); called also AHIAH SEE AHIAH (1Ch 8:7), and perhaps IRI SEE IRI (1Ch 7:7). B.C. post 1856. It is probably he whose descendants are called AHOHITES SEE AHOHITES (2Sa 23:9; 2Sa 23:28).

## Ahohite[[@Headword:Ahohite]]

             (Hebrew Achochi', אֲחוֹחַי; Sept. παράδελφος, Α᾿χωϊvτης [v. r. Α᾿ωϊvτης], Α᾿χωχί, Α᾿χώρ [v. r. Α᾿χωνί], Α᾿ωθί [v. r. Χώχ, Ε᾿χώχ]), an epithet applied to Dodo or Dodai, one of the captains under Solomon (1Ch 27:4), and his son Eleazar, one of David's three chief warriors (2Sa 23:9; 1Ch 11:12), as well as to Zalmon or Ilai, another of his body-guard (2Sa 23:28; 1Ch 11:29); doubtless from their descent from AHOAH SEE AHOAH (1Ch 8:4) the Benjamite (comp. 1Ch 11:26).

## Aholah[[@Headword:Aholah]]

             (Hebrew Oholah', אָהַלָה, i. q. אָהַלָהּ, she has her own tent, i e. tabernacle, for lascivious rites; Sept. Ο᾿ολά v. r. Ο᾿λλά, Ο᾿ολλά; Vulg. Oolla), the name of an imaginary harlot, used by Ezekiel (Eze 23:4-5; Eze 23:36; Eze 23:44) as a symbol of the idolatry of the northern kingdom, the apostate branch of Judah being designated, by a paronomasia, AHOLIBAH SEE AHOLIBAH (q.v.). These terms indicate respectively that, while the worship at Samaria had been self-invented, and never sanctioned by Jehovah, that at Jerusalem was divinely instituted and approved, so long as pure, but now degraded and abandoned for foreign alliances (Henderson, Comment. in loc.). They are both graphically described as sisters who became lewd women, adulteresses, prostituting themselves to the Egyptians and the Assyrians, in imitating their abominations and idolatries; wherefore Jehovah abandoned them to those very people for whom they showed such inordinate and impure affection. They were, carried into captivity, and reduced to the severest servitude. But the crime of Aholibah was greater than that of Aholah, for she possessed more distinguished privileges, and refused to be instructed by the awful example of her sister's ruin. The allegory is an epitome of the history of the Jewish Church. SEE IDOLATRY.

## Aholiab[[@Headword:Aholiab]]

             (Hebrew Oholiab', אָהַלַיאָב, tent of his father; Sept. Ε᾿λιάβ), the son of Ahisamach, of the tribe of Dan, one of the two artificers in the precious metals and other materials, appointed to superintend the preparation; of such articles for the tabernacle (Exo 31:6; Exo 35:34; Exo 36:1-2; Exo 38:23), B.C. 1657. SEE BEZALEEL.

## Aholibah[[@Headword:Aholibah]]

             (Hebrew Oholibah', אָהַלַיבָה, for בָהּ אָהַלַי, my tent is in her; Sept. Ο᾿ολιβά v. r. Ο᾿λιβά; Vulg. Ooliba), a symbolical name given to Jerusalem (Eze 23:4; Eze 23:11; Eze 23:22; Eze 23:36; Eze 23:44) under the figure of an adulterous harlot, as having once contained the true worship of Jehovah, but having prostituted herself to foreign idolatries (Havernik, Comment. in loc.). SEE AHOLAH.

## Aholibamah[[@Headword:Aholibamah]]

             [many Aholib'amah] (Hebrew Oholibamah', א הַלַיבָמָה, tent of the height), the name, apparently, of a woman (Sept. Ο᾿λιβεμά), and of a man or district (Sept. Ε᾿λιβαμάς) named after her, in connection with the family and lineage of Esau (q.v.). She was the granddaughter of Zibeon (q.v.) the Hivite (of the family of Seir the Horite) by his son Anah (q.v.), and became one (probably the second) wife of Esau (Gen 36:2; Gen 36:25). B.C. 1964. It is doubtless through this connection of Esau with the original inhabitants of Mount Seir that we are to trace the subsequent occupation of that territory by him and his descendants, and it is remarkable that each of his three sons by this wife is himself the head of a tribe, while all the tribes of the Edomites sprung from his other two wives are founded by his grandsons (Gen 36:15-19). In the earlier narrative (Gen 26:34) Aholibamah is called JUDITH SEE JUDITH (q.v.), daughter of Beeri (q.v.) the Hittite (q.v.).

The explanation of the change in the name of the woman seems to be that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants; she is, therefore, in the narrative called by the first name, while in the genealogical table of the Edomites she appears under the second. This explanation is confirmed by the recurrence of the name Aholibamah in the concluding list of the genealogical table (Gen 36:40-43), which, with Hengstenberg (Die Authentie d. Pent. 2, 279; Eng. transl. 2, 228), Tuch (Comm. uib. d. Gen. p. 493), Knobel (Genes. p. 258), and others, we must therefore regard as a list of names of places, and not of mere persons, as, indeed, is expressly said at the close of it: “These are the chiefs (heads of tribes) of Esau, according to their settlements in the land of their possession." The district which received the name of Esau's wife, or, perhaps, rather from which she received her married name, was no doubt (as the name itself indicates) situated in the heights of the mountains of Edom, probably, therefore, in the neighborhood of Mount Hor and Petra, though Knobel places it south of Petra, having been misled by Burckhardt's name Hesma, which, however, according to Robinson (Researches, 2, 552), is “a sandy tract with mountains around it ... but not itself a mountain, as reported by Burckhardt." It seems not unlikely that the three tribes descended from Aholibamah, or, at least, two of them, possessed this district, since there are enumerated only eleven districts, whereas the number of tribes is thirteen, exclusive of that of Korah, whose name occurs twice, and which we may further conjecture emigrated (in part at least) from the district of Aholibamah, and became associated with that of Eliphaz. SEE EDOM.

## Ahriman[[@Headword:Ahriman]]

             in Persian mythology, is the evil spirit according to Zoroaster's system of religion. The eternal god Zeruane Akerene created light and darkness (or Ormuzd) and Ahriman, both of whom are eternal and only limited by one another. Both of these were living lonesome and separate, Ormuzd in light and Ahriman in darkness. Then God created the earth, in order that the good might combat with and overcome the evil. He divided the period of the earth's existence into four great ages of three thousand years each. In the first age, light was to rule; in the second, darkness besieged by the light; in the third, light and darkness alternately; in the fourth, the same, ending in the full sway of the light.. Ormuzd created in the first age all that can. be seen, over against which Ahriman placed a frightful creation of darkness, but did not attempt a combat either in the first nor in the second age, although he was asked to do so by his genii. At the end of the second age, feeling himself strong enough, he began war with Ormuzd; he entered  heaven himself, but alone, and, filled with wonder and amazement, was thrown down upon the earth. Here he made fire impure by smoke and steam,. devastated everything, and; enveloped all things in a thick darkness, until he was driven back by Ormuzd and thrown into the eternal abyss. Ahriman, however, again roused himself, reached the earth, and made it his habitation. Now the third age began, in which Ahriman created. an evil' spirit for every good spirit created. In the fourth age he is to obtain the superiority, and will cause a comet to fall upon the earth, which will set it on. fire, and change it into a stream of burning metal that shall flow into the eternal pit. Ahriman's kingdom is thus to be entirely burned up. In this way the kingdom' of darkness becomes the kingdom of light; the evil spirits are purified and become good spirits beside the throne of God. SEE ORMUZD.

## Ahti[[@Headword:Ahti]]

             an ancient Egyptian goddess, having the head of a urseus and the body of a hippopotamus. She was one of the Typhonic or malevolent deities.

## Ahu[[@Headword:Ahu]]

             an ancient Egyptian deity; another name of the. god Aturn or Tunm, the setting sun.

## Ahumai[[@Headword:Ahumai]]

             (Hebrew Achumay', אֲחוּמיְ, brother of water, i e. living near a stream; otherwise, swarthy; Sept. Α᾿χιμαϊv), the first named of the two sons of Jahath, a Zorathite, of the tribe of Judah (1Ch 4:2), B.C. post 1612.

## Ahuramazda[[@Headword:Ahuramazda]]

             (Wise Spirit) was the great and beneficent creator of good in the Zendic mythology'. He was called also " The Good Spirit," and he has been considered as in some points resembling the Assyrian deity Merodach. The world was created by him for the residence of mankind, and all the good angels were made by him also. His chief mission, however, was to preserve the human race and to defeat the evil being, Ahriman. His name is often contracted into Ormud (q.v.).

## Ahuta[[@Headword:Ahuta]]

             in Hindu mythology, is one of the five great sacraments which the Bramins must do daily. It consists in the reading of the holy books.

## Ahuzam[[@Headword:Ahuzam]]

             (Hebrew Achuzzam, אֲחֻזָּם, their possession; otherwise, tenacious; Sept. ᾿Ωχαζάμ v.r. ᾿Ωχαία), the first named of the four sons of Ashur ("father" of Tekoa) by one of his wives, Naarah, of the tribe of Judah (1Ch 4:6), B.C. cir. 1612.

## Ahuzzath[[@Headword:Ahuzzath]]

             (Hebrew Achuzzath', אֲחֻזִּת, possession, as often in the constr. of אֲחֻזָּה; otherwise, tenacious [the termination "-ath" being frequent in Philistine nouns, SEE GATH, SEE GOLIATH, etc.]; Sept. Ο᾿χοζάθ,Vulg. Ochozath), the "friend" (רֵע; Sept. νυμφαγωγός, bridesman; but rather, evidently, that unofficial but important personage of ancient Oriental courts called

"the king's friend" or favorite) of Abimelech' (q.v.) II, king of Gerar, who attended him on his visit to Isaac (Gen 26:26), B.C. cir. 1985.

## Ahzab[[@Headword:Ahzab]]

             the name given to the sixty equal portions into which the Mohammedans have divided the Koran, probably in imitation of the Jews, w ho divided the Mishna into the same number of parts. SEE KORAN.

## Ai[[@Headword:Ai]]

             (Hebrew Ay, עיְ, ruin, perh. so called after its destruction, Gen 12:8; Gen 13:3; Jos 7:2-5; Jos 8:1-29; Jos 9:3; Jos 10:1-2; Jos 12:9; Ezr 2:28; Neh 7:32; Jer 49:3; always with the art., הָעיְ, except in the passage last cited; Sept. Γαί in Joshua, Α᾿γγαί in Genesis, Α᾿ϊἀ in Ezra, Α᾿ϊv in Nehemiah, Γαϊv in Jeremiah; Vulg. Hai; Auth. Vers. “Hai" in Genesis: also in the prolonged forms Aya', עִיְָּא, Neh 11:31, Sept. Α᾿ίά, Vulg. Hai, Auth. Vers. "Aija;" Ayath', עיְָּה, Isa 10:28, Α᾿γγαί, Ajath, "Aiath;" v. r. עִיר, text Jos 8:16; עִיְנָה, Samar. Gen 12:8, comp. Α᾿ίνά, Josephus, Ant. 5, 1, 12; Jerome Gai), the name of one or two places. See also AVIM.

1. A royal city of the Canaanites (Jos 10:1), the site of which (not necessarily then a city) is mentioned as early as the time of Abraham, who pitched his tent between it and Bethel (Gen 12:8; Gen 13:3); but it is chiefly noted for its capture and destruction by Joshua (Jos 7:2-5; Jos 8:1-29). SEE AMBUSH. At a later period Ai appears to have been rebuilt, for it is mentioned by Isaiah (Isa 10:28), and it was inhabited by the Benjamites after the captivity (Ezr 2:28; Neh 7:32; Neh 11:31). The site was known, and some scanty ruins still existed in the time of Eusebius and Jerome (Onomast. s.v. Α᾿γγαί), but Dr. Robinson was unable to discover any certain traces of either. He remarks (Bib. Researches, 2, 313), however, that its situation with regard to Bethel may be well determined by the facts recorded in Scripture. That Ai lay to the east of Bethel is certain (comp. Jos 12:9; “beside Bethaven," Jos 7:2; Jos 8:9); and the two cities were not so far distant from each other but that the men of Bethel mingled in the pursuit of the Israelites when they feigned to flee before the king of Ai, and thus both cities were left defenseless (Jos 8:17); yet they were not so near but that Joshua could place an ambuscade on the west (or south-west) of Ai, without its being observed by the men of Bethel, while he himself remained behind in a valley to the north of Ai (Jos 8:4; Jos 8:11-13). A little to the south of a village called Deir Diwan, and one hour's journey from Bethel, the site of an ancient place is indicated by reservoirs hewn in the rock, excavated tombs, and foundations of hewn stone. This, Dr. Robinson inclines to think, may mark the site of Ai, as it agrees with all the intimations as to its position. Near it, on the north, is the deep Wady el-Mutyah, and toward the south-west other smaller wadys, in which the ambushed party of Israelites might easily have been concealed. According to Schwarz (Palest. p. 84), the ancient name is still preserved in some ruins called Khirbet Medinat Gai, near the edge of a valley, two English miles south-east of Bethel; a position which he thinks corresponds with a rabbinical notice of Ai (Shemoth Rabbah, c. 32) as lying three Roman miles from Bethel (erroneously written Jericho). Thenius, however (in Kauffer's Exeget. Studien, 2, 127 sq.), locates Ai at Turmus Aya, a small rocky mound east of Sinjil (Robinson's Researches, 3, 85), a position which is defended by Keil (Comment. on Jos 7:2); but in which he has been influenced by an incorrect location of Bethel (q.v.). Stanley (Palest. p. 200 note) places it at the head of the Wady Harith. For Krafft's identification with Kirbet el-Haiyah, see Robinson (new ed. of Researches, 3, 288). Van de Velde, after a careful examination, concludes that no spot answers the conditions except Tell el- Hajar, about 40' E. by S. of Beitin, on the southern border of Wady el- Mutyah, with no remains but a broken cistern (Narrativiii. 278-282). This position essentially corresponds to that assigned by Robinson.

It is the opinion of some that the words AVIM SEE AVIM in Jos 18:23, and GAZA SEE GAZA in 1Ch 7:28, are corruptions of Ai.

2. A city of the Ammonites, apparently opposite Heshbon, and devastated next to it by the Babylonians on their way to Jerusalem (Jer 49:3). Others, however, regard the name as an appellative here.

## Ai. Lieut[[@Headword:Ai. Lieut]]

             Conder reports the existence, near the modern village of Deir-Diwan, of the "remains of a large town, bearing the name Haiyan, which closely approaches Aina, the form under which Ai appears in the writings of Josephus. Rock-cut tombs and ancient cisterns, with three great reservoirs ctit in the hard limestone, are sufficient to show that this was a position of importance. To the west is an open valley called Valley of the City,' which, gradually curving round eastward, runs close to the old road from Jericho by which Joshua's army would probably have advanced. To the north of the site there is also a great valley, and the plain or plateau on which the modern village stands close to the old site expands from a narrow and rugged pass leading up towards Bethel, which is two miles distant on the watershed. Beside this pass and north of the ruins is a large terraced knoll, very stony, and crowned by a few olives-a conspicuous object in the landscape. It is called simply Et-Tell, 'the mound,' and a connection has been supposed between this name and the fact that Joshua made Ai ' a heap (tell in the Heb.) forever.' The place does not, however, show traces of having at any time been covered with buildings, and the rock-cut tombs and cisterns above noticed seem too far from it to indicate Et-Tell as the exact site of-Ai, being close to the pass; it has moreover no valley such as would seem fitted for the ambush immediately west of it" (Tent Work in Palestine, ii, 109).

## Aiah[[@Headword:Aiah]]

             another mode (2Sa 3:7; 2Sa 21:8; 2Sa 21:10-11; 1Ch 1:40) of Anglicizing the name AJAH SEE AJAH (q.v.).

## Aiam Almadoulat[[@Headword:Aiam Almadoulat]]

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

## Aiat[[@Headword:Aiat]]

             (signs or wonders), the verses, or small portions of unequal length, into which the one hundred and fourteen chapters or large portions of the Koran are divided;

## Aiath[[@Headword:Aiath]]

             another form (Isa 10:28) of the name of the city Ai (q.v.).

## Aicharius[[@Headword:Aicharius]]

             SEE ACHAIRUS.

## Aichmalotarch[[@Headword:Aichmalotarch]]

             (αἰχμαλωτάρχης) an imaginary title (Carpzov, Apparat. Crit. p. 8 sq.), signifying chief of the captives, assigned to the heads of the Jewish families during the captivity (q.v.).

## Aidan[[@Headword:Aidan]]

             born in Ireland about A.D. 605, was sent, according to Bede, by the Scottish bishop, at the request of Oswald, king of Northumbria. as missionary bishop to the Northumbrians, about A.D. 635. Upon his arrival in Northumbria, he was appointed, at his own request, to the see of Lindisfarn, then first erected, on the island of that name. Here he set up the rule of St. Columban, and persuaded the king to establish the Church in his kingdom. "Often," says Bede, "might be seen a beautiful sight — while the bishop (who was but imperfectly acquainted with the English tongue) preached, the king and his officers, who, owing to their long exile in Scotland, had acquired the language of that country, interpreted his words to the people." Bede says that “nothing more commended his doctrine to the attention of his hearers than the fact that, as he taught, so he himself lived, seeking for nothing and attaching himself to nothing which belonged to this world. All that the king gave him he quickly distributed to the poor: and never, unless when compelled to do so, did he travel through his diocese except on foot." He died August 31, 651, apparently broken- hearted at the death of the king, who, as he had predicted, perished by treachery twelve days before. He is commemorated in the Romish martyrology on the 31st of August. — Bede, Eccl. Hist. lib. 3, cap. 3, 5, 14-17; Neander, Ch. Hist. 3, 21; Collier, Eccl. Hist. 1, 203.

## Aidia[[@Headword:Aidia]]

             in Hindu mythology, is the moral nature of man. It possesses the faculty of adding to or inflicting punishment.

## Aids Of Grace, Congregations On[[@Headword:Aids Of Grace, Congregations On]]

             SEE CONGREGATIO DE AUXILIS DIVINE GRATIE.

## Aigard[[@Headword:Aigard]]

             SEE ACHARD.

## Aigenler, Adam[[@Headword:Aigenler, Adam]]

             a German Jesuit, born in the Tyrol, 1633, who became professor of Hebrew at Ingolstadt. In 1673 he was sent out to China as missionary, and died on the voyage, August 16, 1673. Among other writings, he left Fundamenta linguae sanctae (Dillingen, 1670, 4to). — Jocher, Allg. Gelehrten Lexicon; Hoefer, Nouv. Biog. Generale, 1, 454.

## Aiglier (Or Aygler), Bernard[[@Headword:Aiglier (Or Aygler), Bernard]]

             a French prelate, was born at Lyons, in the 13th century. At first a simple monk, he became sacristan of the abbey of Savigny, and Innocent IV made him one of his chaplains and abbot of Lerins. Charles of Anjou took him with him when he went to take possession of the kingdom of Naples and Sicily. Upon this occasion Urban IV made him abbot of Monte-Cassino and cardinal, and also sent him as his legate into France against the Albigenses. He was also sent to Constantinople to conclude an alliance against the Saracens. He assembled a general synod at St. Germains, and died April 5, 1282, leaving, among other works, De Collationibus:-De Beneficiis et Offciis:-In Regulam St. Benedicti :-Speculum Monachorum. See Colonia, Hist. Lit. de Lyon, ii, 327; Chron. Cassin Chrono. SS. Lirinens.

## Aigradus (Or Angradus)[[@Headword:Aigradus (Or Angradus)]]

             a French prelate, was monk of Fontanelles, near Rouen, and flourished about 699. He received his monastic institution under St.Lantbert, and became archbishop of Lyons in 678. At the request of St. Hilbert (q.v.) he wrote the Life of St. Ansbert, who ruled the monastery of St. Vaudrille from 678 to 695. The compilers of Gallia Christiana .(xi, 167) and modern authors attribute to Aigradus the fragment of the Life of St. Lantbert (or Lambert), edited as anonymous by Mabillon, Aeta Ord. Bened. III, ii, 462-465. See Henschen, Commentary, Acta SS. Boll. Feb. ii, '343; Histoire Lit. de la France, iv, 33-35, 57.

## Aigulphus[[@Headword:Aigulphus]]

             (Or Ayof),.ST., abbot of Lerins, was born at Blois, about 630; He assumed the Benedictine habit in the abbey of Fleury, and was employed by Mommolus, the abbot, to dig up the relics of Sts. Benedict and Scholastica from under the ruins of Monte Cassino and bring them into France, which he did. He was despatched by Clotaire III to reform the abbey of Lerins, but the monks rebelled, and, havimig first imprisoned him, they delivered him and thirty-three faithful monks into the hands of pirates, by whom they were beheaded on the island of Amathis, A.D. 675. Their festival is given by the Roman martyrology on Sept. 3. See Baillet, Sept. 3; Mabillon, Life of Aigulfus.

## Aihala[[@Headword:Aihala]]

             (or Al-aswid), a rival prophet to Mohammed in Arabia. He pretended that 'two angels appeared to him, giving him his commission. His eloquence and bravery drew great crowds after him; but he maintained his position only four months, being killed by his opponents. Aihala and Mosseilama, who also pretended to be a prophet sent from God, were called by the Mohammedans the two Liars.

## Aij alon[[@Headword:Aij alon]]

             another mode (Jos 21:24; Jdg 1:35; Jdg 12:12; 1Sa 14:31; 1Ch 6:69; 1Ch 8:13; 2Ch 11:10) of Anglicizing the name of the city AJALON SEE AJALON (q.v.).

## Aija[[@Headword:Aija]]

             another form (Neh 11:31) of the name of the city Ai (q.v.).

## Aijeleth Shahar[[@Headword:Aijeleth Shahar]]

             (Hebrew Aye'leth, hash-Shach'ar, איְֶּלֶת השְּׁחְרְ, hind of the dawn, in which signification the terms often occur separately; Sept. ἡ ἀντίληψις ἡ ἑωθινή, Vulg. susceptio matutina) occurs in the title of Psalms 22, and is apparently the name of some other poem os song, to the measure of which this ode was to be performed or chanted (Aben Ezra, in loc.; Bochart, Hieroz. 1, 888; Eichhorn, Proef. ad Jonesium, De Poesi Asiat. p. 323; Rosenmuller, De Wette, in loc.); like the similar terms, e.g. AL- TASCHITH SEE AL-TASCHITH (q.v.), which occur in the inscriptions of other Psalms (57, 58, 59, 75), after the manner of Syriac poets (Assemani, Bibl. Orient. 1, 80). The phrase, however, is not necessarily taken from the initial words of a song (as Aben Ezra maintains, comp. Pro 5:19), much less an amatory effusion (comp. the opening of a poem of Ibn Doreid, "O gazelle!"); but the title may be borrowed, according to Oriental custom, from some prominent expression or theme in it, like David's "Song of the Bow" (2 Samuel 1; comp. Gesenius, Comment. in Isa 22:1). It may in this case allude either to the hunting of the deer by the early daylight, as the most favorable time for the chase; or, as more agreeable to the Arabic similes (Schultens, ad Meidan. Proverbs p. 39), as well as rabbinical usage (Talmud. Hieros. Berakoth, 2, 30, 1. 30, 35, ed. Cracon.), it may refer to the rays of the rising sun under the metaphor of a stag's horns (comp. Schultens and De Sacy, ap. Haririum Cons. 32). The interpretation of Faber (in Harmar's Observ. 2, 172) as signifying the beginning of dawn, is less agreeable to the etymology. Some (as Hare in the Bibl. Brem. Class. 1, pt. 2) understand some instrument of music; and others (e.g. Kimchi and the Talmudists) the morning star. — Gesenius, Thes. Heb. p. 45. SEE PSALMS.

## Aijkthyrner[[@Headword:Aijkthyrner]]

             in Norse mythology, is a reindeer standing in Walhalla and eating the limbs of the tree Lerad. Out of his horns flows so much water that thirty-six rivers are fed-by it.

## Aijukal[[@Headword:Aijukal]]

             in the mythology of the Mongolians, is one of. the four supreme gods, probably related to Vishnu of India. Images, partly of brass and partly of finer metals, are made of the deity in China.' He has three heads and ten hands. He is seated, as are the majority of Oriental gods.

## Aiken, Alison[[@Headword:Aiken, Alison]]

             a minister in the Methodist Episcopal Church, South, was born in Maury Co., Tenn., Sept. 9, 1814. He received a careful religious training; was converted at the age of twenty-five; soon began to preach, and in 1841  entered the Tennessee Conference, and labored with marked success till 1855, when he was transferred to. the Louisville Conference, in which he continued until his death, Oct. 17, 1872. See Minutes of Annual Conferences of the M. E. Church, South, 1873, p. 865.

## Aiken, Charles Augustus[[@Headword:Aiken, Charles Augustus]]

             a Presbyterian minister and educator, was born at Manchester, Vermont, October 30, 1827. After graduating from Dartmouth College in 1846, and Andover Theological Seminary in 1853, having spent some time in Germany studying, he was pastor of the Congregational Church at Yarmouth, Maine, 1854-59; professor of Latin in Dartmouth College, 1859-66; in Princeton, 1866-69; president of Union College, 1869-71; professor of ethics and apologetics in Princeton Theological Seminary, 1871-82; professor of Oriental and Old-Testament literature at the same place, from 1882 until his death, February 14, 1892. He translated Zockler's Commentary on Proverbs (in Schaff's ed. of Lange), and has contributed to various periodicals. He was one of the American revisers of the Old Testament.

## Aiken, John E.[[@Headword:Aiken, John E.]]

             a Methodist Episcopal minister, was born at Chatham, Conn., March 18,1802. He experienced religion at the age of eighteen; soon became class leader; was licensed to exhort in 1824, and in 1831 was received into the Pittsburgh Conference. In 1849 he located at Painesville, where he died, Dec. 17, 1853. Mr. Aiken was earnest, devoted, and greatly beloved. See Minutes of Annual Conferences, 1854, p.409.

## Aiken, Silas, D.D.[[@Headword:Aiken, Silas, D.D.]]

             a Congregational minister, was born at Bedford, N. H., May 14, 1799. He graduated from Dartmouth College in 1825 with the highest honors; was ordained pastor of the Congregational Church in Amherst,, N. H., March 4, 1829; was installed in Park Street Church, Boston, in 1837; and became pastor of the Church in Rutland, Vt., March 29, 1849. On account of impaired health he resigned this pastorate in 1863, but held the nominal relation of pastor for several years afterwards. He died in Rutland, April 8, 1869. During his three pastorates, extending over thirty-four years, he received eight hundred and ninety members into the churches. His character and work won the esteem of all who knew him. See Cong. Quarterly, 1869, p. 428.

## Aiken, Solomon[[@Headword:Aiken, Solomon]]

             a Congregational minister, was a native of Hardwick, Mass. He graduated from Dartmouth College in 1784; was ordained pastor of the Church in Dracut, Mass., June 4, 1788, from which he was dismissed June 4, 1814. After this he removed to the State of New York. He died about 1832. As a political partisan he acquired some celebrity. See Sprague, Annals of the Amer. Pulpit, ii, 87. j

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

             an English Wesleyan minister was born at Arbroath, Scotland, in 1768. His parents were members of the Church of Scotland. and trained their boy in the right way, so that he soon found peace in believing. In 1796 he devoted  himself to the ministry, and was appointed to the Boston Circuit. In 1832 he became a supernumerary at Devenport, where he died, March 12, 1835. He was a man of studious habits, and had a well-cultivated mind and great stores of information. His disposition was amiable-always so; frank and ingenuous, to a stranger he appeared reserved. He was a man of lovely Christian character, and withal a faithful and useful minister. See Wesleyan Meth. Mag. Aug. 1837, p. 561; Minutes of the British Conference, 1835.

## Aikhe[[@Headword:Aikhe]]

             an Etruscan male divinity, who is represented on an Etruscan mirror accompanying the deities Euturpa, Altria, and Thalna.

## Aikin, John C. L.[[@Headword:Aikin, John C. L.]]

             a minister in the Methodist Episcopal Church, South, was born in Alabama in 1820. He professed religion in his sixteenth year, and in 1847 was received into the Alabama Conference. In 1849 he was transferred to the Arkansas Conference. Failing health in 1859 compelled him to take a supernumerary relation, which he held until his death, May 17,1866. As a preacher Mr. Aikin was plain, practical, and pathetic. See Minutes of Annual Conferences of the M. E. Church, South, 1866, p. 80.

## Aikin, Samuel Clark, D.D.[[@Headword:Aikin, Samuel Clark, D.D.]]

             a Presbyterian minister, was born in Windham, Vt., Sept. 21, 1790. He graduated from Middlebury College in 1814, and afterwards entered the Andover Theological Seminary, from which he graduated in 1817. He was ordained and settled over the First Church, Utica, N.Y., Feb. 3, 1818, where he stood as a strong, earnest, and successful pastor until 1835. In that year he was installed pastor of the First Presbyterian Church of Cleveland, O. In 1858 he resigned his charge, but continued to reside in Cleveland until his death, Jan. 1, 1879. See Presbyterianism in Central New York, p.209; Andover Gen. Catalogue, 1880, p. 16. (W. P.S.)

## Ail, Ajal, Ajalah[[@Headword:Ail, Ajal, Ajalah]]

             SEE DEER.

## Aile[[@Headword:Aile]]

             SEE AISLE.

## Ailekes Olmak[[@Headword:Ailekes Olmak]]

             in the mythology of the Laplanders, are three deities which they suppose are companions. of the sun, and are therefore called deities of the holy. days. Friday, Saturday, and Sunday were holy days with them. These gods are named Frit Ailek, Lawa Ailek, Schodnobnio Ailek. Others state that only Sunday is a holy day with them.

## Aileranus (Aireranus, Or Areranus), St.[[@Headword:Aileranus (Aireranus, Or Areranus), St.]]

             surnamed the Wise, was head of the famous college of Clonard, County Meath, Ireland. He died, according to the annals of Ulster, in 665. Among his works are, the Life of St. Bridget of Kildare:— Life of St. Patrick: and Life of Fechinus. But the best known of his writings is an Allegorical Exposition of the Genealogy of Jesus Christ. This was inserted by Sedulius the Younger in his Collections on St. Matthew, and published in 1667, from a copy of a MS. of St. Gallennus, with the title Ailerani Scoto Hiberni, Cognomento Sulpientis, Interpretatio Mysticac Pnrogenitorunm D. Jesu Christi, etc. See Usher, Prinmord. Eccles.;

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

             SEE AILLY.

## Ailly, Pierre D[[@Headword:Ailly, Pierre D]]

             (Petrus de Alliaco), a noted cardinal and learned theologian of the fourteenth century, surnamed the "Hammer of Heretics." He was born at Compiegne in 1350, of humble parentage, and completed his studies at the college of Navarre in Paris. The dispute between Nominalism and Realism had not yet died out, and D'Ailly threw himself with ardor into philosophical study. He soon became noted among the students for the skill and subtlety with which he advocated the nominalist theory, and for the wide extent of his general knowledge. At twenty-five he lectured in the university of Paris on Peter Lombard's Sententioe, and soon obtained a brilliant reputation. In 1377, while yet a subdeacon, he was sent as delegate to the Provincial Council of Amboise, a rare distinction for one so young. In 1380 he was made doctor of the Sorbonne. In his inaugural address he extolled the study of Holy Writ, and afterward held lectures upon the New Testament and the nature of the Church. D'Ailly declared that the passage, “Upon this rock," etc., Mat 16:18, was to be taken in a spiritual sense, asserting that the Bible alone is the everlasting rock upon which the Church is built, as Peter and his successors could not be such, on account of their human frailty. He also distinguished between the universal Church of Christ and the Church of Rome as a particular Church, and maintained that the latter had no precedence before the universal Church, and that another bishop than that of Rome might be the head of the Church. In 1384 D'Ailly was made the head of the College of Navarre, where, Gerson (q.v.) and Nicholas de Clemange (q.v.) were among his pupils. When in the university of Paris, he defended the doctrine of the Immaculate Conception against the Dominicans, and especially against John de Montion; and when the latter appealed from an ecclesiastical censure to Pope Clement VII, the university sent D'Ailly to the pope to defend before him the doctrine of the Immaculate Conception, as also the opinion that the right to decide in such questions ("circa ea quoe sunt fidei doctrinaliter definire") does not belong to the pope alone, but also to the doctores ecclesieoe. , The pope approved both opinions; and the university of Paris elected D'Ailly, in reward for his victory, chancellor. Soon afterward he was made confessor and almoner of Charles VI, archdeacon at Cambray, and treasurer of the Holy Chapel at Paris. In 1394 he was sent by Charles VI to Peter de Luna (Benedict XIII), to prevail upon this anti-pope to resign, but Benedict succeeded in bringing D'Ailly over to his side, and, through him, was recognised by France as the legitimate pope. He appointed D'Ailly, in 1398, bishop of Cambray. D'Ailly continued to take an active and prominent part in the endeavors made for a restoration of the ecclesiastical unity. In 1409 he was a leading member of the Council of Pisa, and prevailed upon the council to depose all the popes who at that time claimed the Papal See. Alexander V was nominated in their place, but died soon after.

His successor, John XXIII, made D'Ailly a cardinal, and papal legate in Germany. As such, he took part in the Council of Constance, where he was again very conspicuous. SEE CONSTANCE, COUNCIL OF. Soon after his arrival, and through his influence, the Council adopted a resolution that the vote on the reformation of the Church should be taken, not according to heads, but according to nations — a decision which at once fixed the fate of John XXIII. He again urged the resignation or deposition of all the popes, and the election by the Council of a new pope, who should pledge himself to carry out the reformatory decrees of the Council. He strongly maintained the superiority of a general council over the pope, and under the influence of his views Benedict XIII was deposed. He was one of the Committee to investigate the case of John Huss, and it is a stain upon his great name that he voted for the condemnation of the reformer. In the question whether the election of a new pope was to take place before or after the completion of the reformatory decrees of the Council, D'Ailly separated from the reformatory party (the Germans, Gerson, etc.), carried the priority of the papal election, and thereby neutralized to a large extent the beneficial effects which otherwise the Council might have produced. Martin V appointed him legate at Avignon; he died there in 1425; or, according to another account, on a legative mission in the Netherlands, 1420. D'Ailly is one of the most remarkable dignitaries of the Church of the Middle Ages, and greatly distinguished both as a theologian and orator. He was, however, addicted to a belief in astrology, maintaining that important events might be predicted from the conjunctions of the planets. A very remarkable coincidence appears in the case of one of his predictions, viz., that in the year 1789, "si mundus usque ad illa tempora duraverit, quod solus Deus novit, multze tune et magnae et mirabiles alterationes mundi et mutationes faturae sunt, et maxime circa leges et sectas." This prediction was written in 1414, in his Concord. astronomic cum historica narratione (published in Augsburg, 1490, 4to). D'Ailly may be considered as a predecessor of that liberal party in the Roman Catholic Church afterward represented by Bossuet and Fenelon. His principal writings were published at Douay, 1634, 8vo; but there is no full collection of his works. Among them are:

1. Commentarii Breves in libros 4 Sentent. (1500,' 4to): —

2. Quatuor Principia in 4 libros Sentent.: —

3. Recommendatio S. Scripturab: —

4. Principium in cursum Bibliorum: —

5. Quaestio Vesperiarum, utrum Petri Eccl. lege reguletur: —

6. Quoestio resumpta, utrum P. E. Rege gubernetur, lege reguletur, fide confirmetur, et jure dominetur: —

7. Speculum Considerationis: —

8. Compendium Contemplationis, in 3 tractatus: —

9. Deuteronomy 4 Gradibus Scale Spiritualis: —

10. Epitome Quadruplicis Exercitii Spiritualis: —

11. De Oratione Dominica Tractatus 2. —

12. Salutationis Angelicoe Expositio devota: —

13. Verbum abbreviatum super libros Psalmorum: —

14. Meditationes 2 in Psalms 30 : —

15. Meditat. in Psalm "Judica me, Deus:" —

16. Meditat. in 7 Psalm Penitentiales:

17. Meditat. in Cantica, Magnificat, Benedictus, et Nunc Dimit.: —

18. Expositio in Cantica Canticorum Solomonis: —

19. 12 Honores S. Josephi Sponsi Virganis. All the above, from the Speculum Considerationis to the last, inclusive, were published at Douay in 1634 (8vo): —

20. Tractatus de A nima (Paris, 1494, 8vo; 1505): —

21. Sermones, varii Argumenti. 20: —

22. Modus seu Forma eligendi Summ. Pontif. —

23. Libellus de Emendatione Eccl., in the "Fasciculus rerum expetendarum" (Cologne, 1535): —

24. De Ecclesioe et Cardinalium auctoritate libellus (in Gerson's works, Paris, 1606, tom. 1, p. 895). —

25. Sacramentale (Louvain, 1487):

26. Vita S. Petri de Morono, afterward Celestine V (Paris, 1539). — Dupin, Eccl. Writers, cent. 15, ch. 4; Mosheim, Ch. Hist. cent. 14, pt. 2, ch. 2, § 38; Cave, Hist. Lit. ann. 1396; Dinaud, Notice historique et literaire, sur P. D'Ailly (Cambray, 1824, 8vo); Hoefer, Nouv. Biog. Generale, 1, 125; Landon, Eccl. Dictionary, 1, 169.

## Ailred (Ealred, Aluredus, Or Ethelred)[[@Headword:Ailred (Ealred, Aluredus, Or Ethelred)]]

             an English ecclesiastical writer, who was born at Herham in 1109, and died in 1166 as prior of the Cistercian Abbey of Rievaula, Yorkshire, is the author of a number of religious works, which may be found in the Biblioth. Patruwn, xxiii.

## Ailredus, Aelredus[[@Headword:Ailredus, Aelredus]]

             an English historian, born in 1109, and said to have died in 1166. According to Cave, he was an Englishman, educated in Scotland, having been educated together with Henry, son of David, king of Scotland. When he was of the proper age a bishopric was offered to him, but he refused it; and, returning to England, he took the monastic vows among the Cistercians of Revesby Abbey, in Lincolnshire. He became abbot of this monastery, and afterward of Rievaux, and made Bernard of Clairvaux his model both as to his life and style of writing. His works include Historia de Vita et Miraculis S. Edwardi R. et Confess. (among the “Decem Scriptores" of England, edited by Twisden, Lond. 1652); Genealogia Regum Anglorum; De Bello Standardi; Historia de Sanctimoniali de Watthun (all in Twisden); Sermones de Tempore et de Sanctis (in Bibl. Clarae Vallis); In Isaiam Prophetam Sermones 31; Speculum Charitatis, libris 3; Tractatus de puero Jesu duodecenni (ed. by David Camerarius, de Scot. fortitud, Paris, 1631); De Spirituali Amicitia, libri 3. The latter four treatises were edited by Gibbon, a Jesuit, and printed at Douay in 1631; also in the Biblioth. Cistercien. tom. Psalms 30:16, and Bibl. Patr. tom. 23:1. — Cave, Hist. Lit. sec. 12, vol. 2, 227; Dupin, Hist. Eccl. Writers, cent. 12; Landon, Eccl. Dictionary, 1, 170; Clarke, Sacred Literature, 2, 696.

## Aimak[[@Headword:Aimak]]

             in the mythology of Tartary, are household deities to whom small animals are sacrificed in case of accidents.

## Aimar[[@Headword:Aimar]]

             SEE AIEMARI; SEE AGILMIAR.

## Aimara Version[[@Headword:Aimara Version]]

             In this language, which is spoken in Perni, a Jesuit, Ludovico Bertonio, as early as the year 1612, wrote the history of the life of Christ. Nearly the whole New Test. was translated from the Vulgate into Aimara in 1827 by Dr. Pazos Kanki. This work was conducted under the superintendence of Mr. Thomson, and with the sanction of the British and Foreign Bible Society. Of this translation the gospel of St. Luke, with the Spanish version in parallel columns was issued in 1832 by the British and Foreign Bible Society for the inhabitants of Bolivia. For linguistic purposes see Bertonio, Ate breve de la Lenguas Aymara (1603-1612); Mossbach, Die Inkas- Indianer und das Aymara (1874). (B. P.)

## Aimene[[@Headword:Aimene]]

             (or Emene), a Trojan to whom divine honors were rendered in Greece.

## Aimeric[[@Headword:Aimeric]]

             SEE AMAURY.

## Aimeric, Malefaida[[@Headword:Aimeric, Malefaida]]

             (or OF MALEFAYA), a patriarch of the Latin see of Antioch, was born in the beginning of the 12th century, in the village of St. Viance, Lower Limousin, France, and early embraced the monastic state. His zeal in the crusade under Urban II caused his election to that position in 1142, and his reformation of the hermits of Mount Carmel procured its confirmation by Alexander III in 1180. He died in 1187, leaving, De Institutione Monachorum (in vol. v of the Bibliotheque des Peres), and a few historical narratives of the crusades (in Martenne's Tr'sor, vol. i).-Biographie Universelle, s.v.

## Aimerich, Mateo[[@Headword:Aimerich, Mateo]]

             a Spanish Jesuit, was born in 1715 at Bordil, in the diocese of Girone. While young he entered the Order of St. Ignatius, and after the expulsion of the Jesuits from Spain he retired to Ferrara, where he died in 1799. Among other theological works; he wrote, Nomina et Acta Episcoporum Bareinonensium (Barcelona, 1760): -Quinti Moderati Censorini de.. Vita et Morte Linguae Latince Paradoxa Philologica, Criticis Nonnullis Dissertationibus Exposita, Asserta et Probata (Ferrara, 1780):-Relatione  Autentica dell' Accaduto in Parnasso (ibid. 1782). This is in defence of the preceding work:- Specimen Veteris Romance Litteraturce Deperditce vel adhuc Latentis (ibid. 1784) :-Novum Lexicon Historicum et Criticum Antiquce Romance Litteraturce Deperditce vel Latentis, etc. (Bassano, 1787). See Hoefer, Nouv. Biog. Generale, s.v.

## Aimo[[@Headword:Aimo]]

             in the mythology of the Laplanders, is the place where departed souls live. It lies in the holy mountains, and these souls are among dwarfs, who, in their mode of living, are like men, but they rank much higher than men. This place of residence has various parts, just as the region of the devil, Mubben Aimo.

Aimo

SEE HAYMO.

## Aimoin Of St. Germain[[@Headword:Aimoin Of St. Germain]]

             SEE AIMONUS PARISIENSIS.

## Aimon[[@Headword:Aimon]]

             also called AIMOIN, AYMOIN, a French Benedictine of the convent of Fleury, died 1008. He was a pupil of Abbo of Fleury, at whose request he wrote the work Historia Francorum, which extends from 253 to 654. A continuation by another author, which is more valuable than the original, carries the narrative to the year 727. It is contained in Bouquet's Collection des historiens de France (Paris, 1738, 8 vols.)o Aimon also wrote Vita Abbonis Floriacencis, and several works on St. Bernard. — Herzog, 1:198.

## Aimonus[[@Headword:Aimonus]]

             See AIMON.

## Aimonus, Parisiensis[[@Headword:Aimonus, Parisiensis]]

             (so called from his being a monk of the Abbey of St. Germain-des-Pres, at Paris), lived in the middle of the 9th century, and wrote; An Account of the Translation of the Body of St. Vincent:-Two Books of the Miracles of St. Germanus, Bishop of Paris:--also works on the Relics of St. George, St. Aurelius, and St. Nathalia. See Mabillon, Ord. Bened.

## Ain[[@Headword:Ain]]

             (Hebrew A'yin, עיְַן, a fountain) signifies literally an eye, and also, in the simple but vivid imagery of the East, a spring, or natural burst of living water, always contradistinguished from the well or tank of artificial formation, and which latter is designated by the word "Beer" (בְּאֵר) or "Bor" ( בּארand בּוֹר). Ain still retains its ancient and double meaning in the Arabic 'Ain. Such living springs abound in Palestine even more than in other mountainous districts, and, apart from their natural value in a hot climate, form one of the most remarkable features of the country. Prof. Stanley (Palest. p. 147, 509) has called attention to the accurate and persistent use of the word in the original text of the Bible, and has well expressed the inconvenience arising from the confusion in the Auth. Vers. of words and things so radically distinct as Ain and Beer. The importance of distinguishing between the two is illustrated by Exo 15:27, in which the word Ainoth (translated "wells") is used for the springs of fresh water at Elim, although the rocky soil of that place excludes the supposition of dug wells.

Ain oftenest occurs in combination with other words, forming the names of definite localities: these will be found under EN- (q.v.), as En-gedi, En- gannim, etc. It occurs alone in two cases. SEE FOUNTAIN.

1. (Sept. at Jos 21:16, Α᾿σά, at 1Ch 4:32, ῎Ην; elsewhere it blends as a prefix with the following names, Ε᾿ρ-εμώθ, Ε᾿ρ- εμών.) A city at first assigned to the tribe of Judah, on its southern border (Jos 15:32), but afterward to Simeon (Jos 19:7; 1Ch 4:32). In all these passages it is mentioned as adjoining Remmon or Rimmon (q.v.), and it seems to be the EN-RIMMON SEE N- RIMMON (q.v.) of Neh 11:29. It was one of the Levitical cities (Jos 21:16). Reland (Palaest. p. 554, 625) thinks it the same with the Betane (Βετάνη) of Jdt 1:9, and the Bethanin (Βηθανίν) located by Eusebius (Onomast. s.v. Α᾿ρί, i e. Α᾿ϊvν) at four Roman miles from Hebron. But these are rather the Bethanoth (q.v.) of Jos 15:59. Dr. Robinson conjectures it may have been the same with the modern village el-Ghuwein, the ruins of which he saw in a valley a short distance to the right of the road a few hours south of Hebron (Researches, 2, 625). But this again is probably the Anim (q.v.) of Jos 15:50. The margin of our Bibles identifies this Ain with the Ashan of Jos 15:42, but in 1Ch 4:32 both are mentioned. In the list of priests' cities in 1Ch 6:59, Ashan (q.v.) appears to take the place of Ain.

2. (With the art., חָעִיַן, Ha-A'yin.); One of the landmarks on the northern or eastern boundary of Palestine as described by Moses (Num 34:11), near the lake Gennesareth, adjoining Shephan, and apparently mentioned to define the position of Riblah, viz. "on the east side of 'the spring'" (Sept. ἐπί πηγάς). But the ambiguous phrase מַקֶּדֶם לָעִיַן(literally, from the east as to the spring), rather refers directly to the boundary as extending in general terms easterly to Ain, in the direction of Riblah (q.v.). By Jerome, in the Vulgate, it is rendered contra fontem Daphnin, meaning the spring which rose in the celebrated grove of Daphne dedicated to Apollo and Diana at Antioch. Riblah having been lately, with much probability, identified (Robinson, Research. new ed. 3, 542-6; Porter, 2:335) with a place of the same name on the north-east slopes of the Lebanon range, "the spring" of the text is probably the modern Ain, in Coele-Syria, between the Orontes and the Litany (Bibliotheca Sacra, 1847, p. 405, 408); so called from a large fountain of the same name a little to the north of the village, which "is strong enough to drive several mills, and about it are heavy blocks of hewn stone of a very antique appearance" (ibid. 1848, p. 698). Dr. Robinson, however, thinks it is rather an appellative, and refers to the fountain of the Orontes still farther south- west of Riblah (new ed. of Researches, 3, 534).

## Ainmiller, Maximilian Emmanuel[[@Headword:Ainmiller, Maximilian Emmanuel]]

             a German artist, founder of a new school of glass-painting, was born at Munich, Feb. 14, 1807. In 1828 he had acquired such distinction as to be appointed director of the newly founded royal painted-glass manufactory at Munich. The process perfected by him consisted in actually painting the design upon the glass, and carefully subjecting each color as it-was laid on to a heating operation. The earliest specimens of his work are to be found in the cathedral at Ratisbon. Other specimens may be seen in Glasgow cathedral, St. Paul's cathedral, and St. Peter's College, Cambridge; but his finest productions are in the Cologne cathedral. He had some skill as a painter in oil, especially in interiors, and his pictures of the Chapel Royal at  Windsor, and of Westminster Abbey, have been much admired. He died Dec. 9, 1870.

## Ainoi[[@Headword:Ainoi]]

             SEE LAUDS.

## Ainsworth, Charles W.[[@Headword:Ainsworth, Charles W.]]

             a Methodist Episcopal minister, was born at Petersham, Mass., in January, 1817. He experienced religion in 1834, and in 1841 entered the New England Conference. Between 1845 and 1848 he held a superannuated relation. He died at his post in Milford, Mass., Sept. 23,1851. Mr. Ainsworth possessed a deep, ardent, and cheerful piety; was an able speaker, and a man of prayer. See Minutes of Annual Conferences, 1852, p. 37.

## Ainsworth, Henry[[@Headword:Ainsworth, Henry]]

             D. D., one of the earliest leaders of the Independents, then called Brownists; a celebrated nonconformist English divine, who was born at Pleasington, then a small hamlet in Lancashire, about the year 1560. In early life he gained great reputation by his knowledge of the learned languages, and particularly of Hebrew. He removed about 1593 to Amsterdam, and had a church there (with an interval spent in Ireland) until his death, which occurred suddenly in 1622. Suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had confessed with some of the rabbins on the prophecies of the Old Testament relating to the Messiah, which was promised; but the Jew not having sufficient interest to obtain one, it is thought he was the instrument of his death. Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the works of the rabbins. His much celebrated "Annotations on several Books of the Bible” were printed at various times and in many sizes. In those on the five Books of Moses, Psalms, and the Canticles, the Hebrew words are compared with and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrew. The “Annotations on the Pentateuch" were republished in Edinburgh (Blackie and Song of Solomon , 2 vols. 8vo) in 1843. — Neal, Hist. of the Puritans, 2, 43; Wilson, Dissenting Churches, 1, 22.

## Ainsworth, Laban[[@Headword:Ainsworth, Laban]]

             a Congregational minister, was born at Woodstock, Conn., July 19th, 1757. He graduated at Dartmouth College in 1778, and became pastor of the church at Jaffrey, N. H., Dec. 10th, 1782. Here he continued in the pastoral relation until his death, March 17th, 1858. He was an evangelical preacher of more than ordinary ability, and a man of great humor in his social intercourse, but earnestly intent in his great calling. He retained the respect and affection of his people to the last. — Amer. Cong. Year Book (vol. 6, 1859, p. 117).

## Aionios[[@Headword:Aionios]]

             SEE ETERNAL.

## Aions[[@Headword:Aions]]

             a mystical divinity, who is mentioned in ch. 140 of the Egyptian Ritual of the Dead.

## Aipak-Sina[[@Headword:Aipak-Sina]]

             an Elamitic deity, of whom nothing is known, and whose statue was taken captive by Assurbanipal, king of Assyria.

## Air[[@Headword:Air]]

             (ἀήρ), the atmosphere, as opposed to the ether (αἰθήρ), or higher and purer region of the sky (Act 22:24; 1Th 4:17; Rev 2:2; Rev 16:17). The Hebrew term רוּחִ,, ru’ach, occurs in this sense but once (Job 41:16); "air" is elsewhere the rendering of שָׁמִיַם, shama’yim, in speaking of birds of the heavens. The later Jews (see Eisenmenger, Entd. Jud. 2, 437 sq.), in common with the Gentiles (see Elsner, Obs. 2, 205; Dougtaei Annal. p. 127), especially the Pythagoreans, believed the air to be peopled with spirits, under the government of a chief, who there held his seat of empire (Philo, 31, 28; Diog. Laert. 8:32; Plutarch, Quaest. Romans p. 274). These spirits were supposed to be powerful, but malignant, and to incite men to evil. That the Jews held this opinion is plain from the rabbinical citations of Lightfoot, Wetstein, etc. Thus in Pirke Aboth, 83, 2, they are described as filling the whole air, arranged in troops, in regular subordination (see Rosenroth, Cabbala denud. 1, 417). The early Christian fathers entertained the same belief (Ignat. ad Ephes. § 13), which has indeed come down to our own times. It is to this notion that Paul is supposed to allude in Eph 2:2, where Satan is called “prince of the power (i.e. of those who exercise the power) of the air" (see Stuart, in the Biblioth. Sacra, 1843, p. 139). Some, however, explain “air" here by darkness, a sense which it bears also in profane writers. But the apostle no doubt speaks according to the notions entertained by most of those to whom he wrote, without expressing the extent of his own belief (see Bloomfield, Rec. Syn., and Meyer, Comment. in loc.). SEE POWER; SEE PRINCIPALITY. The sky as the midst of heaven, or the middle station between heaven and earth, may symbolically represent the place where the Divine judgments are denounced, as in 1Ch 21:16. SEE ANGEL.

The phrase είς ἀέρα λαλεῖν, to speak into the aim (1Co 14:9), is a proverbial expression to denote speaking in vain, like ventis verba profundere in Latin (Lucret. 4:929), and a similar one in our own language; and εἰς ἀέρα δέρειν, to beat the air (1Co 9:26), denotes acting in vain, and is a proverbial allusion to an abortive stroke into the air in pugilistic contests (comp. Virgil, — AEn. 5, 377). SEE GAMES.

## Airaput[[@Headword:Airaput]]

             in Hindu mythology, is the powerful white elephant which is ridden by the god Indra, and carries the world. This elephant is said to have come out of the ocean.

## Airay, Christopher[[@Headword:Airay, Christopher]]

             an English clergyman, was born at Clifton, in Westmoreland, about 1601, and entered Queen's College, Oxford, in 1621, of which he was afterwards elected fellow. In 1642 he took his B.D., having previously become vicar of Milford, in Hampshire. He died Oct. 18, 1670. He wrote, Fasciculus Praceptorum Logicalium in Gratiam Juventutis Academicce Compositus. See Biog. Brit.; Wood's Athence Oxolrn.

## Airay, Henry, D.D.[[@Headword:Airay, Henry, D.D.]]

             an English clergyman, was, born in Westmoreland in 1559. He was educated by Bernard Gilpin, and by him sent to St. Edmund's Hall, Oxford, in 1579. He soon removed to Queen's College, of which he was chosen fellow in 1586. Entering orders, he became a constant preacher in the university, especially in the Church of St. Peter's-in-the-East, and was elected provost of his college, March 9, 1598 (or 1599). Airay was a zealous Puritan, but was excused from submitting in 1602; and in 1604, when king James appointed an anniversary of his escape from the Gowrie Conspiracy, and ordered a sermon and service on Tuesdays throughout the year, Dr. Airay introduced this last custom into Oxford. He was the first (in 1606, when vice-chancellor) to call Laud to task for preaching sentiments supposed to favor popery. He died in Queen's College, Oct. 10, 1616, and was buried in the chapel He published, Lectures upon the Whole Epistle of St. Paul to the Philippians (Lond. 1618, 4to):-The Just and Necessary Apology touching his Suit in Law, for the Rector of Charlton-on-Otmore, in Oxfordshire (ibid. 1621, 8vo):--A Treatise against Bowing at the. Name of Jesus.

## Aire[[@Headword:Aire]]

             a linen napkin, embroidered with colored silk, used as a chalice-veil at Canterbury in 1635, and by bishop Andrewes.

## Airu[[@Headword:Airu]]

             the second month of the Assyrians, sacred to the deity Hea. Its Accadian name was Khar-sidi, "the Propitious Bull." It answered roughly to our April.

## Airus[[@Headword:Airus]]

             (Ι᾿άιρος, comp. Jairus of the N.T.), one of the temple-servants whose “sons" are said to have returned from the captivity (1Es 5:31); probably a corruption for GAHAR (q.v.) of the genuine text (Ezr 2:47).

## Airy (Or Ageri), St.[[@Headword:Airy (Or Ageri), St.]]

             bishop of Verdun, was born about 517, in the diocese of Verdun, and succeeded Desiderius in the bishopric in 550. He occupied this position for thirty-eight years, and died Dec. 1, 588. His festival is celebrated Dec. 1. See Gregory of Tours, Baillet, Dec. 1.

## Aisa[[@Headword:Aisa]]

             in Greek mythology, is the name forfate, sometimes thought to be an eternal supernatural power; at other times said to be the decrees of Jupiter.

## Aisle[[@Headword:Aisle]]

             is derived from the Latin ala, French aile, a wing, and signifies the wings or sidepassages of the church. The term is incorrectly applied to the middle avenue of a church, which its derivation shows to be wrong. Where there is but one aisle to a transept, it is always to the east. In churches on the continent of Europe the number of aisles is frequently two on either side of the nave and choir, and at Cologne there are even three. SEE CHURCH ARCHITECTURE.

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

             a Congregational minister, was born in Glasgow, Scotland, Jan. 4, 1826. He studied theology at Yale College, graduating in 1851, and during this period was tutor in the college from September, 1850, to April, 1851. He was for some time pastor at Fitchville, Conn. He was ordained at Norwich Jan. 4, 1854, to go to Shanghai, China, as a missionary of the American Board. In June, 1859, he was offered a place in the American embassy, then about going to Pekin. After being in Pekin about eight days, he was taken sick and borne away on the boats on the Peiho River, about twelve miles distant. He died Aug. 15, 1859. See Obituary Record of Yale College, 1860.

## Aithalas[[@Headword:Aithalas]]

             (1) Deacon and martyr, commemorated in the Greek Church Nov. 3.

(2) Martyr, commemorated in the same Church Sept. 1.

## Aithrion[[@Headword:Aithrion]]

             (αἴθριον, the open air), a word employed by Eusebius to describe the open space between the church-walls and the extreme circumference of the various courts or outbuildings, and is synonymous with the common termarea. This court or churchyard was the station of the enerqumens, and of that class of penitents called fientes. These persons were also called χειμαζόμενοι, from the circumstance of their standing in the open air exposed to the weather.

## Aitkins (Aiken, Elkins, Or Atkins), James[[@Headword:Aitkins (Aiken, Elkins, Or Atkins), James]]

             a Scottish bishop was born at Kirkwall, and educated at Edinburgh, from whence he went to Oxford. Returning to Scotland, he became chaplain to Hamilton in 1638. in which station he conducted himself so well that, upon the return of the marquis to England, the latter procured from the king a presentation for Mr. Aitkins to the church of Birsa, in Orkney. In 1650, ill consequence of some trouble arising in the Church, he was apprehended and compelled to leave with his family for Edinburgh, and resided there obscurely until the Restoration, when he went to London to congratulate the king, at which time the bishop of Winchester presented him to the rectory of Wentfrith, in Dorsetshire. There he continued until 1677, when he was elected and consecrated bishop of Moray; but he was translated  from this see to that of Galloway, Feb. 6, 1680. He died at Edinburgh, Oct. 28, 1687. See Keith, Scottish Bishops, p. 153, 282.

## Aiton (Or Haiton)[[@Headword:Aiton (Or Haiton)]]

             an Armenian prince, who served long in the wars of Palestine against the Saracens. About A.D. 1290 he became a Premonstratensian monk in the island of Cyprus, and spent his life in, retirement and devotion. About 1307, while resident at Poitiers, in France, he dictated a history of the Tartars, their customs and their wars, which Nicolaus Falconius translated from the French (in which language it had been composed) into barbarous Latin, entitled Itinerarium et Flos Historicirum Oienitis, with an appendix entitled Passagium Terrn 'Sanctce. See Mosheim, Hist. of the Church, bk. iii, cent. xiv, pt. ii, ch. ii.

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

             a Scotch clergyman, studied at the Edinburgh University, was licensed in 1819, presented to the living at Dolphinton in 1824, and died at Essex, May 15, 1863. He was the author of, Owen's Objections to Christianity Refuted (1824): — Life and Times of Alexander Henderson (1836): — Clerical Ethics (1842): — Letter on Imprisonnents in Naples (1851): — Lands of the Messiah, Mohammed, and the Pope (1852): — The Drying up of the Eupphriates, etc. (1853): — Appeal in Behalf of Jerusalem and the Holy Land (1854): — St. Paul and his Localities (1856): — Manual of Domestic Economy (1857), and other works. See Fasti Eccles. Scoticanae, 1:221.

## Aitwaros[[@Headword:Aitwaros]]

             in Lithuanian mythology, is a spirit living in the country, frequenting fences, bushes, and roads.

## Aius Locutius (Or Loquens)[[@Headword:Aius Locutius (Or Loquens)]]

             (the predicting speaker), in Roman mythology. In the year B.C. 390 a voice was heard in Rome which warned the Romans of the approaching Gauls. The voice was not heeded, and the Gauls destroyed the city. A temple was afterwards erected to Aius Locutius to reconcile the slighted deity.

## Aiushi[[@Headword:Aiushi]]

             in Kalmuck mythology, was a brazen image which showed the' skill and perfection this nation had acquired in mechanical art. With crossed feet, he appears to sit upon an opening flower. 'The lower part of the body is covered, while the upper part is naked. The head carries a crown in the shape of a pyramid. This god is worshipped by old people: he is said to possess the power to give health, long life, and rejuvenescence.

## Aix, Council Of[[@Headword:Aix, Council Of]]

             (Concilium Aquense), was held in September, 1585, by Alexander Canigianus, archbishop of Aix, assisted by the :bishops of Apt, Gap, Riez,  and Sisteron, his suffragans, together with the grand vicar of the bishop of Frejus. Several useful regulations were drawn up relating to the discipline of the Church and the reformation of morals, similar to those of Bourges in the preceding year. See Labbe, Concil. xv, 1119; Landon, Manual of Councils, s.v.

## Aix-La-Chapelle, Councils Of[[@Headword:Aix-La-Chapelle, Councils Of]]

             (Concilium Auisgrananse). There were several of these.

I. Held in A.D. 800. At it Felix d'Urgel was heard in his defence before Charlemagne. He was answered and refuted by Alcuin (q.v.), whom Charles had induced to come over to France. On account of his frequent relapses, Felix was deposed, but he returned into the bosom of the Church, having sincerely abjured .his errors, which he did in the form of a letter addressed to the clergy and people of Urgel.' He was, nevertheless, banished to Lyons, where he passed the remainder of his days. See Mansi, Concil. vii, 1151.

II. Held in October, 802, by order of Charlemagne. It was a numerous council. The bishops with the priests read the canons, and the abbots 'with the monks the rule of St. Benedict, in order that both parties might thenceforth live in conformity to the law which was prescribed for them. At that time there were no monks or religious persons who followed any other rule than that of St. Benedict. There remains to us of this council a capitular of seven articles. The most important are those which relate to the chorepiscopi. It was determined that they had no power. to perform any episcopal function, and should be considered simply as priests. This discipline agrees with that of the ancient councils of Anagra and Neo- Csesarea; nevertheless, it was not until towards the middle of the 10th century that they ceased to have authority in both the East and the West.

III. Held in December, 809, upon the question of the procession of the Holy Spirit, which had been first raised by John, a monk of Jerusalem. In order to decide it, the emperor sent as deputies to pope Leo III two bishops, Bernarius and Jesse, and the abbot Adelhard, who held a long conference upon the use of the word Filioque chanted in the Creed by the churches of France and Spain, but not by the Church of Rome. The pope expressed his regret, that the same caution had not been used elsewhere; and without condemning those who in chanting the Creed added the word  Filioque, and allowing that the word expressed the true faith, he refused to sanction the introduction of the word into the Creed, respecting the decision of those councils which had forbidden any addition to be made. See Labbe, Concil. vii, 1194.

IV. Held in September, 816. In it a rule was composed for canons, containing 145 articles; another, containing 28 articles, was drawn up for canonesses. Both rules are of great length, and are said to have been mainly composed by Amalry, deacon of Metz. See Labbe, Concil. vii, 1307.

V. At this council, held in July, 817, eighty chapters were drawn up concerning the rule of St. Benedict, which were confirmed by the emperor Louis, and by his authority put into execution. See Labbe, Concil vii, 1505.

VI. This council, held in 825, upon the subject of images, was a continuation of one held at Paris in, the same year. The bishops wrote (Dec. 6) to the emperor at Aix-la-Chapelle their decision, and the whole matter was sent to the pope by the hands of two bishops. The result of the negotiations between the pope and bishops is unknown. The French, however, maintained for some time after that images are neither to be broken nor adored, rejecting the second Council of Nice, although the pope had approved it.

VII. Held Feb. 6,836. The acts of this council are divided into three parts. Part i refers to the life and doctrine of bishops, and contains twelve canons, the third of which makes it imperative upon all bishops to have some poor persons always at their table when they eat, or within sight, and to send them food. Part ii relates to the morals, conversation, and degree of knowledge to be required in other ecclesiastics, and contains twenty-eight canons. Part iii treats of the virtues and duties required of the emperor and his children, principally in ecclesiastical affairs. This part contains twenty- five canons. A very lung address was also drawn up to Pepin, king of- Aquitaine, requiring him to restore the property of the Church. See Labbe, Concil. vi, 1700.

VIII. This council was a plenary court of the emperor Frederick, assembled in 1165, for the canonization of Charlemagne, which was performed Dec. 29. Although this canonization was the result of schismatics, and had the sanction only of an antipope, no pope has ever refused to recognise it.

## Aix-la-Chapelle[[@Headword:Aix-la-Chapelle]]

             (Aquis-granum or Aqus-gra ai, Germ. Aachen), a large city of Germany, dependent on the archbishopric of Cologne in spiritual matters. As the favorite abode of Charlemagne, it acquired great ecclesiastical importance; and many councils were held there. From the time of Otho I (937) to Ferdinand I, 1558, twenty-nine German emperors were crowned in this city.

The first COUNCIL OF AIX-LA-CHAPELLE was held in 789, on discipline; in the council held in 799 Felix of Urgel renounced Adoptianism. which he previously upheld. The others are that of 803, where the Benedictines received their religious regulations; of 809, on the procession of the Holy Ghost; 813, when the canons of the preceding council were published; 816, confirmatory of the rules of Chrodegang; 817, on St. Benedict's rule, etc.; 825, on the same subjects; 831, declaring the innocence of the Empress Judith; 836, on the restoration of Church property; 837, on Episcopal controversies; 842, by Kings Louis and Charles, on the division of Lothaire's possessions; two sessions in 860, against Queen Thetburga; 862, allowing King Lothaire to contract a new marriage; 992, forbidding marriages during Advent, from Septuagesima to Easter, etc.; 1165, to canonize Charlemagne. — Smith, Tables of Church Hist.

## Ajah[[@Headword:Ajah]]

             (Hebrew Ayah', אִיָּה, prop. a cry, hence a hawk, as often), the name of two men.

1. (Sept. Α᾿ϊέ; but Αἰά, Auth. Vers. "Aiah" in Chronicles) The first named of the two sons of Zibeon the Horite or rather Hivite (Gen 36:24; 1Ch 1:40), B.C. ante 1964.

2. (Sept. Αἰά, but in 2Sa 3:7 v. r. Ι᾿ώλ, Auth. Vers. "Aiah.") The father of Rizpah, King Saul's concubine (2Sa 3:7; 2Sa 21:8-11), B.C. ante 1093.

## Ajala Martin Perez De[[@Headword:Ajala Martin Perez De]]

             a Spanish prelate, was born in the diocese of Carthagena in 1504. He first taught grammar in order to support his family. He was sent by Charles V as theologian to the Council of Trent, and. obtained successively two bishoprics and finally the archbishopric of Valence. He died in 1566. He prepared a Latin translation of the Apostolical Traditions (Paris, 1562, 10 vols.). See Hoefer, Nouv. Biog. Generale, s.v.

## Ajalon[[@Headword:Ajalon]]

             (Hebrew Ayalon', אִיָּלוֹן, place of deer, or of oaks), the name of two towns.

1. (Sept. Αἰλών, but Ε᾿λών in Jos 19:42, ἐν ó αἱ ἄρκοι in Jdg 1:35, omits in 1Sa 14:31, ᾿Ηλών v. r. Αἰλών in 1Ch 6:69, Αἰλάμ v. r. Α᾿λάμ and Α᾿δάμ in 1Ch 8:13,

Α᾿ϊαλών v. r. Αἰλώμ in 2Ch 11:10, Α᾿ϊλών in 2Ch 28:18; Josephus ᾿Ηλώμ, Ant. 8, 10, 1; Auth. Vers. "Aijalon" in all the passages except Jos 10:12; Jos 19:41; 2Ch 28:18.) A town and valley in the tribe of Dan (Jos 19:42), which was given to the Levites (Jos 21:24; 1Ch 6:69). The native Amorites for a long time retained possession of it, although reduced to the condition of tributaries by the neighboring Ephraimites (Jdg 1:35), Being on the very frontier of the two kingdoms, we can understand how Ajalon should be spoken of sometimes (1Ch 6:69, comp. with 66) as in Ephraim, and sometimes (2Ch 11:10; 1Sa 14:31) as in Judah and Benjamin. It was not far from Bethshemesh (2Ch 28:18), and was one of the places which Rehoboam fortified (2Ch 11:10) during his conflicts with the new kingdom of Ephraim (1Ki 14:30), and among the strongholds which the Philistines took from Ahaz (2Ch 28:18). Saul pursued hither the routed Philistines from Michmash (1Sa 14:31), and some of its chiefs appear to have subsequently defeated an incursion of the same enemies from Gath (1Ch 8:13). But the town, or rather the valley to which the town gave name, derives its chief renown from the circumstance that when Joshua, in pursuit of the five kings, arrived at some point near Upper Beth-horon, looking back upon Gibeon and down upon the noble valley before him, he uttered the celebrated command, “Sun, stand thou still on Gibeon, and thou moon, in the valley of Ajalon" (Jos 10:12). From the indications of Jerome (Onomast. and Epitaph. Paul.), who places Ajalon two Roman miles from Nicopolis, on the way to Jerusalem (comp. Ι᾿αλώ in Epiphan. Opp. 1, 702), joined to the preservation of the ancient name, Dr. Robinson (Bibl. Researches, 3, 63) appears to have identified the valley and the site of the town. From a housetop in Belt Ur (Beth- horon) he looked down upon a broad and beautiful valley, which lay at his feet, toward Ramleh. This valley runs out west by north through a tract of hills, and then bends off southwest through the great western plain. It is called Merj lbn 'Omeir. Upon the side of the long hill which skirts the valley on the south a small village was perceived, called Yalo, which cannot well be any other than the ancient Ajalon; and there can be little question that the broad wady to the north of it is the valley of the same name (see Thomson's Land and Book 2, 304, 546). Keil, however (Comment. in Jos 10:12), controverts the above view (from Lengerke, after Lapide and Le Clerc, in loc.) respecting the position of Joshua on this occasion, maintaining that if Joshua really saw both the sun and moon when he delivered this memorable address, it must have been in the early part of the day, and during the engagement before Gibeon itself; for then the sun might have been visible on the east or south-east of Gibeon, and the moon in the south-west, above the valley of Ajalon, as it would then be about to set. SEE JASHER. According to Schwarz (Palest. p. 141), a person on the summit of Upper Beth-horon can see at once Gibeon on the east and Ajalon on the west. The village of Yalo is situated on the northern declivity overlooking the plain, between two ravines, the western one of which contains a fountain that supplies the village. It has an old appearance, and contains several caverns in the cliffs (new ed. of Robinson's Researches, 3, 144).

2. (Sept. Αἰλών, Auth. Vers. "Aijalon.") A city in the tribe of Zebulon, where Elon the judge was buried (Jdg 12:12). It is probably the modern Jalun, about four hours east of Akka, and a short distance south- west of Mejdel Kerum (Van de Velde, Memoir, p. 283); for this place, although really within the bounds of Naphtali, is sufficiently near, perhaps, to the border of Zebulon to be included in that region, according to the indefinite mention of the text.

## Ajataa[[@Headword:Ajataa]]

             in the mythology of the Finns, was an evil female spirit that led all those to ruin to whom she appeared. She led travellers into wrong paths or into swamps to suffocate them, or into woods, where they died of hunger or became a prey to wolves.

## Ajephim[[@Headword:Ajephim]]

             (Hebrew Ayephim', עֲיֵפַים, weary ones; Sept. ἐκλελυμένοι, Vulg. lassus, Auth. Vers. "weary") occurs in the original, 2Sa 16:14, where, although rendered as an appellative in the versions, it has been regarded by many interpreters (e.g. Michaelis, Dathe, Thenius, in loc.) as the name of a place to which the fugitive David and his company retired from Jerusalem on the approach of the rebellious Absalom, and where they made their halt for the night, but from which they were induced to remove by the news sent them by Hushai. This view is favored by the phraseology, וִיָּבא, "and he came," שָׁם, "there," evidently referring to some locality, which must be sought east of Jerusalem, beyond the Mount of Olives, toward the ford of the Jordan; perhaps between Bethany and Khan Hudrur, on the S.W. bank of Wady Sidr.

## Ajoutre St[[@Headword:Ajoutre St]]

             SEE ADJUTO.

## Ajzat[[@Headword:Ajzat]]

             is a name of the sections into which the Koran is usually divided, each of them twice as long as the Ahzab (q.v.), and subdivided into four parts. These divisions are for the use of the readers in the royal mosques and the adjoining chapels, where emperors and other great men are buried.

## Ak-baba[[@Headword:Ak-baba]]

             in Oriental mythology, is a fabulous bird mentioned in the stories of the Arabians, Turks, and Persians. It is said to live one thousand years.

## Aka[[@Headword:Aka]]

             is one of the mystical deities of the Egyptian Ritual of the Dead.

## Akabja, Ben-Mahalaleel[[@Headword:Akabja, Ben-Mahalaleel]]

             a celebrated Tanaite, who probably lived in the 2d century, is known for his learning and probity, and the attitude he took against his colleagues. He had made decisions in regard to four Halachas in a manner unpalatable to the sages. As nothing could shake his testimony, an attempt was made to bribe him into compliance with the theological wishes of the rabbins by the tempting offer of raising him to the office of ab-beth-din. But he remained firm. “Rather,” exclaimed he, “may I be termed a fool all my life than for one hour stand as a transgressor before God!” (Eduyoth, 5, 6). Argument failing, he was excommunicated, and in conviction of the righteousness of his cause, he patiently bore this sentence to the day of his death. But before  his decease, Akabja admonished his son to submit to the Sanhedrim. He could not have done so, as he had received the traditions from more than one rabbi; but his son had only heard them from the lips of his father. Before expiring, the rabbi also directed his son not to seek the patronage of men, but the recommendation of deeds which would deserve the praise of others. This was his maxim: “Ponder on three things, and thou wilt be kept from committing sin. Consider whence thou comest, whither thou goest, and in whose presence thou must shortly render an account” (Pirke Aboth, 3, 1). See Frankel, Darke Mishna, s.v. “Akabja;” Gratz, Gesch. d. Juden, 4, 59; Jost, Gesch. d. Judenth. u. s. Sekten, 2, 34; Hamburger, Real- Encyklop. s.v. (B. P.)

## Akakia[[@Headword:Akakia]]

             (ἀκακία, guilelessness ) a Greek name for the purple bag, filled with dust or earth, which the Greek emperor anciently carried, in token of humility, at his coronation.

## Akals[[@Headword:Akals]]

             is a name given among the Druses on Mount Lebanon to ecclesiastics. They are distinguished from the seculars by their white dress, and particularly the white turban, which they wear as a symbol of their purity. They despise all employments of honor in the world, believing that on the return of Hakem, the personification of deity, they shall be kings, viziers, and pashas. They do not marry the daughters of seculars, and they refuse to eat with the sheiks and emirs of their own nation. Akals eat only with Akals, and with the peasants and humble laborers. They superintend divine worship in the chapels and instruct the children in a kind of catechism. They are obliged to abstain from swearing and all abusive language, and dare not wear any article of gold, or silk in their dress. There are different degrees of Akals, and women are also admitted into the order-a privilege of which many avail themselves, as they are thus exempted from wearing: the expensive head-dress and rich silks fashionable among them. The order is estimated to number about ten thousand.

## Akambue[[@Headword:Akambue]]

             in the mythology of the Caribbeans, is a general name for the spirits, good and evil.

## Akan[[@Headword:Akan]]

             (Hebrew Akan', עֲקָן, twisted; Sept. Ι᾿ουκάμ), the last named of the three sons of Ezer, son of the Horite Seir of Idumaea (Gen 36:27); elsewhere called JAKAN SEE JAKAN (1Ch 1:41). SEE JAAKAN.

## Akar[[@Headword:Akar]]

             is a mystical name of a region of the Egyptian Hades, which is mentioned in the Ritual of the Dead.

Akar

is also a mystical reptile, called the “viper of Lot,” mentioned in ch. 94 of the Egyptian Ritual of the Dead.

## Akarkhentkats[[@Headword:Akarkhentkats]]

             (wise one keeping her place), in Egyptian mythology, is the name of the third of the mystical cows, or Hathors.

## Akasmukhis[[@Headword:Akasmukhis]]

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

## Akbar[[@Headword:Akbar]]

             SEE MOUSE.

## Akbara[[@Headword:Akbara]]

             SEE ACHABARA.

## Akbrat[[@Headword:Akbrat]]

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

## Akdah[[@Headword:Akdah]]

             in Oriental mythology. Prior to Mohammed, the Arabs made use of fortune-telling and of oracles. The oracles were especially noted for the seven holy arrows, which were called by the above term. Whoever desired to know anything, or was unable to arrive at a decision concerning something, went to the priests in the temple, where these seven Akdahs were kept. Three of the arrows were put into a bag. The priest would draw one, which would be the answer of the oracle. On the first arrow was  written “Do it;” on the second, “Do not do it;” and the third was blank, indicating that the undertaking might or might not be fortunate.

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

             an English Wesleyan minister, was born at Bromham, Wilts, June 28,1786. Although blessed with Christian parents, he was not converted until his twentieth year. He soon after commenced to preach, and in 1809 regularly entered the work of the ministry. On the Axminster and Exeter circuits he met with persecution from the magistrate and from mobs. On the Redruth Circuit a great revival attended his ministry, in which nearly two thousand souls were converted. A disease of the heart, to which he had been subject for many years, compelled him to leave the active work in 1829. His death at Penzance, April 13, 1848, was very sudden. Akerman's character was one of peculiar amiability. See Minutes of British Conference, 1848; Wesleyan Methodist Magazine, 1851, p. 521.

## Akers, Peter, D.D[[@Headword:Akers, Peter, D.D]]

             a veteran Methodist Episcopal minister, was born in Campbell County, Virginia, September 1, 1790. He was reared in the Presbyterian Church, studied at the high-schools in Virginia and North Carolina, taught school and practiced law a few years, editing likewise a weekly journal; was converted in 1821, and the same year joined the Methodist Church; began to preach, and was admitted to the Kentucky Conference, in which and in the Illinois (1832) and the Minnesota conferences (1857) he occupied prominent appointments, with great efficiency, until 1858, when he became superannuated, and retained that relation until his death, at Jacksonville, Illinois, February 21, 1886. He twice (1833 and 1851) served as president of M'Kendree College, and was often a member of the General Conference. He was a powerful preacher and a genial Christian. He published an elaborate work on Biblical Chronology (Cincinnati, Ohio, 1855, 8vo). See (N.Y.) Christian Advocate, August 5, 1886.

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

             a Dutch engraver, was born at Haarlem about 1600. His principal religious engravings are, Christ Taken in the Garden, after Hondius: — Christ Bound: — Peter Denying Christ, after Molyn.

## Akh[[@Headword:Akh]]

             (Intelligence), in Egyptian mythology, is one of the five component parts of the human being. It was also sometimes called Khu.

## Akh es-Samain[[@Headword:Akh es-Samain]]

             (Brother of the Heavens) was an Arabian deity worshipped at the city of Irdah.

## Akhekh[[@Headword:Akhekh]]

             in Egyptian mythology, is one of the names of the mystical Serpent of Evil.

## Akhem[[@Headword:Akhem]]

             in Egyptian mythology, is the sacred name of the Mummied Hawk. It was an emblem of the deity Sokari, or rather of the Memphite dwarf deity Pthah-Sokari-Osiris.

## Akhuvitr (Or Akhvizr)[[@Headword:Akhuvitr (Or Akhvizr)]]

             an Etruscan goddess, who is represented as clothed like Alpanu, with the addition of a star behind her head.

## Akhvistr[[@Headword:Akhvistr]]

             an Etruscan divinity, generally represented as a nude winged youth, with a long fillet in his hand, and an attendant upon Turan and Atunis (Adonis).

## Akiba[[@Headword:Akiba]]

             a learned Jewish rabbi of the second century. He was president of the seminary at Bene Berak (Jos 19:45), near Jamnia. As a teacher he wielded great influence, especially in developing and diffusing the Talmudic learning and the Cabbala. Among his scholars were Rabbi Meir, one of the originators of the Mishna, and Rabbi S. ben-Jochai, author of the Cabbalistic work Zohar. He is said to have joined the rebel Barchochebas, and to have been taken and flayed by the Romans in his 120th year. See Jost, Geschichte d. Israeliten, p. 252; Furst, Bib. Jud 1:1.

## Akins, JAMES[[@Headword:Akins, JAMES]]

             one of the early Methodist ministers, was born in Ireland 1778, removed to America in 1792, and entered the itinerant ministry in 1801. He labored for over twenty years with success, chiefly in Maryland, Pennsylvania, and New Jersey, and died at Haverstraw, Aug. 9,1823. — Minutes of Conferences, 1824, p. 439.

## Akka[[@Headword:Akka]]

             SEE ACCHO.

## Akkabish[[@Headword:Akkabish]]

             SEE SPIDER.

## Akkasi, Jacob Ben-Moses[[@Headword:Akkasi, Jacob Ben-Moses]]

             of Huesca, lived towards the end of the 13th century. Nothing is known of him except that he translated the Mishna commentary to the treatise Nashim (נָשַׁים) from the Arabic of Maimonides into Hebrew for the Jews of Rome in 1298. Gratz is of opinion that his name is not Akkasi, but Abbasi. See Furst, Bibl. Jud. i, 29; Gratz, Gesch. d. Juden, 7, 284. (B. P.)

## Akko[[@Headword:Akko]]

             SEE GOAT.

## Akkub[[@Headword:Akkub]]

             (Hebrew Akkub', עִקּוּב, a contracted form of Jacob; Sept. Α᾿κούβ, sometimes Α᾿κκούβ v. r. usually Α᾿κούμ), the name of at least three men.

1. The head of one of the families of Nethinim that returned from Babylon

(Ezr 2:45), B.C. 536 or ante.

2. One of the Levitical gate-wardens of the Temple on the return with many of his family from the captivity (1Ch 9:17; Ezr 2:42; Neh 7:45; Neh 9:19; Neh 12:25); and probably one of those who expounded the law to the people (Neh 8:7), B.C. 536-440.

3. The fourth named of the seven sons of Elioenai or Esli, a descendant of David (1Ch 3:24), B.C. cir. 410.

## Aklima[[@Headword:Aklima]]

             in Oriental mythology. According to the traditions and books of the Persians and Mohammedans, Eve had twins by Adam. Aklima was twin sister of Cain, and fondly loved by him; but Adam gave her to Abel, which caused the first fratricide. SEE ABEL.

## Akomano[[@Headword:Akomano]]

             (the Evil Spirit), in Zendic mythology, is the first of the evil Darvands.

## Akrab[[@Headword:Akrab]]

             SEE SCORPION.

## Akrabbim[[@Headword:Akrabbim]]

             (Hebrew Akrabbim', עִקְרִבּים, scorpions, as in Eze 2:6; Sept. Α᾿κραβίν, Α᾿κραβείν), only in the connection MAALEH-ACRABBIM SEE MAALEH-ACRABBIM (q.v.), i.e. Scorpion-Height (Jos 15:3; "ascent of Akrabhim" Num 34:4; "going up to Akrabbim,"

Jdg 1:36), an ascent, hill, or chain of hills, which, from the name, would appear to have been much infested by scorpions and serpents, as some districts in that quarter certainly were (Deu 8:15; comp. Volney, 2:256). It is only mentioned in describing the frontier-line of the promised land southward in the region of the Amorites (Num 34:4; Jos 15:3; Jdg 1:36). Shaw conjectures that Akrabbim may be the same with the mountains of Akabah, by which he understands the easternmost range of the "black mountains" of Ptolemy, extending from Paran to Judaea. This range has lately become well known as the mountains of Edom, being those which bound the great valley of Arabah on the east (Travels, 2, 120). More specifically, he seems to refer Akrabbim to the southernmost portion of this range, near the fortress of Akabah, and the extremity of the eastern gulf of the Red Sea; where, as he observes, "from the badness of the roads, and many rocky passes that are to be surmounted, the Mohammedan pilgrims lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them." Burckhardt (Syria, p. 509) reaches nearly the same conclusion, except that he rather refers "the ascent of Akrabbim" to the acclivity of the western mountains from the plain of Akabah. This ascent is very steep, and has probably given to the place its name of Akabah, which means a cliff or steep declivity." But the south-eastern frontier of Judah could not have been laid down so far to the south in the time of Moses and Joshua. The signification of the names in the two languages is altogether different. M. De Saulcy finds this “Scorpion-steep" in the Wady es-Zuweirah, running into the S.W. end of the Dead Sea; a precipitous, zigzag ascent, up which a path marked with ancient ruins is cut in the flanks of the hard rock, and which is peculiarly infested with scorpions (Narrative, 1, 361, 418, 421). Schwarz, on the other hand, locates it at the Wady el-Kurahy, running into the south-eastern extremity of the Dead Sea (Palest. p. 22). Both these latter positions, however, seem as much too far north as the preceding are too far south, since the place in question appears to have been situated just beyond the point where the southern boundary of Palestine turned northward; and we know from the localities of several towns in Judah and Simeon (e.g. Kadesh, Beersheba, etc.) that the territory of the promised land extended as far southward as the ridge bounding the depressed level of the desert et-Tih. The conclusion of Dr. Robinson is, that in the absence of more positive evidence the line of cliffs separating the Ghor from the valley of the Akabah may be regarded as the Maaleh-Akrabbim of Scripture (Researches, 2, 501). This, however, would be a descent and not an ascent to those who were entering the Holy Land from the south. Perhaps the most feasible supposition is that Akrabbim is the general name of the ridge containing the steep pass es-Sufah, by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district. The same spot may be that alluded to in the Mishna (Maaser Sheni, 5, 2), as "Akrabah (עִקְרָבָה) on the south."

The district of Acrabattine mentioned in 1Ma 5:3, and Josephus, Ant. 12, 8, 1, as lying on the frontier of Idumaea, toward the southern extremity of the Dead Sea, may have derived its name from this ridge. But Dr. Robinson thinks that the toparchy referred to took its name from Akrabeh, now a large and flourishing village a little east of Nablous, the ancient Shechem (Bibliotheca Sacra, 1853, p. 132; and see the authorities in his Researches, 3, 103). This "Acrabattine" of the Apocrypha, however, was probably a different place. SEE ACRABATTINE.

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

             an English Wesleyan minister, was born at Horncastle, May 15, 1817 He was converted in early life, was received on trial by the Conference, and sent to the Theological Institution at Hoxton. His abilities were of no ordinary character, and his ministry was increasingly spiritual and faithful. He was a diligent student. He died of a short but severe illness at Chester, Oct. 5, 1849. See Minutes of British Conference, 1850.

## Akrothinion[[@Headword:Akrothinion]]

             (Α᾿κροθίνιον, from the top of the heap). This Greek word (usually in the plur. ἀκροθίνια), which occurs in Hebrew 7:4, means the best of the (fruits of the earth, hence) spoils (Smith's Dict. of Class. Ant. s.v. Acrothinion). The Greeks, after a battle, were accustomed to collect the spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον (Xenoph. Cyrop. 7, 5, 35; Herodot. 8:121, 122; Pind. Nem. 7, 58). In the first cited case, Cyrus, after the taking of Babylon, calls the magi, and commands them to choose the ἀκροθίνια of certain portions of the ground for sacred purposes (see Stephens, Thes. Graec. p. 1560). SEE SPOIL.

Akshub SEE ADDER

## Akti[[@Headword:Akti]]

             (the Sunbeam) was the son of Helios, the sun, and is a mythical hero who was said by the Rhodians to have been the first astronomer.

## Aktistetae[[@Headword:Aktistetae]]

             SEE ACTISTETAE.

## Aku (Or Paku)[[@Headword:Aku (Or Paku)]]

             an Accadian deity.

## Akuman[[@Headword:Akuman]]

             in Persian mythology, is the first evil spirit created by Ahriman. He is the most frightful of all the evil spirits, is poisonous, and plagues good people. The Prince of Darkness created seven such monsters, and set them against the seven Amshaspands. Rustan, a Persian, fought seven days and nights with Akuman. Rustan was thrown into the sea by Akuman, but rose again andc overcame the monster.

## Akusaa[[@Headword:Akusaa]]

             (the Setting Sun), an Egyptian goddess, the wife of the god Tum.

## Al[[@Headword:Al]]

             in Hindu mythology, is the noted tree in Brahma's Paradise bearing all the fruits-of the world.

## Al - Sameri[[@Headword:Al - Sameri]]

             is the name of the person who, the Mohammedans allege, formed the golden calf for the worship of the Israelites in the wilderness. They represent him as a chief among the Israelite, and they believe that some of his descendants inhabit an island bearing his name in the Arabian Sea.

## Al tehi ka-abotheka[[@Headword:Al tehi ka-abotheka]]

             (אל תהי כאבותי)ִ, i.e. Be not like thy Fathers, is the title of a satirical epistle written by Profiat Duran (q.v.), and published some years ago by rabbi Wise of Cincinnati, in an English translation, in his paper, the Israelite. The ponmpous heading given to the translation, by the Cincinnati rabbi — “A Relic of Great Significance,” respectfully inscribed “to religion peddlers” — sufficiently indicates the animus of the publication, and is a poor apology for this effort to bring before modern readers a mediaeval epistle full of invectives against Christianity. (B. P.)

## Al, Or El[[@Headword:Al, Or El]]

             (God), the name of the Supreme Being of the ancient Nabatheans. He was the universal Deity of Palestine and Phoenicia. SEE GOD.

## Al-Araf[[@Headword:Al-Araf]]

             according to the Mohammedan theology, is the wall of separation between heaven and hell. Those whose good and evil deeds exactly balance each other are placed astride this wall, they being deemed not worthy of heaven nor yet deserving of hell. Those who have gone to war without their parents' consent and have fallen in battle are placed in the same category. The Mohammedan Al-Araf bears some resemblance to the Roman purgatory; but there are decided differences.

## Al-Borak[[@Headword:Al-Borak]]

             (lightning) is the name of the white horse on which Mohammed pretended to have ridden in his celebrated journey from Mecca to Jerusalem. The prophet claims to have made this journey in the twelfth year of his mission, and to have been carried from Jerusalem to the highest heavens in one night. He was accompanied by the angel Gabriel, holding the bridle of Al- Borak on which Mohammed was mounted. This horse is -held in high repute by the Mohammedan doctors, some of whom teach that Abraham,  Ishmael, and several of the prophets made use of him; that, having been unemployed from the time of Jesus Christ to that of Mohammed, he had become restive, and would not allow any one- to mount him unless Gabriel sat behind the rider. Others affirm that Mohammed had the sole privilege of training this horse at first, and that he intends to mount him again at the general resurrection. SEE MOHAMMED.

## Al-Borj[[@Headword:Al-Borj]]

             SEE BORJ.

## Al-Ghazzali (Or Ilgazel), Abu Hamed Muhammad[[@Headword:Al-Ghazzali (Or Ilgazel), Abu Hamed Muhammad]]

             a Moslem theologian who met the heretical Arabian philosophers on their own ground, was born in 1058 and belonged to the sect of the Ascharites. At the age of thirty-three he became the head of a theological college at Bagdad, where his lectures were thronged with eager crowds, including all the imams of the country. His mind having revolted against the orthodox Mohammedan creed, he escaped from Bagdad on the plea of making a pilgrimage to Mecca, but went to Syria, and spent ten years in seclusion and meditation at Damascus. While on a journey to Egypt, his private affairs induced him to return to Bagdad, where he reluctantly resumed teaching. There he continued for fifteen years, then retired to Tus, in Khorassan, his native town, and devoted his remaining years to the contemplative life of the Sufis, who had been his earliest instructors. He died in 1111. He attacked the accepted Aristotelianism of the time in a work entitled The Destruction of the Philosophers. For information concerning his philosophical opinions, see Averrhoes, Works, vol. 10, but more especially his spiritual autobiography, translated by Schmolders in his Enssai sur les Ecoles Philosophiques chez les Arabes. See also Von Hammer, introduction to 0 Kind; Munk, Melanges; and Gosche, in Abhandlungen der konigl. Akad. der Wissenschnfnten zu Berlin, 1858.

## Al-Hakem, Ibn-Atta[[@Headword:Al-Hakem, Ibn-Atta]]

             SEE ATHA BEN-HAKEM.

## Al-Jahedh[[@Headword:Al-Jahedh]]

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

## Al-Sirat[[@Headword:Al-Sirat]]

             the sharp bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all at the close of the solemn judgment, whether destined for Paradise or torment. They believe that the just will pass over it like lightning, but that the wicked will be an age in passing it, and will fall into hell fire.

## Al-aib[[@Headword:Al-aib]]

             (“the rump bone,” os coccygis). The Koran teaches that a man's body is entirely consumed by the earth, excepting only the al-aib, which is to form the basis of a new body. The renewal of the whole human frame is to be effected by a forty days rain, which will cover the earth to the height of twelve cubits, and cause the bodies to spring. up like plants. But the time of the resurrection is to them a perfect secret, known only to God; the angel Gabriel himself acknowledging his ignorance on this point when Mohammed asked him.

## Al-asvad[[@Headword:Al-asvad]]

             SEE AIHALA.

## Al-forcan[[@Headword:Al-forcan]]

             (Arab. distinction), a name given by the Mohammedans to the Koran, because, as they claim, it distinguishes truth from falsehood, and what is just from what is unjust. The term may have been applied to the Koran as being a book distinct or separate from every other book.

## Al-kadba[[@Headword:Al-kadba]]

             a term used by Mohammedans to denote the visit of consummation or accomplishment and pilgrimage to Mecca which Mohammed and his followers performed in the seventh year of the Hegira. At the distance of six miles from the town they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Leaving their arms and baggage outside, they entered the holy city in triumph, devoutly kissed the Black Stone in the Kaaba, and went seven times round the temple. The first three rounds they went running, jumping, and shaking their shoulders, to show that they were still vigorous after their journey; the other four rounds they walked, so as not to exhaust themselves. This custom is still observed by the Moslems making pilgrimages to Mecca. Having finished their seven rounds, prayer was proclaimed, and the prophet, mounted on a camel, rode seven times between two hills, in which at that time were to be seen two idols of the Koreishites. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves.

## Al-kelam[[@Headword:Al-kelam]]

             (Arab. the knowledge of the word) is the scholastic and metaphysical theology of the Mohammedans. It treats of speculative points, such as the attributes of God, and is full of subtleties in reference to abstract notions and terms. It is divided into four heads. The first treats of the nature and attributes of God; the second discusses predestination, free will, and other kindred topics; the third contains the questions about faith and its efficacy, repentance, and other doctrines; the fourth inquires into the evidence of  history and reason, the nature and force of religious belief, the office and mission of prophets, the duty of the imams, the beauty of virtue, the turpitude of vice, and other kindred themes. The various disputes which have from time to time arisen on all the different points of their scholastic theology have given rise to a large number of different seets and parties, all of whom adhere to the Koran as the standard of their faith. Among these may be enumerated the Ascharians, the Keramiaus, the Motazales, the Cadhariainse the Nadharians, the Giabarians, and the Morgiansk

## Al-kitab[[@Headword:Al-kitab]]

             (Arab the book), a name given to the Koran as “the book” by way of eminence, after the manner of the English expression “‘ the Bible.”

## Al-moshaf[[@Headword:Al-moshaf]]

             (Arab. the volume), one of the names of the Koran (q.v.).

## Al-taschith[[@Headword:Al-taschith]]

             (Hebrew al-tashcheth', אִלאּתִּשְׁחֵת, destroy not; Sept. μὴ διαφθείρῃς), in the title of Psalms 57, 58, 59, 75, seems to have been the commencement or name of a kind of poem or song, to the melody of which these Psalms were to be sung or chanted. This is the view taken by Aben- Ezra (Comment. on Psalms 57). Others, however, of the Jewish interpreters (e.g. Rashi and Kimchi) regard these words as a compendium or motto to the contents of the Psalms to which it is prefixed. SEE PSALMS.

## Alaba (Or Alava) Y Esquivel, Diego De[[@Headword:Alaba (Or Alava) Y Esquivel, Diego De]]

             a Spanish prelate of the 16th century, was born at Vitoria, the capital of Alava. He studied at Salamanca, and was made bishop of Astorga, in which capacity he attended the Council of Trent. After his return he was made bishop of Avila, and lastly of Cordova. He died Feb. 16, 1562, leaving a work entitled De Conciliis Universalibus ac de his quce ad Religionis ac Reipub. Christ. etc. (Granada, 1852, fol.). See Aspilcueta, De Rescrip. No.  164; Antonio, Biblioth. Hisp.; Landon, Eccles. Dict. s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Alabama[[@Headword:Alabama]]

             a diocese of the Protestant Episcopal Church of the United States coextensive with the state of the same name. In 1859 the diocese counted 32 clergymen and 38 parishes, and the following diocesan institutions: missionary committee, ecclesiastical court, trustees of the bishops' fund, society for the relief of disabled clergymen and of the widows and orphans of the clergy. The first bishop of the diocese was Nicholas Hamner Cobbs (q.v.), consecrated in 1844, and the second, Richard H. Wilmer, consecrated March 6, 1862. Alabama was one of the dioceses which, in 1862, organized "the General Council of the Confederate States of America."

## Alabandus[[@Headword:Alabandus]]

             in Greek mythology, son of Callirrhoe, was ranked among the gods, and worshipped at Alabanda, a city of Caria.

## Alabarch[[@Headword:Alabarch]]

             (Α᾿λαβάρχης, a term compounded apparently of some unknown foreign word, and ἄρχω, to rule; also ἀλάβαρχος), a term not found in Scripture, but which Josephus uses repeatedly, to signify the chief of the Jews in Alexandria (Ant. 18, 6, 3; 8, 1; 19:5, 1; 20:5, 2; 7, 3). Philo calls this magistrate Γενἀρχης, genarch (q.v.), and Josephus, in some places, ethnarch (q.v.), which terms signify the prince or chief of a nation. Some believe that the term alabarch was given, in raillery, to the principal magistrate or head of the Jews at Alexandria, by the Gentiles, who despised the Jews. SEE ALEXANDRIA.

The Jews who were scattered abroad after the captivity, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. SEE DISPERSION. The person who sustained the highest office among those who dwelt in Egypt was denominated alabarch; the magistrate at the heed of the Syrian Jews was denominated archon (q.v.). (See Jahn, Bibl. Archaol. § 239.) The dignity of alabarch was common in Egypt, as may be observed in Juvenal, Sat. 1, 130. It was perhaps synonymous with chief tax-gatherer (comp. Sturz, De Dial. Maced. p. 65 sq.). Thus Cicero (Ep. ad Attic. 17) calls Pompey an alabarch, from his raising taxes; but others here read arabarch (see Facciolati, Lat. Lex. s.v. Arabarches). SEE JEWS.

## Alabaster[[@Headword:Alabaster]]

             (Α᾿λάβαστρον) occurs in the N.T. only in the notice of the "alabaster box," or rather vessel, of "ointment of spikenard, very precious," which a woman broke, and with its valuable contents anointed the head of Jesus as he sat at supper, once at Bethany and once in Galilee (Mat 26:7; Mar 14:3; Luk 7:37). At Alabastron, in Egypt, there was a manufactory of small pots and vessels for holding perfumes (Ptolemy 4:5), which were made from a stone found in the neighboring mountains (Irwin's Travels, p. 382). The Greeks gave to these vessels the name of the city from which they came, calling them alabastra. This name was eventually extended to the stone of which they were formed; and at length the term alabastron was applied without distinction to all perfume vessels of whatever materials they consisted. (Herod. 3, 20; AElian, Var. Hist. 12, 18; Theocr. 15:114; Lucian, Asin. 51; Petron. Sat. 60; Pliny, 9:56; comp. Wetstein, 1:515; Kype, Obs. 1, 188.) The material, although sometimes colored, was usually white, which was the most esteemed (Athen. 15:686). Theocritus speaks of golden alabastra (Idyl. 15, 114); and perfume vessels of different kinds of stone, of glass, ivory, bone, and shells, have been found in the Egyptian tombs (Wilkinson, 3, 379). It does not, therefore, by any means follow that the alabastron which the woman used at Bethany was really of alabaster, but a probability that it was such arises from the fact that vessels made of this stone were deemed peculiarly suitable for the most costly and powerful perfumes (Pliny Hist. Nat. 13, 2; 36:8, 24). The woman is said to have “broken" the vessel, which is explained by supposing that it was one of those shaped somewhat like a Florence oil-flask, with a long and narrow neck; and the mouth being curiously and firmly sealed up, the usual and easiest; way of getting at the contents was to break off the upper part of the neck. The alabastrum mentioned in the Gospels was, according to Epiphanius, a measure containing one cotyla, or about half a pint (Smith's Dict. of Class. Antiq. s.v.). The word itself is, however, properly the name of the substance of which the box was formed, and hence in 2Ki 21:13, the Sept. use ὁ ἀλάβαστρος for the Hebrew צִלִּחִת(tsallach’-ath, a dish, patina, λήκυθος, ampulla). Horace (Od. 4, 12) uses onyx in the same way. Alabaster is a calcareous spar, resembling marble, but softer and more easily worked, and therefore very suitable for being wrought into boxes (Pliny, 3, 20). The alabastra were not usually made of that white and soft gypsum to which the name of alabaster is now for the most part confined. Dr. John Hill, in his notes on Theophrastus, sets this matter in a clear light, distinguishing the alabastrites of naturalists as hard, and he adds: "This stone was by the Greeks called also sometimes onyx, and by the Latins marmor onychites, from its use in making boxes to preserve precious ointments, which boxes were commonly called 'onyxes' and 'alabasters.' So Dioscorides interprets." It is apprehended that, from certain appearances common to both, the same name was given not only to the common alabaster, called by mineralogists gypsum, and by chemists sulfate of lime, but also to the carbonate of lime, or that harder stone from which the alabastra were usually made (Penny Cyclopcedia, s.v.).

By the English word alabaster is likewise to be understood both that kind which is also known by the name of gypsum, and the Oriental alabaster which is so much valued on account of its translucency, and for its variety of colored streakings, red, yellow, gray, etc., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties, satin spar being one of the most common. The former is a hydrous sulfate of lime, and forms, when calcimined and ground, the well-known substance called plaster of Paris. Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as the fabrication of vases, boxes, etc., etc. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments (Pliny, H. N. 13, 3). Herodotus (3, 20) mentions an alabaster vessel of ointment which Cambyses sent, among other things, as a present to the AEthiopians. Hammond (Annotat. ad Matthew 26, 7) quotes Plutarch, Julius Pollux, and Atheneus, to show that alabaster was the material in which ointments were wont to be kept. Pliny (9, 56) tells us that the usual form of these alabaster vessels was long and slender at the top, and round and full at the bottom. He likens them to the long pearls, called elenchi, which the Roman ladies suspended from their fingers or dangled from their ears. He compares also the green pointed cone of a rose-bud to the form of an alabaster ointment- vessel (It. N. 21, 4). The onyx (Hor. Od. 4, 12, 17, "Nardi parvus onyx"), which Pliny says is another name for alabastrites, must not be confounded with the precious stone of that name, which is a sub-species of the quartz family of minerals, being a variety of agate. Perhaps the name of onyx was given to the pink-colored variety of the calcareous alabaster, in allusion to its resembling the finger-nail (onyx) in color, or else because the calcareous alabaster bears some resemblance to the agate onyx in the characteristic lunar-shaped mark of the last-named stone, which mark reminded the ancients of the whitish semicircular spot at the base of the finger-nail. SEE MARBLE; SEE VASE.

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

             a learned but erratic divine, born in Suffolk 1567, and studied both at Cambridge and Oxford. In 1596 he went to Cadiz as chaplain to the Earl of Essex, and there joined the Church of Rome. A few years of Romish life dist gusted him, and in 1610 he returned to the Church of England. He obtained a prebend in St. Paul's, and afterward was made rector of Therfield, where he died in 1640. He was a great student of the so-called cabalistic learning. His works are (1) Lexicon Pentaglotton (Heb., Chald., Syr., etc.), Lond. 1637, fol.; (2) Comm. de Bestia Apocalyptica, 1621. He also wrote a tragedy, “Roxana," of which Dr. Johnson spoke highly. — Wood, Athen. Oxon., Hook, Eccl. Biog. 1, 102.

## Alacoque, Marie Or Marguerite[[@Headword:Alacoque, Marie Or Marguerite]]

             SEE ALCOQUE.

## Alaguni[[@Headword:Alaguni]]

             in Hindu mythology, is one of the four heavenly streams which flow from the palace of Brahma and unite to form the Ganges.

## Alah[[@Headword:Alah]]

             SEE OAK.

## Alain, De La Roche[[@Headword:Alain, De La Roche]]

             a French monk of the order of Preaching Friars, was born in Brittany in 1415. He assumed the Dominican habit at Dinan, and finished his studies in a monastery of the same order in Paris. In that city and in other places he taught theology; and died on the Festival of the Assumption of the Blessed Virgin, about 1462. Andrew Coppenstein gives his works as follows: A Treatise on the Psalter or Rosary of Jesus Christ and Mary (Fribourg, 1619; Cologne, 1624): — The Confraternity of the Psalter of Our Lady (Paris, 16mo): — The Mirror of the Sinful Soul, etc. See Echard, Script. Ord. Proed.

## Alainus (Alanis, Or Halain)[[@Headword:Alainus (Alanis, Or Halain)]]

             a French monk, was abbot of Farfe in the 8th century. He was born in Aquitaine, whence he passed into Italy. After taking the religious vows at Farfe, he became a hermit, and, retiring to a neighboring mountain, applied himself to copying several works of antiquity. In 761 he was elected abbot of Farfe, and died in 770. His principal work is a Homiliary, a compilation of passages of Scripture. See Rivet, Histoire Lit. de France, V, 5, 10.

## Alal[[@Headword:Alal]]

             a wicked daemon in the Accadian mythology who caused diseases of the chest.

## Alala[[@Headword:Alala]]

             another form of the name of the Assyrian goddess Allat. She was one of the forms of Ishtar.

## Alalcomeneis[[@Headword:Alalcomeneis]]

             in Greek mythology, was an epithet of Minerva, concerning the origin of which there are many, but no well-substantiated, theories.

## Alalcomenia[[@Headword:Alalcomenia]]

             in Greek, mythology, daughter of Ogyges, king of Thebes, by Thebe, daughter of Jupiter, and Lodamia, was the most celebrated daughter of that: monarch, from her office as nurse to Minerva, and from the worship paid her after her death. She was considered the goddess who brought designs to a happy issue, and was represented, not by a whole statue, but only by a head or breast, to show that it is the head or understanding that determines the limits of things; and for the same reason the heads only of victims were sacrificed to her. Her temples were all uncovered, to signify that she drew her origin from heaven, the sole source of wisdom.

## Alam[[@Headword:Alam]]

             (the shadow, or the image), in Babylonian astronomy, was the name of the deity Marduk as the planet Mercury in the month Chislev.

Alam

in Hindui mythology. Around about the mountain Mern there are four other mountains, on each of which grows a beautiful tree called Alam, always blooming and bearing fruit.

## Alamanni[[@Headword:Alamanni]]

             SEE ALEANNI.

## Alameth[[@Headword:Alameth]]

             a less correct mode (1Ch 7:8) of Anglicizing the name ALEMETH SEE ALEMETH (q.v.).

## Alami, Salomon[[@Headword:Alami, Salomon]]

             a Jewish writer of Portugal who lived in the 14th century, is only known by his סֵ אַגֶּרֶת מוּסָר, an epistle to his disciple, wherein he exhorts him to live a pious and moral life. This epistle is very valuable, as it gives us a true picture of the condition of the Jews at that time. He is especially severe on the rich who do not care for the poor or for religion, and rather follow their own inclinations. This epistle (which was first published at Constantinople, 1619) has lately been edited by A. Jellinek (Leipsic, 1854). See Furst, Bibl. Jud. i, 33; Gratz, Gesch. d. Juden, 8, 42 sq.; Kayserling, Gesch. d Juden in Portugal, p. 61 sq. (B. P.)

## Alammelech[[@Headword:Alammelech]]

             (Hebrew Allamme'lek, אִלִּמֶּלֶךְ, perhaps king's oak: Sept. Ε᾿λμέλεχ), a town on the border of the tribe of Asher, mentioned between Achshaph and Amad (Jos 19:26). Schwarz remarks (Palest. p. 191) that the name may be indicative of a location on the branch of the Kishon still called Nahr el-Melek; perhaps at the ruins el-Harbaji (Van de Velde, Memoir, p. 283).

## Alamoth[[@Headword:Alamoth]]

             (Hebrew Alamoth', עֲלָמוֹת, virgins, as often; Sept. ἀλημώθ v. r.

ἀλαιμὠθ and ἀλιμώθ,Vulg. arcana), a musical term used in 1Ch 15:20, apparently to denote that the choristers should sing in the female voice, i.e. our treble, or soprano. So Lafage (Hist. Gen. de la Musique) renders it “chant superieur ou a 'loctave" (comp. Mendelssohn, Introd. to Psalms). The word occurs in the same form and signification in the inscription of Psalms 46 (where the Sept. and Vulg. translate κρύφια, arcana, i.e. secrets, as if indicative of the contents of the Psalm), and twice again in nearly the same form (עִלְמוּת), namely, in the inscription of Psalms 9 (where it has the same sense, but is differently rendered by our translators “upon Muth-," Sept. again ὑπὲρ τῶν κρυφίων, Vulg. occultis), and in Psalm 48:15 (where the context requires the meaning forever, but our version has “unto death," Sept. correctly εἰς τοὺς αἰώνας, Vulg. in soecula). SEE MUTH-LABBEN. Forkel (Gesch. der Musik, 1, 142) understands virgin measures (Germ. Jungfernweise), i e. in maidenly style, but against the propriety of the usage. SEE PSALMS.

## Alan[[@Headword:Alan]]

             a Scottish prelate, was elected to the see OF ARGYLE in 1250, and was also bishop in 1253, when he ratified to the monks of Paisle the donation of the Church of Kilfinan. He confirmed a Church in Kintyre to the abbey of Paisley. He was bishop, here in 1261, and was contemporary with William, bishop of St. Andrews. He died in 1262. See Keith, Scottish Bishops, p. 286.

Alan

a native OF LYNN, in Norfolk, England, flourished in the 14th century, and taught at Cambridge. He died in 1420, leaving many works, among which are, Elucidarium S. Scriptursae: — Moralia Bibliorum, de Vario Scripturac Sensu: — Praelectiones Theologica. See Lucius, in Bibl. Carm.; Pitseus, De Script. Angl.

Alan

an English Benedictine monk, and subsequently abbot OF TEWKESBURY, who flourished about 1177. As a monk, he was distinguished for his learning and piety. He died in 1201, leaving an account of the Life and Exile of St. Thomas of Canterbury, with whom he had been closely intimate; also a volume of Sermons, and one of Epistles. See Cave, Hist. Lit. 2, 245.

## Alan (or Alain) Du Puy[[@Headword:Alan (or Alain) Du Puy]]

             (A lanus de Podio), who is probably the author of the work Opus Quadripartitum de fide Catholica. SEE ALAN DE L'ISLE. No particulars of the life of this author are known. His surname points to Provence. Another work of his has been discovered during the present century at Avranches (see Ravaisson, Rapport sur les Bibliotheques de l' uest de la France, Paris, 1841, p. 157); and he is also supposed to be the author of a work dedicated to the Abbot Ermengaldus, of St. Gilles, and designated in the manuscript as Oculus, Oraculum Scripturce Sacre, AEquivoca, etc.

## Alan (rather Alain) De Lisle[[@Headword:Alan (rather Alain) De Lisle]]

             (Alanus de Insulis), so called because he was a native of Ryssel, in Flanders, now Lille (L'Isle, Insuloe) in France, or it was the name of his family. He obtained the name of "the Universal Doctor," being equally well skilled in theology, philosophy, and poetry. It is said that a great part of his life was spent in England. The opinion that he was the same as Alan of Flanders (q.v.) is now generally rejected. He was born in 1114, and died about 1203. Having been appointed to the episcopal see of Auxerre or Canterbury (the place is as uncertain as the fact), he soon resigned his functions in order to retire to the monastery of Citeaux, where he seems to have devoted himself to alchemy. Of his alchemical labors, we only know his aphorism (dicta) on the philosopher's stone. Alan calls the amalgam resulting from the union of gold or of silver with mercury the "solution of philosophers" (solutio philosophorum), and adds that great advantages may be derived therefrom, His works are,

1. Doctrinale ilinus, or the book of parables (Gons. 1491, 4to);

2. Doctrinale Minus Alterum, or Liber Sententiarum et Dictorum Memorabilium (Paris, 1492, 4to);

3. Elucidatio supra Cantica Canticorum (Paris, 1540);

4. Lib. de Planctu Nature, on the vices of the age and their remedy;

5. Anticlaudianus, sive, de officio viri in omnibus virtutibus perfecti: libri 9 (Basle, 1536, 8vo; Ant. 1621): this work is also called the “Encyclopedia," from its professing to contain every thing divine and human which man ought to meditate upon and admire;

6. De arte seu articulis Catholicae fidei (published by Masson, Paris, 1612, 8vo); 7. Alani Magni de Insulis explanationum in prophetiam Merlini Ambrosii, Britanni, libri 7 (Francfort, 1607 8vo);

8. Liber poenitentialis, dedicated to Henry de Sully, archbishop of Bourges.

Several other works of Alan are found in manuscript in the libraries of France and England. Another work of his on morals has been discovered during the present century at Avranches (see Ravaisson, Rapport sur les Bibliotheques de Il' uest de la France, Paris, 1841, p. 157). The work Opus Quadripartitum de fide Catholica contra Valdenses, Albigenses et alios hujus temporis hereticos, which was formerly enumerated among his works, is probably not from him, but from Alan de Podio (q.v.). — Cave, Hist. Lit. ann. 1151; Mosheim, Ch. Hist. cent. 13, pt. 2, ch. 2.

## Alan Of Flanders[[@Headword:Alan Of Flanders]]

             (Alanus Flandriensis), bishop of Auxerre, born in Flanders at the beginning of the 12th century, died in 1182. Some historians, as Oudin (q.v.), identify him with Alan de l'Isle (q.v.), while others, like Cave and the authors of the Histoire Litteraire de France, regard them as different persons. He became a monk at Clairvaux, under St. Bernard, in 1128; was, about 1139, made the first abbot of Rivoir or Rivour, in the diocese of Troyes, in Champagne, and, in 1151 (or 1152), bishop of Auxerre. He is the author of a life of St. Bernard (included in Opera St Bernardi, tom. 2, 1690, fol.).

## Alan, Cardinal[[@Headword:Alan, Cardinal]]

             SEE ALLAN.

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

             a Jesuit, biographer, and ascetic writer of Poland, was born at Leopold in 1561. He was director of the college of Nieswicz, the village of prince Nicholas Radziwill. He wrote a work on The Miracles of the Angels (Nieswicz, 1610): — Soliloquia S. Augustini, published under the name of Tyrzna (ibid.:1612): — also a History of the Life of Prince Nicholas Radziwill (Wilna, 1635). See Hoefer, Nouv. Biog. Generale, s.v.

## Alans[[@Headword:Alans]]

             SEE HUMS.

## Alanus[[@Headword:Alanus]]

             SEE ALAN DE LISLE.

## Alapi[[@Headword:Alapi]]

             the Assyrian name of the winged human headed bulls which were used to guard the entrances of the palaces, and beings similar to which were believed to have had real existence at the mythical time of Izdubar. They were also called Kirubi, whence perhaps the cherubim of Hebrew writers.

## Alar, Francois Antoine[[@Headword:Alar, Francois Antoine]]

             a French Dominican, general preacher, and prior of the Convent of St. Paul at Valenciennes near the commencement of the 19th century, wrote, Les Allumetes d'Amour du Jardin Delicieux de la Confrerie du Saint Rosaire de la Vierge Marie (Valenciennes, 1617). See Hoefer,Nouv. Biog. Generale, s.v.

## Alarcon, Alfonso de[[@Headword:Alarcon, Alfonso de]]

             a Spanish ecclesiastic of the 17th century. He was canon of Ciudad Rodrigo, secretary of Francis de Alarcon, and bishop of Pampeluna. He compiled a large number of poetic writings, on the occasion of the death of Martin Suarez of Alarcon, killed at the siege of Barcelona, entitled Corona Sepulcral; Elogios en la Muerte de D. Martin Suarez de Alarcon, Hijo Primoginito del Marques de Trocifal, Conde de Torres Vedras, Escritos por DiJerentes Plumas, Sacados d Luz, etc. (Madrid, 1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Alarcon, Arcangel[[@Headword:Alarcon, Arcangel]]

             General of the Order of Capuchins, was born at Tarragona, and died in the year 1598. He left in verse, Verjel de Plantas Divinas.

## Alarcon, Bartolome, De Los Rios[[@Headword:Alarcon, Bartolome, De Los Rios]]

             a Spanish hermit of the Order of St. Augustine. In 1622 he went to Brussels; in 1635 he was definitor of the province of Cologne, etc., and died at Madrid in 1652. Among his works are, Phoenix Thenensis e Cineribus Redivivus (Antw. 1637, 8vo): — Christus Dominius in Cathedra Crucis Docens et Patiens (Brussels, 1645, 4to): — Vitta Coccinea, or Commentary on the Gospels of the Passion and Resusrrection (Antw. 1646): — Hierarchia Mariana (ibid. 1641, fol.): — De Excellentia et Virtutibus B. M. V. (1647, fol.).

## Alarcon, Diego de[[@Headword:Alarcon, Diego de]]

             a Spanish Jesuit, died at Madrid in 1634, and left a work on scholastic theology (Lyons, 1633) and a Life of Father Diego Deza.

## Alard (Adhelard, Or Adelard)[[@Headword:Alard (Adhelard, Or Adelard)]]

             a Dutch priest, was born at Amsterdam in 1490. He was versed in the Greek and Latin languages, also in belles-lettres, which he taught at Amsterdam, Cologne, Utrecht, and Louvain. He bequeathed his library to the orphans of Amsterdam, and died at Louvain in 1544. He edited a large number of works on literature and controversy, among which are, Hippocratis Coi Epistola (Salinlgiaci, 1539): — the Lucubrationes of Frison R. Agricola, and the work of Marbod, De Gemmis: — Selectae Similitudines, sive Collationes ex Biblis (Paris, 1543). See Hoefer, Nouv. Biog. Generale, s.v.

## Alard, Francois[[@Headword:Alard, Francois]]

             a Flemish theologian, was born of a noble family at Brussels about the beginning of the 16th century. His father, William Alard de Centier, a zealous convert to popery, obliged him to enter the Order of Dominican Friars. While employed by them as a preacher, a Hamburg merchant procured him, privately, the works of Luther, and aided him in escaping from his convent. He then studied divinity at Jena and Wittenberg, but, deprived by his friend's death of his assistance, he ventured to return to Brussels and ask help of his father. His mother denounced him to the Inquisition; and, upon his refusal to return to the Church, she even offered to furnish wood to burn him. He was sentenced to death and conducted to prison, from which he contrived to escape, and, reaching Oldenburg, became almoner to the prince. Hearing that freedom of religion was granted at Antwerp, and his father coming to see him, he persuaded him to renounce Romanism. When it was no longer safe for him to remain in the Netherlands, Christian IV of Denmark gave him the curacv of Wilster, in Holstein, where he' died, July 10, 1578. His works, written in Flemish or German, consist of, The Confession of Antwerp: — Exhortation of the Ministers of Antwerp: — Agenda; or, Discipline of Antwerp: — Catechism: — Treatise on Original Sin. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Alard, Lambert[[@Headword:Alard, Lambert]]

             a German historian, son of William, was born at Krempen in 1600. He first studied there and at Hamburg; went to Leipsic when nineteen, and entered upon a course of theology and political science. In 1624 he had acquired  much reputation as a philosopher and poet; and, returning to Krempen, was made dean of the college. After holding this position for five years, the king of Denmark appointed him inspector of the schools at Brunswick and assessor of the Council of Meldorf. By order of the emperor he was, in 1643, created A.M., and was made a licentiate in dirinity by diploma. He died May 29,1672. His works are, Delicioe Afficoe (Leips. 1624, 12mo): — Heraclius Saxconicus (ibid. eod. 12mo): — Gracia in Nuce, seu Lexicon Novum Onmnium Grcecoe Linguae Primogeniarum (ibid. 1628, 1632,12mo): — Promptuarium Patholigicum Novi Testamenti (ibid. 1635, 1636, 12mo), and others.

## Alard, Nicolaus Jr.[[@Headword:Alard, Nicolaus Jr.]]

             son of the preceding, was born Sept. 6, 1683. He studied at Kiel; was in 1712 pastor at Neukirchen, in 1717 at Steinbeck, and in 1738 cathedral preacher at Hamburg, where he died, Feb. 13, 1756. He wrote, Decas Alardorum Scriptis Clalorum (Hamburg, 1721): — Bibliotheca Harmonicobiblica (ibid. 1725): — Dissertatio de Misericordia Dei Fortuita ex Aureo Beati Lutheri in Genesin Commentario (Wittenberg, 1705). See Jocher, Allgemeines Gelehrten Lexikon, s.v.; Supplement, s.v.; Thiessen, Gelehrte Geschichte von Hamburg, s.v.; Moller, Cimbria Litterata; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Alard, Nicolaus Sr.[[@Headword:Alard, Nicolaus Sr.]]

             a Lutheran theologian of Germany, was born Dec. 17, 1644. He studied at Giessen and Helmstadt; was appointed in 1675 pastor at Tonningen; and promoted in 1679, by; the Kiel University, as doctor of theology on presenting a dissertation, De Christo Θεανθρώπῳ. In 1682 he was called as provost to Eyderstadt; four years later (in 1686) king Christian V appointed him general superintendent of Oldenburg. Alard died Oct. 3, 1699. He wrote, Idea Theologiae: — Tabule Grammaticam Ebroeam, Chronologiam, etc., Exhibentes: — Der verderbte Zustand der reformirten Kirche, etc. See Thiessen, Gelehrte Geschichte von Hamburg, 1, 6; Moller, Cimbria Litterata; Jocher, Ailgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Alard, Wilhelm[[@Headword:Alard, Wilhelm]]

             a Lutheran theologian of Germany, son of Francis, was born at Wilster, in Holsteii, Nov. 22, 1572. He studied at Wittenberg, and was appointel  corector at Krempe in 1596. In 1608 he succeeded to the pastorate of that place; and died May 8, 1645. He is the author of Decas Prima Hymnorum ad Deum Opt. Max. (Hamburg, 1599): — Tres Centurice Excubiaum Piarun (Frankfort, 1607, 1628, 1630): — Chilias Triariorum h. e. epigrammatum Piorum seu Meditafiuncularum ex Evangeliis Anniversariis et Patrum Dictis (Goslar, 1618,1626): — Poedice Christiance ad Imitationem Servatoris Jesu 12 Annos Nati Vario Genere Carminis Adornatce (Lips. 1622): — Euthanasia, sieben Predigten von der edlen Kunst christlich und selig zu sterben (ibid. 1623): — Achtzehn Danlksagungspredigten (ibid. 1640). See Witten, Memor. Theol. Dec.11. (Francof. 1684), p. 1473 sq.; Moller, Cimbria Litterata (Hauniae, 1774), 1, 4-7; Wezel, Hymnop. vol. 1; Koch, Gesch. d. deutsch. Kirchenliedes, 3, 223 sq.; Hoefer, Nouv. Biog. Genrale, s.v. (B. P.)

## Alaric[[@Headword:Alaric]]

             SEE GOTHS.

## Alarm[[@Headword:Alarm]]

             (תְּרוּעָה, teruah', a loud sound or shout, as often), a broken quivering sound of the silver trumpets of the Hebrew, warning them in their journey in the wilderness (Num 10:5-6; comp. Lev 23:24; Lev 25:9). When the people or the rulers were to be assembled together, the trumpet was blown softly; when the camps were to move forward, or the people to march to war, it was sounded with a deeper note (Jahn, Bibl. Archaeol. § 95, 5). Hence a warnote or call to arms, or other public exigency in general (Jer 4:19; Jer 49:2; Zep 1:16). SEE TRUMPET.

## Alary, Etienne Aime[[@Headword:Alary, Etienne Aime]]

             a French priest, was born at Montpezat, in Vivarais, Sept. 29, 1762. He studied theology at the seminary of Viviers, and took sacred orders in 1785. At the time of the Revolution he was of the number of royalists who assembled at Jales, and emigrated in 1792. He was then appointed almoner of the general ward of the prince of Conde; and successively confessor of the dukes of Angouleme and Berry. He was found in all the campaigns in which the army of Conde was engaged from 1792 to 1800, displayed rare courage, and distinguished himself by lavish expenditure in succoring the wounded. He was wounded before Munich in 1796. He returned to France in 1803, was arrested in 1804, imprisoned at Sainte-Pelagie, and transferred to the Temple, where he spent many years of captivity. Banished until the return of Louis XVIII, he followed that monarch into Belgitim, and resumed the functions of almoner of the general ward. He died in 1819. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a French missionary, was born Jan. 10, 1731, at Pampelonne, in the diocese of Albi. In 1764 he went to Siam, where he preached Christianiy. After eleven months of bondage at Rangoon, in the kingdom of Ava, he resorted successively to Bengal, Pondicherry, Macao and the province of Kouei- tcheou, in China. In 1773 he returned to France, and pope Clement XIV appointed him director of the Seminary of Missions at Paris. During the Revolution he retired to England. In 1802 he returned to France, where,  until 1809, he filled his former office. He died Aug. 4, 1817. See Hoefer, Nouv. Biog. Generale, s.v.

## Alascani[[@Headword:Alascani]]

             a name given to the followers of John a Lasco (q.v.), a celebrated Polish Reformer. He left no permanent sect, but was instrumental in promoting the Lutheran Reformation.

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

             SEE LASCO.

## Alastor[[@Headword:Alastor]]

             in Greek mythology, was

(1.) a surname of Jupiter, as punisher of evil.

(2.) A son of Neleus and Chloris, who married Harpalyce, the daughter of Clymenus, king of Argos.

(3.) A companion of Sarpedon, slain by Ulysses.

(4.) One of the horses of Pluto.

## Alath[[@Headword:Alath]]

             in ancient Nabathaean mythology, was the feminine form of the local deity Elga.

## Alatrino, Johanan Mordecai[[@Headword:Alatrino, Johanan Mordecai]]

             an Italian rabbi who lived at the commencement of the 16th century, wrote, L'Angelica Tromba, con Alcuni Sonetti Spirituali del Medesimo (Venice, 1628). See Hoefer, Nouv. Biog. Generale, s.v.

## Alava Y Esquivel, Diego D[[@Headword:Alava Y Esquivel, Diego D]]

             SEE ALABA.

## Alb[[@Headword:Alb]]

             in Scandinavian mythology, was the spirit of the night, or the nightmare; the succubus of mediaeval writers.

## Alb, Alba[[@Headword:Alb, Alba]]

             a long white tunic in the Church of Rome, worn by all ecclesiastics during service, and answering to the surplice in the Church of England, excepting that the all) is narrower in the sleeves, and fits the body more closely, being often gathered at the waist by a girdle. The ornaments at the bottom and wrists are called apparels, and it is also sometimes embroidered with a cross upon the breast. SEE VESTMENT.

It was an ancient custom to clothe the newly-baptized in albis, in white garments. These garments were delivered to them, with a solemn charge to keep their robes of innocence unspotted until the day of Christ. This dress was worn from Easter-eve until the Sunday after Easter, which was called Dominica in albis; that is, the Sunday in white, whence the name Whitsunday. The garment was usually made of white linen, but occasionally of more costly materials. — Bingham, Orig. Eccl. lib. 13, cap. 8, § 2.

## Alba, Duke Of[[@Headword:Alba, Duke Of]]

             SEE ALVA.

## Alba, Giacomo[[@Headword:Alba, Giacomo]]

             an Italian rabbi, was a native of Montferrat, and lived at Florence near the close of the 16th and at the commencement of the 17th century. His treatises and commentaries on the Pentateuch, under the title Toledoth Jaacob, were published at Venice in 1609. See Hoefer, Nouv. Biog. Generale, s.v.

## Alba, John of[[@Headword:Alba, John of]]

             a Spanish Carthusian of the monastery near Segovia, province of Valencia, Spain. He studied the Scriptures with great success, also the Oriental languages; and died in 1591 leaving many works. Some of these have been printed, and others, remain, or at least did so a little before 1850, in the library of his monastery of Val-Christ. See Antonio, Biblioth. Hisp. 1, 477.

## Alba, Martial[[@Headword:Alba, Martial]]

             a martyr, was a student in the University of Lausanne in 1560. He was a Frenchman, and was one of five who instructed others in the knowledge of the Lord. They went from Lausanne to Geneva, from there to Lyons, where, while sitting at the table of a friend, Alba was apprehended and led to prison, where he continued a year. He was learned and well exercised in the Scriptures. Alba was examined, and refuted his adversary in reasoning; but right was overcome by might, sentence was given, and he was burned in Lyons, his face first being smeared with fat and brimstone. See Fox, Acts and Monuments, 4, 409.

## Alban[[@Headword:Alban]]

             St., protomartyr of England, is said to have served seven years with Diocletian, after which, returning to his country, he took up his abode at Verulamium, in Hertfordshire, his birth-place. Shortly after this the persecution of Diocletian broke out, which drove Amphibalus, who had been the companion of Alban, on his journey to Rome, and his fellow- soldier, to Britain for safety, where he at once betook himself to Verulamium. When the persecution of the Christians commenced in Britain, the name of Amphibalus was brought before the prefect, Asclepiodotus, as that of a man guilty of following the new religion; but, when he could not be found, Alban voluntarily presented himself to the judge, and was put to the torment and imprisoned. Shortly after, both he and his friend, who had been discovered, were condemned to die as being Christians: Alban was put to death by the sword on a small hill in the neighborhood, called afterward by the Saxons Holmehurst, and where his body was also buried. When tranquillity had been restored to the Church, great honors were paid to the tomb of Alban, and a chapel was erected over it, which Bede says was of admirable workmanship. About 795, Offa, king of the Mercians, founded here a spacious monastery in honor of St. Alban, and soon after the town called St. Alban arose in its neighborhood. Pope Adrian IV, who was born in this neighborhood, directed that the abbot of St. Alban's should hold the first place among the abbots of England. He is commemorated by the Roman Church on June 22d. — Gough's Camden's Britannia, 1, 336; Tanner, Biblioth. Brit. p. 18; Collier, Eccl. Hist. 1, 48; Landon. s.v.

## Albanenses[[@Headword:Albanenses]]

             a sect of the Cathari, which appeared toward the close of the eleventh century, and derived its name from Albania, where Dualism was quite prevalent; others say, from Albano, in Italy. They held the Gnostic and Manichnean doctrines of two principles, one good and the other evil. They denied the divinity of Jesus Christ, and rejected the account of his sufferings, death, resurrection, and ascension. They rejected the doctrine of the resurrection of the dead, affirmed that the general judgment was already passed, and that the torments of hell are the pains which men feel in this life. They denied man's free will, did not admit the doctrine of original sin, and held that man can impart the Holy Spirit to himself. — Mosheim, Ch. Hist. cent. 12, pt. 2, ch. 5, § 5; Gieseler, Ch. Hist. per. 3, § 87. SEE CATHARI.

## Albani[[@Headword:Albani]]

             was an epithet of Juno, thus named from Alba, where she was worshipped.

## Albani, Alessandro[[@Headword:Albani, Alessandro]]

             an Italian cardinal, was born at Urbino, Oct. 15, 1692; and was promoted to the rank of cardinal by pope Innocent XIII. He had great taste and, knowledge of antiquities, and became a munificent patron of learning. He wrote some historical and literary works, which are held in much esteem. In 1762 his portfolio, consisting of three hundred volumes one third original drawings of the first masters, the others collections of the most capital engravings were sold to the king of Great Britain for fourteen  thousand crowns. Albani died Dec. 2, 1779. See Strock, Vita Alex. Albani (Romae, 1779); Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Albani, Annibale[[@Headword:Albani, Annibale]]

             an Italian prelate, brother of Giovanni Francesco, was born at Urbino, Aug. 15, 1682, and died about 1750. He was cardinal of St. Clement chamberlain of the Church at Rome; bishop of Sabina, and arch-priest of the Basilica of St. Peter of the Vatican. We are indebted to him for a collection of the works of his uncle, pope Clement XI (Rome, 1724, 2 vols. fol.; Frankf. 1729): — and Monologium Grcecorum (Urbino, 1727), in Greek. and Latin. He also edited the Roman Pontifical (Brussels, 1739, 3 vols. 8vo). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Albani, Giovanni Geronimo[[@Headword:Albani, Giovanni Geronimo]]

             an Italian cardinal of the same family with the foregoing, was born at Bergamo, Jan. 3, 1504. He at first studied law; then bore arms in defence of the republic of Venice, for which he was rewarded with the chief magistracy of Bergamo. He there met cardinal Alessandrini (afterwards pope Pius V), who was so struck by his zeal for religion that, when he was elected pope, he invited him to Rome, and made him cardinal in 1570. Upon the death of Gregory XIII, the conclave would have elected Albani but for fear of the influence of his children. He died at Rome, April 23, 1591. He wrote the following: De Donatione Constantini Ecclesice Facta (Cologne, 1535): — De Ecclesiarum et ad eas Confugientium Immunitate' (Rome, 1553): — Disputationes ac Concilia (ibid. eod.; Lyons. 1563): — De Sumnmi Pontficis et Concilii Potestate (ibid. 1558 ): — De - Cardinalatibus, et de Donatione Constantini (1584): — Commentaria ad Bartholumn de Saxoferrato (Venice, 1561). See. Biog. Univ. 1, 388; Le Mire, De Script. sec. 16, c. 65; Mag. Biblioth. Eccles.; Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albani, Giuseppe[[@Headword:Albani, Giuseppe]]

             an Italian cardinal, nephew of Giovanni Francesco, was born at Rome in 1750. He held a place in the sacred college after 1801. Like many other Roman lords, he passed his youth in idleness, preferring music to all other occupations. Narrowly bound to the system of his brotherhood, he allied himself with Austria against France, and his enemies accused him of complicity in the assassination of Basseville. In 1796 he went to Vienna in order to serve the interests of the holy see; but letters addressed to cardinal Cusca, which were intercepted, and put under the eye of the French director, furnished a pretext to the general-in-chief of the French republic for breaking the amnesty and for occupying Rome. He remained a long time in Vienna, and returned to Rome in 1814, where he became first secretary of the pope's briefs and the legate of the pope at Bologna. At the accession of Pius VIII he became secretary of state, a position which he lost at the exaltation of Gregory XVI. He was appointed, in 1831, apostolic commissioner in the four legations for the purpose of establishing order and peace. He entered the regular army, but finally retired from all these offices, and died at Pesaro, Dec. 3, 1839. See Hoefer, Nouv. Biog. Generale, s.v.

## Albani,Giovanni Francesco[[@Headword:Albani,Giovanni Francesco]]

             an Italian prelate, nephew of Alessandro, was born at Rome in 1720. Endowed with a pleasing countenance. and sought for on account of his genius and learning, he spent his early years in pleasure, and neglected the affairs pertaining to his calling. He, however, continued to have considerable influence owing to the Jesuits, who since the bull Unigentus considered him as obligated to the brotherhood. He was advanced to the purple, soon after he entered the priesthood, in 1747, and not long after was appointed archpriest of the Basilica of Santa Maria Maggiore and bishop of Porto. In 1767 Albani took an active part in behalf of the Jesuits. In 1775 he was appointed bishop of Ostia and Velletri, and consequently dean of the sacred college; and in 1779 succeeded his uncle Alessandro in almost all the charges which that prelate had possessed. He was appointed plenipotentiary of Austria, protector of Poland, and head of the Order of Malta, of the republic of Ragusa, and of the College of La Sapienza at Rome. He became an ardent patron of literature; increased the library of his uncle from 25,000 to 30,000 volumes; and in 1793 his villa was computed to contain about 200,000 works of art and specimens of antiquities. When the French took possession of Rome, they confiscated his estates, and sacked and plundered his palace and villa. The cardinal took refuge in a Carmaldolese convent on the southern frontier; then went to Naples, and to Messina. In 1800 he was present at Venice at the election of pope, Pius VIL Returning to Rome, he died there in 1803. See Athoeneum, vol. 3; Duppa, Subversion of the Papal Government, p. 131; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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

             This language is vernacular in Albania, which lies partly opposite to the Ionian Islands, and extends for more than 250 miles along the Mediterranean and Adriatic coasts. The Albanians possessed no version of the Scriptures till the year 1819, when Dr. Pinkerton, agent of the British and Foreign Bible Society, employed a native Albanian to prepare a translation of the New Test. int Albanian. The translator, Evangelos Mexicos, after having finished the translation, handed the same for revision to Gregory, archbishop of Negropont. In 1825 the Gospel of St. Matthew was printed, and in 1827 the New Test. was completed at press in Corfu, under the superintendence of the Rev. J. Lowndes. The expense of the work was borne by the Ionian Bible Society. Of late the attention of the British and Foreign Bible Society has been directed towards the Albanians, who, with much that is degrading, combine some fine traits of character. During the year 1866 a translation of the four gospels and the Acts of the Apostles in the Gheg, or Northern Albanian dialect, was printed at Constantinople. The translation was made by Mr. Constantine Christophorides, a native of the country. During the year 1868, the Psalms in the Tosk, or Southern Aibanian dialect, were printed, which' were also translated by Mr. Christophorides. The same translator proceeded with other parts; and at present there exist in Gheg the New Test. and Psalms, and in Tosk the New Test. and the Psalms in a revised edition. (B. P.)

## Albano (Or Albani), Francesco[[@Headword:Albano (Or Albani), Francesco]]

             an Italian painter, was born at Bologna, March 17, 1578. When quite young he displayed a talent for painting, and was placed, at the age of twelve, under the tuition of Denis Calvart. Albano afterwards went to Rome, where his genius soon gained him a reputation. The greater part of the work in the national Church of the Spaniards was executed by Albano. Returning to Rome, he. executed the large works to be seen in the tribune of the Madonna della Pace. He died at Bologna, Oct. 4, 1660. Among his best works at Bologna are, the Baptism of Christ in the Church of San Glorio: — the Annunciation, in the Church of San Bartolomeo: — and the Resurrection, in the Church of Santa Maria de Galeria. He is regarded  more as an agreeable than a great painter. Among his other best efforts are the pictures of the four elements, painted for the cardinal Maurice, and now in the Gallery at Turin.

## Albans (St.), John Of[[@Headword:Albans (St.), John Of]]

             SEE AEGIDIUS OF ST

. GILES.

## Albanus[[@Headword:Albanus]]

             a saint (different from St. Alban of England) commemorated in the Martyrologia Bedoe on Dec. 1.

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

             a Lutheran theologian of Germany, was born Jan. 6, 1694, at Eisleben. He studied at Leipsic and Wittenberg, was in 1719 called to the pastorate at Zscheplin, in Saxony, and died Feb. 10, 1754. He wrote, Disputatio Philolog. de Emphasi Verbi Psalmo 51, 9 (Lips. 1712): — Dissertatib de ἀνθρωπίνῃ ἡμέρᾷ Cor. iv, 3 (ibid.): — Dissertatio Epistolica de Quibusdan Vindemice Antiquitatibus ‘aptd Romanos (ibid. 1712): — Comment. Philolog, Omnis homi Mendax ad Psa 116:11 et Rom 4:4 (Dresden, 1717). He also published some sermons, for which see Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Albaspinius, Gabriel[[@Headword:Albaspinius, Gabriel]]

             SEE AUBESPINE.

## Albati[[@Headword:Albati]]

             a sect so called from the white garments they wore. They entered Italy from the Alps about 1400, having as their guide a priest clothed in white, and a crucifix in his hand. He was deemed a saint, and his followers multiplied so fast that Pope Boniface IX, growing jealous of the augmenting power of the leader, sent soldiers, who put him to death and dispersed his followers. (See Siber, De Albatis, Lips. 1736.) They are said (by their enemies and persecutors, however) to have been dissolute in their habits, while, at the same time, they professed to weep and sorrow for the sins and calamities of the times. Mosheim, Church History, 2, 467.

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

             a Free-will. Baptist minister, was born at Wiscassett, Me., Sept. 20,1766. He was converted at Anson in June, 1795, and in August following he, with others, organized the first church of his denomination in that section of the country. Of this church he was ordained deacon on Oct. 19, 1812, and received license to preach and administer the ordinances wherever God in his Providence should call him. It is said of him that he was truly a nursing father in Israel. He died at Anson, Feb. 27, 1861. See Free-will Baptist Register, 1863, p. 90. (J. C. S.)

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

             SEE ALVELDA.

## Albelda, Moses Ben-Jacob[[@Headword:Albelda, Moses Ben-Jacob]]

             a Greek rabbi at Salonichi, who flourished at the beginning ‘of the 16th century, is the author of דרש משה, or expositions on the Pentateuch (Venice, 1603): — עולת תמיד, or disquisitions on the Pentateuch (ibid. 1526,1601): — ראשית, דעת, or treatises on the articles of faith (ibid. 1583) שערי דמעה, an ascetical work on the vanity of the world, etc. (ibid. 1586) — באור על פ8 רשי רשי לתורה, a supercommentary on Rashi's Commentary on the Pentateuch (Constant. s. a.). See Furst, Bibl. Jud. 1, 31 sq.; De' Rossi, Dizionario Storico (Germ. transl.), p. 33 sq.; Hoefer, Nouv. Biog. Generale, s.v., (B. P.)

## Alber, Erasmus[[@Headword:Alber, Erasmus]]

             a German Protestant theologian, born, it is thought, at Sprendlingen or at Wetterau, and educated at Wittenberg. In 1528 he was called by. Landgrave Philip of Hesse as pastor to Sprendlingen. Subsequently, he was court preacher to Elector Joachim II of Brandenburg, by whom he was again dismissed on account of the violence of language with which he combated the taxation of the clergy. In 1543 he received from Luther the title of doctor of divinity. In 1545 he was called by the count of Hanau Lichtenberg to carry through the reformation in his land. From Magdeburg, to which city he was subsequently called as pastor, he was expelled on account of his opposition to the Interim. In 1553 he was appointed superintendent at Neu-Brandenburg, in Mecklenburg, where he died, May 5, 1553. While court preacher of the elector of Brandenburg, he found in a Franciscan convent a work by a Franciscan monk, Bartholomew Albizzi (q.v.), entitled Liber Conformitatum S. Francisci ad. vitam Jesu Christi. This induced him to write his celebrated work, Der Barfusser Monche Eulenspiegel und Alcoran, which was published, with a preface from Luther, at Wittenberg, in 1542, and soon appeared in a French, Latin, and Dutch translation. He wrote several other works against the Interim; against Andreas Osiander, against the followers of Karlstadt, against Witzel, fables for the youth in rhymes, and religious songs, published by Stromberger, in Geistliche Stanger der christlichen Kirche deutscher Nation, vol. 10 (Halle, 1857). A complete list of his works is in Strieder, Grundlage zu einer Hessischen Gelehrten-und Schriftstellergeschichte (Gott. 1781), 1:24 sq. — See Herzog, Supplem. 1, 33; Biog. Univ. 1, 394.

## Alber, Johann Nepomuk[[@Headword:Alber, Johann Nepomuk]]

             a Roman Catholic theologian of Hungary, was born at Ovar, July 7, 1753, died about 1840. He wrote a large work on Hermeneutics, in 16 vols. (Interpretatio Sacrae Scripturae, Pesth, 1801-4), which Horne recommends as an able refutation of the opinions of the anti-supernaturalist divines of Germany. He also wrote Institutiones Historiae Ecclesiastes (Vienna, 1793); Institutiones Hermeneuticoe, 1817; and Institutiones Linguoe Hebraicoe, 1826. Hoefer, Biog. Generale. 2, 539.

## Alber, Matthaeus[[@Headword:Alber, Matthaeus]]

             one of the leaders of the Reformation in Germany, born at Reutlingen, Dec. 4, 1495, studied at Tubingen, and was ordained priest about 1521. He received a call as preacher to his native town, where he labored so faithfully in behalf of the Reformation, that, in 1523, the people generally were favorable to it. In 1524, Alber, notwithstanding the remonstrances of the abbot of Konigsbronn, the patron of the churches of Reutlingen, was appointed by the city authorities the first pastor of the city. At the instigation of the abbot of Konigsbronn, he was summoned before the bishop of Constance, but, owing to the urgent solicitations of his friends, did not go. He was therefore put under the ban by the bishop, by Pope Leo X, and by the imperial court of Rothweil. The three decrees were simultaneously posted on all the church doors, but failed to produce any effect. Alber, with the applause of the people, proceeded undauntedly on the way of reformation. He abolished the Latin mass, introduced the use of the native language at divine service, removed the images from the churches, and got married. In December, 1524, he was summoned before the Imperial Chamber of Esslingen, where he was charged with 68 heresies, all of which he acknowledged, except the charge that he had spoken disrespectfully of the Virgin Mary. The court, after examining him three days, dismissed him unpunished. The Anabaptists, who at this time endeavored to establish themselves at Reutlingen, were prevailed upon by the sermons of Alber to leave the city. He also succeeded in keeping the citizens of Reutlingen from joining in the peasants' war. Zuingle, in a letter of November 16, 1526, endeavored to gain Alber over to his view of the Lord's Supper; but Alber, like his friend Brentz, remained on the side of Luther, with whom he became personally acquainted in Wittenberg in 1536. In 1537 Alber took part in the colloquy of Urach, when he zealously combated the use of images in the churches. In 1539 he received from the university of Tubingen the title of doctor of divinity. When the Interim was forced upon Reutlingen, he left the city on June 25, 1548, and was called by Duke Ulric as antistes (first pastor) of the collegiate church (Stiftskirche) of Stuttgart. Duke Christopher appointed him church counsellor, and, in 1563, he was made abbot of Blaubeuren. He died Dec. 2, 1570. He published several sermons, a catechism (Grundlicher Bericht des wahren Christenthumes), and a work on Providence (Vom rechten Brauch der ewigen Vorschung Gottes). See Hartmann, Matthaus Alber, der' Reformator der Reichsstadt Reutlingen (Tubingen, 1863); Herzog, Real-Encyklopadie, 1, 202.

## Alberelli, Giacomo[[@Headword:Alberelli, Giacomo]]

             an Italian painter, was born at Venice, and lived about 1600. He studied under Jacopo Palma, the younger, and remained his coadjutor for thirty- four years. He died about 1650. Some of his works are in the public edifices of Venice, the best of which is a picture of the Baptisma of Christ in the Church of Ognissanti (or All-Saints).

## Alberga[[@Headword:Alberga]]

             (med. Lat.), a term used to signify the right of procurations, as albergaria is the composition made in lieu of procurations. See Martbne, Thesaur: Anec. 1, 815.

## Albergati, Antonio[[@Headword:Albergati, Antonio]]

             an Italian prelate, was born at. Bologna, Sept. 16,1566. 1n 1609 he was appointed bishop of Veglia (Naples) by Paul V. He died at Rome, Jan. 4,1634. He wrote, Tre Libri della Guida Spirituale(Bologna, 1628): — Instructio et Decreta Generalia pro Pastoribus Civitatis et Diaecesis Leodienis (Leodii, 1614). See Hoefer, Nouv. Biog. Generale, s.v.

## Albergati, Fabio[[@Headword:Albergati, Fabio]]

             a native of Bologna, Italy, flourished about the close of the 16th century. He was the author of Il Cardinale (Bologna, 1599, 4to); and of Trattato del Modo di Riduerre a Pace le Inimnicizie Private (Venice, 1614, 8vo). In 1573 Zanetti published, at Rome, six vols. of Albergati's moral works. See Dict. Historique; Biog. Universelle; Chalmers, Biog. Dict. s.v.

## Albergati, Niccolo[[@Headword:Albergati, Niccolo]]

             an Italian cardinal, was born at Bologna in 1375. At the age of twenty he entered the Order of Chartreux, and distinguished himself by his doctrines in favor of the absolute sovereignty of the pope. Martin V made him bishop of Bologna; then cardinal of St. Croix of Jerusalem; and sent him as apostolic nuncio to France in order to mediate between Charles VI and Henry V, king of England. He was several times expelled from his bishopric by the people of Bologna, and was obliged to take refuge in Rome. In 1431 Eugenius IV sent him to preside at the Council of Basle. Here he encountered strong opposition against his doctrines concerning the pope, and returned to Rome with his mission unaccomplished. In 1433 he went to Basle with three associate cardinals, who, with hin. governed the seventeenth session of the council. New dissensions arose, and Albergati obtained, in 1437, a bull from the pope transferring the council to Ferrara. This was the occasion of a new schism. The prelates who assembled at Ferrara, Jan. 10, 1438, declared null all that was done by those who remained at Basle. The Council of Ferrara was broken up by a pestilence, and nothing was decided concerning the union of the Church East and West. Albergati was appointed penitentiary; then treasurer of the pope; and died shortly after at Sienna, May 9,1443. Benedict XIV canonized him in 1745. See Rugger, Testimonia de Nic. Albergato (Rom. 1744); Hoefer, Nouv. Biog. Generale, s.v.

## Alberghino, Giovanni[[@Headword:Alberghino, Giovanni]]

             an Italian monk of the third Order of St. Francis, was born at Palermo in 1574. He assumed the habit of that order in 1590. While still young, he took his doctor's degree, and taught philosophy and scholastic theology with great credit. He was appointed definitor of the province of Sicily, and twice provincial, as well as consulter and censor of the Inquisition. He died at Palermo in 1644, in the Convent of St. Mary of Pity. His works are, Manuale Qualificatorum S. Inquisitionis (Palermo, 1642, 8vo; Saragossa, 1671): — Lucubrationes Scholasticce et Mor. Theologie: — Breve Chronicon Tertii Ordinis ‘S. Francisci. See Mongitore, Biblioth. Sicil. 1, 314; Coromnelli, Biblioth. Univ.; Landon, Eccles. Dict. s.v.

## Albergoni, Eleutero[[@Headword:Albergoni, Eleutero]]

             a Minorite preacher, was born at Milan about 1560. He was provincial and consulter of the sacred office, for a number of years acted as teacher and preacher at Milan, was in 1611 appointed bishop of Montemarano, in Naples, and died in 1636. He wrote, Resolutio Doctrinoe Scotica (Padua, 1593; Lyons, 1643 ): — Concordanza degli Evangeli Correnti nelle Cinque Domeniche di Quaresima con Cantico della B. Veryine (Milan, 1594): — Connexio a Evangeliorum Qadragesimalium et Psalmorum (Rome, 1631 ): — Lezioni sopra ii Magnificat Concordanti con gli Evangel Ambrogiani (ibid. cod.). See Mazzuchelli, Scrittori d'Italia (Brescia, 1753 sq.), s.v.; Argellati, Biblioth. Mediolanensis (Milan, 1745). (B. P.)

## Alberht[[@Headword:Alberht]]

             abbot of Ripon, who succeeded abbot Botwin in A.D. 786, was probably present at the legatine Council of the North, held in September, 787, the acts of which were signed by an abbot Aldberich. He died in the autumn of the same year.

Alberht

is also the name of

(1.) an archbishop of York. SEE ALDBERHT.

(2.) The ninth abbot of Glastonbury in Malmesbury's list, dated A.D. 712.

## Alberic[[@Headword:Alberic]]

             probably an Italian, was a monk OF MONTE-CASINO and cardinal of the Four Crowned Saints, and lived about 1057. He attended the Council of Rome, in 1079, against Berenger, and was charged with defending the faith of the Church. and refuting Berenger's arguments. Peter the Deacon mentions as works of his composition: Treatise on the Body of the Lord: — Hymns on St. Nicholas: — Treatise against the Emperor Henry on the Election of the Pope: — Dissertations on the Last Judgment: — The Pains of Hell: — The Joys of Paradise: — Assumption of the Blessed  Virgin: — St. Paul: — St. Apollinarius: — On the Martyrdom of SS. Modestus and Ccesarius: — also Life of St. Dominic. See Cave, Hist. Lit. 2, 142.

Alberic

probably a Frenchman, was a Cistercian monk of the Abbey OF TROIS- FONTAINES, diocese of Chalons, and was born near that place early in the 13th century. He is the author, according to some, but in the opinion of others only the interpolator and continuator, of a Chronicle from the Creation to 1241. Leibnitz printed it in his Accessiones Historicme (Leips. 1698, 4to), vol. 2, and Menckenius in Scriptores Rerum Germanicarum et Saxon. (ibid. 1728, fol.), vol 1. The National Library at Paris contains a  more complete MS. than has ever been published. Alberic also wrote some poems. See Biog. Univ. 1, 396; Cave, Hist. Lit. 2, 298; Rose, Gen. Biog. Dict. s.v.; Chalmers, Biog. Dict. s.v.; Landon, Eceles. Dict. s.v.; Hoefer, Nouv, Biog. Generale, s.v.

## Alberic Of Aix[[@Headword:Alberic Of Aix]]

             SEE ALBERT.

## Alberic Of Ostia[[@Headword:Alberic Of Ostia]]

             a friar of the Order of St. Benedict, was born at Beauvais in 1080. He re- established the discipline in the Monastery of Cluny and in the Abbey of Vezelay (diocese of Autun). He was appointed cardinal-bishop of Ostia, and was sent as legate to England, at that time disturbed by the war of David I, king of Scotland, against Stephen I, king of England. On Dec. 14, 1138, Alberic held a council at London in order to settle certain questions. After a fruitless mission into Sicily in order to bring into submission the people of Bari, who were rebelling against Roger II, he returned to the East and called a council at Antioch, Nov. 30. 1140, which deposed the patriarch Rudolph, who was accused of heresy. After having visited Jerusalem and the holy sepulchre, he returned to Rome. He afterwards returned to France in order to combat, with St. Bernard and Geoffrey of Chartres, the heresiarch tnon de l'Estoile, to establish in his seat the archbishop of Bordeaux, who had been banished by his clergy, and to arrange with Louis the younger a journey through the Holy Land. He died at Verdun in 1147. See Hoefer, Nouv. Biog. Generale, s.v.

## Alberic Of Rosata[[@Headword:Alberic Of Rosata]]

             (or Roxiati), a learned Italian, lived about 1350. We have of his composition an excellent Commentary on the Sixth Book of the Decretals: — De'Statutis (four books): — Dictionary of Civil and Canon Law: — a treatise On Witnesses, and another On Propositions. See Biog. Univ. 1, 396; Cave, Hist. Lit. vol. 2; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Alberic Of Vere (Albericus De Vere)[[@Headword:Alberic Of Vere (Albericus De Vere)]]

             an Englishman of the family of the earls of Oxford, was a monk of the order of the Regular Canons of St. Augustine. He flourished about 1250, and composed a Treatise on the Eucharist: — Life of St. Osyth: — and an Account of the Antiquities of the Monastery of St. Osyth. See Life of Alberic in Surius, Oct. 7.

## Alberic, Felippo[[@Headword:Alberic, Felippo]]

             an Italian monk, was born at Mantua about 1470. He was commissioner at the court of Rome, and was sent by the pope, Julius II, to France, to England, and to Germany in order to combat the doctrines of Luther. He died at Naples in 1551. He wrote a History of the “Order of the Blessed Virgin:” a Life of St. Philip of Benisi, a Latin poem: — De Sacratissimo Christi CorporeperJudeanPenis Afflicto. This last poem is in heroic verse, and very rare. Its subject is the pretended miracle known under the name Billettes, dated in the year 1290. See Hoefer, Nouv. Biog. Generale, s.v.

## Alberici, Enrico[[@Headword:Alberici, Enrico]]

             an Italian painter, was born at Vilminore, in the territory of Bergamo, in 1714. He studied three years under Ferdinando Cairo of Brescia, and is said by Tassi to have been an artist of distinction. He died in 1775. Some of his most prominent paintings are to be found in the Church dei Miracoli at Brescia, viz., the Woman of Samaria: — Parable of the Pharisee and the Publican: — the Raising of Lazarus: — the Prodigal Son: — and the Good Shepherd.

## Alberici, Giacomo[[@Headword:Alberici, Giacomo]]

             a friar of the Order of Augustinians, died at Rome in 1610. His work Catalogo degli Illustri Scrittori Veneziani (Bologna, 1605) contains the lives of Croce, Gabrielle, Zartino, etc. See Hoefer, ῥNouv. Biog. Gen., s.v.

## Albericus, De Vere[[@Headword:Albericus, De Vere]]

             SEE ALBERIC OF VERE.

## Albero Of Montreuil[[@Headword:Albero Of Montreuil]]

             archbishop of Treves, was born in 1080 at Montreuil, near Toul. He was a zealous propagator of the ecclesiastical ideas of Gregory VII, and abolished many abuses then predominant in the Church. In 1130 he was made archbishop. At first he declined this honor, but finally adhered to the wishes of the pope. His position was a very trying one; but, with his usual energy, he commenced the reformation of his diocese. The monasteries were especially cared for, while his own palace formed the nucleus for the gathering of men of learning in his time. He died Jan. 18, 1152. See Walde, De Alberone Trevirorum Archiepiscopo (Monasterii, 1855); Prumer, AIbero von Montreuil, Erzbischof von Trier (Gott. 1874); Huyskens, Albero von Montreuil, Erzbischof von Trier, 1. Theil (Munster, 1879); Wetzer u. Welte, Kirchen-Lexikon, s.v. (B. P.)

## Alberon (Or Adalberon) I[[@Headword:Alberon (Or Adalberon) I]]

             prince-bishop of Liege, was a brother of duke Godfrey, canon and dean of Metz, and was elected bishop of Liege after the office had been vacant for about two years. This long vacancy was caused by the contentions of the empire and the priesthood concerning the investitures. Peace was made between the two powers Sept. 23,1122; and the following year the emperor Henry V came to celebrate the festivals of the Passover at Liege. During his sojourn the election of bishop took place, and Alberon united all the votes in behalf of his brother, the duke. The first care of this prelate was to clear his diocese of brigands who infested it. Their retreat was the citadel of Fouquemont, from which they were finally driven. Thus, under the episcopacy of Alberon, peace and harmony were restored. About 1123 he founded a monastery on Mount Cornillon; a short time after the one at Floreff.was founded, belonging to the same order. In 1124 he placed the canon monks in the Church of St. Giles-au-Mont. In 1127 Renaud of Martigni, archbishop of Rheims, submitted the laws of his Church to the seigniory of Bouillon and his successors; but he reserved for himself, and those who should come after him in the Court of Rheims, the prerogatives of justice and of military service. At the same time, he received the homage of Alberon. Alberon abolished the ancient custom of mortmain which had  prevailed among the bishops of Liege. He died in January, 1129. See Hoefer, Nouv. Biog. Generale, s.v.

## Alberon II[[@Headword:Alberon II]]

             prince-bishop of Liege, was born of the house of the counts of Namur. He was dean of the Church of Metz, and in 1136 was made bishop. In 1140 he had a war with the count of Namur, Henry II, the most fierce and daring of his neighbors. This was soon ended by a treaty of peace which made him the ally of his enemy. He then turned his attention towards the recovery of what he had lost, and sought to engage the emperor and the pope in his behalf; but the money which the count of Bar had lavished in these two courts made this attempt useless, and therefore he resorted to arms. In 1141 Alberon made a league with the count of Namur; and the two, having united their forces, besieged the chateau of Bouillon. After long and painful effort they became discouraged; and the prelate proposed a journey to the place where rested the remains of St. Lambert. At length the supplies failed, and they surrendered. Historians relate this as a miracle; and Nicholas of Liege, a writer of the time, has given us a full account of it under the title Triomphe de Saint Lambert. Some believe that the character of Alberon was such that it would not call down the special favor of Heaven; and it is certain that under his episcopacy the license of the people and the debalchery of the clergy reached their climax. Henry of Leyen, provost of the Church, at length came to the rescue. He went to Rome, and carried the reports of these disorders to the tribunal of the sacred court. The pope called for the bishop of Liege, who, accordingly, presented himself at Rome. It is not known what passed between him and the pope, but on his return from Rome he was attacked with a violent fever, and died at Otride, Italy, March 27, 1145. See Hoefer, Nouv. Biog. Generale, s.v.

## Alberoni, Giulio[[@Headword:Alberoni, Giulio]]

             a famous Italian cardinal and prime-minister of Spain, was born near Piacenza, May 31,1664. Being the son of a gardener, he at first was a tiller of tie soil. At the age of fourteen years he became clerical bellringer of the Cathedral of Piacenza. He entered the: school of the Barnabites, where he showed a good deal of ability, and sought the protection of Barni, vice- legate of Ravenna, who, having become bishop of Piacenza, placed him in charge of the house and made him a member of the order. Afterwards Alberoni accompanied the son of his protector to Rome, and there learned  the French language. He also gained the friendship of the secretary of the duke of Vendeme and of the poet Campistron, which was of great service to him afterwards. During the war of the Spanish Succession he was interpreter to the government of Parma. In 1706 Alberoni accompanied the duke of Vendome to Paris, where he was presented to Louis XIV, who offered him the rectory of Anet; but he refused this, preferring to remain with his patron rather than be placed at the head of a parish. The duke of Vendome having been appointed in 1711 generalissimo of the armies of Philip V, Alberoni accompanied him to Spain as his secretary. A little later the death of his benefactor occurred, and he returned to Paris to inform Louis XIV of the fact.

 The following year the duke of Parma conferred upon him the title of count, and appointed him his consular agent to Spain. The princess of Ursins had at that time great influence at the Court of Madrid; but at the death of the queen of Louis XIV, Elizabeth Farnese, daughter of the last duke of Parma and niece of the acting duke, was proposed for queen. Alberoni shared with the new queen his unlimited influence with the king. About this time the death of Louis XIV completely changed the policy of the cabinet of Madrid. The age of Louis XV rendered a regency necessary; and Philip V believed that he had a claim to the position. After the death of Innocent XIII (March 7, 1724), cardinal Alberoni obtained ten votes in the conclave. It was on this occasion that the lampoon was posted in Rome “Il cielo vuol Orsini; il popolo, Corsini; le donne, Ottoboni; il diavolo, Alberoni.” Cardinal Orsini was chosen under the name of Benedict XIII. Alberoni did not gain the favor of the new pope, and therefore retired to his estate at Castel-Romano, and did not return to Rome until after the death of the pope, which occurred in 1730. The new pope, Clement XII, confided to him several negotiations, and appointed him in 1734 legate of Ravenna. In spite of his advanced age, he was still active. He constructed canals, founded benevolent institutions, reformed the police system, and prohibited vagrants from taking refuge in churches. About this time he became entangled in the affairs of the small republic of San Marino. Alberoni had to the last his health and energy. His conversation was sprightly; and he was able to converse in Italian, French, and Spanish. He died at Rome, June 16, 1752. After his death, a pretended Testament Politique was printed under his name in 1753. The Vie d'Alberoni, by Rousset, which we cite as the principal authority, was completed in 1718. Two letters of his have been found, the first of which is addressed by Alberoni to cardinal Camarlingo Paulucci, and is the famous apology of the cardinalminister. This is followed by a second apology in  the form of a letter addressed to a Genoe'se marquis by a Roman prelate. This prelate is Alberoni himself. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert[[@Headword:Albert]]

             (Multiple definitions follow)

bishop of Liege (saint and martyr of the Roman Church), was the son of Godfrey, duke of Brabant. He was unanimously chosen to succeed Radulphus, bishop of Liege, who died on the 5th of August, 1191. The Emperor Henry VI opposed this election with all his power, but Celestin II confirmed Albert in the see, and made him cardinal. Henry still persisted in his opposition; and to carry it out fully, three German gentlemen followed Albert to Rheims, whither he had retired, and in his own house, where they had been kindly and generously received, they murdered him, piercing him with thirteen mortal wounds. His body was at first interred at Rheims; but, under Louis XIII, it was translated to Brussels, where it is still preserved. The Roman Martyrology commemorates him on the 21st of November. His life, written by one of his attendants, is in the history of the bishops of Liege, by Gilles, monk of Orval. Landon, Eccles. Dict. 1, 202; Hoefer, Biog. Generale, 1, 597.

Albert

"the Great" (ALBERTUS MAGNUS), So called on account of his vast erudition, was born at Lauingen, Suabia. The date of his birth is variously given, by some 1193, by others 1205. He studied at Padua, and entered the order of St. Dominic in 1221. His abilities and learning were of the highest class, and he was deemed the best theologian, philosopher, and mathematician of the age; indeed, his knowledge of mathematics was such, that the people, unable to comprehend the intricate mechanism which he used in some of his works, regarded him as a magician. An automaton which he made was so exquisitely contrived that it seemed to be endowed with powers of spontaneous motion and speech, and deceived even St. Thomas Aquinas, his pupil, who broke it in pieces with a stick, thinking it to be an emissary of the evil one. He was a strong Aristotelian, and his authority contributed greatly to uphold the reign of Aristotle in the schools at that period, in opposition to the papal bull against him. When Jordanus, general of the Dominicans, died in 1236, Albert governed the order for two years as vicar-general. Being afterward made provincial for Germany, he established himself at Cologne, where he publicly taught theology to an infinite number of pupils who flocked to him from all parts; and from this school proceeded Thomas Aquinas, Ambrose of Siena, and Thomas of Cantimpro. In 1260 he was nominated to the bishopric of Ratisbon, and reluctantly consented to accept it; he did not, however, long retain it, and in 1263 obtained permission to leave it, and retire into his convent, where he occupied himself entirely in prayer and study until his death, which happened on the 15th of November, 1280.

Albert was certainly one of the most cultivated men of his age; but yet he was rather a learned man, and a compiler of the works of others, than an original and profound thinker. He wrote commentaries on most of the works of Aristotle, in which he makes especial use of the Arabian commentators, and blends the notion of the Neoplatonists with those of his author. Logic, metaphysics, theology, and ethics were rather externally cultivated by his labors than effectually improved. With him began those minute and tedious inquiries and disputes respecting matter and form, essence and being (Essentia or Quidditas, and Existentia, whence subsequently arose the further distinction of Esse Essentioe and Existentioe). Of the universal, he assumes that it exists partly in external things and partly in the understanding. Rational psychology and theology are indebted to him for many excellent hints. The latter science he treated in his Summa Theologioe, as well according to the plan of Lombardus as his own. In the former he described the soul as a totum potestativum. His general relation to theology is thus stated by Neander History of Dogmas (2, 552): "Albert defines Christianity as practical science; for although it is occupied with the investigation of truth, yet it refers every thing to the life of the soul, and shows how man, by the truths it reveals, must be formed to a divine life. It treats of God and his works, not in reference to abstract truth, but to God as the supreme good, to the salvation of men, to the production of piety in the inner and outer man. He also distinguishes various kinds of certainty: the theoretical, which merely relates to knowledge (informatio mentis), and the certainty of immediate consciousness (informatio conscientioe). The knowledge obtained by faith is more certain than that derived from other sources; but we must distinguish between the fides informis and the fides formata; the first is only a means to knowledge, but the second is an immediate consciousness. Man is attracted by the object of faith just as moral truth leads him to morality.

All knowledge and truth come from God, but they are imparted in different ways; our reason has the capacity to perceive truth, as the eye possesses the faculty of sight. Natural light is one thing, and the light of grace is another. The latter is a higher stage, an assimilation between him who knows and the thing known, a participation of the divine life." In his theology he labored to define our rational knowledge of the nature of God, and enlarged upon the metaphysical idea of him as a necessary Being (in whom pure Esse and his determinate or qualified nature [Seyn und Wesen] are identical), endeavoring to develop in this manner his attributes. These inquiries are often mixed up with idle questions and dialectic absurdities, and involve abundant inconsistencies; as for instance, when he would account for the creation by the doctrine of emanation (causatio univoca), and nevertheless denies the emanation of souls, he insists upon the universal intervention of the Deity in the course of nature, and yet asserts the existence of natural causes defining and limiting his operations. In treating of the Trinity, he traced an analogy between the divine and the human as follows: "There is no excellence among the creatures which is not to be found in a much higher style, and as an archetype, in the Creator; among created beings it exists only in foot-marks and images. This is true also of the Trinity. No artistic spirit can accomplish his work without first forming to himself an outline of it. In the spirit, therefore, first of all, the idea of its work is conceived, which is, as it were, the offspring of the spirit, in every feature resembling the spirit, representing it in its acting. (Format ex se rationem operis et speciem, que est sicut proles ipsius intellectus, intellectuii agenti similis in quantum agens est.) Thus, therefore, the spirit reveals himself in the idea of the spirit.

Now, from the acting spirit this idea passes into reality, and for this purpose the spirit must find a medium in outward action. This medium must be simple, and of the same substance with him who first acted, if indeed the latter is so simple that being, nature, and activity are one in him. From this results the idea in reference to God, of the formative spirit, of the planned image, and of the spirit by which the image is realized. (Spiritus rector formae.) The creation in time is a revelation of the eternal acting of God, the eternal generation of his Son. The revelation of God in time for the sanctification of nature, is an image of the eternal procession of the spirit from the Father and the Son. Our love is only a reflection of the divine love; the archetype of all love is the Holy Spirit, who, like all love, proceeds from God. The one love spread abroad through all holy souls proceeds from the Holy Spirit. (Una caritas diffusa per omnes animas sanctas per spiritum sanctum, ad quam sicut exempla omnis dilectio refertur et comparatione illius et assimilatione caritas dici meretur.) Love in God neither diminishes nor increases, but we diminish or increase it in ourselves according as we receive this love into our souls, or withdraw from it." With reference to original sin, he taught that mankind were materially embodied in Adam: Omne genus humanum secundum corpulentam substantiam in Adano fuit. He considered conscience to be the highest law of reason, and distinguished the moral disposition (synteresis, συντήρησις) from its habitual exercise (conscientia). All virtue which is acceptable to God is infused by him into the hearts of men. His scholars were distinguished by the name of Albertists. His life is given at length in Quetif and Echard, Script. Ord. Praedicatorum, 1, 171. His works, embracing natural and moral science, metaphysics, and theology, are collected and published under the title Opera Alberti Magni quae hactenus haberi potuerunt, ed. Pet. Jammy (21 vols. fol. Lyons, 1651). Those which relate to theology are the following:

1. Commentaries on different Books of Holy Scripture, contained in the 7th, 8th, 9th, and 10th vols. of the above edition: —

2. Sermons for the whole Year and Saints' Days; Prayers formed upon the Gospels of all the Sundays in the Year; thirty-two Sermons on the Eucharist, which are usually contained among the works of St.Thomas; all contained in vols. 11 and 12: —

3. Commentaries on the works attributed to Dionysius the Areopagite; also, An Abridgment of Theology, in seven books; contained in vol. 13:—

4. Commentaries on the Four Books of the Master of the Sentences, in vols. 14, 15, 16: —

5. A Summary of Theology, in vols. 17 and 18: —

6. Summaries of Creatures, in two parts, the second concerning Marl, in vol. 19: —

7. A Discourse in honor of the Virgin. A special edition of his "Paradisus animoe sive libellus de virtutibus," with an appendix, containing De sacro Christi Corporis and Languinis sacramento tractatus 22, has been published by Bishop Seiler (new edit., Ratisbon, 1864, 16mo). — Neander, Ch. Hist. 4, 421; Mosheim, Ch. Hist. cent. 13, pt. 2, ch. 2, § 44; Haureau, Philosophie Scholastique, 2, 1-104; Tennemann, Hist. Phil. § 264; Neander, Hist. of Dogmas, 2, 542-593; Herzog, Real-Encyklopadie, 1, 203; Hoefer, Biog. Generale, 1, 590 sq. (where his services to physical science are fully vindicated); Joel, Verhaltniss Albert des Grossen zu Maimonides (Breslau, 1863).

Albert

fifth archbishop of Magdeburg and primate of all Germany (1513), and further, in 1514, elected archbishop of Mentz, both of which archiepiscopal sees, by dispensation from Pope Leo X, he held together — a thing altogether without example. Besides this, he was appointed administrator of the bishopric of Halberstadt. He made a contract with Pope Leo for the farming of indulgences, and made the notorious Tetzel (q.v.) one of the agents for their sale in Germany. The proceedings of Tetzel, were vigorously watched and opposed by Luther, who, in turn, was hated by the archbishop. His efforts to retard the Reformation were rewarded by the cardinal's hat in 1518. He was the first to introduce the Jesuits into Germany. He died at Mentz in 1545. His writings are,

1. Statuta pro Cleri Reformatione: —

2. Decreta adversus Novatores Lutherum et Asseclas: —

3. Sermons: —

4. Oratio de Bello movendo contra Turcos (Eisleben, 1603): —

5. Responsio ad Epist. Lutheri: —

6. Constitutions and Statutes Ecclesiastical, in German (Leipsic, 1552). — Fabricius, Biblioth. Hist. 1, 386, 407, 411.

## Albert (Alberic, Or Albricus)[[@Headword:Albert (Alberic, Or Albricus)]]

             a French ecclesiastic, was canon OF Aix, in Provence, and died about 1120. He is the author of a History qf the First Crusade, from A.D. 1095 to 1120. Albert was not a witness of the exploits he records, but appears to have had recourse to information from others. Reinerius Reineccius first published it under the title of Chronicon Hierosolymitanum (Helmsthdt, 1584). It is printed by Bongars, as the work of Albert, in the Gesta Dei per F'rancos, i, 184. ‘See Biog. Universelle, i, 419; Cave, list. Lit. ii, 206; Chalmers, Biog. Dict. sv.; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albert (Or Albrecht) I[[@Headword:Albert (Or Albrecht) I]]

             archbishop OF MENTZ, was the son of Sigebert, count of Saarbruck, and chancellor of the emperor Henry V. In 1110 he accompanied this prince to Italy, and on their return to Germany Albert was elected archbishop (Aug. 15, 1111), and immediately received the investiture by the ring and pastoral staff. The following year he took part against Henry, who, with the Council of Vienna, attempted the excommunication of the pope; and Henry, surprised and irritated at this, cast him into the prison of Treufels, where he suffered for three years, until, in 1115, he was released at the threats and demands of the people. Albert resorted to Cologne, and there received his episcopal ordination at the hands of Otho, bishop of Bamberg, in the presence of Thierri, cardinal-legate. But the city of Mentz soon changed its regard for him, and in 1116 it is said that such a sedition was raised against him that he was obliged to take flight, but was soon restored by his friends. Albert still persevered in his aversion for the emperor, and sought every occasion to injure him, not only with pope Paschal, but also with Gelasius II and Calixtus II, his successors. This roused the spirit of revenge in Henry, and they became exceedingly hostile towards each other. These hostilities were arrested by a Diet which was held at Wurburg. Albert assisted (Sept. 8,1122), with the cardinal-legate Lambert, who was afterwards pope under the name of Honorius II, at the Dict of Worms,  where this prince renounced his investitures, but retained the right of conferring the regalia upon prelates. Henry died in 1125, and Albert accordingly called an assembly for the election of a new emperor. The choice was for Lothaire, which was in accordance with the desires of Honorius II and the king of France, and for him Albert worked zealously. Albert died July 14, 1137, and was interred in the abbey of Erbach, which he had founded. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert (Or Olbert) Of Loben[[@Headword:Albert (Or Olbert) Of Loben]]

             SEE ALBERT OF GEMBLOUX.

## Albert Baron Of Bonstettin[[@Headword:Albert Baron Of Bonstettin]]

             was almoner of the emperor Maximilian II, and dean of the Hermits of St. Augustine, in Switzerland. He lived about 1500, and wrote The Life of St. Nicholas of Tolentino, a monk of that order, who is reported to have lived  many years without eating (given by Surius, Sept. 10). See Cave, Hist. Lit. vol. 2, App. p. 214.

## Albert Bishop Of Freising (en)[[@Headword:Albert Bishop Of Freising (en)]]

             came of an Alsacian family of Hohenburg. He was first chaplain of pope Clement VI, who resided at that time at Avignon, and who, in 1345, appointed him to the bishopric of Wurzburg, contrary to the wishes of the chapter. This occasioned trouble between the pope and the emperor, which was settled by the appointment of Albert to the bishopric of Freising. He died in 1359. He is supposed to have written the lives of the martyrs St. Kilian, bishop of Wirzburg, and his companions St. Colman and St. Totman, in the Acta Sanctorum. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Bishop Of Livonia[[@Headword:Albert Bishop Of Livonia]]

             was born in 1160. Being a native of Germany, he placed himself at the head of the nobility of Saxony and of Westphalia and came to Livonia in order to propagate the Catholic religion, He obtained of Innocent III in 1204 permission to found a monastic military order, which took the name “Chevaliers Porte-glaives” (in Latin, Ensiferi, and in German, Schwertbruder). Their first grand-master was Winno of Rorhbach. Albert established a number of colleges for the diffusion of the light of religion  throughout all Livonia. He died at Riga, Jan. 17, 1229. See Hoefer, Nouv, Biog. Generale, s.v.

## Albert De Argentina[[@Headword:Albert De Argentina]]

             was theologian of the bishop of Strasburg in the 14th century. About 1378 he composed a History, from the beginning of the house of Hapsburg to the death of Charles IV, A.D. 1270 to 1378 (imperfect by Cuspinian, Basle, 1553, 1569). Christianus Urstitius gave it entire in his Scriptores Germanici (Frankf. 1670, 2, 97). Albert also wrote a Life o'Bertholdus, Bishop of Strasburg and Spires. For the catalogue of his other works, see Dupin, Bibliotheque, 14th Century; also Cave, Historia Literaria.

## Albert I[[@Headword:Albert I]]

             archbishop OF MAGDEBURG, was first monk of Corbie, then of St. Maximin of Treves. He was sent in 961, by the emperor Otho I, to preach the Gospel in Russia. In 968 he was appointed archbishop of Magdeburg by pope John XIII. On Dec. 21 following, he arrived at Magdeburg, where he consecrated the bishops of Merseburg, of Zeitz, and of Misnia. He gave a grand reception to Hermann, burgrave of Magdeburg, and in 978 he received from Otho the jurisdiction of all the inhabitants of the place, with the right of appointing the burgrave. The following year he gave to the canons the right of electing their archbishop. Albert deserved the consideration which he received for the faithful performance of his duties. While on his way to visit the diocese of Merseburg, he fell from his horse, and died from the accident June 10, 981. His body was interred in the cathedral at Magdebulrg. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert II[[@Headword:Albert II]]

             archbishop OF MENTZ, was brother of the preceding, and succeeded him in 1138. In 1141 he allowed himself to become involved in the conspiracy of the Saxon nobles, who wished to annul as surreptitious the election of the emperor Conrad, made in 1138. A little later he became reconciled with that prince, and engaged to serve in the crusade which he was then planning and which was carried into effect in 1147. The death of this prelate, which occurred at Erfurt, June 23, 1141, forbade his putting this promise into execution. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert II Count Of Hallermonde[[@Headword:Albert II Count Of Hallermonde]]

             and cardinalarchbishop of Magdeburg, enlisted on the side of king Philip of Suabia, and reconciled that prince with Innlocent IIi. At the death of Philip (1208), he made peace with Otho IV, whom he accompanied in 1209 to Rome. In the following year, as legate of the holy see in Germany, Albert promulgated the sentence of deposition pronounced by the pope against Otho, and in 1212, at the Diet of Mentz, he concurred in the election of Frederick II. This brought the arms of Otho into Magdeburg. Twice the prelate was made prisoner in the course of these hostilities, and twice he was delivered by the valor of his troops. In 1216 he brought under his jurisdiction the metropolitan bishopric of Camin. Albert had no peace until the death of Otho, which occurred in 1218. He assisted, in 1225, at the  Dict of Aix-la-Chapelle, where he resolved on a new crusade to the Holy Land, but he had the prudence not to enroll himself for this expedition. In 1229 he raised a war between the prelate and the margraves of Brandenburg, Otho and John, to bring under subjection the house of Waldeck; but this was soon ended. The prelate was considered one of the most important men of his time. In 1207 he commenced to rebuild his cathedral church, which had been burned. He died about 1232. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert II Of Cuyck[[@Headword:Albert II Of Cuyck]]

             prince-bishop of Liege, ascended in 1194 to the tribunal of that Church, after Rome had declared null the election of Simon of Limburg, a youth of sixteen. Pope Celestin III made null that election at the request of Albert of Cuyck and three other archdeacons, and ordered another election at Namur, Nov. 18,1194, at which Albert was elected. In order to indemnify Simon of Limburg, Celestin made him cardinal Albert disgraced his office by the simony which he so boldly practiced, and which was thus communicated to the clergy of Liege. The various hardships which the country suffered at this time were regarded as a punishment brought upon them for the wickedness of this prelate. He nevertheless made him self  beloved by the people of Liege, to whom he granted many favors. Albert died Feb. 1, 1200. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert III[[@Headword:Albert III]]

             count of Sternberg and archbishop OF MAGDEBURG, was appointed by pope Urban V, at the request of the emperor Charles IV, of whom he was chancellor, in preference to Frederick of Hoym, bishop of Merseburg, whom the chapter had chosen. Albert, after his installation, confirmed the privileges of the states and towns of his archbishopric. This prelate was a very bad economist. He alienated many cities and Villages dependent upon his Church, and gave up Lusatia,. which his predecessor had acquired of the landgrave Tiesceman. Having in consequence of this brought upon himself the scorn and derision of his subjects, he collected his treasures, with many valuable articles, and went to Bohemia, where in, 1371 he exchanged his archbishopric for the bishopric of Leutmeritz, which was at that time held by Peter of Bruma. He died near the close of the 14th- century. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert IV[[@Headword:Albert IV]]

             lord of Querfurt and archbishop OF MAGDEBURG, is represented as a penurious, anxious, wanton prelate. In 1390 he aided the prince of Brunswick against the inhabitants of Brandenburg, and in 1394, by the aid of the prince of Anhalt and the lord of Querfurt, by treachery, he surprised the city of Rathenow and pillaged it. This city was restored to the inhabitants of Brandenburg by the prelate in 1396. The deterioration of currency in 1401 obliged the archbishop and his chapter, with the city of Magdeburg, to which they vainly laid claim, to take advantage of the interdict. The threat which the prelate made of bringing this before the formidable tribunal of Westphalia was, however, efficacious. A contract was made Feb. 14, 1403, by means of which all was restored to order. Soon after the archbishop became ill and chose as his coadjutor Gunther, younger son of the count of Schwarzburg. Albert died at Giebichenstein, June 14, 1403, and was interred in the cathedral. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Of Bergamo[[@Headword:Albert Of Bergamo]]

             was a monk of the Third Order of St. Dominic. He gave at a very early age tokens of his future eminence in holiness. At the age of seven he devoted himself to prayer and fasting. Later he assisted his father in his agricultural labors; and, to satisfy his parents, took a wife, who was displeased with his charities. After a time he retired to Cremona, and shortly after took the monastic vows. He went on a pilgrimage to the Holy Land, and died May 7, 1279. His body was buried under the choir of the church where he had spent much of his time in prayer. Benedict XIV permitted his festival to be observed by the Dominicans and the clergy of Bergamo and Cremona.

## Albert Of Brandenburg[[@Headword:Albert Of Brandenburg]]

             grand-master of the Teutonic Order, took monastic vows at Mergentheim, where he received the record of his nomination; and entered at Konigsberg Nov. 22, 1512. Albert having refused to render homage to Poland, king Sigismund declared war against him Dec. 28, 1519. This lasted until 1521, and was terminated by the intervention of the emperor and the king of Hungary, who secured a truce of four years. In 1521 he accorded to Walter of Plettenberg, provincial master of the Teutonic knights in Livonia, the right to exercise sovereignty in his own name. In 1524 Albert took the oath of loyalty to the empire in the Diet of Nuremberg, and held to the rank of the ecclesiastical princes after the archbishops and before all the bishops of the empire. In 1525 the treaty with Poland expired, and it was desired to enter upon the conferences at Presburg; but this was useless. The grand-master, already preceded by the doctrines of Luther, sent an embassy to Cracow, where he finally went himself; and concluded, April 9, a treaty with his uncle, the king, by which he was recognised hereditary duke of all the territory possessed by the order in Prussia, with the stipulation that his brothers and their successors should receive investiture by the king. This was immediately put into execution. Albert, strengthened by a large number of Poles, took possession of the duchy, quitted the habit of the order, and expelled the Catholics. Thus was the Teutonic Order overthrown in Prussia, by the action of its grand-master. He died near the middle of the 16th century. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Of Gembloux[[@Headword:Albert Of Gembloux]]

             (Albertus Gemblacensis), a Benedictine, was born at Loben, near Liege, towards the close of the 10th century. He studied at Paris and at Chartres under the celebrated Fulbert, and became priest of Gembloux, then of St. James, at Liege, where he died in 1048. Sigebert speaks of him as being eminent for his knowledge of civil and religious affairs, as well as for his zeal in religion. He assisted Burkhard, bishop of Worms, his pupil, in the compilation of Magnum Volumen Canonum, and wrote several hymns and lives of saints. Of these the Life of St. Veronus Olbertus (ed. by Galopinus, 1635; and by Henschenius, Acta SS. vol. 3, March 30) is the best known. See Sigebert, De Script. Eccles. c. 142; Cave, Hist. Lit. 2, 128; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albert Of Metz[[@Headword:Albert Of Metz]]

             (Albertus Metensis), a Benedictine of the monastery of St. Sympherien at Metz, lived near the commencement of the 11th century. He wrote historical sketches, which were inserted by Eckart in his Corpus Historicorum Medii AEvi, 1, 91-131. These sketches contain important details of the history of Lorraine and of Alsace from 973 to 1025. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Of Padua[[@Headword:Albert Of Padua]]

             was a monk of the Order of Hermits of St. Augustine in the 14th century. He was a disciple of the celebrated Gillins Romanus at Paris, and taught theology with such reputation that scholars flocked to him from all parts. Boniface VIII called him to Rome; but that pontiff dying very soon after, Albert returned to France, and died at Paris in 1328. He wrote many Sermons (Paris, 1544, 1550), and An Explication of the Gospels for Every Sunday in the Year (Venice, 1476. fol). Other works of his in MS. are preserved at Padua. See Cave, Historia Literaria.

## Albert Of Riga[[@Headword:Albert Of Riga]]

             SEE ALBERT OF LIVONIA.

## Albert Of Saxony[[@Headword:Albert Of Saxony]]

             (Alberts de Saxonia) was a learned Dominican friar who lived in the first half of the 14th century. According to Lockhaupt, he studied and sojourned a long time in Paris. The library of Bologna contains a number of MS. commentaries by him upon the Alphonsine tables and the Physics of Aristotle. He also wrote, Magistri Alberti de Saxonia Tractatus Proportionum cum aliis praecipue Augustini Niphi (Venice, 1496). He afterwards prepared an abridgment, entitled De Velocitate Motuum F. AIberti de Saxonia, Opus Redactum in Epitomen;a F. Isidoro de Isolanis Mediolanensis Ordinis Prcedicaltorum (Lond. 1580). See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Of Stade[[@Headword:Albert Of Stade]]

             (Albertus Stadiensis) was a Benedictine priest of the Cloister of St. Mary at Stade. He was appointed priest in 1232, and made vain efforts, with the concurrence of the pope, to put down the disorders of the monks of his abbey. Being greatly troubled, because the bull which he obtained in 1236 of Gregory XI produced no effect, he entered in 1240 the Order of Franciscans. He became, after Olearius, general, and still lived in 1260. Albert of Stade, who must not be confounded with Albert of Pisa, composed in Latin a Chronicle, embracing the period from the creation of the world down to 1256. This is especially valuable for consultation concerning the occurrences in the north of Germany from 1072 to 1256. Andrew Hoier added a supplement, which comprehends a period of sixty years (Hafniae, 1720). This was published with notes, by Reineccius, under the title Chronicon Alberti Abbatis Stadensis, a Condito Orbe usque ad  Auctoris Etatem, etc. (Helmstidt, 1587). See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Of Treves[[@Headword:Albert Of Treves]]

             (Alberfus Trevesanus) was priest of the Monastery of St. Matthias at Treves. The monastery was distinguished in the 9th and 10th centuries for its precepts and its learned masters. Albert died in 980. He wrote, in verse and in prose, instructions for the young priests; and added the history of his time to the history of Treves, which he entitled Gesta Treverorum. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert Patriarch Of Jerusalem[[@Headword:Albert Patriarch Of Jerusalem]]

             was born about 1150 at Castello di Gualtieri, near Parma. After having been prior of a community of canons, he was appointed successively bishop of Bobbio and of Vercelli. The high estimate in which his prudence, his uprightness, and his ability were held led the emperor Frederick Barbarossa and pope Clement III to choose him as arbitrator of their disputes. Henry VI, successor of Frederick, appointed him count of the empire. Popes Celestin III and Innocent III also employed him in many negotiations. In 1204 the Christians of Palestine appointed him Latin patriarch of Jerusalem, although he could not reside there because Jerusalem was in the hands of the Mussulmans. At this time he established certain wise but rigid regulations for the order of the Carmelites which were modified by the commissaries appointed by pope Innocent IV. Pope Innocent III invited Albert to be present at the General Council of Lateran, held in 1215; but Albert was assassinated the year before, Sept. 14, at Acre, by a man whom he had rebuked for his crimes. He is honored April 8 as a saint of the Order of Carmelites. Tritheim attributes to him Status Terrce Sanctce, which is unpublished. The Regula Carmelitarum is found with the Life of Albert in the Acta Sanctorum. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert, Charles[[@Headword:Albert, Charles]]

             a German Reformed minister, was born at Whitehall, Lehigh Co., Pa., in 1824. He graduated at Mercersburg in 1848; was ordained to the work of the ministry in 1852 by the Classis of North Carolina, where he acted as president of Catawba College for some time. He finally came North; passed over to the Episcopal Church; and died in Texas in 1869. See Harbaugh, Fathers of the Germ. Ref. Church, 4, 499.

## Albert, Charles H[[@Headword:Albert, Charles H]]

             a Protestant Episcopal clergyman of the Missionary Diocese of Arkansas and Indian Territory, entered the ministry about 1854. In 1857 he was minister in Marshall, Tex.; the following year resided in Matagorda, Tex.; in 1860 became rector of St. John's Church, Camden, N. J.; the following year he had charge of St. Mark's Church, Lasalle, Ill.; in 1862 officiated in St. Paul's Church, Peru, N. Y.; in 1864 was rector of St. Paul's, Kankakee, Ill.; in 1866 officiated at Batesville, Ark., and remained in this mission-field until his death, which occurred in 1868. See Prot. Epis. Almanac, 1869, p. 109.

## Albert, Crantz[[@Headword:Albert, Crantz]]

             a German ecclesiastic, was born at Hamburg. He took his doctor's degree in 1490; and became dean of that cathedral and professor. He earnestly desired a reformation in the Church; and when he heard of Luther's intention to set it on foot, advised him as follows: “Go, my brother, into your cell, and say Miserere mei, Deus!” He died at Hamburg in 1517, leaving Metropollis; or, An Ecclesiastical History of the Churches of Germany from 780 to 1504 (Basle, 1548; Cologne, 1574, 8vo; Frankf.  1576,1590): — thirteen books on the History of the Vandals (Frankf. 1575): — a Chronicle of the Other Northern Nations, viz. Sweden, Denmark, Norway, etc. (Strasb. 1546; with additions by Wolfus, Frankf. 1575). All these have, been inserted in the Index of Prohibited Works. There is also a small work on the Office of the Mass (Rostock). See Cave, Hist. Lit.

## Albert, Erasmus[[@Headword:Albert, Erasmus]]

             a Lutheran divine of Germany, was born at Wetterau (or, according to some, at a small village near Frankfort-on-the-Main) at the close of the 15th century. He studied divinity, and became one of the most zealous adherents of Luther. For a time he was preacher to Joachim II, elector of Brandenburg; but, on a dispute respecting the revenues of the clergy, he lost that situation, and travelled in the interest of the doctrines of the Reformation. In 1548 he was a preacher of Magdeburg; but the Interim proposed by Charles V obliged him to leave that place and reside in a private station at Hamburg. He was afterwards appointed superintendent- general of New Brandenburg, in Mecklenburg, where he died, May 1, 1553. He published the Acoran of the Cordeliers, collected from the book written by Albizzi on the Conformities of St. Francis with Jesus Christ (in German, 1531; in Latin, Wittenberg, 1542-44). Luther honored it with a preface, and Conrad Baudius augmented it with a second book, translated into French (1556, 12mo; Geneva, 1560, 2 vols. 12mo). The last edition of this satirical work is that of Amsterdam (1734, 3 vols. 12mo), There is also of this author, Judicium de Spongia Erasmi Roterodami: and the Book of Wisdom and Virtue (Frankf. 1579, 8vo), in German verse. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albert, Franz[[@Headword:Albert, Franz]]

             professor of theology at Hamburg, Germany, flourished in the 15th century. He wrote a History of Saxony and the Vandals: — a Chronicle from Charlemagne to 1504. See Hoefer, Nouv. Biog. Generale, s.v.

## Albert, Jan[[@Headword:Albert, Jan]]

             a Carmelite monk of Haarlem, Holland, died at Mechlin in 1496, leaving, among other works, a Commentary on the First Epistle of John an Explication of the Book of Ecclesiastes: — Sermons: — and Questions on the Master of the Sentences.

## Albert, John E[[@Headword:Albert, John E]]

             a German Reformed minister, was born in the latter part of the 18th century. He was licensed to preach, probably, during the year 1818; was ordained in 1820, and had charge of three congregations in Pennsylvania. On account of ill-health he resigned his charge in 1832; after which time he lived in retirement at the York Springs, Adams Co., where he died in 1856. He was a very pious man. “The service he rendered his Master must have been a cheerful and pleasant one, since he always, until the day of his death, spoke of the ministry as a subject very dear to his recollection.” See Harbaugh. Fathers of the Germ. Ref. Church, 4, 122.

## Albert, Pierre Antoine[[@Headword:Albert, Pierre Antoine]]

             a Huguenot minister, was born of a highly respectable family in 1765, at Lausanne, Switzerland. In 1796 he became pastor of the French Protestant Church ins New York. The history of that Church is full of interest. The Revocation of the Edict of Nantes brought to the New World a large number of refugees, many of whom settled in New York. There were about two hundred families of these Huguenots, and they were among the most influential in the city. In process of time there was built for their use a commodious chapel on Pine Street, to which they gave the name L'Eglise du Saint-Esprit — The Church of the Holy Ghost. It was the custom of the minister, at the close of the public services, always to say “Remember ye the poor,” when old and young dropped their benefactions into the poor- box behind the church doors. For one hundred and thirty years the French Protestants used the forms of religious worship to which their fathers had been accustomed in the public services of the Reformed churches of France and Geneva. In 1804 they became Episcopalians. Of this Church Mr. Albert was rector for nine years (1797-1806). He is said to have been “an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent preacher. A stranger, of unobtrusive manners and invincible modesty, he led a very retired life. His worth, however, could not be concealed. He was esteemed and beloved by all his acquaintances.” See Disosway, Huguenots in America, in Smiles's Huguenots, p. 433; Allen, Amer. Biog. s.v. (J. C. S.)

## Albert, St., A Carmelite Of Monte Trapani[[@Headword:Albert, St., A Carmelite Of Monte Trapani]]

             was born at Trapani, Sicily, in 1212. Dedicated to the service of God in his infancy, Albert assumed the habit of the Carmelites in the above-mentioned convent, where he subjected himself to great austerity. Receiving a mission to preach, he went to the remotest parts of Sicily, addressing Jews as well as Christians. He died in a solitude near Messina, Aug. 7, 1292, and, according to common opinion, was buried there, in the church of the convent of his order. Part of his relics were taken to the convent at Monte Trapani. He was canonized at Rome about the middle of the 15th century, and his festival is observed Aug. 7. See Baillet, Vies des Saints, Aug. 7.

## Alberti, Albert[[@Headword:Alberti, Albert]]

             a learned Italian Jesuit, was born at Trent, Feb. 2, 1593. He studied at Padua, and distinguished himself by his controversies with the celebrated Scioppi, whom he silenced, and who died of chagrin because of his defeat. Alberti died at Milan, May 3, 1676. His principal works are, Generales Vindicice adversus Famosos. Gasp. Scioppi Libellos (Lucca, 1649): Lydius Lapis Ingenii (ibid. 1647): — Liber contra Saltationes et Choreas (1650): — Actio in Eloquentice turn Profanoe cum Sacrce Corruptores (Milan, 1651). See Hoefer, Nouv. Biog. Generale, s.v.

## Alberti, Aloysius[[@Headword:Alberti, Aloysius]]

             SEE ALBERTI, LUIGI.

## Alberti, Cherubino[[@Headword:Alberti, Cherubino]]

             a distinguished Italian painter and engraver, was born at Borgo San Sepolcro in 1552. It is probable that he was a scholar of Cornelius Cort; and afterwards acquired a freer style by studying the works of Francesco Villamena and Agostino Caracci. He was far more distinguished as an engraver than as a painter; and executed 180 prints, 75 of which are from his own designs. He died at Rome in 1615. Some of his most important works are, Portrait of Pope Gregory XIII: — The Flight into Egypt (in 1574): — The Holy Family, with St. Elizabeth (dated 1571): — The Body of Christ Supported in the Clouds by Angels: — The Virgin Mary and Infant in the Clouds, inscribed “Regina Caeli:” — Mary Magdalene, Penitent (dated 1582): — The Crucifixion: — St. Andrew Bearing the Cross: — Christ Praying in the Garden: — and many others of value.

## Alberti, Durante[[@Headword:Alberti, Durante]]

             an Italian painter, was born at Borgan San Sepolcro in 1538. He visited Rome when quite young, and gained eminence by some works he executed for the churches and other public edifices. There are some of his works in several of the Roman churches. In the Church of San Girolamo della Carita, one of the chapels is entirely painted by him in fresco. In the Church of Santa Maria de Monti he painted The Annunciation. His portrait is in the Academy of St. Luke. He died in 1613, and was buried in the Chiesa del Popolo, his funeral being attended by all the principal artists of Rome.

## Alberti, Giovanni Andrea[[@Headword:Alberti, Giovanni Andrea]]

             a celebrated preacher of Nice, was born in 611, and entered the Society of Jesus in 1628. He was professor of eloquence. He died of the plague at  Genoa, July 4,1657. He wrote, Le Querele della Pieta (Torino, 1640): — an oration delivered on the death of Anthony Provana, archbishop of Turin: — Museo Reformato nel Collegio di Genova della Conmpagnia di Gesit (Genoa, 1640 ): —-Oratio Panegyrica. de Venerabili P. Camnillo de Lellis, Fundatore Ministrorum InJfirmis (Genuse, 1647): — II Sole Ligure; a discourse addressed to J. B. Lercaro, accompanying a eulogy on. his family. entitled Lercariarum Elogia (Genoa, 1644): — Adelaide, Istoria Panegirica (ibid. 1649): — Eneade, Panegirica detta a San Francesco Saverio (Bologna, 1650): — L'Impieta. Flagellata. dal Santo Zelo d'Elia (Genova, 1655): — Viteeac Elogia XII Patrum Fuundatorum Ordinum (Taurini, 1638): — Zeopiste, overo Vita di Paola Maria di Gesiu Centuriona, Carmelitana Scalza (ibid. 1648). See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Lutheran hymn-writer and musician, was born at Lobenstein, in Prussia, June 28, 1604. He was intended for the legal profession, and was to have studied for that purpose at Leipsic, but he gave the preference to music, to which he devoted the energies of his life. At Dresden and Konigsberg he cultivated his chosen art, and at the. latter place became, in 1631, organist of the cathedral. One of his principal friends was Simon Dach. the eminent musician and hymn-writer. Alberti composed many beautiful tunes for Dach's hymns, as well .as for his own and others. The piety that shines forth in his hymns shed its sunlight first to his own heart. He died Oct. 6, 1668. Albert Knapp calls him "an excellent musician for the times in which he lived, and a good poet." He is the author of the excellent hymn Gott des Himmels und der Erden (Engl. transl. in Lyra Germ. i, 213: "God who madest earth and heaven"), to which Alberti himself composed the cheerful tune that is still used in Germany. It is related that in 1685 a tailor at work in the house of a Jew at Hamburg, through singing this famous hymn, and especially the third verse-  "Let the night of sin depart, As this earthly light hath fled. Jesus, take in to thy heart; In the blood that thou hast shed Is my hope and help alone For the evil I have done was the means of leading the daughter of the Jew to make inquiries about Christ, which resulted in her believing in him. See Koch, Geschichte des deutschen Kirchenzliedes, iii, 191 sq., 257 sq. (B. P.)

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

             a German lawyer and scholar of the 16th century, was born at Widmanstadt, and became deeply versed in the Oriental languages. He died in 1559. He published an abridgment of the Koran, with critical notes (1543, 4to), which procured him the title of chancellor of Austria and chevalier of St. James; and a New Testament in Syriac, from a manuscript used by the Jacobites, at the expense of Ferdinand I (1556, 4to). It contains neither the second epistle of Peter, nor the second and third of John, nor Jude, nor the Apocalypse. Only one thousand copies were printed. He also composed a Syriac grammar. See Moreri; Biog. Universelle, s.v.

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

             a Dutch theologian, was born at Assen, March 6, 1698, and died there Aug. 13. 1762. He was pastor at Harlem, and subsequently professor of theology at the university of Leyden. He wrote Observationes Philologicoe in sacros Novi Foderis Libros (Leyd. 1725), in which he collected from profane writers parallel passages in justification of the Greek language of the New Testament; a Glossarium Groecum in sacros noviz Faederis libros (Leyd. 1735). He also published the first volume of the Lexicon of Hesychius, the second volume of which was published by Ruhnhenius (Leyd. 1766). — Hoefer, Biog. Generale, 3, 615.

## Alberti, Julius Gustav[[@Headword:Alberti, Julius Gustav]]

             a Protestant theologian of Germany, was born at Hanover, Aug. 16,1723. He studied at Gottingen, was appointed in 1753 pastor at Grossenschneen, in 1755 pastor of St. Catherine's at Hamburg, where he died March 30, 1772. His main work is his Anleitung zum Gesproch uber die Religion (Hamburg, 1772), which has been republished very often. See Doring, Die gelehrten Theologen Deutschlands, i, 5 sq. (B. P.)

## Alberti, Leandro[[@Headword:Alberti, Leandro]]

             a Dominican monk and writer was born at Bologna, Dec. 11, 1479, and entered the order of St. Dominic in 1495. He applied himself entirely to study, and was called to Rome by the general of his order, Francis Sylvester, of Ferrara, in 1525, to act as one of his assistants, with the title of Provincial of the Holy Land. He was also inquisitor general at Bologna, where he died in 1552. Among his writings are De Viris Illust. Ord. Predicatorum libri 6 (Bolog. 1517, fol.); De D. Dominici Obitu et Sepultura (Bolog. 1535); Historie di Bologna (up to 1279; Bolog.: 1541-1590); Descrizione di tutta l'talia, etc. (Bolog. 1550; Ven. 1551,1581, and 1588; Latin, Cologne, 1567). — Niceron, Memoires, 26, 303; Hoefer, Nouv. Biog. Generale, 1, 617.

## Alberti, Leone Battista[[@Headword:Alberti, Leone Battista]]

             an Italian ecclesiastic and artist, was born at Florence about 1400. In order to have leisure to pursue his studies, he entered orders; he was canon of the metropolitan Church of Florence in 1447, and abbe of San Savindo or of Sant' Eremita of Pisa. Alberti, although known as a scholar, a painter, a sculptor, and an architect, it is to his works of architecture' that he owes his principal fame. Among his works are, the completion of the Pitti Palace, Florence; the chapel of the Ruccellai, in the Church of St. Pancras; the facade of the Church of Santa Maria Novella, and the choir of the Church of Nunziata; the churches of St. Sebastianl and St. Andrew, Mantua. But his principal work is generally acknowledged to be the Church of St. Francis at Rimini. Of his writings, those on the arts are in- the highest  estimation, and he derives the most of his reputation from his treatise on architecture, De Re Edificcatoria, published after his death (1485, 10 books; last ed. Bologna, 1782, fol.). See Life prefixed to Leoni's Architecture; Vasari, Life; Biog. Universelle, s.v.; Roscoe, Lorenzo de' Medici.

## Alberti, Luigi[[@Headword:Alberti, Luigi]]

             an Italian theologian, was born at Padua in 1560. He became a monk of St. Augustine, and professor of theology in his native place. He died at Paris in 1628. He published a number of Latin treatises, among which are, The Life of St. Nicholas of Tolentino (Padua, 1610): — De Reali Praesentia Christi iz Euch. Sac. (1613): — De Terrestri Paradiso (1619):Life of St. Clara de Monte-Falco: — Lectiones queadam de Operibus VI Dierum (1629): — Lib. de Praedestinatione et Repsrobatione (Ven. 1623).

## Alberti, Niccolo[[@Headword:Alberti, Niccolo]]

             an Italian ecclesiastic, was born at Palermo, Dec. 20,1652, and entered at an early age the ecclesiastical state. He was soon distinguished for his learning and piety. He died at Palermo, Oct. 16,1707, after the most intense suffering. His Life has been written by Mongitore. He left several works in Italian, some of which have been published, especially Con-. mentas Sacro-istorici della Vita, Dottrina, e Mirsacdli di Gesiu Cristo (Palermo, 1703; Venice, 1716): — La Terrai de Viventi Scoverta a Mortali, cioe lo Stato de Beati in Paradiso (ibid. 1709): — -Oferte Fervorose al SS. Crocefisso, e Maria Imnmacolata (ibid 1713,1714). See Mazzuchelli, Scrittori d Italia. (B. P.)

## Alberti, Paul Martin[[@Headword:Alberti, Paul Martin]]

             a Lutheran theologian, was born May 10, 1666. He studied at Jena, in 1691 was pastor at Nidernhall, and died July 3, 1729, as archdeacon at Heersbruck. He wrote Porta Lingquae Sanctae, i.e. Lexicon Novum Hebreo-Latino-Biblicum (Bautzen, 1704). See Wills, Nurnberger Gelehrten-Lexikon, s.v. (B. P.)

## Alberti, Valentin[[@Headword:Alberti, Valentin]]

             a Lutheran theologian, was born at Lehna, in Silesia, Dec. 15,1635. He studied at Leipsic, where he also lectured in the philosophical and theological faculty. In 1678 he was promoted as doctor of theology. He  died at Leipsic, Sept. 19, 1697. His writings are very numerous. His doctrinal position was that of the orthodox Lutheran Church, and. from that point he wrote alike against Pietism and Roman Catholicism. A memoir of Alberti and a catalogue of his writings are given by Pipping, Mem. Theol. p. 669. See Allgemeines Deutsche Biographie, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Alberti; Giovanni Battista[[@Headword:Alberti; Giovanni Battista]]

             an. Italian of Savona, was one of the regular-clergy called Somaschians. He died about 1660, leaving, among other works, Lib. II de Vita et Rebus Gestis S. Majoli (Genoa, 1638, 8vo): Lib. IV de Apparitione Virginis Misericordie Savonensis. et de Irmaginibus ejusdem (ibid. 1642 ): — Apes Liizi (Tortona, 1646).

## Albertinelli, Mariotto[[@Headword:Albertinelli, Mariotto]]

             an Italian painter, was born at Florence in 1475. He is said to have been the disciple and friend of Fra Bartolomeo di San Marco, whose style he followed, and whose merit he nearly approached. He was of a very jealous and unhappy disposition. Once, upon hearing an unfavorable criticism on his work, he abandoned the art for some time, but returned to it some years after. His works are almost wholly upon sacred subjects. Several of them are in the churches and convents of Rome, Florence, and Viterbo. In the Church of San Silvestro a Monte Cavallo is a picture by him of The Virgin and Infant on the Throne, with S. Domenico and S. Catterina da Siena. lie died in 1520.

## Albertini, Francesco (1)[[@Headword:Albertini, Francesco (1)]]

             an ecclesiastic of Florence, Italy, who flourished in the beginning of the 16th century. He was all able antiquarian, and published, De Mirabilibus Novce et Veteris Urbis Romce (Rome, 1505, 4to 1510, 1515,1519,1520), three books, and dedicated to Julius II: Tractatus Brevis de Laudibus Florentice et Saonce (1509): — Memoriale di Molte Statue (Florence, 1510, 4to), etc.

## Albertini, Giorgio Francesco[[@Headword:Albertini, Giorgio Francesco]]

             an Italian theologian, was born Feb. 29, 1732,. at Parenzo. He studied at Venice, entered the Order of St. Dominic, distinguished himself for his talent as a preacher, and 'was appointed professor of dogmatics in the College of the Propaganda at Rome. He wrote, Elementi di Lingua Latina (Venice, 1782): — Dissertazione dell Indissolubilitl del Matrimonio (ibid.  1792): — -Piano Geometrico e Scritturale (ibid. 1797): — Acroasi ossia la Somma di. Lezioni Teologiche (Padua, 1798; Venice, 1800). See Hoefer, Nouvelle Biographie Generale, s.v.

## Albertini, Johann Baptist Von[[@Headword:Albertini, Johann Baptist Von]]

             a Moravian bishop, born Feb. 17, 1769, at Neuwied, in Germany. He was appointed in 1804 preacher at Niesky, and consecrated bishop in 1814. In 1821 he became bishop at Herrnhut, and died Dec. 6, 1831, at Berthelsdorf. He distinguished himself especially as the author of many beautiful hymns, some of which have been received into nearly all the Protestant hymn-books of Germany. His theological works are, Predigten (1805, 3d ed. 1829); Geistliche Lieder (1821, 3d ed. 1835); Reden (1832).

## Albertini, Paolo[[@Headword:Albertini, Paolo]]

             a celebrated divine and politician of Venice, was born in that city in 1430. He entered the religious order of Servites at the age of ten years, and made profession for ten years. Afterwards he taught philosophy, became a popular preacher, and was employed by the Republic of Venice in many affairs of state, being sent as ambassador to Turkey. He died in 1475, leaving several works in Latin: On the Knowledge of God: — History of the Servites: — and other theological subjects. See Biog. Universelle, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albertini, Prancesco (2)[[@Headword:Albertini, Prancesco (2)]]

             a Jesit of Cantazaro, in Calabria; died in 1619. He left, besides other works, Corollaria Theologica ex Principiis Philosophicis Deducta (Naples, 1606,1610, 2 vols. fol.).

## Albertino, Arnoldo[[@Headword:Albertino, Arnoldo]]

             an Italian prelate of Majorca. He was first canon of the Church of Majorca; then apostolic inquisitor of the kingdoms of Valencia and Sicily; and, finally, bishop of Pactes, in Sicily. He died Oct. 7, 1545. He wrote, Tractatus sive Quaestio de Secreto quando Debeat aut non Debeat Revelari (Valencia, 1534): — Tractatus de Agnoscendis Assertionibus Catholicis et Itcereticis (Panormi, 1533; Venetiis, 1571). See Hoefer, Nouv. Biog. Generale, s.v.

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

             SEE ALBERTI.

## Albertrandy, Jan[[@Headword:Albertrandy, Jan]]

             (or John Christian), a Polish bishop and scholar, was born at Warsaw in 1731. He was educated entirely under the care of the Jesuits, and joined their society at the age of fifteen. He was sent as public tutor to the College of Pultusk at the age of nineteen; and subsequently held the same office at Plovsko, Nieswicz, and Wilna. In 1760 he was appointed librarian of the collection opened to the public by bishop Zaluski. He was for several years the instructor of count Felix Lubienski, during which time he became one of the first numismatists of his age. Having become keeper of medals and librarian to king Stanislaus, he was sent to Italy in 1782, and subsequently to Sweden, to collect material for a history of Poland. The result was a valuable collection of MSS., almost two hundred in number.  As a reward for these services the king presented him with a medal, the cross of the Order of St. Stanislaus, and made him bishop of Zeriopolis. When seventy years of age he was called to preside over the newly founded Royal Society of the Friends of Science of Warsaw; and he continued to direct its operations until his death, Aug. 10, 1808. See Knight; Eng. Cyclop. of Biog. s.v.; also Biog. Diet. of the Society for the Diffusion of Useful Knowledge, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albertus Magnus[[@Headword:Albertus Magnus]]

             SEE ALBERT.

## Albi (Or Alba)[[@Headword:Albi (Or Alba)]]

             Juan de, a Spanish Carthusian, had a great reputation, in the 16th century, for piety and learning. After acquiring a sound knowledge of theology, and great proficiency in the Oriental languages, especially Hebrew, he took the monastic habit in the Carthusian monastery called The Valley of Jesus Christ, near Segovia, where he died, Dec. 27, 1591. He left, among many other works on Holy Scripture, Sa crarum Simioseon Animadversionum et Electorum ex Utriusque Testamenti Lectione Commentarius et Centuria (printed at his monastery, 1610). Le Mire speaks of another of his writings, Selectee Annotationes et Expositiones in Varia Utriusque Testamenti Diffcilia Loca (1613). See Le Mire, De Script. Scec. XVI; Antonio, Biblioth. Script. Hisp.

## Albi, Council Of[[@Headword:Albi, Council Of]]

             (Concilium A lbiense). Albi, or Alby, is a town of France, capital of the department of Tarn, situated on the river Tarn; and' was the place whence the Albigenses derived their name.

A council was held there in 1254 by order of St. Louis, who had lately returned from the Holy Land. Bishops from the provinces of Narbonne, Bourges, and Bordeaux attended; Zoen, bishop of Avignon, presiding. Seventy-one canons were published; part of them relate to the extirpation of heresy, and part to the reformation of the clergy, etc. The first twenty- eight 'are taken from the canons of Toulouse in 1229.

1. Orders that persons be duly appointed to search after heretics.

2. Grants a silver mark to every one taking a heretic.

5. Deprives of their land persons who allow heretics to harbor there.

6. Orders the destruction of the houses of heretics.

11, 12. Enact that all persons arrived at the age of puberty shall abjure heresy, and take an oath of fidelity to the Roman Church.

15. Orders that all boys above seven years of age shall be brought to Church by their parents, to be instructed by the curate in the Catholic faith, and to be taught the Credo, Pater Noster, and Salutation of the Blessed Virgin.

21-23. Relate to the papers, etc., of the Inquisition.

24. Orders the constriction of prisons for the condemned heretics, where they shall be detained and supported (as the bishop shall direct) out of their confiscated property.

25. Orders that the bones of those who have died in heresy, and have been buried, shall be taken up and publicly burned.

29. Renews the canon "Omnes utriusqne sexus."

31-36. Relate to excommunication.

37. Orders that every will shall be made in the presence of a priest.

41. Forbids to harbor any suspicious woman within the precincts of the Church.

42. Orders silver chalices to be used in all churches of which the revenues amount to fifteen livres tournois.

48. Forbids clerks to gamble; orders them to have their hair so cut all around as to leave the ears altogether uncovered.

50, 51. Forbid them to hunt, hawk, and tilt, in game, with shield and lance.

55. Orders two regular canons, at least, in every prison.

64, 65. Provide that all Jews shall have a distinctive dress, and shall constantly wear a large wheel figured on their breast.

66-70. Of Jews. See Labbe, Concil. xi, 720.

## Albi, Henri[[@Headword:Albi, Henri]]

             a French Jesuit, was born at Bollene, in Comtat-Venaissin, in 1590. At the age of sixteen he entered the Order of Jesuits; and, after studying languages for seven years, he studied divinity, which he afterwards taught, together with philosophy, for twelve years. He was afterwards successively rector of the colleges of Avignon, Arles, Grenoble, and Lyons. He died at Arles,'Oct. 6, 1659. He wrote, Vie de St. Gabin, Martyr (Lyons, 1624, 12mo): — Vie de St. Pierre de Luxembourg (ibid. 1626, 12mo): — Vie de la Mere Jeanne de Jesus [Foundress of the Augustine Nuns] (Paris, 1640, 12mo): — Vie de Seur Catharine de Vanini (Lyons, 1665, 12mo): — Eloyes Historiques des Cardinaux Francais et Etrangers mis en Paralleles (Paris, 1644): Anti-Theophile Paroissial (Lyons, 1649, 12mo).: — L'Histoire des Cardinaux Illustres qui ont ete employes dans les Affaires d'Etat (1653): — and others. See Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albicus, Sigismund[[@Headword:Albicus, Sigismund]]

             archbishop of Prague, was born at Mihrisch-Neustadt, in Moravia. When young he entered the University of Prague, taking his degree in medicine in 1387. In order to prosecute with more success the study of civil and canon law, he went to Italy, and received his doctor's degree at Padua in 1404. Returning, he taught medicine in the University of Prague for nearly twenty years, and was appointed first physician to Wenceslaus IV. In 1409, on the death of the archbishop of Prague, Wenceslaus recommended him for his successor; and the canons elected him, although reluctantly. He resigned his bishopric in 1413, when Conrad was chosen in his room. Albicus afterwards received the priory of Wissehrad, with the title of archbishop of Casarea. He was accused of favoring the new doctrines of John Huss and Wycliffe. During the war of the Hussite he e retired to Hungary, where he died, in 1427. His only works are on medical subjects. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albigenses[[@Headword:Albigenses]]

             the name of one or more religious sects to whom this title seems to have been first given in the twelfth century in the south of France, distinguished by their zealous opposition to the Church of Rome, as also by the peculiar doctrines for which they contended. Some writers (e.g. Cave) suppose them to be the same as the Waldenses, as the two sects are generally associated and condemned together by the Romanist writers. But it is certain that the Waldenses originated at a later period and held a purer faith, though it is not at all impossible that in the terrible persecutions to which the Albigenses were subjected many Waldenses were included. In the creed of the Waldenses "we find no vestiges of Dualism, nor any thing which indicates the least affinity with Oriental theories of emanation." That the Albigenses were identical with the Waldenses has been maintained by two very different schools of theologians for precisely opposite interests: by the Romanists, to make the Waldenses responsible for the errors of the Albigenses, and by a number of respectable Protestant writers (e.g. Allix), to show that the Albigenses were entirely free from the errors charged against them by their Romish persecutors. "What these bodies held in common, and what made them equally the prey of the inquisitor, was their unwavering belief in the corruption of the mediaeval Church, especially as governed by the Roman pontiffs" (Hardwick, Middle Ages, p. 311).

By some writers their origin is traced to the Paulicians (q.v.) or Bogomiles (q.v.), who, having withdrawn from Bulgaria and Thrace, either to escape persecution or, more probably, from motives of zeal to extend their doctrines, settled in various parts of Europe. They acquired different names in different countries; as in Italy, whither they originally migrated, they were called Paterini and Cathari; and in France Albigenses, from the name of a diocese (Albi) in which they were dominant, or from the fact that their opinions were condemned in a council held at Albi in the year 1176. Besides these names, they were called in different times and places, and by various authors, Bulgarians, Publicans (a corruption of Paulicians), Boni Homines, Petro-Brussians, Henricians, Abelardists, and Arnaldists. In the twelfth century the Cathari were very numerous in Southern France. At the beginning of the thirteenth century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III enjoined upon all princes to expel them from their dominions in 1209. The immediate pretense of the crusade was the murder of the papal legate and inquisitor, Peter of Castelnau, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI of Toulouse; but its real object was to deprive the count of his lands, as he had become an object of hatred from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred 20,000 — some say 40,000 — of the inhabitants, Catholics as well as heretics. "Kill them all," said Arnold; “God will know his own!" (For a full and graphic account of this crusade, see Milman, Latin Christianity, 4, 210 sq.) Simon, count of Montfort, who conducted the war under the legates, proceeded in the same relentless way with other places in the territories of Raymond and his allies. Of these, Roger of Beziers died in prison, and Peter I of Aragon fell in battle. The conquered lands were given as a reward to Simon of Montfort, who never came into quiet possession of the gift. At the siege of Toulouse, 1218, he was killed by a stone, and counts Raymond VI and VII disputed the possession of their territories with his son. But the papal indulgences drew fresh crusaders from every province of France to continue the war. Raymond VII continued to struggle bravely against the legates and Louis VIII of France, to whom Montfort had ceded his pretensions, and who fell in the war in 1226. After hundreds of thousands had perished on both sides, a peace was concluded in 1229, at which Raymond purchased relief from the ban of the Church by immense sums of money, gave up Narbonne and several lordships to Louis IX, and had to make his son-in-law, the brother of Louis, heir of his other possessions. These provinces, hitherto independent, were thus for the first time joined to the kingdom of France; and the pope sanctioned the acquisition in order to bind Louis more firmly to the papal chair, and induce him more readily to admit the inquisition. The heretics were handed over to the proselytizing zeal of the order of Dominicans, and the bloody tribunals of the inquisition; and both used their utmost power to bring the recusant Albigenses to the stake, and also, by inflicting severe punishment on the penitent converts, to inspire dread of incurring the Church's displeasure. From the middle of the thirteenth century the name of the Albigenses gradually disappears.

So far as the Albigenses were a branch of the Cathari, they were Dualistic and, to a certain extent, Manichnean. For their doctrines and usages, SEE BOGOMILES; SEE CATHARI; SEE PAULICIANS. But as the name "Albigenses" does not seem to have been used until some time after the Albigensian crusade (Maitland, Facts and Documents, p. 96), it is likely, as has been remarked above, that many who held the simple truths of the Gospel, in opposition to the corruptions of Rome, were included in the title by the Romish authorities, from whom our knowledge of these sects must chiefly be derived. Indeed, the gross charges brought even against the Cathari rest upon the statements of their persecutors, and therefore are to be taken with allowance. In the reaction from the mistake of Allix and others, who claimed too much for the Albigenses, there is little doubt that Schmidt and others of recent times have gone too far in admitting the trustworthiness of all the accounts of Bonacorsi, Rainerius, and the other Romanist sources of information, both as to the Albigenses and the pure Cathari (Hase, Church History, § 228). With the exception of the charge of rejecting marriage, no allegation is made against their morals by the better class of Roman writers. Their constancy in suffering excited the wonder of their opponents. "Tell me, holy father," says Evervinus to St. Bernard, relating the martyrdom of three of these heretics, “how is this? They entered to the stake and bore the torment of the fire, not only with patience, but with joy and gladness. I wish your explanation, how these members of the devil could persist in their heresy with a courage and constancy scarcely to be found in the most religious of the faith of Christ?" Elliott, in his Horoe Apocalypticoe, vindicates the orthodoxy of the Albigenses, however, too absolutely. For arguments in their favor, see Allix, History of the Albigenses (Oxford, 1821, 8vo); Faber, Theology of the Vallenses and Albigenses (Lond. 1838); Baird, History of the Albigenses, Vaudois, etc. (N. Y. 1830, 8vo). On the other hand, C. Schmidt, Histoire et doctrine de la Secte des Cathares (Paris, 1849, 2 vols.); Hahn, Geschichte der Ketzer im Mittelalter, vol. 1 (Stuttgart, 1845); Maitland, Facts and Documents illustrative of the Ancient Albigenses and Waldenses (Lond. 1832, 8vo); Maitland, Dark Ages (Lond. 1844, 8vo). Compare Fauriel, Croisade contre les Albigeois (Paris, 1838); Petri, Hist. Albigensium (Trecis, 1615); Perrin, list. des Albigeois (Genev. 1678); Benoist, Hist. des Albigeois (Paris, 1691); Sismondi, Kreuzzuge gegen d. Albigenser (Leipz. 1829); Maillard, Hist. Doct. and Rites of the ancient Albigenses (Lond. 1812); Barran and Darrogan, Histoire des Croisades contre les Albigeois (Paris, 1840); Faber, Inquiry into the History and Theology of the ancient Vallenses and Albigenses (Lond. 1838); Chambers' Cyclopcedia; Princeton Rev. vols. 8, 9; North Amer. Rev. 70, 443; Neander, Ch. Hist. 4, 560 sq.; Mosheim, Ch. Hist. cent. 11, pt. 2, ch. 5; Gieseler, Ch. Hist. per. 3, § 86; Lond. Qu. Rev. April, 1855, Art. 1.

## Albin[[@Headword:Albin]]

             a Scottish bishop, was elected to the see of Brechin, Oct. 10, 1248, where he continued until 1260, when he was appointed judge in a controversy between Archibald, bishop of Moray, and some of the canons of that see. He died in 1269. See Keith, Scottish Bishops, p. 159.

## Albinus[[@Headword:Albinus]]

             (a frequent Roman name, signifying whitish; Graecized Α᾿λβῖνος), a procurator of Judaea in the reign of Nero, about A.D. 62 and 63, the successor of Festus and predecessor of Florus. He was guilty of almost every kind of crime in his government, pardoning the vilest criminals for money, and shamelessly plundering the provincials (Josephus, Ant. 20, 9, 1; War, 2, 14, 1). He was perhaps identical with Luccius Albinus, procurator of Mauritania under Nero and Galba, but murdered by his subjects on the accession of Otho, A.D. 69 (Tacitus, Hist. 2, 58, 59).

Albinus

is the name of two saints mentioned in the old Roman martyrologies; one a bishop and confessor commemorated March 1, the other a martyr commemorated June 21.

Albinus

priest of the Convent of the Augustinians at Canterbury, was versed in the ancient languages, and very learned for his time. He died in 732. He assisted Bede in the composition of his Historia Ecclesiastica. The letter from Bede thanking Albinus for his assistance is still preserved. See Hoefer, Nouv. Biog. Generale, s.v.

## Albinus (St.) De Bosco[[@Headword:Albinus (St.) De Bosco]]

             SEE AUBIN DES BOIS.

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

             a Lutheran theologian of Germany, was born at Nessa, March 6, 1624. He studied at Leipsic; was in 1653 appointed rector of the cathedral school at Naumburg; in 1657 he received the pastorate of St. Othmar; .and died there May 25, 1679. Albinus composed a number of hymns, which are still used in Germany. One of these, Straf mich nicht in deinem Zorn, has been translated into English by Jacobi in his Psalmodia Germanica, i, 63: "Lord, withdraw the dreadful storm." See Koch, Gesch. d. deutsch. Kirchenliedes, iii, 392 sq. (B. P.)

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

             SEE WHITE, THOMAS.

## Albizzi (Or Albici), Francesco[[@Headword:Albizzi (Or Albici), Francesco]]

             an advocate of Cesena, Italy, who, on account of the ill-usage he had received from a client whose cause he lost, returned to Rome. Here he became closely connected with the Jesuits; and, through their interest, became secretary to certain prelates, and afterwards to the pope himself. He drew up the. celebrated bull of Urban VIII (q.v.) against the Augustinus of Jansenius, in the famous question of the Five Propositions. He died in 1684, leaving a Treatise on the Jurisdiction of the Cardinals in the Titular Church of Rome (Rome, 1668).

## Albizzi, Antonio[[@Headword:Albizzi, Antonio]]

             an Italian theologian, born at Florence on November 25, 1547, died at Kempten, Bavaria, on July 17, 1626. He occupied important posts at several Italian courts, but had to leave his native country when he embraced Protestantism. He lived afterward at Augsburg, Innsbruck, and (after 1606) at Kempten. He published Sermones in Matthoeum (Augsburg, 1609, 8vo); Principium Christianorum Summata (1612, 12mo); De principiis religionis Christianae (1612); Exercitationes theologicae (Kempten, 1616, 4to).

## Albizzi, Bartolomeo[[@Headword:Albizzi, Bartolomeo]]

             of Pisa, a Franciscan monk and writer, better known under his Latin name Bartholomeus Albicius Pisanus, born at Rivano, in Tuscany, died at Pisa, Dec. 10, 1401. He owes his celebrity to a blasphemous work (Liber Conformitatum Sancti Francisci cum Christo), in which he drew a parallel between the events in the life of Christ and the life of Francis of Assisi. This work was presented to and expressly approved by the General Chapter of the Franciscan Order in the meeting at Assisi in 1339. The first edition of the work appeared, without date, at Venice (in folio); the second (1480) and third (1484) editions, which appeared under the title Li Fioretti di San Francisco, assimilati alla vita ed alla passione di Nostro Figuare, are only abridgments. A refutation of this work by P. Vergerio (Discorsi supra i Fioretti di San Francisco) was put into the Index, and the author declared a heretic. At the time of the Reformation Erasmus Alber (q.v.) wrote a celebrated work against Albizzi. The refutations of Albizzi, and especially the work of Alber, produced so profound an impression that the Franciscans considered it best to modify the work. Hence a large number of editions were published, which differ from the original both in title and in contents, such as the Liber Aureas by Bucchius (Bologna, 1590), and the Antiquitates Franciscance by Bosquier (Cologne, 1623, 8vo). These editions were again followed by several apologies, refutations, and counter-refutations. According to Wadding (Annales Minorum, vol. 9), Albizzi had, during 60 years, the reputation of being an eminent preacher, and taught theology at Bologna, Padua, Pisa, Siena, and Florence. His sermons were published at Milan in 1488. A work, De vita et laudibus B. Marin Virginis, libri vii, appeared at Venice in 1596. Other works are still extant in manuscript. — Fabricius, Bibl. Lat. Med. et Infimoe oetatis, 1, 318; Hoefer, Biog. Generale, 1, 640.

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

             a learned Spanish rabbi of Soria, in Old Castile, was born about 1380, and died. about 1444. He is known as one of the Jewish disputants in the conference with Jerome de Santa Fe, which took place at Tortosa, between Feb. 7, 1413, and Nov. 12, 1414, under the presidency of Pedro de Luna (afterwards pope Benedict XIII). Albo, who in the Branch -of David (צמח דויד) is styled "the divine philosopher," published in 1425 his ס עקריםThe Book of Principles (of Jewish faith), a philosophical view of the theology of Judaism, divided into three parts. The first speaks of the existence of God, the second of revelation, and the third of reward and punishment.

According to Albo, "the belief in the resurrection of the dead is an article of faith incumbent on the Jews and accepted according to the national tradition, although its denial was not held by him as a rejection of the law of Moses." The Sepher Ikkarim is written in difficult Rabbinical Hebrew, and has been carefully explained by annotations in the Ohel Jacob (אהל יעקב) of Jacob ben-Samuel (Freiburg, 1584; Cracow, 1594); also in the Ets Shathul (עוֹ שתול) of Gedalja Lupschiitz, with the text (Venice, 1618; Lemberg, 1861), and in Historische Einleitung zu Albo's kkarim, by L. Schlesinger (Frankfort, 1844). A Latin translation was made by Genebrard (Paris, 1566), wherein he answers Albo's attacks upon Christianity. See Fiirst, Bibl. Jud. i, 32; De' Rossi, Dizionario Storico (Germ. transl.), p. 34; id. Biblioth. Antichristiana, p. 14; Lindo, History of the Jews in Spain, p. 194; Finn, Sephardim, p. 390 sq.; Etheridge, Introduction to Hebr. Literature, p. 264; Basnage, History of the Jews, p. 689; Gratz, Gesch. d. Juden, viii, 115 sq., 157-167; Jost, Gesch. d. Judenth. u. . Sekten, iii, 99, 102; Herzog, Real-Encyklop. s.v.; and especially Back, Joseph Albo's Bedeutung in der Gesch. derjud. Religions philosophie (Breslau, 1859). (B. P.)

## Albornos, Gilles Alvares Carillo[[@Headword:Albornos, Gilles Alvares Carillo]]

             an eminent Spanish cardinal and statesman of the 14th century, was born at Cuenca, and educated at Toulouse. Alfonso XI appointed him almoner of his court; afterwards archdeacon of Calatrava; and finally, although then very young, archbishop of Toledo. In return for his bravery in saving the king's life at the battle of Tarifa, the king knighted him, and in 1343 gave him the command of the siege of Algezares. Falling. under the dis-pleasure of Peter the Cruel, he fled to Avignon, where Clement VI admitted him to his Council and made him a cardinal, upon which he resigned his archbishopric. Innocent VI, Clement's successor, sent him to Italy in 1353, as pope's legate and general, to reconquer the ecclesiastical states which had revolted from the popes during their residence at Avignon. He was recalled in 1357, but was again reappointed, and succeeded in establishing the temporal power of the papacy in these states. For many years he was a very popular minister of state, giving to Bologna a new constitution, and founding there the magnificent college. At length he announced to pope Urban V that he might enter Rome, and received him with great pomp at Viterbo. He then accompanied Urban to Rome, but returned to Viterbo, where, he died, Aug. 24,1367. His body was removed to Toledo, at his own request, and buried with great pomp. He wrote a book, On the Constitutions of the Roman Church (Jesi, 1475, very rare). His political life, Histo rid de Bello Administratio in Italia per Annos XV, et Confecto ab A.g. Albornotio, was written by Sepulveda (Bologna, 1623, fol.). See Biographie Universelle, 8. v.

## Albrecht[[@Headword:Albrecht]]

             son of Casimir, margrave of Culmbach, was born March 28, 1522. He entered into the confederacy formed by Maurice, elector of Saxony, and other princes, against the emperor Charles V, and committed. many excesses in the war, burning towns and levying heavy contributions wherever he marched. Subsequently a league headed by Maurice himself was formed against him, and in 1553 a great battle was fought at Sivershausen, in which Maurice was slain and Albrecht wounded. He was afterwards put under theban of the empire, and deprived of his possession. While suffering exile he composed the hymn Was mems Gott will, gescheh' allzeit (Engl. transl. in the Monthly Religious Magazine [1864], 31, page 80, "Whate'er God will, let that be done"), and died as a penitent and  believing Christian, January 8, 1557, at Pforzheim, in the house of his brother-in-law, the margrave Charles II, of Baden. See Koch, Geschichte des deutschen Kirchenliedes, 1:339 sq. (B.P.)

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

             a Protestant missionary, was a native of Suabia, and was sent into Southern Africa by the Missionary Society of London. He arrived at Cape Town Jan.  19, 1805, and explored, with other missionaries, the savage country in order to preach Christianity. After having founded the establishment Warn- Bath, he returned, in May, 1810, to the Cape, and there married a Dutch lady, who accompanied him to Warn-Bath. His establishment was devastated by an African chief. He afterwards collected the remains of his colony at Pella, to the south of the Orange River. He died at Cape Town, July 25,1815. See Hoefer, Nouv. Biog. Generale, s.v.

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

             a Lutheran theologian of Germany, was born Aug. 1,1601, at Pilnhofen, near Neuburg. He studied at Tubingen and Strasburg; was at first deacon at Augsburg; and when he had to leave the place, on account of his religion, he went to Gaildorf: and afterwards as superintendent to Nordlingen, where he died, Nov. 21, 1647. He wrote, Erklrung der Passion nach den vier Evangelien (Ulm, 1650), in sixty-four sermons: — Meletemata Festivalia (Frankfort, 1660): — Hierarchia (Economica (Nuremb. 1671): — Anti-Bellarminus Biblicus (Nordlingen, 1633), etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Witte, Memoriae Theologorum. (B. P.)

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

             a Lutheran theologian of Germany, was born at Hildesheim, Sept. 24,1644. He studied at Helmstadt and Jena; was in 1668 pastor of St. Paul's in his native place; in 1689 pastor of St. Andrew's there; and died May 13, 1691. He wrote, Dissertatio de Forma Judiciorum in Republica Recte Instituenda (Helmstadt, 1666): — .Discussio Prcecipuorum Fidei Capitum infer Protestantes et Pontificios Controversorum, Disputationibus II Comprehensa (ibid. 1667): — Christliche Passions-Andachten (Hildesheim, 1674). See Lauenstein, Hildesheim. Kirchen-Historie, ii, 158; vii, 21 sq. (B. P.)

## Albric (Albericus, Or Alfricius)[[@Headword:Albric (Albericus, Or Alfricius)]]

             an English philosopher and physician, was born in London about 1080 or (according to others) 1220. He is said to have studied at Oxford and Cambridge; and to have travelled for improvement. He had the reputation of a great philosopher, an able physician, and was well versed in general literature. Bale, in his Third Century, has enumerated the following works of Albric: De Origine Deorsumn: — De Ratione Veneni: — Virtutes  Antiquorum:Canones Speculativi. The full title of the third work is Summa de Virtutibus Antiquorum Principium, et Philosophorum, and it is still extant in the library of Worcester Cathedral. The same library contains a work by Albric entitled Mythologia. None of these works have been printed. In the Mythographi Latini (Amsterdam, 1681, 2 vols. 12mo) is a small treatise, DeDeorum Imaginibus, written by a person of the same name; but it is doubtful whether this is not Albricus, bishop of Utrecht, in the 8th century. See Biog. Universelle, s.v.; Chalmers, Biog. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Albright, Alexander, Count De Hirschfeld[[@Headword:Albright, Alexander, Count De Hirschfeld]]

             a minister in the Methodist Episcopal Church, South, was a native of the Duchy of Oldenburg, Germany, and descended from a very noble family. Concerning the date of his birth and his early life, we have no source of information. He graduated at the military school at Eutin, in Holstein; and in 1840 entered the army of his native state with the rank of lieutenant. Three years later he entered the Austrian army with, the rank of captain; and in 1853 emigrated to America. Three years after his arrival he joined the Methodist Episcopal Church in Missouri. In due time he became a member of the Missouri Conference; and in 1871 he was transferred to the Texas Conference, and given charge of the German mission in Galveston. Two years later, his health failing, he applied for and obtained the position of professor of German literature at the Texas University; but increased debility forbade his entering upon his professorship, and. caused his death at Georgetown, Texas, March 2,1875. As a man Mr. Albright was austere- the result of his military training. Ostensibly there was little of the winsome and affable in his composition; but within that coarse exterior there beat an affectionate heart. He- walked with God, loved his Bible, prayed much, and was full of hope and faith. See Minutes of Annual Conferences of the M. E. Church, South, 1875, p. 269.

## Albright, Anne[[@Headword:Albright, Anne]]

             a Christian martyr, was one of seven who suffered martyrdom, by burning, at Smithfield, Jan. 31, 1556, for her faithful adherence to the Gospel. See Fox, Acts and Monuments, vii, 750.

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

             the founder of the Evangelical Association, was born near Pottstown, Pennsylvania, May 1, 1759. His parents were members of the Evangelical Lutheran Church, and in youth he was received as a member into its communion. About 1790 he was converted, and joined the Methodist Episcopal Church. In October 1796, he commenced his work as an itinerant minister, preaching to the Germans in Pennsylvania and Virginia in a stirring, practical manner. In 1800 he organized the persons who had been intrusted to his care into classes or societies. The first three of these were formed in the counties of Bucks, Berks, and Northampton, in the state of Pennsylvania. Soon afterwards other classes were formed. His first colleague after this organization was John Walter, his second. was Abraham Liesser. A council was held November 3, 1863, at which these three and fourteen others of the society were present. Albright was recognised as their spiritual father, and his two associates, with the assent o.f the others, solemnly ordained him an elder, adopting the Holy Scriptures as their articles of faith and practice. At the first conference, held in November 1807, in Lebanon County, Pennsylvania, Jacob Albright was elected bishop. From the time of this conference session his health failed rapidly. On his way home from Singlestown he became so weak that he was compelled to stop at the house of Mr. George Becker, in Lebanon County. He died May 18, 1808. The immediate fruit of his labors: was the conversion of three hundred souls. His public prayers and sermons were powerful, penetrating, and convincing. See Yearkel, Albright and his Co- laborers (Cleveland, Ohio, 1883).

## Albrights[[@Headword:Albrights]]

             a body of German Methodists, so called from their founder, Jacob Albright. SEE EVANGELICAL ASSOCIATION.

## Albro, John Adams, D.D[[@Headword:Albro, John Adams, D.D]]

             a Congregational minister, was born in Connecticut in 1800. He graduated from Andover Theological Seminary in 1827, and was ordained November 21 of the same year pastor at Chelmsford, Massachusetts; in 1833 he became pastor at Fitchburg; in 1835 of First Church, Cambridge. He was without charge at Cambridge from 1865 until his death at West Roxbury, December 20, 1866. See Trien. Cat. Of Andaover Theol. Sem. 1870, page 73.

## Albunea[[@Headword:Albunea]]

             in Roman mythology, was a nymph whose spring lay near Tibur. Numerous sacrifices were offered to her. Some designate her as the tenth Sibyl. Ruins of her temple still exist in the vicinity of Tivoli,

## Alburnus[[@Headword:Alburnus]]

             a god revered on a mountain of the same name in Lucania.

Albus, a name given by Sidonius Apollinaris to the catalogue, or roll, in which the names of all the clergy were enrolled at an early period of the Christian Church. SEE CANON, ECCLESIASTICAL.

## Alcala, Pedro De[[@Headword:Alcala, Pedro De]]

             a Spanish friar, was sent in 1491, by Ferdinand and Isabella, to Granada, to labor for the conversion of the Moors. He wrote an Arabic grammar, entitled Arte para Saber la Lingua Ardviga, Vocabulista Ardvigo en Lingua Castellana (Granada, 1505). See Hoefer, Nouv. Biog. Generale, s.v.

## Alcald (De Henares), Councils Of[[@Headword:Alcald (De Henares), Councils Of]]

             (Concilium Complutense). Several councils have been held here, viz.:

I. In 1325, on the lives and moral behavior of clerks.

II. Held in 1326 by Juan of Arragon, archbishop of Toledo and primate of Spain. Three bishops and three deputies were present. Two canons only were published.

1. On the consecration of suffragans.

2. On the defence of the rights and property of the Church.

III. Held in 1333 on discipline.

IV. In 1379 on schism. See Landon, Eccles. Dict. s.v.; id. Manual of Councils, s.v.

## Alcantara, Orders Of[[@Headword:Alcantara, Orders Of]]

             1. The name of a military order in Spain. The town of Alcantara having been taken from the Moors in 1212 by Alphonso IX, he intrusted the keeping of it to the knights of Calatrava, in the first instance, and two years after to the knights of St. Julian, an order instituted in 1156 (according to Angelo Manrique) by Suarez and Gomez, two brothers, and confirmed by Pope Alexander III in 1177, under the mitigated rule of St. Benedict, as in the case of the knights of Calatrava, whose other observances they also, subsequently, followed. Gomez at first was only styled prior, but afterward he assumed the title of grand master, and the order itself came to be styled the order of the knights of Alcantara. Upon the defeat of the Moors and the capture of Granada, the mastership of the order, as well as that of Calatrava, was united to the crown of Castile by Ferdinand and Isabella. In 1540 the knights of Alcantara obtained permission to marry ("to avoid offense"). Joseph Bonaparte, in 1808, deprived the order of all its revenues, part of which was restored in 1814 and the following years by Ferdinand VII. In 1835 it was abolished as an ecclesiastical order, but it still exists as a court and civil order. Their arms are a pear-tree with two grafts. This order, in its best days, possessed 50 commanderies, and exercised lordship over 53 towns or villages of Spain; it had the same dignities, and nearly the same statutes, as the order of Calatrava. The dress of ceremony consisted of a large white mantle with a green cross, fleurdenisse, on the left side, to distinguish them from the knights of Calatrava. They were bound by vow to maintain the doctrine of the immaculate conception of the Blessed Virgin. — Helyot, Dict. des Ordres Religieux; Landon, Ecclesiastes Dictionary, 1, 217.

2. The name of a branch of the Franciscan order. SEE FRANCISCANS.

## Alcantara, Pedro De[[@Headword:Alcantara, Pedro De]]

             SEE PETER OF ALCANTARA.

## Alcazar, Bartolomeo[[@Headword:Alcazar, Bartolomeo]]

             a Spanish Jesuit, who flourished about 1700, wrote the historic annals of the Society of Jesuits in the province of Toledo, under the title Crono- historia de la Compaia de Jesus en la Provincia de Toledo, y Elogios de sus Varones Ilustres, Fundadores, Bienhechores, Fautores, e Hijos Espirituales (Madrid, 1710). See Hoefer, Nouv. Biog. Generale, s.v.

## Alcazar, Luis De[[@Headword:Alcazar, Luis De]]

             a Spanish Jesuit, was born in 1554 at Seville. He was for twenty years professor. of theology at Cordova and Seville, and died at the latter place, June 16,1613. He is known as the author of Vestigatio Arcani Sensus in Apocalypsi (Antw. 1604 and often): — De Sacris Ponderibus et Mensuris (published together with his Vestiqatio in 1619): — In eas Partes Veteris Testamenti quas Respicit Apocalypsis, nempe Cantica Canticorum, Psalmos Cozmplures, multa Danielis, aliorumque Librorum Capita, Libri V; cum Opusculo de Malis Medicis (Lyons, 1631). See Clement, Bibliotheqtue Curieuse (Hanover. 1750); Alegambe, Biblioth. Scriptorum' Societatis Jesu; Antonio, Biblioth. Script. Hisp. (B. P.)

## Alce[[@Headword:Alce]]

             in Greek mythology, was the daughter of Cybele and Olympus.

## Alcedo (Or Alzedo), Mauricio De[[@Headword:Alcedo (Or Alzedo), Mauricio De]]

             a native of the valley of Sopuerta, in Biscay, was prothonotary and judge- apostolical, etc., in the early part of the 17th century. He was the author of De Excellentia Episcopalis Dignitatis deque Ecclesia Regenda, Visitanda, Administranda: necnon de Generalis Vicarii Auctoritate et Muneribus (Lyons, 1630, 4to). See Antonio, Biblioth. Script. lisp. ii, 95.

## Alcensia, Nicolaus[[@Headword:Alcensia, Nicolaus]]

             a German Carmelite, lived about 1495, and left some Sermons: — a Commentary on Exodus: -and On the Apocalypse. See Trithemius, De Script. Eccles.

## Alcester, Council, Of[[@Headword:Alcester, Council, Of]]

             (Conciliumn Alnense), in A.D. 709, was an imaginary council, resting solely on the legendary life of Ecgwin, bishop of Worcester, and founder of  Evesham Abbey, by Brihtwald of Worcester (or Glastonbury). It was said to have been held to confirm the grants. made to Evesham (Wilkins, i, 72, 73; Mansi, xii, 182-189). Wilfrid of York, said to have been at the council, died June 23, 709.

## Alcestis[[@Headword:Alcestis]]

             in Greek legend, was the daughter of Pelias and Anaxibia. She was the only daughter of this king that did not take part in the murder of her father. She was married to Admetus, king of Pherae, and because of her childlike and sacrificing love she has become the wonder of all ages. Admetus was the friend of Apollo, who promised to save the king on. condition that some one would sacrifice himself for him. When Admetus therefore became sick, Alcestis, who had heard of Apollo's condition for the king's recovery, offered herself as a sacrifice, and the king recovered. Hercules liberated the faithful wife from the bonds of Hades.

## Alchardus[[@Headword:Alchardus]]

             SEE ALHEARD.

## Alcher[[@Headword:Alcher]]

             a friar of Citeaux, in France, lived in the 12th century. Certain writings of Alcher on religious subjects have been published in the works- of Augustine, of Hugo de St. Victor, and in Tissier, Biblioth. Cisterciensium. See Hoefer, Nouv. Biog. Generale, s.v.

## Alchmund[[@Headword:Alchmund]]

             is likewise the name of several Saxon prelates.

1. (Alkmund or Ealhmund.) The ninth bishop of Hexham, consecrated April 24, A.D. 767, with archbishop Ethelbert of York. An account of his translation and the miracles attributed to him is given by Ailred of Rievaulx in his Hist. of the Saints of Hexham. See Mabillon, Acta SS. Ord. Sanct. Bened. iii, i, 214.

2. The thirteenth bishop of Westchester. He attended the Council of Clovesho, in A.D. 803, with four abbots and two priests. His name is attached to several charters from 802 to 805.

3. An abbot of this name attended the Council of Clovesho among the clergy, of the diocese of Leicester. He was evidently a person of. mark, for he was present at the legatine council of A.D. 787, and attested charters of Offa and Kenulf of Mercia from 789 to 803. See Spelman, Concil. i, 301, 325.

## Alchmund (Alhmund, Or Alkmund)[[@Headword:Alchmund (Alhmund, Or Alkmund)]]

             the Saxon martyr, is commemorated March 19. Of him we have little trustworthy information; but, according to hagiographers, he was the son of Alcred, king of Northumbria, who was put to death, as recorded by Simeon of Durham, in A.D. 800, by the servants of Eardulf. He was early an object of veneration, for a church at Slhrewsburv was founded under his dedication by Ethelfieda, daughter of Alfred. According to tradition (Albert Butler, from a MS. sermon in his possession), Alchmund's remains were first buried at Lilleshull, and thence translated to Derby. Several churches in Derbyshire and Shropshire are dedicated to St. Alchmund. See Acta SS. Bolland. March 3, . 47.

## Alciati, Giovanni Paolo[[@Headword:Alciati, Giovanni Paolo]]

             an Italian theological disputant, lived near the middle of the 16th century. He was a native of Piedmont, and abjured Catholicism in order to unite with the Protestant Church. He set forth the new doctrines upon the mystery of the Trinity, and formed a new party not less odious to the Protestants than to the Catholics. Alciati commenced his innovations at Geneva in concert with a physician named Blandrata and an advocate named Gribaud, with whom Valentine Gentilis associated himself. Their efforts here met with so much opposition that they retired to Poland, where Blandrata and Alciati scattered their heresies with some success. From Poland they intended to cross into Moravia; but Alciati retired to Dantzic, where he died in the Socinian faith, and did not, as some have believed, become a Turk. He published Letters to Gregorio Paoli (1564). See Hoefer, Nouv. Biog. Generale, s.v.

## Alciati, Terenzio[[@Headword:Alciati, Terenzio]]

             an Italian Jesuit and theologian, was born at Rome in 1570. Urban VIII had a high regard for him, and said publicly that he was worthy. of the honor of cardinal; but Alciati died. Nov. 12,1651, before receiving this honor, and left the materials for a work entitled Historice Concilii Tridentini a  Veritatis Hostibus Evulgatce Elenchus. He had undertaken, by. order of the pope, to refute the History of Paolo Sarpi. This material was, after his death, of use to cardinal Pallavicino, who composed a new History of the Council of Trent. See Hoefer, Nouv. Biog. Generale, s.v.

## Alcibiades[[@Headword:Alcibiades]]

             a martyr of the Christian faith at Lyons in A.D. 177. Eusebius mentions him in his Hist. Eccles. v, 3.

## Alcibiades Of Apamea[[@Headword:Alcibiades Of Apamea]]

             was a propagator of heretical doctrines and trafficker in professed spiritual powers, who found his way to Rome from the valley of Orontes, in the time of Hippolytus, early in the 3d century. According to. the same authority, Alcibiades was led to Rome by what he had heard of the heretical teachings of Calixtus, then bishop of Rome. On this groundwork he conceived the hope of erecting a more subtle philosophical system, composed of elements derived from the Ebionites, Pythagoreans, Eastern magicians, and Jewish cabalists. He brought with him as his credentials the Book of Elchasai (Eusebins, vi, 38), received from the hand of an angel. He was openly met and successfully resisted by Hippolytus, and his heresy appears to have been speedily and effectually crushed. The untrustworthy Nicephorus (Histt. Eccles. v, 24) makes Alcibiades an opponent of the Elcesaites (q.v.).

## Alcimache[[@Headword:Alcimache]]

             (valiant warrior), in Greek mythology, was a surname of Minerva.

## Alcimus[[@Headword:Alcimus]]

             (῎Αλκιμος, strong, or perh. only a Graecized form of the Hebrew Eliakim), called, also, Jacimus, i e. Joakim (Ι᾿άκειμος, Josephus, Ant. 12, 9, 7), a Jewish priest (1Ma 7:14) who, apostatizing to the Syrians, was appointed high-priest (B.C. 162) by King Demetrius, as successor of Menelaus (1Ma 7:5), by the influence of Lysias, though not of the pontifical family (Josephus, Ant. 12, 9, 7; 20:10; 1Ma 7:14), to the exclusion of Onias, the nephew of Menelaus, having already been nominated by Antiochus Eupator (Josephus, Ant. 12, 9, 7; comp. Selden, De success. in pontyf. p. 150), and instated into office by force of arms by the Syrian general Bacchides (1Ma 7:9 sq.). According to a Jewish tradition (Bereshith R. 65), he was “sister's son of Jose ben-Joeser," chief of the Sanhedrim, whom he afterward put to death (Raphall, Hist. of Jews, 1, 245, 308). At first he attached many of the patriots to his cause by fair promises (1Ma 7:18 sq.), but soon alienated by his perfidy not only these but his other friends, so that he was at length compelled to flee from the opposition of Judas Maccabeus to the Syrian king (1Ma 7:25; 2Ma 14:3 sq.). Nicanor, who was sent with a large army to assist him, was routed and slain by the Jewish patriots (1Ma 7:43; 2Ma 15:37), B.C. 161. Bacchides immediately advanced a second time against Jerusalem with a large army, routed Judas, who fell in the battle (B.C. 161), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and, as he was engaged in pulling down "the walls of the inner court of the sanctuary" (i.e. which separated the court of the Gentiles from it; yet see Grimm, Comment. on 1Ma 9:54), he was “plagued" (by paralysis), and

“died at that time," B.C. 160 (Josephus, Ant. 12, 9, 5; 12:10; 1 Maccabees 7, 9; comp. 2 Maccabees 14, 15; see Ewald, Gesch. des Volkes Isr. 4, 365 sq.).

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

             an English prelate, was born at Beverley, in Yorkshire, and educated at Cambridge, where he took the degree of doctor of laws.' In 1461 he was collated to the Church of St. Margaret, New Fish Street, London, and in the same year was advanced to the deanery 'of St. Stephen's, Westminster. The next year he, was appointed master of the rolls, and six years after he obtained two prebends-one in Salisbury Cathedral and the other in St.  Paul's, London. In 1470 he was made a privy-councillor and one of the ambassadors to the king of Castile. In 1471 he was a commissioner to treat with the king of Scotland, and about the same time a member of the privy council to Edward, prince of Wales. In the same year he was promoted to the bishopric of Rochester, and in 1472 constituted lord high chancellor of England, which office he retained about ten months. In 1476 he was translated to the see of Worcester and appointed lord president of Wales. He was in disgrace with the protector, Richard duke of York, and was removed from his office as preceptor to Edward. On. the accession of Henry VII he was again made lord chancellor, and in 1486 was translated to the bishopric of Ely. In the cathedral he built a beautiful chapel, and added the hall to the episcopal palace. Malvern Church was rebuilt by him, and he enlarged Wesburg Church. At Kingston-upon-Hull he founded a school, and built a chantry on the south side of Trinity Church. He contributed to the building of St. Mary's, Cambridge, and, lastly, founded Jesus College for a master, six fellows, and as many scholars. He died at his castle at Wisbeach, Oct. 1, 1500, and left: Mons Peifectionis ad Carthusianos (Lond. 1501,4to):Galli Cantus ad Confratres suos Curatos in Synodo apud Barnwell Sept. 25,1498 (ibid. per Pynson, 1498, 4to):Abbatia Spiritus Sancti in Pura Conscientia Fundata (ibid. 1531, 4to): — In Psalmos Poenitentiales, in English verse: — Homilice Vulgares: — Meditationes Pice: — Sponsage of a Virgin to Christ (ibid. 1486, 4to). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; Hook, Eccles. Dict. s.v.

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

             a Christian martyr of England, was cast into prison, where, from exposure and evil torments, he soon after died.' The cause of this treatment arose from the fact that he was known to read an English book used by king Edward, exhorting at the same time the people to pray with him, and would read English prayers to them, which they would repeat after him. This probably occurred in 1556. See Fox, Acts and Monuments, iv, 731.

## Alcoque (Properly Alacoque), Margaret Mary[[@Headword:Alcoque (Properly Alacoque), Margaret Mary]]

             who instituted the Devotion to the Sacred Heart of Jesus, was born July 22,1647, at Lauthecourt, a village in the diocese of Autun. From her godmother, Madame de Saint-Amour, she received the name of Margaret.' At four years of age she is said to have vowed perpetual chastity. Her piety  was such that at nine years of age she received her first communion. In consequence of a severe sickness, she consecrated herself to the Virgin Mary, and added to the name of Margaret that of Mary. On May 25,1671, she entered the convent De la Visitation de Paray-le-Monial, and in the year following she took her vows. From that time on she had frequent visions, and believed that the Saviour told her that the first Wednesday after the octave of the holy sacrament should be consecrated to a special feast in honor of his heart. The first festival was celebrated in 1685, in the convent at Paray. The severe austerities and macerations which she underwent in the convent finally ruined her health, and she died Oct. 17, 1690. On June 24,1864, pope Pius IX published a decree of her beatification. Of her smaller writings the best known is La Devotion au Cmeur de Jesus, first published by Croiset in 1698. See Languet, La Vie de la Venerable Mere Marguerite Marie (Paris, 1729); Daras, Vie de la Bienheureuse Marguerite Mlarie (ibid. 1875); Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Alcoran[[@Headword:Alcoran]]

             SEE KORAN.

## Alcuin, Flaccus[[@Headword:Alcuin, Flaccus]]

             a native of Yorkshire, England, born A.D. 735, and educated under the care of Egbert and Albert, bishops of York, from whom he learned Latin, Greek, and Hebrew. Most of the schools of France were either founded or improved by him. He was sent to Rome about 780, and on his return passed through Parma, where he met with Charlemagne, who secured his services, gave him several abbeys in France, and retained him as his tutor and friend during the rest of his life. The palace of Charlemagne was converted into an academy, in which the family and the intimate counsellors of Charlemagne joined the latter in becoming pupils of Alcuin. This academy, in which all the members assumed antique names

(Charlemagne called himself David, Alcuin Flaccus, etc.), was the origin of the famous palatine schools in the houses of the princes which so long rivalled the cloister schools in the houses of the bishops. In 794 Alcuin took a prominent part in the Council of Frankfort, at which the theological opinions of the Adoptianists (q.v.) were condemned. About 796 Alcuin retired from the court to the abbey of St. Martin, at Tours, which he soon made the most famous school of the age. He died May 19, 804. His Life, by Lorentz (Halle, 1829), translated by Mrs. Slee, was published in London, 1837. The best edition of his works is entitled Alcuini opera post primam editionem a D. A. Quercitano curatam, etc., stud. Frobenii Abbatis (Ratisbon, 1777, 2 vols. fol.). This edition contains 232 letters from Alcuin, and also several letters from Charlemagne in reply to Alcuin. They are a very valuable source of information for the ecclesiastical history of the age, and extend to the year 787. Other letters, not contained in this edition, have been discovered by Pertz. Alcuin, in these letters, strongly declares himself against all compulsion in matters of faith, and in favor of religious toleration. The theological works of Alcuin comprise Quoestiunculoe in Genesim (280 questions and answers on important passages of the Genesis); Enchiridium seu Expositio pia et brevis in Psalmos Poenitentiales, a literal commentary on the penitential Psalms; a commentary on the gospel of John; a treatise on the doctrine of the Trinity; and a number of homilies or panegyrics on the lives of the saints. He left, besides many theological writings, several elementary works in the branches of philosophy, rhetoric, and philology; also poems, and a ῥlarge number of letters. He is acknowledged as the 'most learned and polished man of his time,' although his writings are chiefly compilations from older authors. The edition of Alcuin, published at Paris by Duchesne in 1617, in one vol. fol., is divided into three parts. Contents of Part I (On Scripture):

1. Interrogationes et responsiones, seu liber Quoestionum in Genesis, containing 181 questions, with their answers, addressed to Sigulphus, his disciple and companion. The last question and reply are very much longer than the others, and were in after times included among the works of St. Augustine. They are also included, with some changes, in the third book of the Commentary on Genesis, attributed to St. Eucherius, bishop of Lyons.

2. Dicta super illud Geneseos, “Faciamus llominemn ad Imaginem Nostram." This has been printed among the works of St. Ambrose, with the title “Treatise on the Excellence of Man's Creation;" and also among the writings of St. Augustine, “Of the Creation of the Man." 3. Enchiridium seu Expositiopia et brevis in 7 Psalmos Poenitentiales, in Psalms 118 et in Psalmos Graduales; addressed to Arno, archbishop of Salzburg; printed at Paris, separately, in 1547, 8vo, but without the preface, which D'Achery has given in his Spicilegium (old ed. 9, 111, 116).

4. De Psalmorum Usu liber.

5. Officia per Ferias, a kind of breviary, in which he marks in detail the Psalms to be said on every day of the week, together with hymns, prayers, confessions, and litanies.

6. Epistola de illo Cantici Canticorua loco, “Sexaginta sent Reginer, “etc.

7. Commentaria in Ecclesiasten.

8. Commentarium in S. Joh. Evangelium, libri 7, printed at Strasburg in 1527. By the preface at the head of book 6, it appears that Alcuin was at the time employed, by order of Charlemagne, in revising and correcting the Vulgate. Copies of this work in MS. are extant in the library at Vauxelles and at Rome: —

Part II (Doctrine, Morals, and Discipline):

1. De Fide S. Trinitatis libri 3, ad Carolum 1. cum Invocatione ad S. Trinitatem et Symbolo Fidei.

2. De Trinitate ad Fridegicum Quaestiones 28.

3. De Differentia ceterni et sempiterni, immortalis et perpetui AEvi et Temporis, Epistols.

4. De Animce Ratione, ad Eulaliam Virginem.

5. Contra Felicem Orgelitanum Episc. libri 7, This work was composed in A.D. 798, and in the Biblioth. Patrum is erroneously attributed to Paulinus of Aquilea.

6. Epistola ad Elipandum (Bishop of Toledo).

7. Epistola Elipandi ad Alcuinum, a defense made by Elipandus.

8. Contra Elipandi Epistolam, libri; a reply to the above, addressed to Leidradus, archbishop of Lyons, Nephridius of Narbonne, Benedict, abbot of Anicana, and all the other bishops, abbots, and faithful of the province of the Goths. The Letter of Elipandus to Felix, and the Confession of Faith made by the latter after having retracted, are added at the end. The above are all the dogmatical works contained in Part II; the others are works on discipline.

1. De Divinis Officiis liber, sive Expositio Romani Ordinis. This work appears to have been erroneously attributed to Alcuin, and to be the work of a later hand; indeed, it is a compilation made from authors, many of whom lived after his time, such as Remigius, a monk of Auxerre, and Helpericus, a monk of Saint-Gal, who lived in the eleventh century.

2. De Ratione Septuagesimae, Sexagesimae, et Quinquagesimae Epistola; a letter to Charlemagne on this subject, and on the difference in the number of weeks in Lent, together with the emperor's reply.

3. De Baptismi Caeremoniis, ad Odwynum Presb. Epistola.

4. De iisdem Crerem. alia Epistola. Sirmondus attributes this to Amalarius, archbishop of Treves; and, as the writer speaks of himself as "archbishop," having. "suffragans" under him, it cannot be the work of Alcuin, who was only deacon. It appears from this letter that triple immersion was in use at that period, as well as the custom of giving the holy eucharist and confirmation to the newly baptized.

5. De Confessione Peccatorum, ad Pueros S. Martini Epistola.

6. Sacramentorum Liber, containing the collects, secrets, prefaces, and post-communions for 32 different masses.

7. Homilier 3,

8. Vita Antichristi, ad Carolum M.; this is properly the work of Adso, abbot of Montier-en-Der.

9. De Virtutibus et Vitiis, addressed to Count Wido or Guido. This is one of the chief of the moral treatises of Alcuin, and is divided into 36 chapters. Various discourses, placed in the appendix to the works of St. Augustine, are taken from this treatise, viz., those numbered 254, 291, 297, 302, and 304 in the new edition.

10. De vii A tibus liber imperfectus, containing only what relates to grammar and rhetoric. The preface is the same with that which Cassiodorus puts at the head of his work on the same subject. 11. Grammatica. This was printed separately at Hanau in 1605.

12. De Rhetorica et de Virtutibus Dialogus (Paris, 1599).

13. Dialectica. Like the last, is in the form of a dialogue between Alcuin and Charlemagne (Ingolstadt, 1604).

14. Disputatio Regalis. A familiar dialogue between Pepin, afterward king of Italy, and Alcuin —

Part III (History, Letters, and Poetry):

1. Scriptum de Vita S. Martini Turonensis.

2. De Transitu S. Martini Sermo.

3. Vita S. Vedasti Episcopi A trebotensis; written about 796, at the request of the abbot Rado.

4. Vita Beatissimi Richardi, Presbyteri.

5. De Vita S. Willebrordi Trajectensis Epis. libri 2,

6. One hundred and fifteen letters, exclusive of many fragments of letters given by William of Malmesbury.

7. Poemata et Versus de pluribus SS. Many of these, however, are erroneously attributed to Alcuin.

Since Duchesne's edition, the following have been printed:

1. Treatise of the Procession of the Holy Spirit. This work is divided into three parts. In Part I he shows that the Holy Ghost proceeds from the Father and from the Son; in Part II that He is the Spirit of the Father and of the Son; and in Part III that He is sent by the Father and by the Son. It is dedicated to Charlemagne; but as the name of Alcuin nowhere appears in the book, the only ground for believing it to be the work of Alcuin is the act of donation by which Didon, bishop of Laon (who was nearly contemporary with Alcuin), gave the MS. of the work to his cathedral church, prohibiting its ever being taken away from the library of that church under pain of incurring the anger of God and the Blessed Virgin. This may probably be the cause why the work was so long concealed.

2. Various letters — three of which are given by D'Achery, in his Spicilegium; one in the Irish letters of Archbishop Usher, published at Paris in 1665; two in the 5th volume of the Acts of the order of St. Benedict; three given by Baluze, in his Miscellany; twenty-six by Mabillon, in his Analecta, together with a poem, in elegiac verses. Baluze also gives Epistola et Praefatio in libros 7, ad Felicem Orgelitanum, 4, 413.

3. Two poems published by Lambecius.

4. Homilia de die natali S. Vedasti (Bollandus, February, p. 800).

5. Libri Quatuor Carolini de Imaginibus, attributed by Roger de Hoveden, in his Annals, to Alcuin.

6. Poema Heroicum de Pontificibus Anglis et SS. Ecclesiae Eboracensis, containing 1658 verses. Thomas Gale, dean of York, caused this to be printed from two MSS. Oudinus attributes this poem to Fridegodus, a Benedictine, who lived about 960.

7. Commentaries Brevis in Cantica Canticorum. Cave and others regard this as the same originally with the explication of the text, “Sexaginta sunt reginae," etc., in the first part of Duchesne's volume.

8. Breviarium fidei adversus Arianos, by Sirmondus (Paris, 1630); attributed to Alcuin by Chiffiet, on the authority of a MS.

9. The catalogue of the library of Centula mentions a Lectionary, indicating the epistles and gospels for every festival and day in the year, which was corrected and put in order by Alcuin. This is given by Pamelius in his collection of liturgical works (Cologne, 1561, 1571, and 1609, p. 1309).

10. A Book of Homilies, attributed to Alcuin by the author of his life, although probably he only corrected the Homiliary of Paul, the deacon, which was in two volumes, as well as that attributed to Alcuin. If the latter wrote a homiliary, it has not yet seen the light. (See Mabillon, Analecta, p. 18.) The Book of Homilies attributed to Alcuin, but really the work of Paul, was printed at Cologne in 1539.

11. Confessio Fidei; published as the work of Alcuin, with other treatises by Chifflet, at Dijon, 1656, 4to. It has been doubted by some writers whether Alcuin was really the author. Mabillon (Analecta, 1, 178, or 490 in the folio edition) gives proofs to show that he was so, one of which is, that the MS. itself from which Chifflet printed it assigns it to him by name. Besides all these works, some of the writings of Alcuin have been lost, others still remain in MS.: only, and others again have been erroneously ascribed to him. Some of them have been recently discovered by Pertz. — See Monnier, Alcuin and Charlemagne (with fragments of an unpublished commentary of Alcuin on St. Matthew, and other pieces, published for the first time (Paris, 2d ed. 1864, 32mo); Biog. Univ. 1, 466; Richard and Giraud, who cite Ceillier, Hist. des A ut. Sacr. and Eccl. 18, 248; Landon, Eccl. Dict. s.v.; Cave, Hist. Lit. ann. 780; Mosheim, Ch. Hist. c. 8, pt. 2, ch. 2, § 18; Christian Rev. 6, 357; Presb. Rev. Oct. 1862.

## Alcyone[[@Headword:Alcyone]]

             (or Halcyone), in Greek mythology, was

(1) the daughter of AEgiale by Aolus, a model of unspotted fervent love. Her husband led an unusually happy life with her, and left her only once to ask the advice of an oracle. He was shipwrecked and drowned. Alcyone made daily sacrifices to Juno for the safe return of her loved one, but Juno was not able to receive sacrifices the object of which was impossible to be realized. She therefore instructed Pluto to acquaint Alcyone with the calamity that had befallen her husband. Pluto informed her, and in a moment of utter despair she threw herself into the sea just as the body of her husband was washed ashore. The gods transformed both into birds (halcyones), from whose appearance is derived the expression halcyon days, signifying days of sweet rest.

(2.) The daughter of Atlas and mother of the Pleiades, and. by Neptune mother of several children: AEthusa, Hyrieus.( father of Orion ), Hyperenor, and Anthas.

(3.) A surname of Cleopatra, the wife of Meleager, the famous victor over the Calydonian boar.

## Alcyoneus[[@Headword:Alcyoneus]]

             in Greek mythology, was

(1) a giant, tall as a mountain, who inhabited the Isthmus of Corinth, and robbed and murdered all passers-by. He lived on herds, and lay in wait for Hercules, who travelled across the isthmus with large numbers of oxen, and with a huge rock he destroyed at one time twelve wagons and twenty- four men belonging to Hercules. When he was in the act of throwing a stone at Hercules, the latter slew him with the club he carried.

(2.) A dragon-footed giant, the son of Gaea (Earth), born from the blood of the emasculated Uranus. Of all his brothers he was the most powerful born at Pallene, where he lived, and whence lie drove the herds of oxen belonging to the god of the sun. Hercules made a search for the monster, and killed him by his superhuman strength. But no sooner had he been slain than he received new strength from his mother, the Earth, and began a renewed combat with Hercules. Minerva then instructed Hercules to drag him from Pallene; and when he was no longer in his own home, his strength failed him, and he died. He had seven beautiful daughters, the Alcyonides, named, respectively, Anthe, Alcippe, Asteria, Drimo, Methone, Pallene, and Phthonia. According to some, they all threw themselves into the sea upon the death of their father, and were transformed. into ice-birds by the sympathizing gods.

## Aldabi[[@Headword:Aldabi]]

             a Spanish rabbi, lived at Toledo in the last half of the 14th century. He is the author of the Shebiley Emuna (שַׁבַילֵי אמֵוּנָה, paths of truth), a celebrated work among Jewish theologians. This was printed in Hebrew at Trent in 1559, and at Amsterdam in' 1627 and 1708. See Hoefer, Nouv. Biog. Generale, s.v.; Fiirst, Bibl. Jud. i, 33.

## Aldberht[[@Headword:Aldberht]]

             (1) one of the bishops of East Anglia, at the period at which the history of Bede closes. His name is omitted in the list of the bishops of Dunwich, to which it must have belonged, or else misplaced; for the fifth bishop, to  whom the name of Aldberht is given, must have been later than the time of Bede.

(2.) The ninth bishop of Hereford in the ancient lists; He signs a charter of Offa as " electus" in 777, and as bishop in 781. He died before the Legatine Council of 787, which is signed by his successor Esne, or Eine.

## Alde, Jean Baptiste[[@Headword:Alde, Jean Baptiste]]

             a French Jesuit, was born at Paris, Feb. 1, 1674. He was secretary of P. le Tellier, and director of the Congregation of Artisans. He died Aug. 18,1743. He wrote, Description de la Chine et de la Tartarie Chinoise, and some letters in the collection of Lettres Edifiantes. See Hoefer, Nouv. Biog. Generale, s.v.

## Aldebert[[@Headword:Aldebert]]

             SEE ADELBERT; SEE ALDBERT.

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

             was born in 630 at Cousobre, in Hainaut, France. Her father, Walbert, was allied to the kings of France, and her niece was a descendant of the royal family of Thuringia. After the death of her parents she returned to the Abbey of Hautmont, and took the veil at the hands of Amand, bishop of Maestricht. She consecrated her fortune to the building of a monastery in a wild spot, bathed by the Sambre, which was the origin of the celebrated chapter of Canonesses of Maubeuge. She died Jan. 30, 680, or, according to others, in 684 or 689. Her body was interred in the establishment which she had founded. The festival of St. Aldegonde is of very ancient date in Hainaut, for she is mentioned in the calendars of the time of Louis le Debonnaire and in the Martyrology of Usuard; The life of this saint has been written by Andrew Triquet, under the title Sommaire de la Vie Admirable de la tres-illustre Princesse Sainte Aldegonde, Miroir des Velrtus, Patrone de Maubeuge (Liege, 1625). It is also found in Acta Sanctorum Belgii (Brussels, 1783-89).-Hoefer, Nouv. Biog. Generale, s.v.

## Aldegraef (Or Aldegrever), Heinrich[[@Headword:Aldegraef (Or Aldegrever), Heinrich]]

             a German painter and engraver, was born at Zoust, in Westphalia, in 1502. He studied at Nuremberg under Albert Durer, and followed him in both arts and became very distinguished. Some of his pictures are to be seen in  the galleries of Munich and Schleisheim, and at Berlin a remarkable one of the Last Judgment. 'He executed some pictures for the churches and convents of Westphalia. After a few years he devoted himself entirely to engraving, and became very noted among that class called " the little masters," from the small size of their plates. His style was Gothic. The following are a few of the principal engravings: six plates illustrating the Fall and Expulsion of Adam and Eve from Paradise (dated 1540): — four plates of the History of Lot (1555): — four plates of the History of Joseph and his Brethren: — -Judith with the Head of Holofernes (1528): — the Four Evangelists (1539): — the Virgin Carrying the Infant Jesus, with a standard (1552). The year of his death is not known, but there are prints by him dated as late as 1562.. His prints are very numerous, amounting, according to abbe de Marolles, to no less than 350.. The first collection of them was made by Mariette, to the amount of 390 pieces, comprising many-duplicates with differences. This collection was sold in France in 1805 for 660 francs. See Strutt and Pilkington, Dictionaries; Chalmers, Biog. Dict. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Aldeguela, Josi Martin De[[@Headword:Aldeguela, Josi Martin De]]

             a Spanish architect, was born at Manzaneda in 1730. He studied under Josd Corbinos of Valencia, and established his reputation by superintending the erection of the church and college of the Jesuits in Teruel. He was soon after engaged by the bishop of Cuenca to finish the Church of San Felipe Neri in that city. He afterwards erected a number of public edifices at Cuenca and elsewhere; constructed the new aqueduct at Malaga, and completed the noted bridge at Rouda.

## Aldegundis[[@Headword:Aldegundis]]

             SEE ALDEGONDE.

## Aldelm[[@Headword:Aldelm]]

             SEE ALDHELM.

## Alden Joseph, D.D., LL.D[[@Headword:Alden Joseph, D.D., LL.D]]

             a noted educator and author, was born at Cairo, N.Y., January 4, 1807. He graduated from Union College in 1828, and from Princeton Theological Seminary in 1830; was tutor two years in the College of New Jersey; ordained over the Congregational Church in Williamstown, Massachusetts, July 3, 1834; professor in the college there from 1835 to 1852; and in Lafayette College, Pennsylvania, thereafter until 1857, when he was elected its president; from 1863 to 1865 preached as stated supply at Boiling Spring, N.J.; from 1867 to 1880 was principal of the New York State Normal School at Albany, and died in the city of New York, August 30, 1885. He wrote chiefly for the young, especially in the department of Sunday-school literature, and in the religious journals.

## Alden, Justin T.[[@Headword:Alden, Justin T.]]

             a Methodist Episcopal minister, was born at Hiuesburg, Vt., Jan. 21, 1821. He was brought to Christ at the age of thirteen through the teaching, example, and prayers of his pious parents; was educated at Governor Wesleyan Seminary; received license to exhort when but eighteen; two  years later to preach; and in 1844 united with the Black River Conference. He died Aug. 29,1865. Mr. Alden was mild, yet decided; genial, yet so positive in virtue and grace as to banish everything vicious. He was devoutly sincere. See Minutes of Annual Conferences, 1865, p. 112.

## Alden, Noah[[@Headword:Alden, Noah]]

             a Baptist minister, was born at Middleborough, Mass., May 30,1725. At 19 he married and removed to Stafford, Conn., connecting himself at that time with the Congregational Church. In 1753 he became a Baptist, and was ordained in 1755 pastor of the Baptist church in Stafford. In 1766 Mr. Alden was installed pastor of the church in Bellingham, Mass.; from which place he was sent as a delegate to the convention which formed the constitution of the state. He was also a member of the convention to which was submitted the Constitution of the U. S. Mr. Alden remained pastor at Bellingham until his death, May 5, 1797. — Sprague, Annals, 6, 67.

## Alden, Seth[[@Headword:Alden, Seth]]

             a Congregational minister, was born at Bridgewater, Mass., May 21, 1793. He graduated at Brown University in 1814; conducted the Wakefield Academy the following year; entered upon his divinity studies at Cambridge in 1816; and became the pastor of Marlborough Church in November, 1819, where he remained fifteen years. In May, 1835, he was called to Brookfield, Mass., where he labored ten years; thence to Southborough; and, two years and a half later, to Lincoln, where he died four years afterwards. Mr. Alden, a direct descendant on both sides of the house from the Pilgrims, was a man of sincere piety, of untiring devotion to duty, and of a catholicity of spirit which constituted him a friend to all with whom he came in contact. See The Christian Examiner (Boston), 1854, p. 319.

## Alden, Timothy[[@Headword:Alden, Timothy]]

             was born at Yarmouth, Mass., Aug. 28, 1771, and graduated in 1794 at Harvard, where he was distinguished for his knowledge of Oriental languages. In 1799 he was ordained pastor of the Congregational church at Portsmouth, N. H., but in 1805 devoted himself to teaching. He conducted female schools successively in Boston, Newark. New York, and in 1817 was appointed president of Meadville College, Penn., which office he held till 1831. He died at Pittsburg, July 5, 1839. He published a number of occasional sermons and pamphlets. — Sprague, Annals, 2, 452.

Alden, Timothy,

a Congregational minister, father of Rev. Dr. Timothy Alden, was a descendant of the famous John Alden of Plymouth renown. He was born in 1737, graduated at Harvard in the class of 1762, and was ordained pastor of the Church in Yarmouth, Mass., where he remained until his death, which occurred Nov. 13, 1821. He was a faithful, laborious minister of the Gospel. See Allen, Amer. Biog. s.v. (J. C.S.)

## Aldenbruck, Augustin[[@Headword:Aldenbruck, Augustin]]

             a German archaeologist and Jesuit, lived in the first half of the 18th century. He engaged in interesting researches upon the monuments, the religion, the coins, the customs and ceremonies of the Ubians, an ancient people of Germany, and published the result of his labors in a work entitled De Religione Antiquorum Ubiorum Dissertatio Historico-mythologica; another edition was published at Cologne by Henry Noethen in 1749. See Hoefer, Nouv. Biog. Generale, s.v.

## Alderette, Bernardo De[[@Headword:Alderette, Bernardo De]]

             a Spanish Jesuit, was born at Zamora in 1594. He entered the company in 1613, and is the first Jesuit to whom the-University of Salamanca granted a doctor's cap. He died Sept. 15, 1657, at Salamanca. He is the author of, De Incarnatione in Secundam Partem D. Thoumce (Lyons, 1652-57,2 vols. fol): — De Visione et Scientia Dei in Primam Partem D. Thomce (ibid. 1662, 2 vols. fol.): — and De Voluntate Dei, Praedestinatione, et Reprobatione (ibid. eod. fol.). See Jocher, Allgemeines -Gelehrten- Lexikon, s.v.; Antonio, Bibliotheca Hispania; Alegambe, Bibliotheca Scriptorum Societatis Jesu. - (B. P.)

## Alderette, Josef De[[@Headword:Alderette, Josef De]]

             a brother of Bernardo of Malaga, was born in 1560. He obtained a prebend of Cordova, which he resigned that he might enter among the Jesuits. He afterwards became rector of the College of Granada. He died in 1616. While among the Jesuits he published, Exemption, of the Regular. Orders (Seville, 1605, 4to): — and De Religiosa Disciplina Tuenda (ibid. 1615, 4to).

## Alderson, Alberry L.[[@Headword:Alderson, Alberry L.]]

             a minister of the Methodist Episcopal Church, South, was born in Hart County, Ky., in 1810. No record is accessible concerning his early life. In 1833 he entered the ministry in connection with the Kentucky Conference, and. in 1851 joined the Louisville Conference, in which he labored until his death, Nov. 3, 1871. Mr. Alderson was timid, retiring, and distrustful of his own ability; yet, when fully aroused, he had few equals as an eloquent orator and powerful preacher. As a speaker, he was clear, earnest, logical, and skilful; as a gentleman, pure and polished; and as a Christian, humble, devout, and full of faith. See Minutes of Annual Conferences of the M. E. Church, South, 1872, p. 725.

## Alderson, John, Jr.[[@Headword:Alderson, John, Jr.]]

             a Baptist minister, was born in New Jersey, March 5,1738, 0. S. He took very little interest in the subject of religion until he reached the meridian of life. Severe domestic affliction seems .to have been sanctified to him, and he became a new man in Christ. He was ordained pastor of the Lynnville Creek Church, which his father had served, in October, 1775, where he remained two years, and then became pastor of a Church in Greenbrier County, Va., having the oversight also of several feeble churches in the neighborhood. During all this time he was compelled with his own hands to labor for the support of his growing family. After his family cares had been diminished, he gave himself wholly to the pastoral oversight of the churches under his charge. The last part of his life was spent with his son, under whose roof he died, March 5, 1821. Mr. Alderson is represented as having possessed an intellect naturally vigorous; and, although his early advantages had been limited, he was a man of respectable mental culture. In his preaching he delighted to dwell on the atonement of Christ and to recommend him to the attention of men. He was, without doubt, one of the most prominent men in the Baptist denomination in Western Virginia, and, says his biographer, '"it may be doubted whether in any part of the, state  one. more self-denying and devoted could have been found." See Lives of' Virginia Baptist Ministers, p. 147-151. (J. C. S.)

## Alderson; John, Sr.[[@Headword:Alderson; John, Sr.]]

             a Baptist minister, was born in Yorkshire, England, early in the 18th century. When quite young, he came to America under somewhat peculiar circumstances. He had become interested in a young lady and wished to marry her; but his father, a worthy minister of the Gospel, was opposed to the match, and, in order to divert his son from carrying out his purpose, he  induced him to travel. In a little while his funds were exhausted, and, ashamed to return to his father, he shipped on board a vessel bound to America. On reaching this country, the captain of the ship in which he had crossed the ocean hired him out to a farmer in New Jersey, that he might earn a sufficient sum of money to pay for his passage. While employed in the capacity of a farm-laborer, he was hopefully converted. Having been well educated, and now feeling a desire to preach Christ, he entered upon the work of the ministry. His first efforts were made near Germantown, Pa., where he preached until 1755, when he removed to Rockingham County, Va. Here he soon gathered a Church. known as the Smith and Lynnville Church, of which he was the pastor for about sixteen years. He then removed to Botetourt County, where, after nine years' labor, he died, in 1781. "No man of his day," we are told, "was more distinguished among the Baptists than John Alderson, Sr. He was one of the earliest evangelical preachers of Western Virginia. To him are many of the churches indebted, under God, for their existence and growth." See Lives of Virginia Baptist Ministers, p. 21, 22. (J. C. S.)

## Aldfrith (Or Atfrith)[[@Headword:Aldfrith (Or Atfrith)]]

             was the tenth abbot of Glastonbury in Malmesbury's list, dated 709. See Smith, Dict. of Christ. Biog. s.v.

Aldhun, the first bishop of Durham, was born of a noble family in the 10th century, and succeeded Efsig in the bishopric of Lindisfarne, or Holy Island, in .990. Finding the island greatly exposed to the incursions of Danish pirates, he removed the see, after about six years, to Durham. He took with him the body of St. Cuthbert from Chester-le-Street, and at Dunelm (or Durham) erected a cathedral to that saint. Aldhun had a daughter named Eegfrid (or Ecgfrid), who.married Ucthred, son of Waltheof, from whom she was afterwards divorced, whereupon Aldhun took back the six towns belonging to the episcopal see, with which he had endowed her. He educated king Ethelred's two sons, Alfred and Edward; and when their father was driven from the throne, he conducted them and queen Emma into Normandy to Richard, the queen's brother, in 1017.. In 1018 the English were defeated by the Scots, and the bishop was so affected by the news that he died a few days after. Radulphus de Diceto calls this bishop Alfhunus, and bishop Godwin, Aldwinus. See Hutchinson, Hist. of Durham, vol. i; Surtees, Hist. of Durham.

## Aldhelm or Adelme[[@Headword:Aldhelm or Adelme]]

             an English bishop, born in Wessex about 656, educated by Adrian in Kent, embraced the monastic life, and founded the abbey of Malmesbury, of which he was the first abbot;. He became bishop of Sherborne 705, and died May 25, 709. He is said to have lived a very austere life, “giving himself entirely to reading and prayer, denying himself in food, and rarely quitting the walls of the monastery. If we may believe the account of William of Malmesbury, he was also in the habit of immersing himself as far as the shoulders in a fountain hard by the abbey, and did not come forth until he had completely repeated the Psalter; this he did not omit, summer or winter." The first organ used in England is said to have been built under the directions of Aldhelm. According to Camden (Britannia in Wilt. p. 116), he was the first Englishman who wrote in Latin, and taught his people to compose Latin verses. His works have recently been collected and published under the title Aldhelmi opera que extant, omnia e codicibus MSS. emendavit, nonnulla nunc primum edidit J. A. Giles, LL.D. (Oxon. 1844, 8vo). — Collier, Eccl. Hist. 1, 283; Cave, Hist. Lit. anno 680; Landon, Eccles. Dict. 1, 91.

## Aldigieri, Da Zevio[[@Headword:Aldigieri, Da Zevio]]

             SEE ALTICHERIO.

## Aldobrandini, Cinzio Passero[[@Headword:Aldobrandini, Cinzio Passero]]

             an Italian cardinal, was son of a citizen of Sinigaglia and of a sister of Clement VIII. He took the name of his uncle, and was appointed cardinal in 1593 under the title of St. George. He was a great friend of Tasso, who dedicated to him his Jerusalemme Liberata. .

His brother PIETRO, twenty years younger, also cardinal, went as legate to France, and settled the difficulties existing between Henry IV and the duke of Savoy in 1601.  He had still another brother, GIOVANNI FRANCESCO, who served in a Turkish company under the emperor Ralph II, and died at Waradin in 1601.

His son SILVESTRO became cardinal, and his nephew, GIOVANNI GIORGO, prince of Rossano, in the kingdom of Naples. See Hoefer, Nouv. Biog. Generate, s.v.

## Aldobrandini, Giovanni[[@Headword:Aldobrandini, Giovanni]]

             an Italian cardinal, was born about 1525. He was the son of a jurist; was first auditor of the tribunal, then bishop of Imola, and finally, in 1570, he received the purple at the hand of Pius V. He was employed in different missions among the various sovereigns in order to form a league against the Turks. He died at Rome in 1573, and was interred in the church of St. Mary, where a marble statue has been erected. See Hoefer Nouv. Biog. Generate, s.v.

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

             an English Wesleyan minister, was born in Gloucestershire. He was converted in his fourteenth year, admitted into the ministry in 1811, became a supernumerary in 1840, residing first at Peterborough and then (1841 sq.) on the Oundle Circuit, and died at Elton, near Oundle, Northampton, April 29, 1859, in his sixty-ninth year. See British Minutes, 1859.

## Aldred[[@Headword:Aldred]]

             an English prelate of the 11th century, was abbot of Tavistock, and was promoted to the bishopric of Worcester in 1046. He was the first bishop of England that journeyed to Jerusalem, which lie did in 1050. Upon his return, he was sent by Edward the Confessor on an embassy to the emperor Henry II, and remained in Germany a year, learning certain points of ecclesiastical discipline, which he afterwards introduced into the Church in England. He was promoted in 1060 to the see of York, holding the see of Worcester in commendam. On this account the pope, when Aldred went to Rome on an embassy from then king, refused him the pall; but being robbed by highwaymen on their journey home, earl Tosti insisted on the pope's making good their loss. He thereupon presented the pall to Aldred, insisting, however, upon his resigning the see of Worcester. After the death  of Edward the Confessor, Aldred supported the pretensions of Harold, and crowned his conqueror, William of Normandy, over whom he exerted a very powerful influence. Of the latter part of Aldred's life we know but little. He is said to have been so afflicted by an insurrection of part of the people of his diocese that he died, Sept. 11, 1069. See Biog. Univ. i, 472; Will. Malmsb. in Angl. Sacra, ii, 248.

## Aldrewold[[@Headword:Aldrewold]]

             a friar of the. Abbey of Fleury, in France, was born about A.D. 818, near this abbey, and died in 890. He wrote, Histoire des Miracles operes par Saint Benoit depuis quil avait eif transfer du Mont Cassin a l'Abbaye de Fleutry. Aldrewold finished this history about 876, and it was printed in the Bibliatheque de Fleury and in the collection of the Bollandists. He also wrote a treatise in which he asserted, contrary: to John Scotus, the real presence of Jesus Christ in the eucharist, by the authority of the fathers. D'Archer published this treatise in his Spicilegium, vol. xii. Another work of Aldrewold is Vie de Saint Aygulphe, priest of Lerins and a martyr. Mabillon has reproduced this in his Acta SS. Ordd. Bened. vol. xi, from a MS. considered authentic in the Library of the Abbey of Fleury. The other writings which Trithemius attributes to Aldrewold have not come down to us. See Hoefer, Nouv. Biog. Generale, s.v.

## Aldric, St[[@Headword:Aldric, St]]

             a French prelate, was the son of Bavarian parents of royal descent, but subjects of the French empire, and was born about A.D. 800. He passed his early years at the court of Charlemagne, and became chaplain and confessor of the emperor. In 832 he was appointed bishop of Mans, and was deprived of his bishopric by Lothaire, but re-established by Charles II in 841. In 846 he assisted at the Council of Paris, and in 849 at that of Tours. He died Jan.7, 856. He composed a Recueil de Canons, collected from the councils and the decretals of the popes. The loss of this interesting compilation, known as Capitulaires d'Aldric, is regretted. He also wrote three Testaments and an Order for Divine Service, published in the Analectes of Mabillon and in the Miscellanea of Baluze. He ordered that his church at Mans should, at the grand ceremonies, be illuminated by at least 190 lamps and by ten wax tapers. It is not true that organs were first introduced in his time, neither that the first one was established in his church. They were of more ancient origin. Constantine Copronymus gave  one to Pepin in 757, and this was the first one known in France. , See Hoefer, Nouv. Biog. Generale, s.v. SEE ALDRICUS.

## Aldrich (Or Aldridge), Robert[[@Headword:Aldrich (Or Aldridge), Robert]]

             an English prelate, was born at Burnham, in Buckinghamshire, about the end of the 15th century. He was educated at Eton, and was elected a scholar of King's College, Cambridge, in 1507, when he took his A.M. He became proctor of the university, schoolmaster of Eton, fellow of the college; and at last provost. In 1529 he retired to Oxford, where he received his B.D., and about the same time was made archdeacon of Colchester. He was installed canon of Windsor in 1534, and the same year he was appointed register of the Order of the Garter. On July 18, 1537, he was consecrated bishop of Carlisle, and he died at Horncastle,  Lincolnshire, March 25, 1555. He wrote, Epistola ad Gulielmum Hormanum: — Epigrammata Varia: — Several Resolutions concerning the Sacraments.: — Answers to Certain Queries concerning the Abuses of the Mass. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v. .

## Aldrich, David[[@Headword:Aldrich, David]]

             a Baptist minister, was born in Cumberland, R. I., Jan. 14, 1781. He was a graduate of Brown University in the class of 1806. - Having pursued a course of theological study with the Rev. Dr. Gano, pastor of the First Baptist Church at Providence, he was ordained; to the work, of the Christian ministry, under the direction of that Church, and settled as pastor of the Church at Goshen, Conn. Ill-health compelled him to retire from the ministry, and he lived during the remainder of his long life on a farm in his native town, holding various civil offices, and in many ways making himself useful in his day and generation. He died May 19, 1879, being at the time of his death the oldest alumnus of Brown University. (J. C. S.)

## Aldrich, Henry[[@Headword:Aldrich, Henry]]

             was born at Westminster, 1647, and studied at Christ Church, Oxford. He was celebrated for the zeal and ability which he displayed as a controversialist against the Romish writers of his time. After the Revolution he was made dean of Christ Church, Oxford (1689), and was presented to the living of Wem, in Shropshire. He was a great lover of church music, and has left twenty anthems; he was also the author of the well-known glee, “Hark, the bonny Christ Church Bells." Himself a sound and accomplished scholar, he endeavored by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic, which he printed for this special purpose. He also published a system of logic for their use, and at his death bequeathed to his college his valuable classical library. Dr. Aldrich was a proficient in more than one of the arts: three sides of what is called Peckwater Quadrangle, in Christ Church College, and the church and campanile of All Saints in High Street, Oxford, were designed by him; and he is also said to have furnished the plan, or at least to have had a share in the design of the chapel of Trinity College, Oxford. He died Dec. 14, 1710. Among his writings are,

1. A Reply to two Discourses [by Abr. Woodhead] concerning the Adoration of our Blessed Savior in the Holy Eucharist (1687) —

2. A Defence of the Oxford Reply (1688): —

3. Artis Logicae Compendium (1691, and often reprinted); it is still in use at Oxford as a manual for beginners. — English Cyclopoedia, s.v.; New Gen. Dict. 1, 142.

## Aldrich, Jonathan[[@Headword:Aldrich, Jonathan]]

             a Baptist minister, was born at St. Johnsbury, Vt., Sept. 14,1799. He was a graduate of Brown University in the class of 1826, and studied at the Newton Theological. Institution one year ῥ(1826-27). He was ordained at West Dedham, Mass., in January, 1828. His pastorates were in West Dedham, Beverly, East Cambridge, Worcester, Newburyport, all in Mass.; Baltimore, Md.; and Framingham and Middleborough, Mass. He was for some time the district secretary for New England of- the American Baptist Missionary Union. His death occurred at Worcester, Jan. 17, 1862. Mr. Aldrich: was the compiler of a Hymn-book, which is used in quite a number of Baptist churches, especially in New England, for social services, (J. C. S.)

## Aldricus, St[[@Headword:Aldricus, St]]

             (or, in France, St. Audry), a French prelate, was born in the Pays du'Gatinais in A.D. 775. Although brought up in luxury, he early began to practice abstinence and every kind of austerity, subsequently taking the vows of the Monastery of Ferribres, then called Bethlehem. He was ordained deacon in 818. His reputation for piety attracted the notice of Jeremiah, bishop of Sens, who ordained him priest in .820, and also that of Louis le .Dbonnaire, who made him preceptor of his palace. He afterwards became abbot of Ferrieres and bishop of Sens in 828, and the following year assisted at the Council of Paris, where he had charge, together with Ebbon of Rheims, of reforming the Monastery of St. Denis. During the revolt of Lothaire, the archbishop of Sens remained faithful to his sovereign. In 834, at the Council of Thionville, he was one of the prelates who annulled' the acts of the rebels. He died Oct. 10, 840, and, according to his own request, his body was first buried in the drain of the Church of Ferrieres, but it was soon removed to a more suitable place. His festival is observed by-the Church of Sens Oct. 10. He wrote, Lettre a Frothaire, Eveque de Toul, in Duchesne, Mabillon, and Labbe. This article, signed by twenty-six prelates, is without date, and is addressed to the bishops of the empire of Lothaire in 833, the period of the deposition of Louis le Ddbonnaire.' His Life, written by a monk of the Abbey of Ferrieres, is given by Mabillon.-Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v. SEE ALDRIC.

## Aldridge, W.[[@Headword:Aldridge, W.]]

             an English Congregational minister, was born April 30, 1796. He was converted early in life and educated at Chestnut College. He preached successively at Newnham, Gloucestershire; Clifford, Herefordshire; Bearfield,Wiltshire; and Grinstead, Sussex.- Mr. Aldridge finally settled, about 1840, at Hereford, where he died, Dec. 30, 1857. He was an eminently good man. See (Lond.) Cong. Year-book, 1859, p. 190.

## Aldrovandini, Pompeo Agostino[[@Headword:Aldrovandini, Pompeo Agostino]]

             a celebrated Italian painter, was born in 1677. He executed many works for the palaces, theatres, and churches of Vienna, Prague, and Dresden, besides several beautiful works in oil, fresco, and distemper. He died in 1739.

## Aldulf[[@Headword:Aldulf]]

             a bishop whose consecration is recorded by Simeon of Durham to have taken place at Corbridge in 786. Wharton supposes him to have been archbishop of Lichfield; but Adulf of Lichfield was not bishop until after 800. He may, however, be safely identified with the bishop of Mayo, in Ireland, "Aldulphus Myiensis ecclesiae episcopus," who attended the Legasine Council of the North in 787. See Spelman, Concil. i, 301; Wharton, Angl. Sac. i, 430; Smith, Dict. of Christ. Biog. s.v.

## Aldulf (Or Ealdwulf)[[@Headword:Aldulf (Or Ealdwulf)]]

             the tenth bishop of Rochester, was consecrated by archbishop Brihtwald in the year 726. He was one of the consecrators of archbishop Tatwine in 731, and is mentioned by Bede in his closing chapter. He attests a charter of Oshere in 736 (Kemble, Cod. Diplomat. i, 99), and an act of his own, dated 738, is still extant requesting confirmation of a gift of land made to his Church by Eadberht, king of Kent. He also had a grant from Ethelbald of the toll of one ship annually in the port of London in 734. His death is placed by Simeon of Durham in 739, and by Florence of Worcester in 741; but as it is mentioned in connection with that of archbishop Nothelm in both places, it probably took place in 739.-Smith, Dict. of Christ. Biog. s.v.

## Ale, Egidius[[@Headword:Ale, Egidius]]

             a Flemish painter, was born at Liege, and flourished in. the latter part of the 17th century. He went to Rome and adopted the style, and painted in conjunction with Morandi, Romanelli, and Bonatti. He executed an altar piece in oil and the ceilings of the chapels in fresco for the Church of Santa Maria dell Anima at Rome. He died in 1689.

## Alea[[@Headword:Alea]]

             in Greek mythology, was a surname of Minerva at Tegea, in Arcadia, after Aleus, son of king Aphidas of Arcadia, who built the temple of Minerva at Tegea;. When this temple was destroyed by fire, it was rebuilt in a much more beautiful style by Scopas, one of the most famous architects of Greece. Pausanias relates that the statue of the goddess was so exquisitely beautiful that Augustus had it conveyed to Rome.

## Aleandro, Girolamo[[@Headword:Aleandro, Girolamo]]

             Cardinal, born Feb. 13, 1480, at Motta, on the confines of Friuli and Istria. He studied at Venice, where he became acquainted with Erasmus, and applied himself with great success to the Chaldee and Arabic languages. In 1508 Louis XII called him to France, where he became rector of the university of Paris. In 1519 Pope Leo X sent him as nuncio into Germany to oppose Luther, and, during his absence, in 1520, made him librarian of the Vatican. Aleander, who was papal legate at the diet of Worms, spoke for three hours against Luther, and drew up the edict which condemned him (Munter, Beitr. zur Kirch. — Gesch. p. 48). In 1523 he caused the burning of two monks at Brussels. He afterward became archbishop of Brindisi and nuncio in France, and was made prisoner by the Spaniards at the battle of Pavia, 1525. After his liberation he was created cardinal of St. Chrysogono, 1538, and died at Rome, February 1, 1542. — Landon, Eccles. Dict. 1, 227.

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

             a German Reformed minister, probably came into the ministry through the Independent Synod. He was early engaged in the missionary work at Kensington and Rising Sun. In 1840 he was without a charge, and also the two following years. In 1843 we find his name erased from their roll by the Classis of Pennsylvania, and he was entirely lost sight of afterwards. See Harbaugh, Fathers of the German Ref. Church, iv, 490.

## Alecto[[@Headword:Alecto]]

             in Greek mythology, was a fury, daughter of Ether and the Earth.

## Alectorian Stone[[@Headword:Alectorian Stone]]

             in Greek mythology, was a rocky substance which the ancients believed was found in the stomach or liver of cocks (hence its name, from ἀλέκτωρ). This stone was said to possess powers producing happiness and good luck. It was also said to produce love, to prevent danger, to give fluency of speech, and to be a disburser of riches. It was believed that Pericles, Demosthenes, and other renowned Greciane were in possession of such a stone.

## Alectryomancy[[@Headword:Alectryomancy]]

             was a method of fortune-telling among the ancient Greeks by means of feeding fowls. The letters of the alphabet were placed in a circle, and upon each letter a grain of wheat was put. A cock was brought out, and the letters were carefully noted from which he took the wheat. Words were then construed from these letters.

## Alectryon[[@Headword:Alectryon]]

             in Greek mythology, was a servant of Mars, whom he employed as a door- keeper when he made a call on Venus. Alectryon fell asleep. Sol finding entrance to the happy pair, betrayed their silent joy to Vulcan, who threw an invisible net about Mars and Venus; and, calling all the gods together, he thought to make them the butt of ridicule, when all the time he himself was laughed at by the gods. Mars transformed the unfaithful door-keeper into a cock.

## Alegambe, Philippe[[@Headword:Alegambe, Philippe]]

             born at Brussels, Jan. 22, 1592, became a Jesuit at Palermo in 1613, theological professor at Gratz, 1629, and finally prefect of the German Jesuits. He died Sept. 6, 1652. He made large additions to Ribadaneira's Catalogus Scriptt. Soc. Jesu, of which he published a revised edition at Antwerp, 1643. P. Sotuel (Southwell) in 1675 published at Rome a new edition of the book, with the last additions and corrections of Alegambe. He also wrote Heroes et Victimae charitatis Soc. Jesu (Rome, 1658, 4to) and Mortes Illustres et Gesta eorum de Soc. Jesu, qui in odium fidei occisi sunt (Rome, 1657, fol.). — Landon, Eccles. Dict. 1, 228; New General Biog. Dict. 1, 148.

## Alegre (De Casanate), Marcos Antonio[[@Headword:Alegre (De Casanate), Marcos Antonio]]

             a Spanish Carmelite, was born in 1590 at Tarazona, a little town of Arragon. He chose to live in retirement rather than accept the position of secretary of the king, Philip III; and died Sept. 10, 1658. He wrote, Paradisus Carmelitici Decoris, cum Apologia pro Joanne XLIV, Patriarcho Hierosolymitano (Lyons, 1639). See Hoefer, Nouv. Biog. Generale, s.v.

## Alegre, Angelique d[[@Headword:Alegre, Angelique d]]

             a French Capuchin friar who lived in the later half of the 17th century, wrote Le Chretien Parfait; on, Le Portrait des Perfections Divines Tirees en l'Homme sur l'Original (Paris, 1665). See Hoefer, Nouv. Biog. Generale, s.v.

## Alegress[[@Headword:Alegress]]

             The seven Alegresses are prayers addressed to the Blessed Virgin in the Roman Church. The word is derived from alaigre, Lat. alacer, and signifies uncontrolled joy.

## Alegrin, Jean[[@Headword:Alegrin, Jean]]

             a French prelate, was born at Abbeville, in Picardy, about the middle of the 12th century. He was, at different times, archbishop of Besancon, bishop of Sabina, and cardinal and Latin patriarch of Constantinople. Under Gregory IX he was sent as legate a latere to Spain and Portugal; and died in 1237 or 1240. He wrote a Commentaire sur les Psaumes de David: — Sermons: — Panegyriques: — and Expositions of the Epistles and Gospels (Paris, 1521). See Hoefer, Nouv. Biog. Gen., s.v.

## Alema[[@Headword:Alema]]

             (only in the dat. plur. ἐν Α᾿λέμοις), one of the fortified cities in Gilead beyond the Jordan, occupied in the time of Judas Maccabeus, to the oppression of the Jews, by the Gentiles, in connection with certain neighboring towns (1Ma 5:26). Grimm (Handb. zu d. Maccabees in loc.) thinks it is probably the BEER-ELIM SEE BEER-ELIM (q.v.) of Isa 15:8 (SEE BEER simply in Num 21:16), an identification favored by the associated names (Bozrah and Carnaim).

## Aleman[[@Headword:Aleman]]

             LOUIS, known by the name of Cardinal d'Arles, a French prelate, was born in 1390 at the chateau of Arbent, seigniory of the country of Bugey. He was made bishop of Maguelonne; then raised to the see of Montpellier; then archbishop of Arles. In 1426 he was made cardinal by pope Martin V, who sent him to the Council of Sienna, and appointed him vice-camarlingo of the Church. In 1431 he, with cardinal Julian, presided at the Council of Basle. Eugenius IV, who succeeded in the same year Martin V, made every effort to maintain the pontifical authority, battered and broken by the Council of Constance, which had placed the authority of the councils beyond that of the pope. The Council of Basle, directed by the cardinals Aleman arid Julian, sought to widen this breach. Pope Eugenius then wished to be transferred to Bologna, that he might exercise greater influence; but the French and German prelates, sustained by the princes of the North, strongly opposed this measure. Cardinal Aleman was active against this; and, having fortified himself with the alliance of the emperor Sigismund and the duke of Milan, he hurled against the pope the sentence of deposition, and placed in 1440 the tiara upon the head of Amadius VIII, duke of Savoy, who took the name of Felix V. According to contemporary historians, Aleman delivered an address which divided the Catholics into Moderates and Ultramontanists, and stirred up a remarkable fermentation. Eugenius excommunicated the antipope, and declared Aleman removed from all his ecclesiastical honors. In order to make an end of the scandal of a schism, Felix V abdicated at the same council with Aleman. Nicholas V, who in 1447 succeeded Eugenius, restored Aleman to all his honors and sent him as legate to the Low Countries. On his return Aleman retired to his diocese, where he zealously devoted himself to the instruction of the people. He died at Salon in 1459. See Hoefer, Nouv. Biog. Generale, s.v.

## Alemand, Louis Augustin[[@Headword:Alemand, Louis Augustin]]

             a French writer of considerable note, was born at Grenoble in 1653, of Protestant parents, whose religion he abjured. He was admitted M.D. at Aix; and, having failed in his profession, went to Paris. He did at his native place in 1728; and left, among other works, Histoire Monastique d'Irlande (Paris, 1690,1 2mo). See Gough, Typography, vol. 2; Le Clerc, Biographie Universelle, 1, 481.

## Alemanni[[@Headword:Alemanni]]

             SEE ALLEMANNI.

## Alemanni (Or Alamanni), Cosmo[[@Headword:Alemanni (Or Alamanni), Cosmo]]

             an Italian Jesuit, was born at Milan about 1559, and entered the Society in 1575. He was a warm admirer of St. Thomas's writings. His death took place May 24, 1634; and he left, among other works, Summa Totius Philosophice et D. Thomoe Aquinatis Doct. Angel. Doctrina (Paris, 1618). See Alegambe, Bibl. Scrip. Soc. Jesu; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Alemanni (Or Alamanni), Giovanni Battista[[@Headword:Alemanni (Or Alamanni), Giovanni Battista]]

             an Italian prelate, was born at Florence, Oct. 30, 1519. He accompanied his father, the celebrated Luigi Alamanni, to France, where he became almoner to queen Catharine de' Medici. He afterwards became private councillor to king Francis I, who conferred on him the charge of the Abbey of Belleville. In 1555 he obtained the bishopric of Bazas, which he exchanged in 1558 for that of Macon. He died Aug. 13. 1581. He wrote, three Letters, addressed to Benedetto Varchi, which were inserted in the second volume of the Prose Florentine: Sonnets, addressed to, and published with the poems of, Varchi (Florence, 1557): — La Anarchide, a poem on his father (ibid. 1570). See Hoefer, Nouv. Biog. Generale, s.v.

## Alemanni, Arcangela[[@Headword:Alemanni, Arcangela]]

             a Dominican nun of the Monastery of St. Niccolodi, was a native of Florence, and lived in the later half of the 16th century. She wrote, in the form of letters, the life of the celebrated Lorenza Strozzi, her friend and confidante. These letters were entitled Epistolce ad Zachariam Montium de Piis Moribus et Felici Morte ejus Materterce dictce Sororis Strozice, et Alice ad Alios. See Hoefer, Nouv. Biog. Generale, s.v.

## Alemanni, Nicola[[@Headword:Alemanni, Nicola]]

             SEE ALLEMANNI.

## Alemannus[[@Headword:Alemannus]]

             a hero of the ancient Germans, whom they revered as a god.

## Alembert, Jean Le Rond D[[@Headword:Alembert, Jean Le Rond D]]

             a French mathematician and philosopher of the empirical school, was born in Paris, Nov. 16, 1717, and died in the same city Oct. 29, 1783. He was the illegitimate child of the Chevalier Destouches-Canon, and of the celebrated Madame de Tencin, sister of the archbishop of Lyons. His unnatural parents exposed him, soon after his birth, near the church of St. Jean le Rond, and hence his Christian name. After he became eminent, his father recognised him and gave him a pension. In childhood he displayed great precocity of talent, and in 1730 he entered the College Mazarin, where he had a Jansenist tutor, studied mathematics and philosophy, and wrote a commentary on the Epistle to the Romans. After leaving college he attempted to study medicine, and afterward law; but finding his turn for mathematics all-powerful, he determined to live on his small pension of 1200 francs a year and devote himself to free studies. At twenty-three he was admitted a member of the Academy of Sciences, and in 1741 he published his "Treatise on Dynamics," which was followed by successive publications in mathematical science, all of the first rank, but which do not fall within our province to notice.

About 1750 he joined with Diderot in the Encyclopoedie, to which he communicated many articles, and also the preliminary "Discourse." In 1754 he became a member of the French Academy; and in 1759 he published his Elements of Philosophy. After the peace of 1763 D'Alembert was invited by Frederick the Great to fill the office of president of the Academy of Berlin, and the empress of Russia had also solicited him to superintend the education of her children. Having refused, however, both these appointments, he was, in 1772, nominated perpetual secretary to the French Academy, a position in which he wrote seventy eloges of deceased members. In the latter part of his life he was attacked with calculus, and died of that disease in his sixty-sixth year. His miscellaneous writings are collected in OEuvres litteraires, edited by Bastien (Paris, 1805, 18 vols. 8vo; new ed. Paris, 1821, 5 vols. 8vo, the best). As a philosopher, D'Alembert was a disciple of Locke, and carried out his principles to their ultimate conclusion in scepticism and materialism. He never wrote as vulgarly or violently against Christianity as Voltaire, but he was quite as far gone in unbelief. As to the existence of God, he thought the "probabilities" were in favor of Theism; as to Christianity, he thought the "probabilities" were against Revelation. —Hoefer, Biog. Generale, 1, 783; Tennemann, Manual Hist. of Philosophy, § 379.

## Alemdar[[@Headword:Alemdar]]

             an officer of some distinction among the emirs, or descendants of Mohammed. He may be called the standard-bearer; for when the sultan  appears in public on any solemn occasion, the alemdar carries Mohammed's green standard, on which is inscribed Naz-rum-nim-Allah (“Help from God”).

## Alemeth[[@Headword:Alemeth]]

             the name of two persons, and also of a place; of two forms in the original.

1. (Hebrew Ale'meth, עָלֶמֶת, in pause Ala'meth, עָלָמֶת, covering, otherwise adolescence; Sept. Ε᾿ληεμέθ v. r. Ε᾿λμεθέμ, Vulg. Almath, Auth. Vers. "Alameth.") The last named of the nine sons of Becher the son of Benjamin (1Ch 7:8), B.C. post 1856.

2. (Hebrew same as preced.; Sept. Γαλεμέθ and Γαλεμάθ, v. r. Σαλαιμάθ, Vulg. Alamah.) The first named of the two sons of Jehoadah or Jarah, son of Ahaz, of the posterity of King Saul (1Ch 8:36; 1Ch 9:42), B.C. post 1037.

3. (Hebrew Alle'meth, עִלֶּמֶת, but other copies same as the foregoing, with which the signif. agrees; Sept. Γαλημέθ v. r. Γαλεμάθ, Vulg. Almath.) A sacerdotal city of the tribe of Benjamin (1Ch 6:60); doubtless the same elsewhere (Jos 21:18) called ALMON. SEE ALMON (q.v.).

## Alemona[[@Headword:Alemona]]

             in Roman mythology, was the tutelary goddess who presided over children prior to their birth.

## Alen (Or Allen), Edmond[[@Headword:Alen (Or Allen), Edmond]]

             an English clergyman, was a native of Norfolk. He was elected fellow of Corpus Christi College, Cambridge, in 1536; proceeded A.M. the year following; and became the steward in 1539. He shortly after went abroad for the sake of study, and became a great proficient in the Greek and Latin tongues. He was obliged to remain in exile during the reign of queen Mary; but no sooner was Elizabeth queen than she appointed him one of her chaplains, gave him a commission to act as an ambassador, and nominated him to the see of Rochester. After a long absence he died, either on his return or soon after, and never became possessed of the bishopric. It is said that he was buried in the Church of St. Thomas Apostle, in London, Aug. 30, 1559. He translated into English, Alex. Alesius de Authoritate Verbi Dei (12mo): — Phil. Melanch. super Utraque Sacramenti Specie et de Authoritate Episcoporum (1543, 12mo): — and Conradus Pelicanus super Apocalipsin. He published, A Christian Introduction for Youth (1548; 1550, 12mo; 1551, 8vo). See Masters, Hist. of Corpus Christ. Coll. (Cambridge).

## Alencon, Guillaume[[@Headword:Alencon, Guillaume]]

             a martyr who did much good in the provinces of France, in 1554, by colportage. Coming to Montpellier, he was there circumvented by false brethren, detected, and put in prison. In his faith he was firm and constant to the end of his martyrdom; being burned Jan. 7, 1554. See Fox, Acts and Monuments, 4, 416.

## Aleni, Tommaso[[@Headword:Aleni, Tommaso]]

             an Italian historical painter, was born at Cremona in 1500. He executed some works, in competition with Galeazzo in the Church of Santo Domenico at Cremona, which are difficult to distinguish from those of that master. He died in 1560.

## Alenio, Giulio[[@Headword:Alenio, Giulio]]

             an Italian Jesuit, was born at Brescia in 158.2. He travelled in the East, and arrived at Macao in 1610, where he taught mathematics. Thence he went to China, where he propagated Christianity for thirty-six years, travelling over the country in Chinese costume, and built several churches in the province of Fo-kien. He died in August, 1649, leaving several works in Chinese: The Life of Jesus Christ (8 vols.): The Incarnation of Jesus Christ: — Of the Sacrifice of the Mass: — The Sacrament of Penance: — The Origin of the World: — Proof of the Existence of a Deity: The Dialogue of St. Bernard betwixt the Soul and Body, in Chinese verse: — The Life of Dr. Michael Yam, a Chinese convert. See Sotwel, Bibl. Script. Soc. Jesu.

## Aleph[[@Headword:Aleph]]

             SEE ALPHA.

## Aleppo[[@Headword:Aleppo]]

             SEE HELBON.

## Aler, Paul[[@Headword:Aler, Paul]]

             a learned German Jesuit, was born at Saint Guy, in Luxemburg, Nov. 9, 1656. He studied at Cologne; and in 1676 entered the Order of St. Ignatius. He was professor of philosophy, theology, and belles-lettres at Cologne until 1691. In 1701 he was invited to the University of Treves, where he gave a course of lectures on theology; and in 1703 was appointed regent of the gymnasium school. About the same time he was employed in the organization and direction of the gymnasial academies of Munster, Aix- la-Chapelle, Treves, and Juliers. He died at Diren in 1727, and left as his principal works, Tractatus de Artibus Humanis (Treves, 1717 4to): — Philosophine Tripartite Pars I, sire Logica (Cologne, 1710); Pars II, sive Physica (1715); Pars III, seu Anima et Metaphysica (1724): — and some classic annotations, etc. See Biog. Universelle; Chalmers. Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Ales[[@Headword:Ales]]

             a term applied in England to certain festivals, which were variously distinguished as the bridal-ale, Whitsun-ale, lamb-ale, leet-ale, etc. But the church ales and clerk-ales (sometimes called the lesser church-ales) were among those authorized sports which, at the time of the Reformation, caused great contention between archbishop Laud and the Puritans. The people, on the conclusion of afternoon prayers on Sundays, were in the habit of going to their “lawful sports and pastimes,” in the churchyard or neighborhood, or in some public-house, to drink and make merry. It was  claimed that the benevolence of the people at their pastimes enabled many poor parishes to cast their bells, beautify their churches, and raise stock for the poor. Sometimes these were held in honor of the tutelar saint of the church, or for the express purpose of raising contributions for its repair. Clerk-ales were festivals for the assistance of the parish clerk with money or with good cheer, as an encouragement in his office.

## Ales (originally Alane), Alexander[[@Headword:Ales (originally Alane), Alexander]]

             was born at Edinburgh, April 23, 1500, and educated at St. Andrew's, where he afterward became canon. Employed to influence Patrick Hamilton (q.v.) to recant, he was so impressed by Hamilton's arguments, and by his constancy at the stake, that he embraced the reformed doctrines himself. In 1532 he went to Germany, and visited Luther and Melancthon, with whom he became intimate. In 1534 he came to England on the invitation of Cranmer, and was appointed professor of theology at Cambridge. Cranmer employed him in translating the English liturgy into Latin. In 1540 he returned to Germany, and was professor first at Frankfort-on-the-Oder and afterward at Leipsic, where he died March 17, 1565. In the Synergestic controversy (q.v.) he maintained the necessity of good works. His principal works are,

1. De necessitate et merito bonorum operum (1560): —

2. Commentarii in Evangelium Joan c, et in utramque Epistolam ad Timotheum: —

3. Espositio in Psalmos Davidis: —

4. De Justficatione, contra Osiandrum: —

5. De Sancta Trinitate, cum confutatione erroris Valentini: —

6. Responsio ad triginta et duos articulos theologorum Loveniensum.

Also a Latin work on the right of the laity to read the Scriptures in the vernacular tongue, and a defense of that work against Cochlaus. — Hook, Eccl. Biog. 1, 130; Burnet, Hist. of Reformation, 1, 345; 2:247; Proctor on Common Prayer, 65, 66.

## Aleshdan[[@Headword:Aleshdan]]

             in Persian religion, is the vessel in which the holy fire of the Guebres burns. It stands on the stone called Adosht, in the chapel of fire Ateshgat.

## Alesio, Matteo Perez D[[@Headword:Alesio, Matteo Perez D]]

             an Italian artist, born at Rome, flourished about 1585, and was skilful both with pencil and graver. He went to Spain, where he executed many fresco paintings for the churches of Seville; the principal one being a colossal picture forty feet high, in the cathedral, representing St. Christopher carrying the infant Saviour on his shoulder. It is highly praised by Palomino Yelasco. After a few years he departed from Spain and went to Rome, where he died, in 1600.

## Alessandro, Benjamin Of Reggio[[@Headword:Alessandro, Benjamin Of Reggio]]

             a Jewish rabbi who flourished towards the latter part of the 17th and the beginning of the 18th century, is the author of, אלון בכות, a commentary on Lamentations (Venice, 1713): — פרוש קצת מקומות באיכה רבתי, comments on some passages of the Midrash Echa, printed with his commentary (ibid.), together with פ8 שירי המעלות, a commentary on the songs of degrees: — אבות עולם, a commentary on the sayings of the fathers (ibid. 1719). See Furst, Bibl. Jud. 1, 33; De Rossi, Dizionario Storico (Germ. transl.), p. 36. (B. P.)

## Alessandro, Innocenzio[[@Headword:Alessandro, Innocenzio]]

             an Italian engraver was born at Venice in 1740. He engraved several plates in aquatinta and in the crayon manner, of which the following are the principal: The Annunciation: The Flight into Egypt, after F. Le Moine: — The Virgin Mary with a glory of angels, after Piazzetta: — The Virgin Mary, with guardian angels releasing the souls in Piurgatory, after Sebastian Ricci: — two landscapes, and a set of twelve landscapes after  Marco Ricci: — four prints representing Painting, Music, Astronomy, and Geometry, after Domenico Majotto.

## Alethea[[@Headword:Alethea]]

             (truth), in Greek mythology, was (1) the goddess of truth, daughter of Jupiter; according to others, of Saturn. (2) A nurse of Apollo.

## Aletrides[[@Headword:Aletrides]]

             a name given in Greece to the young women of honor who prepared the flour for the sacrificial bread.

## Aleuromancy[[@Headword:Aleuromancy]]

             in the service of Greek deities, was the prophesying which was done during the baking of the sacred flour.

## Aleuroomantis[[@Headword:Aleuroomantis]]

             was also a surname of Apollo, because these sacrifices were made to him.

## Aleutian Version[[@Headword:Aleutian Version]]

             SEE RUSSIA, VERSIONS OF. For linguistic purposes, comp. Wenjaminoff, Opyt Grammutiki Aleutsko-Lisjevskago Jazika (St. Petersburg, 1846).

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

             a Christian martyr, suffered death in a prison at Reading in July, 1555. See Fox, Acts and Monuments, 7, 328.

## Alexander[[@Headword:Alexander]]

             the name of a large number of saints in the early martyrologies:

(1) Martyr under Decius, commemorated Jan. 30;

(2) commemorated Feb. 9;

(3) son of Claudius, martyr at Ostia, Feb. 18;

(4) bishop of Alexandria, Feb. 26 and April 10;

(5) of Thessalonica, Feb. 27;

(6) of Africa, March 5;

(7) of Nicomedia, March 6;

(8) with Gaius, March 10;

(9) bishop of Jerusalem, martyr, March 18, SEE ALEXANDER OF CAPPADOCIA;

(10) martyr at Caesarea in Palestine, March 28, March 27;

(11) saint, April 24, April 21;

(12) the pope ALEXANDER I, said to have been martyred at Rome under Trajan (or Hadrian), May 3; he is named in the Gregorian Canon;

(13) martyr at Bergamo, Aug. 26,

(14) bishop and confessor, Aug. 28;

(15) “in Sablinis,” Sept. 9;

(16) commemorated Sept. 10;

(17) “in Capua,” Oct. 15;

(18) Armenian patriarch, Nov. 7, April 17, and Aug; 11; (19) bishop and martyr, Nov. 26; (20) martyr at Alexandria, translated Dec. 12.

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

             a Valentinian with whom Tertullian entered into a controversy on the incarnation (De Came Chr. 16 sq.). It is impossible to say whether he is identical with “Alexander the old heretic” whom Jerome names as a commentator on the Epistle to the Galatians (Praef. ad Gal.).

## Alexander Alesius, Or De Hales[[@Headword:Alexander Alesius, Or De Hales]]

             (so called because he was born at Hailes, in Gloucestershire, or was a monk in the monastery there), one of the most eminent of the scholastic divines. After studying in England he proceeded to Paris, and studied theology and the canon law, and gained such a high reputation that he was styled "the Irrefragable Doctor." He became a Franciscan in 1222, and died at Paris, Aug. 27, 1245. His works are:

1. A Commentary on the Psalms [erroneously attributed to Bonaventura, and by others, with greater probability, to Hugo de Sancto-Carol (Venice, 1496, fol.): —

2. Commentaries on the Apocalypse (Paris, 1647. fol.): —

3. A Summary of all Theology Summa Theologica (Norimb. 1482; Basle, 1502; Venice, 1576, 4 vols.; Cologne, 1622, and many other places): —

4. Comment. on the Four Books of the Sentences (Lyons, 1581); there are doubts whether he was the author of this last work.

The Summa was written at the command of Pope Innocent IV, and enjoined by his successor, Alexander IV, to be used by all professors and students of theology in Christendom. Alexander gave the doctrines of the Church a more rigorously syllogistic form than they had previously had, and may thus be considered as the author of the scholastic theology. He answered the question whether theology is a science in the following manner: he made a distinction in the application of the idea of science; science relates either to the completion of the knowledge of truth (in which case it has to do with knowledge as such — that is, theoretical); or the knowledge relates to religious experience, and of the latter kind is theological knowledge. This knowledge can only proceed from the disposition. Theology demands the human soul, since it rouses the affections, the tendencies of the disposition, by the principles of goodness, the fear of God, and love. The relation of knowledge to faith is therefore the reverse of what it is in the other sciences, since theology first of all produces faith, and, after the soul has been purified through faith working by love, the result is the understanding of theology. In logical science, on the contrary, rational knowledge produces faith. If the former have produced faith, then the internal grounds for such conviction will appear. Faith is then the light of the soul; and the more any one is enlightened by this light, so much more will he apprehend the reasons by which his faith is proved. There is, indeed, a faith which does not rise so high as knowledge, — which satisfies itself with probabilities; but Christian faith is different. It proceeds from experience, appeals to the revelation of the highest truths, and hence stands above all knowledge (Neander, History of Dogmas, 2, 550). As to our knowledge of God, Alexander taught that “the idea of God is a habitus naturaliter impressus primoe veritatis, and is founded on the connection subsisting between eternal truth and the moral nature of man. But we must distinguish between a cognitio in habitu and in actu. The habitual lies at the basis of human consciousness; the actual is the developed idea.

In reference to the former, the idea of God is undeniable; in reference to the second, a twofold tendency of the soul is possible — in proportion as it either turns to the revelation of the highest truth, or allows worldliness and the lower powers of the soul to govern it. In the latter case, the consciousness of God may be wanting, and the fool will say, There is no God." He distinguishes also between the idea of God in general (ratio communis) and the particular application of it (ratio propria). "The former is true even in idolatry, for that testifies of an idea of God as its foundation, though the application of it is erroneous." As to grace, he “defines the gratia gratis data as the gift which is communicated to rational creatures, in order to make them capable, as far as depends on this gift, to labor for the eternal salvation and improvement of others. It is the more remote preparation for salvation, mere dead faith, knowledge without life. Through the gratia gratum faciens salvation itself is added." He "supposed man to be created first in his puris naturalibus, and then the higher development of nature follows by the informatio per gratiam. According to this view man needed grace from the beginning, but it was to be attained by the determination of his will. The original relation of the latter to nature is distinguished from the present in this respect, that it required grace only for its higher culture, not for .its transformation. Man, in relation to grace, was informis negative, without the higher form of life, but not informs privative, as he was after the Fall. Hence gratia is informans, not reformans" (Neander, Hist. of Dogmas, 2, 574, 587).

 In ecclesiastical matters he advocates the strongest papal doctrines, being especially in favor of the prerogatives of the papacy. He refuses any toleration to heretics, and would have them deprived of all property; he absolves subjects from all obligations to obey a prince that is not obedient to the Church. The spiritual power, which blesses and consecrates kings is, by that very fact, above all temporal powers, to say nothing of the essential dignity of its nature. It has the right to appoint and to judge these powers, while the pope has no judge but God. In ecclesiastical affairs also he maintains the pope's authority to be full, absolute, and superior to all laws and customs. The points on which Alexander exercises his dialectics are sometimes simply ludicrous; as when he discusses the question whether a mouse that should nibble a consecrated wafer would thereby eat the body of Christ. He arrives at the conclusion that it would. He thinks Adam died at three o'clock, because that was the hour of Christ's death. — Neander, Ch. Hist. vol. 4, 420 et al.; Gieseler, Ch. Hist. vol. 3, 324, 358; Cave, Hist. Lit. ann. 1230; Haureau, Philosophie Scholastique, ch. 15.

## Alexander Archibald[[@Headword:Alexander Archibald]]

             D.D., LL.D., an eminent Presbyterian clergyman, was born in Rockbridge Co., Va., April 17, 1772, was licensed to preach in 1791, and labored with great acceptance in his native state till 1796, when he accepted the presidency of Hampden Sidney College. By his wisdom and industry he soon imparted to the institution a more healthful and vigorous tone, as well as greatly increased the number of its students. In 1807 he removed to Philadelphia, taking charge of the Pine Street church. Made D.D. in 1810, Dr. Alexander was chosen in 1812 to the professorship of Didactic and Polemic Theology at the Princeton Seminary, then just organized. He continued in this office till his death, Oct. 22, 1851. As a preacher, he was very effective. As a teacher, “Dr. Alexander was possessed of a combination of qualities admirably fitted to secure both the respect and the affection of his students, and the strongest and most unanimous testimony has been borne by multitudes to the beneficial influence of his instructions and example in forming their religious character, in cultivating their intellectual powers, and in storing their minds with useful knowledge. Above eighteen hundred candidates for the ministry had studied under his superintendence, of whom about sixteen hundred were alive at the time of his death, most of them occupied as pastors in the two leading branches of the Presbyterian Church in the United States, but not a few also as missionaries among the heathen. While his great talents and acquirements, his sound judgment, and his profound piety secured their esteem and confidence, his unaffected simplicity, his cordial kindliness, and his hearty vivacity called forth a very large measure of personal affection. He filled for forty years, with powers that scarcely exhibited any symptom of decay, a situation of great influence; he was able and willing to improve fully his opportunities of usefulness; and thus he became a great benefactor to his Church and country, by exerting a most powerful and wholesome influence on the formation of the character of a large number of men who are now making full proof of their ministry, and are workmen that “need not to be ashamed" (Brit. Qu. Rev. 1854). His principal works are: Brief Compendium of Bible Truth (N. Y. 12mo): — Advice to a young Christian (Phila.): — Annals of the Jewish Nation (N. Y.): — Bible Dict. (18mo, Phila.): — Christian Experience (Phila. 1840, 12mo): — Evidences of Christianity (12mo, Phila. 1825; often reprinted): Hist. of the Patriarchs (1833, Phila.): — Canon of O. and N.T. (Phila. 1851, 12mo): — History of Colonization (8vo, 1846): — History of the Israelitish Nation (Phila. 1853, 8vo). His “Moral Science" (12mo) was a posthumous publication. He left also many MSS., which will, it is to be hoped, be published hereafter. — Sprague, Annals, 3, 612; Memoir, by Rev. J. W. Alexander (N. Y. 1854, 8vo); Brit. and For. Evang. Review, 1854, p. 584; Meth. Quar. Rev. 1862, p. 250.

## Alexander Bishop Of Antioch[[@Headword:Alexander Bishop Of Antioch]]

             succeeded Porphyrins, A.D. 413, as the thirty-eighth bishop of the see. Before he was raised to the episcopate he had lived an ascetic life in a monastery. The influence of his mild words and winning character led to the healing of the schism which had lasted eighty-five years: between the remaining partisans of the banished Eustathius and the main body of the Church. He restored the name of Chrysostom to the ecclesiastical registers. He excited the people of Constantinople to demand the restitution of their archbishop's name from the intruder Atticus. He was succeeded by Theodotus, A.D. 421.

## Alexander Bishop Of Apamea[[@Headword:Alexander Bishop Of Apamea]]

             in Syria Secunda, and metropolitan, accompanied his namesake and brother metropolitan, Alexander of Hierapolis, to the Council of Ephesus, A.D. 431. He is probably the Alexander despatched by the Oriental bishops to Alexandria with one of the many vain attempts to overcome the obstinacy of Cyril.

## Alexander Bishop Of Basilinopolis[[@Headword:Alexander Bishop Of Basilinopolis]]

             in Bithynia, of a noble family, early embraced the monastic life and took holy orders. Going to Constantinople, he made the acquaintance of Chrysostom, who was so highly pleased with him that, before 403, he  ordained him bishop of the city of Basilinopolis. He shared the fall of Chrysostom, and, retiring to his native country, settled at Ptolemais, where Synesius found him in 410. He was afraid, however, to receive him in church or to appear with him in public on account of the malign influence of Theophilus of Alexandria. On the publication of the amnesty after Chrysostom's death, Alexander refused to avail himself of it or leave Ptolemais, deeming the peace a false one. See Synesius, Epistle 56, 57.

## Alexander Bishop Of Lincoln[[@Headword:Alexander Bishop Of Lincoln]]

             was born at Blois, France, and was a nephew of Roger, bishop of Salisbury, who secured for him the bishopric of Lincoln, to which he was consecrated July 22, 1123. He rebuilt (in 1124) the greater part of the cathedral, which had been nearly destroyed by fire. Ini 1142 he went to Rome, and returned invested with legatine authority. He also visited Rome in 1144, and in August, 1147, made a journey into France to see the pope, then residing there, but fell sick, and, setting out for home, died soon after his return. See Biog. Universelle, 1, 528; Godwin, Life of Alexander.

## Alexander Bishop Of Ross[[@Headword:Alexander Bishop Of Ross]]

             in Scotland, was promoted to that see in 1357. and was bishop there in the thirtieth year of king David II (1359). He was bishop when king Robert II came to the crown. In August, 1404, he was witness to a charter by Isabel, countess of Mar and Garrioch, to Alexander Stewart, eldest son to Alexander earl of Buchan, granted upon the contract of marriage between them, and to an instrument in consequence thereof on Sept. 9 following; also to a charter and precept of seisin relative to the same on Dec. 9. Alexander was contemporary with Alexander bishop of Aberdeen and William Keith. See Keith, Scottish Bishops, p. 188.

## Alexander I[[@Headword:Alexander I]]

             bishop of Rome, succeeded Evaristus about A.D. 110. He ruled for eight years and five months, and is said to have suffered martyrdom under, Hadrian in 119, though this is doubted (Euseb. H. E. 4, 4; Irenaeus 4:3). Alexander is said by some writers to have been the first who directed that water should be mixed with the wine in the Eucharist, and also to have introduced holy water; but it is the usual custom of Roman Catholic writers to attribute the events of later periods to earlier ones. The epistles attributed to him are spurious.

II. Pope (originally called Anselmo da Baggio), a native of Milan. As priest of his native town, he began, about the middle of the 11th century, to preach against the marriage of the clergy. Archbishop Guido, of Milan, who sympathized with the married clergy, obtained for him from the Emperor Henry and the Pope Stephen II, the diocese of Lucca, in order to remove him. Anselm, however, in his new position, vigorously pursued his attacks upon the married clergy, and became intimate with the leaders of the hierarchic. 1 party, Hildebrand and Petrus Damiani. On the death of Pope Nicholas II (1061), Hildebrand, who was already all-powerful at Rome, succeeded in elevating Anselm to the papal throne under the name of Alexander II. The party of the count of Tusculum, in union with the married clergy, opposed to him Bishop Cadolous of Parma as anti-pope under the name of Honorius II, but Alexander was generally recognised in Germany by the Synod of 1062. As pope, Alexander endeavored to enforce all the exorbitant pretensions of the papacy, and in this effort was supported by Hildebrand and Damiani, who acted as his legates and councillors. He forbade King Henry II of Germany to divorce his wife Bertha, excommunicated the councillors of the king, and summoned the latter to Rome. He died before Henry had resolved to go, April 21, 1073, and was succeeded by Hildebrand under the name of Gregory VII. Forty- five of his epistles are extant (Concilia, tom. 9, p. 1115). — Neander, Ch. Hist. 3, 395-398; 4, 106; Cave, Hist. Lit. anno 1061; Wetzer and Welte, 1:154.

III. Pope (originally called Rolando Bandinelli), a Tuscan. In 1159 he was made pope, but was driven out of Rome by the anti-pope Victor III. The Emperor Frederick Barbarossa convoked the Council of Pavia in 1160, in which Victor was confirmed, and Alexander deposed and excommunicated. Alexander and his party, in their turn, excommunicated Victor and his abettors. Alexander was recognised by the kings of France, England, Spain, Sicily, Jerusalem, and Hungary; while Victor, who claimed to have been elected by the clergy, the Senate, and the barons of Rome, was only recognised by Germany and Lombardy. Alexander had to flee to France, where, at a council held at Tours (1162), he declared all the ordinations made by the anti-pope sacrilegious, and condemned the Albigenses as heretics. After the death of Victor, April 20, 1164, Frederick had a new anti-pope elected, who assumed the name of Pascal III. In 1165 Alexander returned to Rome, where he met with an enthusiastic reception. Against the advancing armies of the emperor he was supported by the king of Sicily. In 1166 the Greek emperor, Manuel, opened negotiations with Alexander for the purpose of bringing about a union of the Greek and Latin Churches, as well as of the two empires; but the negotiations led to no permanent result. In 1166 he was again ejected from Rome by the emperor, who was crowned there by Pascal, while Alexander excommunicated him, and absolved his subjects from the oath of allegiance. Alexander also allied himself with the League of the Lombardian cities which rose against Frederick, and established a new federal city, which they called, in honor of the pope, Alexandria. The anti-pope Pascal died Sept. 26, 1168, but his partisans elected in his place John, abbot of Sturm, in Hungary, who assumed the name of Calixt III. In 1171 Alexander was informed of the murder of Thomas A Becket. He put all England under the ban, and sent two cardinals to England to examine the whole matter, which terminated in the absolution of the king and the canonization of Thomas A Becket. In 1177 the emperor got reconciled with Alexander at Venice. The emperor threw himself upon his knees and kissed the foot of the pope, while the latter gave to the emperor the kiss of peace, and gave him his arm to conduct him into the church. The anti-pope Calixt abdicated in 1178, and was appointed by Alexander governor of Benevent. The opponents of Alexander elected, however, another anti-pope (Sept. 29, 1178), who assumed the name of Innocent III, but was soon after captured by order of Alexander, and imprisoned in a monastery, until his death. In 1179 Alexander held at Rome the third general council of Lateran (q.v.), which issued a number of decrees on church discipline and excommunicated the Albigenses. In 1180 Alexander prevailed upon the kings of France and England to undertake a new crusade for the purpose of aiding the king of Jerusalem against Saladin. Alexander even endeavored to convert the sultan of Iconium by addressing to him a kind of catechism under the name of Instructio Fidei. Alexander reserved the canonization of saints, which had formerly been practiced also by the metropolitans, to the popes, and introduced the Literae Monitoriales. Several Epistles of Alexander are found in the Concilia of Labbe, and his bulls have been printed in the Bullarium of Cherubini, and in the Italia Sacra of Ughelli. Alexander died at Rome, Aug. 30, 118l. — The best work on the history of Alexander is by Reuter, Geschichte Alexander III und der Kirche seiner Zeit (3 vols. Berl. 1845-64). See also Turner, Hist. Engl. vol. 4; Neander, Ch. Hist. 4, 168.

IV. Pope (originally Rinaldi, count of Segni), a man of worldly spirit, ascended the throne in 1254, at a period of great disturbance. Alexander, like his predecessor, endeavored to confiscate the entire kingdom of Sicily on the ground that the Emperor Frederick II, who was also king of Italy, had died excommunicated. When Manfred, an illegitimate son of Frederick, maintained himself against the papal troops as ruler of Sicily, Alexander excommunicated him, proclaimed against him a crusade, and put the entire kingdom under the ban. At the same time he asked considerable sums from Henry III, king of England, in order to defray the expenses of the crusade, and, as an indemnification, offered the kingdom of Sicily to Edmund, the second son of Henry. A legate gave to this young prince in advance the investiture. Manfred, however, maintained himself, and, aided by the Saracens, conquered the pope, and compelled him to take refuge at Viterbo, where he died, May 25, 1261, leaving the papal authority greatly enfeebled. At the beginning of his pontificate, Alexander, at the request of Louis XI, sent inquisitors to France. He was very partial to the Dominicans, and condemned a work by William of St. Amour against the mendicant orders ("On the Dangers of the last Times") and a work entitled "The Everlasting Gospel," and ascribed to John of Parma, the general of the Franciscans. Like his predecessors, he endeavored to bring about a union between the Greek and the Roman Churches. Several letters and bulls of this pope have been printed in Labbe's Concilia, Ughelli's Italia Sacra, d'Achery's Spicilegium, and other collections. — Hoefer, Biog. Generale, 1, 878; Neander, Ch. Hist. 4, 188, 283, 421.

V. Pope (originally Pietro Philargi), a Franciscan monk from Candia, was raised to the papal throne in 1409 by the Council of Pisa, which deposed the popes Gregory XII and Benedict XIII. His prodigality of gifts and offices during his pontificate was so unbounded that he used to say, “When I became a bishop I was rich; when a cardinal, poor; and when a pope, a beggar." He died May 3, 1410, it was supposed from poison administered by his successor, John XXII. He was regarded as one of the most learned men of his age. He translated several works from Greek into Latin, which, however, have never been printed. Mazzuchelli (in his work Scrittori d'Italia) gives a list of the writings of this pope, but he only published his letters, his bulls, and a little treatise on the conception of the Virgin Mary. — Hoefer, Biog. Generale, 1, 879.

VI. Pope (originally Rodrigo Lenzoli, but afterward Borgia, from his mother's family), was born at Valentia, Spain, in 1431. His mother, Jane Borgia, was the sister of Pope Calixtus III. Roderic first studied law, but entered on a military career at the age of 18. His youth was a very dissolute one; and he early formed a criminal connection with a Roman lady living in Spain with her two daughters. He soon seduced the daughters also; and one of them, Rosa Vanozza, became his life-long mistress. By her he had five children, two of whom, Caesar Borgia and Lucretia, surpassed their father, if possible, in abominable crimes. In 1455, while Roderic was living in adultery in Spain, his uncle became pope. This opened to him a new career of ambition. He went to Rome on a promise from the pope of an office worth 12,000 crowns a year; and at the same time his mistress and her children went to Venice, under the charge of an intendant, Manuel, who afterward passed as her husband, to shield the amours of Roderic. The pope was charmed with the pleasing manners and apparent piety of his nephew, and made him cardinal and vice-chancellor in 1456. Roderic affected great piety, visited the prisons and the poor, was diligent in keeping church services, and soon beguiled the Romans into confidence in his purity. During the pontificates of Pius II, Paul II, and Sixtus IV, successors of Calixtus, he remained quiet. In the pontificate of Innocent VIII, which began in 1484, he brought his mistress to Rome, and put her in a house near St. Peter's, when he passed his nights with her, the days being devoted ostentatiously to his public duties and acts of piety! In the mean time he was busy buying up votes for the papal chair, and when Innocent died (1492), he had purchased a sufficient number of cardinals to secure his election. This statement rests on the authority of Burchard, master-of ceremonies to Alexander VI, who left a journal, which was afterward published in 1696 (Hanover, ed. by Leibnitz) in part, and has recently been published in full (Florence, 1854, 8vo). Burchard states the price paid by Roderic for the votes of the cardinals as follows: to Cardinal Orsino, the castles of Monticelli and Sariani; to Ascanius Sforza, the vice- chancellorship of the Church; to the cardinal of Colonna, the rich abbey of St. Benedict, as well as the domains and right of patronage for himself and family forever; to the cardinal of St. Angelo, the bishopric of Porto, and the tower which was a dependency on it, with a cellar full of wine. The cardinal of Parma received the city of Nepi; Savelli received the government of Citta Castellana, and of the church of St. Mary the Greater; a monk of Venice, who had obtained the cardinalate, sold his vote for five thousand ducats of gold. Roderic became pope August 2, 1492, and took the name of Alexander VI. His pontificate of eleven years was a stormy one, as he made every thing subordinate to the purpose of raising his bastard children above the heads of the oldest princely houses of Italy. Of the crimes alleged against Alexander and his children, Caesar and Lucretia, this is not the place to speak in detail; it is enough to say that this pontificate rivalled the worst periods of the Roman Empire in debauchery, venality, and murder. It was in 1492 that Columbus discovered America, and the Portuguese were soon after disputing with the Spaniards as to their claims through Vasco de Gama. The dispute was referred to Alexander. He traced a line which passed from pole to pole through the Azores, or Western Islands, and decreed that all the countries which were beyond this line, that is, the West Indies, or America, should belong to Spain; and all east of it, i.e. the East Indies and the African coast, to Portugal. The censorship of books forms one of the many claims of Alexander to the gratitude of posterity, as he is said to have originated it in 1502. The monk Savonarola (q.v.) fearlessly exposed the wickedness of Alexander, who caused him to be burnt in 1498.

The wits of the time did not fail of their duty in pasquinades, one of which runs thus:

De vitio in vitium, de flamma transit in ignem.

Vendit Alexander claves, altaria, Christum;

Vendere jure potest, emerat ille prius;

Etc.

The death-scene of this wretch is stated by Tommasi, in substance, as follows: After the marriage of his daughter Lucretia, the pope requested Cardinal Corneto to lend him his palace for a great feast, to which all the cardinals and nobility were to be invited, and at which some of them were to be poisoned. By mistake the poisoned wine was handed to the pope and his son Caesar. Both were soon taken ill; Caesar recovered, but the pope died the same night, August 18, 1503.

Of course there have not been wanting apologists even for such a monster as Alexander VI. Among chose who doubt, or affect to doubt, the stories of his great crimes, are Voltaire, Roscoe, the Biographie Universelle of Michaud, and Appleton's Cyclopoedia. But the evidence of contemporary writers is not to be shaken by the kind of criticism employed by those who would whitewash the Borgias. See, as the chief authorities, Burchard, Diarium, nunc primum pub. juris factum ab A. Gennarelli (Florence, 1854, 8vo); Tommasi, Vita di Caesar Borgia. The chief points of Burchard's diary are given in Gordon, Life of Alexander VI and Caesar Borgia (Lond. 1729, fol.; 1730, French, 2 vols. 8vo). See also Ranke, History of the Papacy, 1, 44 sq.; Masse, Hist. du Pope Alexandre VI (Paris, 1830, 8vo); Gieseler, Ch. Hist. per. 3, § 133, and authorities there cited.

VII. Pope (originally Fabio Chigi), born at Sienna 1599, succeeded to the papacy in 1655. He surrounded himself with splendor, and while he indulged in luxury and licentiousness he also spent vast sums in improving and adorning the city of Rome. He confirmed the bull of Innocent X against the five propositions of Jansenius; and was the author of the ''Formulary" — an act the intention of which was to prove that these five propositions were contained in the writings of Jansenius. In consequence of a difficulty with the government of France, French troops seized the town and the district of Avignon, which at that time still belonged to the Papal States; and the Sorbonne published theses in order to prove that the popes, so far from being infallible in temporal affairs, were not even infallible in spiritual matters. After having in vain invoked the aid of several Catholic princes, Alexander complied with all the demands of the French king, and had Avignon restored to him. He died May 22, 1667. His bulls are found in Cherubini's Bullarium. A volume of his verses, Philomathi musae Juveniles (so called because written when he was at the college of the Philomathi, at Sienna), was printed in 1656. — Biog. Univ. 1, 526; Ranke, Hist. of Papacy, 2, 191; Pallavicino, Della Vita di Alessandro VII libri 5 (Prato, 1840, 2 vols.); Hoefer, Biographie Generale, 1, 903.

VIII. Pope (originally Ottoboni), born at Venice 1610, made pope 1689, died Feb. 1, 1691, having held the chair long enough to advance his own family, and secure for himself an enduring reputation for avarice and duplicity. He declared the decrees of 1682 which guaranteed the independence of the Gallican Church, to be null and void. This pope, though opposed to the Jansenists, nevertheless condemned the doctrine of “philosophical sin," as taught by the Jesuit professor, Bongot, of Dijon. The Vatican Library is indebted to him for the acquisition of the magnificent collection of books and manuscripts of the Queen Christina. — Hoefer, Biog. Generale, 1, 905; Ranke, Hist. of Papacy, 2, 279.

## Alexander Natalis[[@Headword:Alexander Natalis]]

             SEE NATALIS.

## Alexander Nevski[[@Headword:Alexander Nevski]]

             one of the saints of the Russian calendar, second son of the Grand-duke Jaroslaus II, was born in Vladimir A.D. 1218. In 1238 he was made governor of Novogorod, which he defended against the Tartar hordes, who at that time grievously oppressed Russia. In 1239 an army of Swedes, Danes, and Teutonic knights appeared before the city and summoned Alexander to submit, who, however, bravely refused, and vanquished them in a bloody battle near the river Neva, whence he received the honorable surname which was then given to him. On the death of Yaroslav II, in 1247, his brother Andrew endeavored to deprive him of the throne of Vladimir, and Alexander fled to the khan of Sarai, with the aid of whom he ascended the throne in 1252, and reigned for 12 years with great wisdom. The rest of his life was spent in the defense of his country against the Tartars, the Swedes, and the Livonians, who continued their attacks. He died at Gorodetz, near Novogorod, Nov. 14, 1263, and was enrolled by the gratitude of his country among her saints. Peter the Great subsequently built the celebrated monastery of St. Alexander Nevski on the spot where Alexander's most renowned victory was gained. He also instituted under the same name an order of knighthood, which still exists in unabated lustre, and is only conferred as the reward of extraordinary services. — Biog. Univ. 1, 582; Rose, Biog. Dict.; Biog. Generale, 1, 857.

## Alexander Of (St.) Elpidius[[@Headword:Alexander Of (St.) Elpidius]]

             in Italy, near Rome, was general of the order of Augustinian hermits in 1312, and in 1325 was made archbishop of Ravenna. The time of his death is uncertain. He wrote a treatise on The Imperial Jurisdiction and the Authority of the Roman Pontiff, by order of pope John XXII (Lyons. 1498,  in 2 books; Rimini, 1624): — also two other works. See Cave, Hist. Lit. 2, 16; Pamphilus, Chiron. Ord. Erem.

## Alexander Of (St.) Theresa[[@Headword:Alexander Of (St.) Theresa]]

             was a learned Carmelite, and was born at Brussels in 1639. He taught theology at Louvain, and left several works, viz. Clypeus Religionis (Cologne, 1679, 2 vols. 4to): — Preco Marianus Denuncians Illustrissima Uberrimaque Eulogia et Preconia, etc. (ibid. 1681, 4to): — Regula Fidei (Ypres, 1682): — Confutatio Justificationis Praxeos qua Nonnulli sub Nomine Patrum in Belgio Consueverunt Proponere (ibid. 1683): — Hydra Profanorum Noviatum (Cologne, 1684, 4to): — Tempes.tas Novaturiensis (ibid. 1686, 4to): — Sacrarium Reclusum (Ypres, 1690, 12mo): — Sanctum Sanctorum Conclusumn (ibid. eod. 12mo), against the use of the mass in the vulgar tongue. The last two have been printed in Dutch.

## Alexander Of Imola[[@Headword:Alexander Of Imola]]

             a lawyer, taught the law for thirty years at Pavia, Ferrara, and Bologna, and died in 1487, leaving Commentaries on the Decretals and Clementines (Venice, 1571). See Cave, Hist. Lit. 2, 185; Dupin, Bibl. Eccles.

## Alexander Of Lycopolis[[@Headword:Alexander Of Lycopolis]]

             wrote a short treatise against the Manichaeans, printed in Galland, Biblioth. Veterumt Patru, 4, 73-87. Its title is Α᾿λεξάνδρου Λυλοπολίτου ἐπιστρέψαντος ἐξ ἔθνων, πρὸς τὰς Μανιχαίου δόξας. Photius (Contra Man. i, 11) calls him the archbishop of Lycopolis. He must have flourished early in the 4th century, as he says (c. 2) that he derived his knowledge of Manes' doctrines - ἀπὸ τῶν γνωρίμων τοῦ ανδρός. It has been disputed whether he was a Christian when he wrote  the book, or even became one afterwards; but the testimony of Photius seems to settle the latter point.

## Alexander Of Lyons[[@Headword:Alexander Of Lyons]]

             a physician and martyr, was a native of Phrygia. During the persecution of the churches of Lyons and Vienne, he was exposed with another Christian to be devoured by the wild beasts in the amphitheater, which suffering was endured with great fortitude. The death of Alexander took place A.D. 177 and his memory is celebrated June 2, the same time as that of the other martyrs of Vienne and Lyons. See Hoefer, Nouv. Biog. Generale, s.v.

## Alexander Of Somerset[[@Headword:Alexander Of Somerset]]

             was prior of the Monastery of Regular Canons at Ashby in the 13th century. He wrote many Lives of Saints and a Calendar in verse, books which remain unprinted.

## Alexander Saint, bishop of Cappadocia[[@Headword:Alexander Saint, bishop of Cappadocia]]

             and afterward of Jerusalem: first, as colleague of the aged Narcissus, and afterward alone. Eusebius (lib. 6, ch. 11) gives an account of his call to the episcopacy of Jerusalem, and of his service there. He protected Origen, whose fellow-disciple he had been, and ordained him priest. Under Alexander Severus he was imprisoned for seven years. He suffered a second persecution under Decius, and died in prison at Caesarea in 251. He is the first bishop who has been a coadjutor. He was a friend of literature, and established a library at Jerusalem. He is commemorated by the Roman Church on March 18; by the Greek, on December 22. — Dupin, Eccl. Writers, 3d cent. Alexander, Saint, patriarch of Alexandria, succeeded Achillas A.D. 312 or 313, and his appointment excited the envy and hatred of Arius, who had himself aspired to the episcopal throne. His doctrines were attacked by Arius, whom, after mildly exhorting to return to the truth, he cited before an assembly of the clergy at Alexandria, and, on his refusing to recant his errors, excommunicated him and his followers. This sentence was afterward confirmed by above a hundred bishops in the Council of Alexandria, A.D. 320. One of his epistles against Arius may be found in Socrates, Hist. Ecclesiastes 1, 6, and another in Theodoret, Hist. Ecclesiastes 1, 4. He died April 17, 326.

## Alexander Saint, bishop of Constantinople[[@Headword:Alexander Saint, bishop of Constantinople]]

             is commemorated Aug. 28 (Latin) or 30 (Greek). He resolutely opposed the Arian heresy; and when Eusebius of Nicomedia insisted upon Arius being received into the Church of Constantinople, Alexander, in the deepest affliction, ordered public fasting and prayer to be made to God to avert it; and himself passed whole nights before the altar, with his face upon the ground. Arius died on the day before that fixed for his restoration. Alexander died in 340. — Socrates, Hist. Eccl. 1, 37, 38; 2:6; Acta Sanctorum.

## Alexander The Carpenter[[@Headword:Alexander The Carpenter]]

             so called from his father's trade, was an Englishman, and flourished about 1430. He composed a treatise, Destructorium Vitiorum (Venice, 1582), which has been by some attributed to Alexander of Hales. See Cave, Hist. Lit. 2, 129.

## Alexander The Great[[@Headword:Alexander The Great]]

             (Α᾿λέξανδρος, man-defender, a title often bestowed by Homer upon Paris, son of Priam, and hence a frequent Grecian name), the name of several men mentioned or involved in Biblical history, or in the Apocrypha and Josephus.

1. The third of the name, surnamed THE GREAT, son (by Olympias) and successor of Philip, king of Macedon. He is not expressly named in the Bible, but he is denoted in the prophecies of Daniel by a leopard with four wings, signifying his great strength; and the unusual rapidity of his conquests (Dan 7:6); also by a one-horned he-goat, running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him (Dan 8:4-7). The he-goat prefigured Alexander; the ram Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in a dream (Dan 2:39), the belly of brass was the emblem of Alexander, and the legs of iron designated his successors (Lengeike, Daniel p. 95 sq.). He is often mentioned in the books of the Maccabees (Wernsdorf, Defide libror. Maccabees p. 40 sq.); and his career is detailed by the historians Arrian, Plutarch, and Quintus Curtius (Droysen, Gesch. Alex. d. Gr. Berl. 1833, Hamb. 1837).

Alexander was born at Pella B.C. 356 (comp. 1Ma 1:7; Euseb. Chron. Ann. 2, 33). At an early age he was placed under the care of Aristotle; and while still a youth he turned the fortune of the day at Chaeronea (B.C. 338). Philip was killed at a marriage feast when Alexander was about twenty. After he had performed the last duties to his father, and put down with resolute energy the disaffection and hostility by which his throne was menaced, he was chosen by the Greeks general of their troops against the Persians, and entered Asia with an army of 34,000 men, B.C. 334. In one campaign he subdued almost all Asia Minor. In the battle of Granicus he defeated Orobates, one of Darius's generals; and Darius himself, whose army consisted of 400,000 foot and 100,000 horse, in the narrow pass of Issus, which leads from Syria to Cilicia. Darius fled, abandoning his camp and baggage, his children, wife, and mother, B.C. 333. After he had subdued Syria, Alexander came to Tyre, and the Tyrians opposing his entrance into their city, he besieged it. At the same time he is said to have written to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive those submissions which had hitherto been paid to the king of Persia. Jaddus refusing to comply, as having sworn fidelity to Darius, Alexander resolved to march against Jerusalem when he had reduced Tyre (q.v.). After a protracted siege, the latter city was taken and sacked, B.C. 332. This done, Alexander entered Palestine and reduced it. Egypt next submitted to him; and in B.C. 331 he founded Alexandria (q.v.), which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests, and the reduction of Bactria. In B.C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa, B.C. 325, and proceeded to Babylon, B.C. 324, which he chose as the capital of his empire. In the next year he died there (B.C. 323) in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (comp. Dan 7:6; Dan 8:5; Dan 11:3). His death is attributed to intemperance; and upon his death-bed he sent for his court, and declared that “he gave the empire to the most deserving." Some affirm, however, that he regulated the succession by a will. The author of the first book of Maccabees (1:6) says he divided his kingdom among his generals while he was living; and it is certain that a partition was eventually made of his dominions among the four principal officers of his army. He died at the age of thirty-three, after reigning twelve years-six as king of Macedon and six as monarch of Asia. He was buried at Alexandria. SEE MACEDONIA.

The famous tradition of the visit of Alexander to Jerusalem during his Phoenician campaign (Josephus, Ant. 11, 8, 1 sq.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza (Josephus, 1. c.) he turned toward Jerusalem. Jaddua (Jaddus) the high priest (Neh 12:11; Neh 12:22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach; and when he drew near went out to Sapha (צָפָה, he watched), within sight of the city and temple, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high- priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews, not only in Judaea, but in Babylonia and Media, which they enjoyed during the supremacy of his successors. The narrative is repeated in the Talmud (Yoma, 69, ap. Otho, Lex. Rabb. s.v. Alexander; the high-priest is there said to have been Simon the Just), in later Jewish writers (Vajikra R. 13; Joseph ben Gorion, ap. Ste. Croix, p. 553), and in the chronicles of Abulfeda (Ste. Croix, p. 555). The event was adapted by the Samaritans to suit their own history, with a corresponding change of places and persons, and various embellishments (Aboul'lfatah, quoted by Ste. Croix, p. 209-212); and in due time Alexander was enrolled among the proselytes of Judaism. On the other hand, no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius; and the connection in which it is placed by Josephus is alike inconsistent with Jewish history (Ewald, Gesch. d. Volkes Isr. 4, 124 sq.) and with the narrative of Arrian (2, 1). SEE JADDUA.

But admitting the incorrectness of the details of the tradition as given by Josephus, there are several points which confirm the truth of the main fact. Justin says that "many kings of the East came to meet Alexander wearing fillets" (11, 10); and after the capture of Tyre "Alexander himself visited some of the cities which still refused to submit to him" (Curt. 4:5, 13). Even at a later time, according to Curtius, he executed vengeance personally on the Samaritans for the murder of his governor Andromachus (Curt. 4:8, 10). Besides this, Jewish soldiers were enlisted in his army (Hecat. ap. Josephus, Apion, 1, 22); and Jews formed an important element in the population of the city, which he founded shortly after the supposed visit. Above all, the privileges which he is said to have conferred upon the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favor of the story even in its picturesque fullness. From policy or conviction, Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive; the battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And if it be impossible to determine the exact circumstances of the meeting of Alexander and the Jewish envoys, the silence of the classical historians, who notoriously disregarded (e.g. the Maccabees) and misrepresented (Tac. Hist. 5, 8) the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible (Jahn, Archceol. 3, 300 sq.; Ste. Croix, Examen critique, etc., Paris, 1810 [in Eng. Bath, 1793]; Thirlwall, Hist. of Greece, 2, 193 sq.; and, on the other side, Ant. van Dale, Dissert. super Aristed, Amstel. 1705, p. 69 sq.; Favini, De Alex. M. ingress. Hierosolyma, Flor. 1781). SEE PERSIA.

The tradition, whether true or false, presents an aspect of Alexander's character which has been frequently lost sight of by his recent biographers. He was not simply a Greek, nor must he be judged by a Greek standard. The Orientalism, which was a scandal to his followers, was a necessary deduction from his principles, and not the result of caprice or vanity (comp. Arr. 7:29). He approached the idea of a universal monarchy from the side of Greece, but his final object was to establish something hi her than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate; to wed the East and West in a just union — not to enslave Asia to Greece (Plut. de Alex. Fort. 1, 6). The time, indeed, was not yet come when this was possible, but if he could not accomplish the great issue, he prepared for its accomplishment.

The first and most direct consequence of the policy of Alexander was the weakening of nationalities, the first condition necessary for the dissolution of the old religions. The swift course of his victories, the constant incorporation of foreign elements in his armies, the fierce wars and changing fortunes of his successors, broke down the barriers by which kingdom had been separated from kingdom, and opened the road for larger conceptions of life and faith than had hitherto been possible (comp. Polyb. 3, 59). The contact of the East and West brought out into practical forms thoughts and feelings which had been confined to the schools. Paganism was deprived of life as soon as it, was transplanted beyond the narrow limits in which it took its shape. The spread of commerce followed the progress of arms; and the Greek language and literature vindicated their claim to be considered the most perfect expression of human thought by becoming practically universal. The Jews were at once most exposed to the powerful influences thus brought to bear upon the East, and most able to support them. In the arrangement of the Greek conquests which followed the battle of Ipsus, B.C. 301, Judaea was made the frontier land of the rival empires of Syria and Egypt, and though it was necessarily subjected to the constant vicissitudes of war, it was able to make advantageous terms with the state to which it owed allegiance from the important advantages which it offered for attack or defense. SEE ANTIOCHUS.

Internally also the people were prepared to withstand the effects of the revolution which the Greek dominion effected. The constitution of Ezra had obtained its full development. A powerful hierarchy had succeeded in substituting the idea of a church for that of a state, and the Jew was now able to wander over the world and yet remain faithful to the God of his fathers. SEE DISPERSION.

The same constitutional change had strengthened the intellectual and religious position of the people. A rigid “fence" of ritualism protected the course of common life from the license of Greek manners; and the great doctrine of the unity of God, which was now seen to be the divine center of their system, counteracted the attractions of a philosophic pantheism. SEE SIMON THE JUST. Through a long course of discipline, in which they had been left unguided by prophetic teaching, the Jews had realized the nature of their mission to the world, and were waiting for the means of fulfilling it. The conquest of Alexander furnished them with the occasion and the power. But, at the same time, the example of Greece fostered personal as well as popular independence. Judaism was speedily divided into sects, analogous to the typical forms of Greek philosophy. But even the rude analysis of the old faith was productive of good. The freedom of Greece was no less instrumental in forming the Jews for their final work than the contemplative spirit of Persia, or the civil organization of Rome; for if the career of Alexander was rapid, its effects were lasting. The city which he chose to bear his name perpetuated in after ages the office which he providentially discharged for Judaism and mankind; and the historian of Christianity must confirm the judgment of Arrian, that Alexander, “who was like no other man, could not have been given to the world without the special design of Providence" (Arr. 7:30). SEE ALEXANDRIA. And Alexander himself appreciated this design better even than his great teacher; for it is said (Plut. De Alex. 1, 6) that when Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he found the true answer to this counsel in the recognition of his "divine mission to unite and reconcile the world." SEE SECTS, JEWISH.

In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors. They represented with partial exaggeration the several phases of his character; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (Dan 8:21; Dan 11:3) are given with vigorous distinctness. The emblem by which he is typified (צָפַיר, a he-goat, from צָפִרּ, he leaped, Gesenius, Thes. s.v.) suggests the notions of strength and speed; and the universal extent (Dan 8:5, … from the west on the face of the whole earth) and marvellous rapidity of his conquests (Daniel 1. c. he touched not the ground) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan 8:6, in the fury of his power). He ruled with great dominion, and did according to his will (Dan 11:3); “and there was none that could deliver... out of his hand" (Dan 8:7). SEE GOAT.

The name of Alexander is equally celebrated in the writings of the Orientals, as in those of the Greeks and Romans; but they vary extremely from the accounts which Western historians give of him (D'Herbelot, Bibl. Orient. s.v. Escander; Moses Choren. p. 82). They call him Iscander Dulkarnaim (see Golii, Lex. Arab. 1896), “double-horned Alexander," alluding to the two horns of his empire (or his power) in the East and West. For further details, see Anthon's Class. Dict.; Smith's Dict. of Class. Biog. s.v. SEE GREECE.

2. Surnamed BALAS (Josephus, Ant. 13, 4, 8, Α᾿λέξανδρος ὁ Βάλας λεγόμενος; Strab. 14, p. 751, τὸν Βάλαν Α᾿λέξανδρον; Justin. 35:1, Subornant pro eo Balam quendam … et . . nomen ei Alexandri inditur; comp. the Aramaean בִּעֲלָא, the lord), a personage whose history is detailed in the Maccabees and Josephus (comp. Justin. 35; Polyb. 33:14, 16; Liv. Epit. 1, 53; Appian. Syriaca, 67; Euseb. Chron.). He likewise assumed the titles “Epiphanes" (ἐπιφανής, illustrious), “Euergetes" (εὐεργετής, benefactor), etc. His extraction is doubtful; but he professed to be the natural son of Antiochus Epiphanes, and in that capacity, out of opposition to Demetrius Soter, he was recognised as king of Syria by the king of Egypt, by the Romans, and eventually by Jonathan Maccabaeus (Strab. 13; Josephus, Ant. 13, 2, 1), but he was more generally regarded as an impostor, who falsely assumed the connection (App. Syr. 67; Justin. 1. c. comp. Polyb. 33:16). He claimed the throne of Syria in B.C. 152 in opposition to Demetrius Soter, who had provoked the hostility of the neighboring kings and alienated the affections of his subjects (Josephus, 1. c.). His pretensions were put forward by Heraclides, formerly treasurer of Antiochus Epiphanes, who obtained the recognition of his title at Rome by scandalous intrigues (Polyb. 33:14, 16). After landing at Ptolemais (1Ma 10:1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1Ma 9:73); and though his first efforts were unsuccessful (Justin. 35:1, 10), in B.C. 150 he completely routed the forces of Demetrius, who himself fell in the retreat (1Ma 10:48-50; Josephus, Ant. 13, 2, 4; Strab. 16, p. 751). After this Alexander married Cleopatra, the daughter of Ptolemaeus VI Philometor; and in the arrangement of his kingdom appointed Jonathan governor (μεριδάρχης, 1Ma 10:65) of a province (Judaea; comp. 1Ma 11:57). But his triumph was of short duration. After obtaining power, he gave himself up to a life of indulgence (Liv. Epit. 50; comp. Athen. 5, 211), leaving the government in the hands of ministers whose misrule rendered his reign odious (Diod. Sic. Fragments, 33). Accordingly, when Demetrius Nicator, the son of Demetrius Soter, landed in Syria in B.C. 147, the new pretender found powerful support (1Ma 10:67 sq.). At first Jonathan defeated and slew Apollonius, the governor of Coele-Syria, who had joined the party of Demetrius, for which exploit he received fresh favors from Alexander (1Ma 10:69-89); but shortly afterward (B.C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself in favor of Demetrius (1Ma 11:1-11; Josephus, Ant. 13, 4, 5 sq.), alleging, probably with truth, the existence of a conspiracy against his life (Josephus, 1. c.; comp. Diod. ap. Muller, Fragm. 2, 16). Alexander, who had been forced to leave Antioch (Josephus, 1. c.), was in Cilicia when he heard of Ptolemy's defection (1Ma 11:14). He hastened to meet him, but was defeated (1Ma 11:15; Justin. 35:2), and fled to Abse, in Arabia (Diod. 1. c.), where he was murdered, B.C. 146 (Diod. 1. c.; 1Ma 11:17, differ as to the manner; and Euseb. Chron. Arm. 1, 349, represents him to have been slain in the battle). The narrative in 1 Maccabees and Josephus show clearly the partiality which the Jews entertained for Alexander "as the first that entreated of true peace with them" (1Ma 10:47); and the same feeling was exhibited afterward in the zeal with which they supported the claims of his son Antiochus. Balas left a young son, who was eventually made king of Syria by Tryphon, under the name of Antiochus Theos (1Ma 11:13-18; Josephus, Ant. 13, 4). SEE ANTIOCHUS.

3. Surnamed ZEBINA (or Zabinas, Ζαβίνας, said to signify "purchased," from a report that Ptolemy had bought him as a slave), the son of a merchant named Protarchus; he was set up by Ptolemy Physcon, king of Egypt, as a pretender to the crown of the Greek kingdom of Syria shortly after the death of Antiochus Sidetes and the return of Demetrius Nicator from his captivity among the Parthians (B.C. 128). Antioch, Apamea, and several other cities, disgusted with the tyranny of Demetrius, acknowledged the authority of Alexander, who pretended to have been adopted by Sidetes; but he never succeeded in obtaining power over the whole of Syria. In the earlier part of the year 125 he defeated Demetrius, who fled to Tyre, and was there killed; but in the middle of the same year Alexander's patron, the king of Egypt, set up Antiochus Gryphus, a son of Demetrius, by whom he was defeated in battle. Alexander fled to Antioch, where he attempted to plunder the temple of Jupiter in order to pay his troops; but the people rose against him and drove him out of the city. He soon fell into the hands of robbers, who delivered him up to Antiochus, by whom he was put to death, B.C. 122. He was weak and effeminate, but sometimes generous. (Justin. 39:1, 2; Josephus, Ant. 13, 9, 10; Clinton, Fasti, 3, 334.)

4. Surnamed JANNAEUS (Ι᾿ανναῖος), the first prince of the Maccabaean dynasty who for any considerable period enjoyed the title of king. SEE MACCABEES. Coins of his reign are extant, from which it appears that his original name was Jonathan, which he exchanged for the Greek name Alexander, according to the Hellenizing custom of the age. His history is detailed by Josephus (Ant. 13, 12-16). He was the third son of John Hyrcanus, who left three sons, or five, according to Josephus (War, 1, 2, 7). The father was particularly fond of Antigonus and Aristobulus, but could not endure his third son, Alexander, because he had dreamed that he would reign after him, which implied the death of his two brothers. Antigonus never reigned, and Aristobulus reigned but for a short time. After his death, Salome, or Alexandra, his widow, liberated Alexander, whom Aristobulus had confined in prison since their father's death, and made him king, B.C. 104. Alexander put to death one of his brothers, who had formed a design on his life, and heaped favors on another, called Absalom, who, being contented with a private condition, lived peaceably, and retired from public employments. Alexander was of a warlike, enterprising disposition; and when he had regulated his dominions he marched against Ptolemais, but was soon compelled to relinquish the object of his expedition in order to defend his own territories against Ptolemy Lathyrus, who had marched a powerful army into Galilee. Alexander gave him battle near Asophus, not far from the Jordan; but Ptolemy killed 30,000, or, as others say, 50,000 of his men. After this victory the latter met with no resistance. His mother, Cleopatra, however, apprehensive for the safety of Egypt, determined to stop his further progress, and for this purpose levied a numerous army, and equipping a large fleet, soon landed in Phoenicia, B.C. 102. Ptolemais opened its gates to receive her; and here Alexander Jannaeus presented himself in her camp with considerable presents, and was received as an unhappy prince, an enemy of Ptolemy, who had no refuge but the queen's protection, B.C. 101. Cleopatra made an alliance with him in the city of Scythopolis, and Alexander marched with his troops into Coele-Syria, where he took the town of Gadara after a siege of ten months, and after that Amathus, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property as in absolute security. This Theodorus, falling suddenly on Alexander's army, killed 10,000, and plundered his baggage. — Alexander, however, was not deterred by this disaster from prosecuting his purposes: having recruited his army, he besieged Raphia, Anthedon, and Gaza — towns on the Mediterranean — and took them; the latter, after a desperate resistance, was reduced to a heap of ruins, B.C. 96.

After this Alexander returned to Jerusalem, but the Jews had revolted; and on the feast of tabernacles, while he, as high-priest, was preparing to sacrifice, the people assembled in the temple had the insolence to throw lemons at him, taken from the branches which they carried in their hands. Alexander put the seditious to the sword, and killed about 6000. Afterward he erected a partition of wood before the altar and the inner temple to prevent the approach of the people; and to defend himself in future against such attempts, he took into his pay guards from Pisidia and Cilicia. Finding Jerusalem likely to continue the seat of clamor and discontent, Alexander quitted the metropolis, at the head of his army, B.C. 93; and, having crossed the Jordan, he made war upon the Moabites and Ammonites, and obliged them to pay tribute; attacked Amathus, the fortress beyond Jordan before mentioned, and razed it; and also made war with Obeda, king, of the Arabians, whom he subdued. On his return to Jerusalem he found the Jews more incensed against him than ever, and a civil war shortly ensued, in which he killed above 50,000 persons. All his endeavors to bring about a reconciliation proving fruitless, Alexander one day asked them what they would have him do to acquire their good-will. They answered unanimously “that he had nothing to do but to kill himself." After this they sent deputies to desire succors from Demetrius Eucaerus against their king, who marched into Judaea with 3000 horse and 40,000 infantry, and encamped at Sichem. A battle ensued, in which Alexander was defeated and compelled to fly to the mountains for shelter, B.C. 88.

This occurrence, however, contributed to his re-establishment, for a large number of the Jews, touched with the unhappy condition of their king, joined him; and Demetrius, retiring into Syria, left the Jews to oppose their king with their own forces. Alexander, collecting his army, marched against his rebellious subjects, whom he overcame in every engagement, and having shut up the fiercest of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him during a great entertainment which he made for his friends; and before these unhappy wretches had expired he commanded their wives and children to be murdered in their presence — an unheard-of and excessive cruelty, which occasioned the people of his own party to call him “Thracides," meaning “as cruel as a Thracian," B.C. 86. Some time afterward Antiochus, surnamed Dionysius, having conquered Damascus, resolved to invade Judaea; but Alexander defeated his intention, and compelled him to return into Arabia, where he was killed. Aretas, the succeeding king of Damascus, however, came into Judea, and defeated Alexander in the plain of Sephala, B.C. 82. A peace being concluded, Aretas returned to Damascus, and Alexander ingratiated himself with the Jews, B.C. 81. Having given himself up to excessive drinking, he brought on a violent quartan fever, which terminated his life. His queen, Alexandra, observing him to be near his end, and foreseeing all she had to fear from a mutinous people not easily governed, and her children not of age to conduct her affairs,, was greatly distressed. Alexander told her that, to reign in peace, she should conceal his death from the army till Ragaba, which he was then besieging, was taken; that, when returned to Jerusalem, she should give the Pharisees some share in the government; that she should send for the principal of them, show them his dead body, give them permission to treat it with what indignities they pleased in revenge for the ill-treatment they had received from him, and promise that she would in future do nothing in the government without their advice and participation. He died at the age of forty-eight, after a reign of twenty-seven years, B.C. 78. This admission of the Pharisees into the government demands the especial notice of the reader, as it accounts not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as public governors, — which appear so remarkably in the history of the Gospels — much beyond what might be expected from a sect merely religious. Alexander left two sons, Hyrcanus and Aristobulus, who disputed the kingdom and high-priesthood till the time of Herod the Great, and whose dissensions caused the ruin of their family, and were the means of Herod's elevation. SEE ALEXANDRIA.

5. The son of Aristobulus and Alexandra, and grandson of Alexander Jannaeus. He was to have been carried captive to Rome, with his brother Antigonus, when Pompey took Jerusalem from Aristobulus (B.C. 63); on the way, however, he found means to escape, and, returning to Judaea (B.C. 57), raised an army of 10,000 foot and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of Alexandrium and Machaerus. Hyrcanus applied for aid to Gabinius, the general of the Roman troops, who drove him from the mountains, beat him near Jerusalem, killed 3000 of his men, and made many prisoners. By the mediation of his mother, Alexandra, matters were accommodated with Gabinius, and the Romans marched into Egypt, but were soon compelled to return by the violent proceedings of Alexander. Wherever he met with Romans he sacrificed them to his resentment, and a number were compelled to fortify themselves on Mount Gerizim, where Gabinius found him at his return from Egypt. Being apprehensive of engaging the great number of troops who were with Alexander, Gabinius sent Antipater with offers of general pardon if they laid down their arms. This had the desired success; many forsook Alexander, and retired to their own houses; but with 30,000 still remaining he resolved to give the Romans battle. The armies met at the foot of Mount Tabor, where, after a very obstinate action, Alexander was overcome, with the loss of 10,000 men.

Under the government of Crassus (B.C. 53) Alexander again began to embroil affairs; but after the unhappy expedition against the Parthians Cassius obliged him, under conditions, to continue quiet (B.C. 52) while he marched to the Euphrates to oppose the passage of the Parthians. During the wars between Caesar and Pompey, Alexander and Aristobulus, his father, espoused Caesar's interest, B.C. 49. Aristobulus was poisoned, and Alexander beheaded at Antioch. B.C. 48. (Josephus, Ant. 14, 5-7; War, 1, 8 and 9.)

6. The son of Jason, sent to Rome to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews in the ninth year of Hyrcanus's pontificate, B.C. 60 (Josephus, Ant. 14, 8, 5).

7. The son of Dositheus, another Jewish ambassador on the same occasion (Josephus, ib.). Perhaps identical with the following.

8. The son of Theodorus, sent to Rome by Hyrcanus to renew his alliance with the senate. He is named in the decree of the senate addressed to the magistrates of Ephesus, made in the consulship of Dolabella (B.C. 43), which specified that the Jews should not be forced into military service, because they could not bear arms on the Sabbath-day, nor have, at all times, such provisions in the armies as were authorized by their law (Josephus, Ant. 14, 10, 10 and 11).

9. A son of Herod the Great by Mariamne. The history of this prince, which is given by Josephus (Ant. 15, 16; War, 1, 22-27), can hardly be separated from that of Aristobulus, his brother and companion in misfortune. After the tragical death of their mother, Mariamne (Josephus, Ant. 15, 7), Herod sent them to Rome to be educated in a manner suitable to their rank (ib. 10, 1). Augustus allowed them an apartment in his palace, intending this mark of his consideration as a compliment to their father Herod. On their return to Judea (ib. 16, 1, 2) the people received the princes with great joy; but Salome, Herod's sister, who had been the principal cause of Mariamne's death, apprehending that if ever the sons of the latter possessed authority she would feel the effects of their resentment, resolved by her calumnies to alienate the affections of their father from them. This she managed with great address, and for some time discovered no symptoms of ill-will. Herod married Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, daughter of Salome. Pheroras, the king's brother, and Salome, his sister, conspiring to destroy these young princes, watched closely their conduct, and often induced them to speak their thoughts freely and forcibly concerning the manner in which Herod had put to death their mother Mariamne.

Whatever they said was immediately reported to the king in the most odious and aggravated terms, and Herod, having no distrust of his brother and sister, confided in their representations as to his sons' intentions of revenging their mother's death. To check in some degree their lofty spirits, he sent for his eldest son, Antipater, to court — he having been brought up at a distance from Jerusalem, because the quality of his mother was much inferior to that of Mariamne — thinking that, by thus making Aristobulus and Alexander sensible that it was in his power to prefer another of his sons before them, they would be rendered more circumspect in their conduct. The contrary, however, was the case. The presence of Antipater only exasperated the two princes, and he at length succeeded in so entirely alienating his father's affection from them, that Herod carried them to Rome to accuse them before Augustus of designs against his life, B.C. 11 (ib. 10, 7). But the young princes defended themselves so well, and affected the spectators so deeply with their tears, that Augustus reconciled them to their father, and sent them back to Judaea, apparently in perfect union with Antipater, who expressed great satisfaction to see them restored to Herod's favor. When returned to Jerusalem Herod convened the people in the temple, and publicly declared his intention that his sons should reign after him — first Antipater, then Alexander, and afterward Aristobulus. This declaration exasperated the two brothers still further, and gave new occasion to Pheroras, Salome, and Antipater to represent their disaffection to Herod.

The king had three confidential eunuchs, whom he employed even in affairs of great importance. These were accused of being corrupted by the money of Alexander, and, being subjected to the rack, the extremity of the torture induced them to confess that they had often been solicited by Alexander and Aristobulus to abandon Herod and join them and their party, who were ready for any undertaking in asserting their indisputable right to the crown. One of them added that the two brothers had conspired to lay snares for their father while hunting, and were resolved, should he die, to go instantly to Rome and beg the kingdom of Augustus. Letters were produced likewise from Alexander to Aristobulus, wherein he complained that Herod had given fields to Antipater which produced an annual rent of 200 talents. This intelligence confirmed the fears of Herod, and rendered him suspicious of all persons about his court. Alexander was put under arrest, and his principal friends to the torture. The prince, however, was not dejected at this storm. He not only denied nothing which had been extorted from his friends, but admitted even more than they had alleged against him, whether desiring to confound the credulity and suspicions of his father, or to involve the whole court in perplexities, from which they should be unable to extricate themselves. He conveyed letters to the king, in which he represented that to torment so many persons on his account was useless; that, in fact, he had laid ambuscades for him; that the principal courtiers were his accomplices, naming, in particular, Pheroras and his most intimate friends, adding that Salome came secretly to him by night, and that the whole court wished for nothing more than the moment when they might be delivered from that pain in which they were continually kept by his cruelties.

In the mean time, Archelaus, king of Cappadocia, and father-in-law of Alexander, informed of what was passing in Judaea, came to Jerusalem for the purpose of effecting, if possible, a reconciliation between Herod and his son. Knowing the violence of Herod's temper, he feigned to pity his present situation, and to condemn the unnatural conduct of Alexander. The sympathy of Archelaus produced some relentings in the bosom of Herod, and finally led to his reconciliation with Alexander and the detection of the guilty parties. But this calm did not long continue. One Eurycles, a Lacedemonian, having insinuated himself into Herod's favor, gained also the confidence of Alexander; and the young prince opened his heart freely concerning the grounds of his discontent against his father. Eurycles repeated all to the king whose suspicions against his sons were revived, and he at length ordered them to be tortured. Of all the charges brought against the young princes, nothing could be proved except that they had formed a design to retire into Cappadocia, where they might be freed from their father's tyranny, and live in peace. Herod, however, having substantiated this fact, took the rest for granted, and dispatched two envoys to Rome, demanding from Augustus justice against Alexander and Aristobulus. Augustus ordered them to be tried at Berytus, before the governors of Syria and the tributary sovereigns of the neighboring provinces, particularly mentioning Archelaus as one, and giving Herod permission, should they be found guilty, to punish them as he might deem proper. Herod convened the judges, but basely omitted Archelaus, Alexander's father-in-law; and then, leaving his sons under a strong guard at Platane, he pleaded his own cause against them before the assembly, consisting of 150 persons. After adducing against them every thing he had been able to collect, he concluded by saying that, as a king, he might have tried and condemned them by his own authority, but that he preferred bringing them before such an assembly to avoid the imputation of injustice and cruelty. Saturnius, who had been formerly consul, voted that they should be punished, but not with death, and his three sons voted with him; but they were overruled by Volumnius, who gratified the father by condemning his sons to death, and induced the rest of the judges to join with him in this cruel and unjust sentence. The time and manner of carrying it into execution were left entirely to Herod. Damascenus, Tyro, and other friends interfered in order to save the lives of the unfortunate princes, but in vain. They remained some time in confinement, and, after the report of another plot, were conveyed to Sebaste, or Samaria, and there strangled, B.C. 5 (ib. 11, 7).

The leading incidents of this narrative, which is chiefly interesting as confirmatory of the barbarous character attributed to Herod in the Gospels, are confirmed by Strabo (16, 765). It is probably this event to which Macrobius alludes (Saturn. 2, 4) when speaking of the jocose remark that Augustus is said to have made on hearing that in the massacre of the Bethlehemite children (Mat 2:16) one of the king's own sons had perished, “It were better to be Herod's swine than his son!" Perhaps, however, the son referred to may be Antipater (q.v.), whom he also ordered to execution just before his death. SEE HEROD.

10. A son of Alexander Herod (above) by Glaphyra (Josephus, War, 1, 18, 1). SEE HEROD.

11. A son of Phasaelus (son of Phasaelus, Herod's brother) by Salampsio, Herod's daughter (Josephus, Ant, 18, 5, 4). SEE HEROD.

12. A relative of the high-priest, and a leading Jew, present at the examination of Peter and John before the Sanhedrim for the cure of the lame man (Act 4:6), A.D. 29. Many (Kuinol, in loc.) suppose he was the Alexandrian alabarch Alexander Lysimachus (below), who was a brother of the well-known Philo, and an old friend of the Emperor Claudius (Josephus, Ant. 18, 8, 1; 19:5, 1), and whose son, Alexander Tiberius (below), was procurator of Judaea and afterward of Egypt (Josephus, War, 2, 11, 6; 15, 1, etc.).

13. A man whose father, Simon, a Cyrenian Jew, was compelled to bear the cross of Christ — behind him from the gate to Calvary (Mar 15:21). A.D. post 29. From the manner in which he and his brother Rufus are mentioned, it is not unlikely that they were afterward known as Christians.

14. An alabarch (q.v.) of Alexandria, surnamed LYSIMACHUS, steward of Antonia the mother of Claudius, who freed him from the incarceration to which he had been subjected by the preceding emperor (Josephus, Ant. 19, 5, 1). It was through him that Agrippa received the loan of 200,000 drachmae (ib. 18, 6, 3). Some have thought him the same with No. 12, above.

15. A son of the foregoing, surnamed TIBERIUS (Josephus, Ant. 20, 5, 2). His uncle was Philo, the celebrated Jewish author. Alexander, however, did not continue in the faith of his ancestors, and was rewarded for his apostasy by various public appointments. In the reign of Claudius he succeeded Fadius as procurator of Judaea, about A.D. 46, and was promoted to the equestrian order. He was subsequently appointed by Nero procurator of Egypt; and by his order 50,000 Jews were slain on one occasion at Alexandria in a tumult in the city. It was apparently during his government in Egypt that he accompanied Corbulo in his expedition into Armenia, A.D. 64; and he was, in this campaign, given as one of the hostages to secure the safety of Tiridates when the latter visited the Roman camp. Alexander was the first Roman governor who declared in favor of Vespasian; and the day on which he administered the oath to the legions in the name of Vespasian, the kalends of July, A.D. 69, is regarded as the beginning of that emperor's reign. Alexander afterward accompanied Titus in the war against Judaea, and was present at the taking of Jerusalem. (Josephus, War, 2, 11, 6; 15, 1; 18; 7, 8; 4:10, 6; 6:4, 3; Tacitus, Ann. 15, 28; Hist. 1, 11; 2:74, 79; Suetonius, Vesp. 6.)

16. A Jew of Ephesus, known only from the part he took in the uproar about Diana which was raised there by the preaching of Paul (Act 19:33), A.D. 54. As the inhabitants confounded the Jews and Jewish Christians, the former, apprehensive lest they might be involved in the popular commotion as opponents of the prevalent idolatry, put forward Alexander, apparently one of their own number, and perhaps a practiced speaker, to defend them from any connection with the Christians (Conybeare and Howson's St. Paul, 2, 87 note); but his interference only inflamed the mob the more, so that he was unable in the tumult to obtain a hearing (Neander, Planting of the Church, 1, 318, Edinb. ed.). Some suppose that this person is the same with "Alexander the coppersmith" of 2Ti 4:14; but this is by no means probable: the name of Alexander was in those times very common among the Jews.

17. A coppersmith or brazier (mentioned in 1Ti 1:20; 2Ti 4:14), who, with Hymenaeus and others, broached certain heresies touching the resurrection, for which they were excommunicated by the Apostle Paul, A.D. 54-64. These persons, and especially Alexander, appear to have maligned the faith they had forsaken and the character of the apostle. As every Jew learned some trade, it has been imagined that Alexander was really a man of learning, and not an artisan, although acquainted with the brazier's craft. But we are not aware that it was usual to designate a literate person by the name of the trade with which he was acquainted, although this may possibly have been the case when a man bore a name so common and so undistinguishing as that of Alexander. The supposition of some (Neander, Planting, 1, 407 note), that different persons are alluded to in the two passages cited, is not the more probable one (Matthies, Pastoralbriefe, p. 259 sq.).

## Alexander The Pargiter[[@Headword:Alexander The Pargiter]]

             an Englishman and abbot of the Benedictine monastery of St. Augustine at Canterbury, who lived at the beginning of the 13th century, was distinguished for his steady adherence to king John, for which he was excommunicated. He wrote various treatises, among them De Ecclesice Potestate. He died either in 1217 or 1220.

## Alexander bishop of Hierapolis[[@Headword:Alexander bishop of Hierapolis]]

             an adherent of Nestorius. At the Council of Ephesus (431), where he had been sent as a delegate, he signed, with eight other bishops, a letter addressed by Nestorius to the Emperor Theodosius, for the purpose of obtaining the convocation of another synod, to which Cyril of Alexandria and the Egyptian bishops should not be invited. Pope Sixtus III, to whom Alexander at a later date appealed, refused him a hearing, and at length the emperor banished him to Famothis in Egypt. Twenty-three letters, existing in a Latin translation (Epist. Lupi Ephesiane), are ascribed to him as author; and Suidas reports a discourse of his, Quid novi Christus in mundum intulerit. — Herzog, Real-Encyklopadie, s.v.

## Alexander, (St.) Carbonarius[[@Headword:Alexander, (St.) Carbonarius]]

             (the charcoal-burner), a man of good family and wealth, left everything to embrace the lowly occupation of a charcoal-burner. The faithful in Comana having need, about A.D. 248, of a bishop, applied to St. Gregory of Neo- Caesarea, called Thaumaturgus; he came to the city and rejected all the candidates who were presented to him. Upon this, a person present jeeringly named “Alexander the charcoal-burner” as a man such as the bishop desired. He sent for, conversed with him, and was so charmed with his singular fitness for the sacred office that he appointed him to the bishopric. It is believed that he suffered martyrdom under the emperor Decius; and the modern martyrology marks his festival on Aug. 11. See Gregorius Nyssenus, Life of St. Greg. Thaum.; Baillet, Aug. 11.

## Alexander, Ann[[@Headword:Alexander, Ann]]

             a minister of the denomination of Friends, was the daughter of William and Esther Tuke, and was born at York, England, May 16, 1767. Her first journey in the work of the ministry was a visit to Scotland in 1788, in which country she contributed much to religious progress. Her removal to Ireland, in 1791, was the cause of increased religious awakening in many parts of that country. She came to America in 1803, where she remained two years, preaching in various parts of the country. About 1811 she began the publication of a periodical devoted to the interests of the Society,  which has appeared annually since 1813 under the title Annual Monitor. She died near Ipswich, England, Oct. 19, 1849. See Annual Monitor, 1850, p. 124.

## Alexander, Bishop Of Galloway[[@Headword:Alexander, Bishop Of Galloway]]

             in Scotland, was elected to that see in 1426. and was employed in an embassy into England in 1428. He was still bishop in 1444, and is said to have resigned the see in 1451. See Keith, Scottish Bishops, p. 275.

## Alexander, Caleb[[@Headword:Alexander, Caleb]]

             a Presbyterian minister of the last century, born at Northfield, Mass., July 22,1755, and graduated at Yale in 1777, was licensed to preach in 1778. He was instrumental in founding Hamilton College, a seminary at Auburn, and other institutions. He died April 12,1828. — Sprague, Annals, 3, 406.

## Alexander, David[[@Headword:Alexander, David]]

             a Presbyterian minister, was born in Ireland. and was ordained in 1738. He may. have been educated at the Log College, and licensed by Newcastle Presbytery. When called in 1740 to answer for his neglect to attend the stated meetings, he excused himself on account of his bodily weakness, and because the Presbytery were too superficial in examining candidates and opposed the work of God, and the ministers chiefly instrumental in carrying it on; and also because they opposed the crying-out during sermons. The Presbytery met at his church to consider a charge against him of intoxication, He took the pulpit and preached. He acknowledged the intoxication, and the Presbytery judged it not so heinous as had been represented; but they suspended him, til satisfaction was given for his disregardful conduct, yet he was suffered to sit in the synod of 1741 and then withdraw. The conjunct presbyteries of New Brunswick and Newcastle appointed him, on account of “the necessity in the Great Valley,” to supply there. He then passes out of sight. See Webster, Hist. of the Presb. Church in America, 1857.

## Alexander, James (1)[[@Headword:Alexander, James (1)]]

             an English Wesleyan minister, was born at Bradford, Wiltshire, in 1768. He was converted early in life. When he was taken into the ministry, in 1794, he was sent to preach to the negroes of the West Indies, among whom he labored for six years. He then returned to England, where he ministered for nineteen years. In 1819 he became a supernumerary, and died at Wimborne, Jan. 26, 1829. See Minutes of British Conference, 1829.

## Alexander, James (2), D.D.[[@Headword:Alexander, James (2), D.D.]]

             a Presbyterian minister, was born in Mercer County, Pa., Sept. 25, 1798. He studied for a time in Mercer Academy, and graduated from Jefferson College in 1826. His theological studies were pursued in private. He was licensed by the Presbytery of Erie, April 9, 1828; and in October of the same year was ordained and installed pastor of the churches of Greenville, Salem, and Big Bend. This relation was dissolved June 2, 1834; and in the following year he was dismissed, to the Presbytery of Ohio. He labored  faithfully in churches in Ohio and. Virginia, and died July 26, 1879. See History of the Presbytery of Erie.

## Alexander, James Waddell[[@Headword:Alexander, James Waddell]]

             D.D., eldest son of Archibald Alexander, was born March 13, 1804, in Louisa Co., Va. He received his academical training under James Ross in Philadelphia, and graduated A.B. at Princeton in 1820. He was appointed tutor in the college at the age of twenty, having in the mean time pursued his theological studies at the seminary under the instruction of his father, who was appointed in 1812 first professor in the Theological Seminary of the Presbyterian Church at Princeton. He was licensed to preach by the Presbytery of New Brunswick in 1824, and soon after became pastor of the same church in Charlotte Co., Va., in which his father had commenced his ministry. In 1828 he accepted a call to the First Presbyterian church in Trenton, N J. In 1832 he resigned his charge in Trenton, on account of impaired health, and became editor of the Presbyterian newspaper in Philadelphia. In the following year he was appointed Professor of Rhetoric and Belles-Lettres in the college at Princeton, which post he continued to occupy until, in 1844, he was called to the Duane Street church in New York. While fulfilling the professorship he preached regularly to a small congregation of colored people at Princeton, without compensation, for the space of seven years. In 1843 he was made D.D. by Lafayette College, Pa. In 1849 he was appointed by the General Assembly Professor of Ecclesiastical History and Church Government in Princeton Theological Seminary, and in 1851 he was called to take charge of the Fifth Avenue Presbyterian church, New York. Here his most important work in the Gospel ministry was performed. He gathered around him one of the largest and most influential congregations in the land, who were attracted, not by his popular talents, but by his personal worth, and weight, and piety, and by the fervid simplicity with which he preached Christ Jesus. Dr. Alexander was a man of eminent and varied learning, reaching into all the departments of science and literature, the stories of which, in many modern as well as ancient languages, were as familiar to him and as much at his command as those in his mother tongue. Yet his practical religious zeal was so great that the greater part of his writings consists of books for children, and writings to increase practical religion. His rare qualities as a writer and a preacher enabled him to say every thing in a style of originality and peculiar grace. He was equally distinguished for moral excellence, especially for childlike simplicity of character, unaffected humility, and simple but ever- glowing piety. In the spring of 1859 his health began to fail. With a view to its restoration, he went to Virginia in the early summer, and appeared to grow better. About a week before his death he was seized with dysentery, and died at the Red Sweet Springs, Alleghany Co., Va., July 31, 1859.

Dr. Alexander's writings are chiefly practical, but all distinguished by breadth of thought and by admirable excellence of style. Among them are, A Gift to the Afflicted (12mo): — Geography of the Bible (by J. W. and J. A. Alexander, 12mo): — Consolation, or Discourses to the suffering Children of God (N. Y. 1853, 8vo): — American Mechanic (2 vols. 18mo): — Thoughts on Family Worship (12mo): — Life of Rev. A. Alexander, D.D. (8vo): — Young Communicant (12mo): — The American Sunday — school and its Adjuncts (Philippians 1856). He wrote more than thirty juvenile books for the American Sunday-school Union, of which the best known are Infant Library, Only Son, Scripture Guide, Frank Harper, Carl, the Young Emigrant. He also was a frequent contributor to the Princeton Review. Since his death has appeared his Thoughts on Preaching (N. Y. 1861, 12mo):Discourses on Faith (N. Y. 1862, 12mo). — New York Observer; Forty Years' Correspondence of Dr. J. W. Alexander with a Friend (N. Y. 1860, 2 vols. 12mo); New Englander, Nov. 1860, art. 5; Mercersburg Rev. Oct. 1860.

## Alexander, John (1)[[@Headword:Alexander, John (1)]]

             a Scotch Episcopalian, was born in 1703. He was ordained deacon and priest in the Scottish Church, and officiated at Alloa. In 1743 the clergy of Dunkeld elected him to be their diocesan, and he was consecrated bishop Aug. 9. In the persecution of the Episcopalians, the chapel of Alexander was razed to the ground, his house was plundered, and he was obliged to conceal himself. He resumed his duties, in spite of the penalties, after the first violence of the persecution ceased, and died in 1776. See Lawson, Hist. of the Scottish Episcopal Church; Keith, Catalogue (Russel's ed.); Skinner, Annals.

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

             a Scotch engraver, who worked at Rome in 1718. His plates were chiefly after Raphael. He engraved six mid-sized plates lengthways, dedicated to Cosmo III, grand-duke of Tuscany, as follows: — The Benediction of Abraham (1717): The Sacrifice of Abraham (1718): — The Angel Appearing to Abraham (eod.): — The Departure of Lot from Sodom (eod.): — Jacob's Ladder (eod.) — Moses and the Burning Bush (1717).

## Alexander, John (3)[[@Headword:Alexander, John (3)]]

             an English Unitarian minister, was born in Ireland, of English parents, in 1736. After receiving a grammar-school education, he was sent to the Dissenting Academy at Daventry, from which he. went to Dr. Benson. He afterwards entered the ministry, preaching in or near Birmingham, but principally at the small village of London. He died suddenly, Dec. 28, 1765. After his death, the Rev. John Palmer of London published a work of his entitled A Paraphrase upon Ch. 15 of 1 Cor., with notes: — Commentary on Ch.6, 7, and 8 of Romans — and a Sermon on Ecclesiastes 9, 10 (1766. 4to).

## Alexander, John (4)[[@Headword:Alexander, John (4)]]

             an English Congregational minister, was born at Lancaster, Dec. 19, 1792. He learned to love and serve God in the family circle. In 1812 he was received into fellowship with the Church, and immediately began to preach. Mr. Alexander entered Hoxton Academy in 1814, and in 1817 was sent as  a supply to the Tabernacle, in Norwich. In 1820 he was ordained over that charge, and there labored for nearly fifty years. Upwards of a thousand persons were received into Church fellowship as the result of his ministry, and ten entered the ministry. Much of his success was owing to the love and attention he gave to the young people. As a preacher, Mr. Alexander was deliberate at the beginning of his sermons, waxing into great earnestness and fervor at its close; rather rhetorical in style; and apt in illustration, anecdote, and quotations from Scripture and sacred song. His efficiency both as preacher and pastor resulted greatly from thorough and prayerful preparation. His prayer-meeting addresses, week-day sermons, public prayers and speeches, Bible-class lectures, and visitations of the sick were as carefully thought over, written out in a marvelously neat hand, and prayed over, as were his three Sunday sermons. In 1866 Mr. Alexander resigned the care of his charge. He died July 3, 1868. Mr. Alexander published, by request, several single discourses and pamphlets: — also 2 vols. of sermons entitled The Preacher from the Press: — brief Memoirs of bishop Stanley and of Joseph John Gurney: — and a Life of his father, the Lancashire Apostle. See (Lond.) Cong. Year-book, 1869. p. 234-236.

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

             D.D., a Presbyterian minister, graduated at the College of New Jersey in 1760. He was licensed by the Newcastle Presbytery in 1767, and in October of the same year presented his credentials to the Hanover Presbytery, and accepted a call to Sugar Creek, N. C. He subsequently removed to Bullock's Creek, S. C., where he exercised his ministry and taught a school of high order, as he had also done in North Carolina. He was a man of small stature. but of fine talents and accomplishments, and an uncommonly animated and popular preacher. He died July 30, 1809. A volume of his sermons was published after his death. See Sprague, Annals of the Amer. Pulpit, 3, 331; Index to Princeton Rev. s.v.

## Alexander, Joseph Addison[[@Headword:Alexander, Joseph Addison]]

             D.D., an eminent Presbyterian minister and scholar, third son of Dr. Archibald Alexander (q.v.), was born April 24, 1809. He graduated at Princeton in 1826, receiving the first honor of his class. He was soon after appointed tutor in that college, but declined the post, and united with Professor Robert B. Patton in the establishment of the Edgehill Seminary for boys at Princeton. In 1830 he was appointed Adjunct-professor of Ancient Languages at Princeton, but resigned in 1833 to visit the German universities. He spent a season at Halle and Berlin, and returned to accept the professorship of Oriental Literature in the Theological Seminary at Princeton, to which he had been appointed during his absence. In 1852 he was transferred to the chair of Ecclesiastical History. He died at Princeton, Jan. 28, 1860.

Dr. Alexander spoke almost all the modern languages of Europe, and as a scholar in Oriental literature had few, if any, superiors. His critical works are distinguished by keen analysis and sound discrimination. As a preacher, he was distinguished and popular. Preaching mostly from written notes, he was seldom known to take his eyes from the paper, though he kept up the interest of his auditors by the great learning, the clear method, and, at times, the high flight of eloquence he displayed. He had the rare capacity, both mental and physical, of almost incessant reading and intellectual labor, and he tasked his great energies to the utmost. The result is before us in a life of seldom paralleled intellectual achievement. He studied Arabic when a boy, and had read the whole Koran in that tongue when he was fourteen. Persic, Syriac, Hebrew, Coptic were successively mastered. He did not study these languages for the sake of their grammar, but of their literature; not for the purpose of knowing, but of using them. He studied, however, profoundly the philosophy of their structure and their analogies to each other, and learned the Sanscrit to possess the basis of comparative philology. Greek and Latin, and all the modern languages of Europe, were familiar to him. From this foundation of linguistic learning he proceeded to a wide and comprehensive system of historical, antiquarian, and philosophical studies. But all his other acquisitions were subordinated to the study and elucidation of the Word of God. His professional lectures and his commentaries were the fruit of his wide researches thus applied and consecrated. But his personal love for the Scriptures and delight in them were not less remarkable than his ability in illustrating them. He had learned whole books of them by heart, both in the original and in our English version. The exegetical works of Dr. Alexander have gained him a great reputation in Europe, as well as in America, and will doubtless remain a permanent part of Biblical literature. They include The earlier Prophecies of Isaiah (N. Y. 1846, 8vo): — The later Prophecies of Isaiah (N. Y. 1847, 8vo): — Isaiah illustrated and explained (an abridgment of the critical commentary, N. Y. 1851, 2 vols. 12mo): — The Psalms translated and explained (N. Y. 1850, 3 vols. 8vo): — Commentary on the Acts (N. Y. 1857, 2 vols. 12mo): — Comm. on Mark (1858, 12mo). He also published (from the Princeton Review) Essays on the primitive Church Offices (N. Y. 1851). Since his death his Sermons have been published (2 vols. 8vo, N. Y. 1860); also a Commentary on Matthew (N. Y. 1860); and Notes on N.T. Literature (N. Y. 1861, 12mo).

## Alexander, Michael Solomon[[@Headword:Alexander, Michael Solomon]]

             D.D., a missionary bishop of the Church of England, was born of Jewish parents, in the grand-duchy of Posen, in May, 1799. Very little is known of his youth and education. He was baptized a Christian at Plymouth, June 22, 1825, by the Rev. Mr. Hatchard, inducted to a curacy in Ireland, and ordained shortly after by the archbishop of Dublin. He was subsequently a home missionary of the Society for the Propagation of Christianity among  the Jews, and professor of Hebrew in King's College. In 1841, when Chevalier Bunsen went to London on a mission for the establishment of a Protestant bishopric at Jerusalem, under the joint auspices of the sovereigns of England and Prussia, Dr. Alexander was consecrated to that important charge. Palestine, Chaldaa, Egypt, and Ethiopia were the four component countries of his diocese, and Egypt, being the least distant, claimed his first attention. Leaving Jerusalem for Cairo, he had proceeded as far as Ras el-Wady, a place within five hours' journey of the once populous city of Belbeis. Here the tents were pitched, Nov. 22, 1845, and the bishop retired to bed, but at one o'clock he was taken very ill and suddenly passed away. Dr. Alexander is described, by those who knew him well, as a Talmudist. and Hebrew scholar who had few superiors, and who, in the relations of private life, was the most amiable of men. See Christian Guardian and Church of England Magazine, March, 1846, p. 137.

## Alexander, Neckam[[@Headword:Alexander, Neckam]]

             an English abbot, was born at St. Alban's, in Hertfordshire, and was educated in different universities. Returning to England, he took up his abode in the abbey of St. Alban's, but shortly after removed to Exeter, where in 1215 he became abbot of the Regular Canons of St. Augustine in that church. He died at Worcester in 1227, leaving the following works: Comment. in IV Evangel. (MS. in Oxford): — Expositio super Ecclesiasten (MS. in the Cotton Library): — Expositio super Cantica (MS. in Oxford and Cambridge): — Laudes Divini Sapientice (MS.): — De Naturis Rerum (MS.): — Elucidarium Bibliothecce (MS. at Caius College, Cambridge). See Cave, Hist. Lit. 2, 286.

## Alexander, Nicholas[[@Headword:Alexander, Nicholas]]

             a Benedictine monk of the Congregation of St. Maur, was born at Paris in 1654, and died at St. Denis in 1728. He wrote, La Medicine et la Chirurgie des Pauvres (Paris, 1738, 12mo): — Dictionnaire Botanique et Pharmacetique (ibid. 1716, 8vo). See. Hist. Lit. de la Congregation de St. Maur; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Alexander, Of Carpineto[[@Headword:Alexander, Of Carpineto]]

             in the Roman territory, flourished about 1196, and wrote a Chronicle of the Abbey of St. Bartholomew, at Carpineto, in six books (given by Ughelli in the Italia Sacra, 10, 349). See Cave, Hist. Lit. 2, 253.

## Alexander, Robert R. R[[@Headword:Alexander, Robert R. R]]

             a minister in the Methodist Episcopal Church, South, was born in Allen County, Ky., Oct. 3,1831. He experienced conversion in 1849, and in 1851 was licensed to preach and admitted into the Louisville Conference. In  1855 he was transferred to the Louisiana Conference, and in it continued laborious until his death at Jefferson, Tex., April 11, 1867. See Minutes of Annual Conferences of the M. E. Church, South, 1867, p. 136.

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

             a minister of the Methodist Episcopal Church South, was born in Tennessee, August 7, 1811. He was converted at the age of seventeen; the next year was licensed to exhort, and the following year joined the Tennessee Conference; in 1833 was transferred to the Mississippi Conference; in 1836 was appointed missionary to Texas, and labored zealously and successfully in that field in various capacities until near the time of his death, which occurred in 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 119.

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

             a minister in the Methodist Episcopal Church, South, was born Feb. 16, 1836. He professed religion in 1853; moved to Missouri from Tennessee in 1857; and was licensed to preach and received into the Missouri Conference in 1860. In 1872 he removed to Marion, Va., to recover his health, and in the following fall was transferred to the Holston Conference, and remained in its active ranks until he died, Feb. 15, 1874. As a preacher, Mr. Alexander was industrious and eloquent; as a Christian, pious, cheerful, dignified; as a father, devoted and kind. See Minutes of Annual Conferences of the M. E. Church, South, 1874, p. 15.

## Alexander, Severus[[@Headword:Alexander, Severus]]

             a Roman emperor, was born at Acre in Phoenicia, in 205. He was carefully educated by his mother, and was adopted and made Caesar by his cousin Heliogabalus, at whose death Alexander was raised to the throne in his seventeenth year. The young emperor followed the noble example of Trajan and the Antonines; and, on the whole, governed ably both in peace and in war. He was murdered in 235, in an insurrection of his Gallic troops headed by the barbarian Maximin. Alexander was favorable to Christianity. following the predilections of his mother Mammmea; and he is said to have  placed the statue of Jesus Christ in his private temple, in company with those of Orpheus and Apollonius Tyaneus. For a glowing account of his reign, as well as his studies in poetry, philosophy, and literature, see Gibbon, Decline and Fall, ch. 3.

## Alexander, Stephen, LL.D[[@Headword:Alexander, Stephen, LL.D]]

             a Presbyterian minister, was born at Schenectady, N.Y., September 1, 1806. He graduated from Union College in 1824, and from Princeton Theological Seminary in 1832, when he became a tutor in Princeton College, and in 1834, professor of mathematics, astronomy, and mechanical philosophy, and was connected with the college for upwards of fifty years. Professor Alexander, in 1860, went to the coast of Labrador, at the head of a government astronomical expedition, to observe the eclipse of July 18. In 1869 he was at the head of an expedition to the Rocky Mountains to observe the solar eclipse of that year. He was the author of numerous papers on astronomy and mathematics, which attracted much attention in this country and in Europe. He was one of the founders of the National Academy of Science, a member of the American Philosophical Association, of the Academy of Arts and Sciences, and of the American Association for the Advancement of Science, of which he was president.  He was a devout Christian, and an elder in the Presbyterian Church. His old age passed away in the quiet study of the stars, his favorite pursuit. He died at Princeton, N.J., June 26, 1883. See Necrol. Report of Princeton Alumni, 1884, page 16; Nevin, Presb. Emncyclop. s.v. (W.P.S.)

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

             a Methodist Episcopal minister, was born in 1815. His early history is unrecorded. In 1873 he was transferred from the Indiana to the Nebraska Conference, and entered upon his duties with great zeal. He died suddenly in Wahoo, Neb., June 4, 1874. Mr. Alexander had been in the travelling connection over twenty years, and had established a reputation for piety and devotedness. See Minutes of Annual Conferences, 1874, p. 135.

## Alexander, William (1)[[@Headword:Alexander, William (1)]]

             a Congregational minister, was born at Stranraer, Wigton, Scotland, Feb. 21, 1763. He was apprenticed to his uncle in Newton Stewart to learn the trade of a carpenter. For several years he worked at his trade in Lancaster, England. Visiting the widow of a friend at Golgate in 1797, he was induced to speak to the family on the subject of religion. The neighbors hearing of this, came also to hear this good man and ‘rare talker.' He thus involuntarily became a village preacher, working at his business all the week, and devoting his Sabbaths to the instruction of multitudes in the vicinity of Lancaster, preaching often four times on the Lord's day and walking thirty-two miles. In 1802 he preached at Prescot, and finally became their pastor, preaching also in the neighboring villages. He left Prescot and collected a congregation at Leigh, commencing his ministry here in 1811. He had to face much opposition, but his prudence, decision, and piety enabled him to bear as well as to disarm hostility. After fourteen  years, he removed to Churchtown, where he labored for twenty years, when old-age compelled him to resign. He died at Southport, in January, 1855. See (Lond.) Cong. Year-book, 1856, p. 207.

## Alexander, William (2)[[@Headword:Alexander, William (2)]]

             a clergyman of the Protestant Episcopal Church, was born in Philadelphia, Aug. 6, 1797. When about seven years old his father took him to England, where he remained about thirty years. He became a Methodist at Dublin, Ireland, in June, 1815, and was licensed to preach at London in 1820 by the Rev. Richard Watson. In 1835 he returned to Philadelphia, and for nearly six years he was moral instructor in the Moyamensing Prison. Subsequently he was ordained a deacon in the Protestant Episcopal Church, and for a few years before his death was assistant rector of the Church of the Atonement. He died in Philadelphia, March 13, 1859. See Amer. Quar. Church Rev. 1859, p. 352.

## Alexander, William (3)[[@Headword:Alexander, William (3)]]

             a minister in the Methodist Episcopal Church, South. Concerning his birth and life we have no other record than that from 1852 until his death, Dec. 5,.1872, he served the Church as a travelling. preacher in the St. Louis Conference, and that he possessed good preaching abilities and was always a hopeful, cheerful, and devoted Christian and father. See Minutes of Annual Conferences of the M. E. Church, South, 1873, p. 869.

## Alexander, William Lindsay, D.D[[@Headword:Alexander, William Lindsay, D.D]]

             an eminent English Independent minister, was born at Leith, near Edinburgh, August 24, 1808. He graduated while young from the High School of Edinburgh and the University of St. Andrews, and in 1828 was appointed classical tutor in the Lancashire College, then located at Blackburn, but subsequently removed to Manchester. He had expected to study medicine, but having been religiously educated, he officiated in a small chapel in Wales, whither he had retired for his health, and subsequently in Newington Chapel, Liverpool. After a course of study at the German universities, he accepted the pastorate of the North-College Church, Edinburgh, in 1835. In 1854 he was appointed professor of theology in the Scottish Theological Hall, in 1861 examiner in philosophy at St. Andrew's University, but resigned these positions at the close of 1882. He died December 20, 1883.. Dr. Alexander was noted no less as a preacher than as a scholar. He was a member of the Old-Test. company of the Bible Revision Committee, and the author of numerous Biblical and theological works, the principal of which are the Congregational Lectures for 1840 (new ed. 1853): — Anglo-Catholicism not Apostolical (1843): — Christ and Christianity (1854): — Life of Dr. Wardlaw (1856): — Christian Thought and Work (1862): — St. Paul at Athens, and many articles in the reviews and cyclopedias, besides editing the third edition of Kitto's Cyclopaedia. See (Lond.) Cong. Yearbook, 1886, page 146; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Alexander, founder of the Acoemetae[[@Headword:Alexander, founder of the Acoemetae]]

             (q.v.), was born of an ancient family, in Asia Minor, in the time of the Emperor Constantius. He first filled an office at court, but afterward gave all that he had to the poor, and retired into Syria. He afterward founded a monastery on the banks of the Euphrates, and introduced a new rule of chanting the praises of God without ceasing, day and night, throughout the year. To secure this, he divided his monks into six classes, one of which followed another perpetually. When he had thus exercised his monks for twenty years in this first monastery of his order, he left them, and passed through Palmyra, Antioch, and Constantinople, in all which places he suffered for the faith. At last he died, about 440, at another monastery of his institution, called Gomon, at the mouth of the Pontus Euxinus. Bollandus give a life of him, which purports to be written by one of his disciples. — Baillet, Jan. 15; Landon, Eccles. Dict. 1, 240.

## Alexander. Essebiensis[[@Headword:Alexander. Essebiensis]]

             an English poet and theologian, flourished about 1220. He wrote, — A Chronicle of England: — A Medical Compendium of Bible History: — A Life of St. Agnes: — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Alexandra[[@Headword:Alexandra]]

             (Α᾿λεξάνδρα, fem. of Alexander), the name of several women in Josephus.

1. Surnamed (or rather, perhaps, originally named) SALOME, first married to Aristobulus, and afterward the wife of Alexander Jannaeus, his brother. In the account of the latter prince we have noticed the advice which he gave upon his death-bed to Alexandra, with a view to conciliate the Pharisees and establish herself in the kingdom. Alexandra followed his counsel, and secured the object of her wishes. The Pharisees, won by the marks of respect which she paid to them, exerted their influence over the people, and Alexander Janneus was buried with great pomp and splendor, and Alexandra ruled during the space of nine years. Under her government the country enjoyed external peace, but was distracted by internal strife. The Pharisees, having obtained an ascendency over the mind of the queen, proceeded to exact from her many important advantages for themselves and friends, and then to obtain the punishment and persecution of all those who had been opposed to them during the king's reign. Many of the Sadducees, therefore, were put to death; and their vindictiveness proceeded to such acts of cruelty and injustice that none of Alexander's friends could be secure of their lives. Many of the principal persons who had served in the late king's armies, with Aristobulus at their head, entreated permission to quit their country, or to be placed in some of the distant fortresses, where they might be sheltered from the persecution of their enemies. After some deliberation, she adopted the expedient of distributing them among the different garrisons of the kingdom, excepting those, however, in which she had deposited her most valuable property. In the mean time her son Aristobulus was devising the means of seizing upon the throne, and an opportunity at length presented itself for carrying his project into effect. The queen being seized with a dangerous illness, Aristobulus at once made himself master of those fortresses in which his friends had been placed, and, before the necessary measures could be taken to stay his progress, he was placed at the head of a large number of troops. Alexandra left the crown to Hyrcanus, her eldest son; but he, being opposed by Aristobulus, retired to private life. Alexandra died B.C. 69, aged seventy-three years (Josephus, Ant. 13, 16, 1-5; Muller, De Alexandra, Altd. 1711; Zeltner, id. ib. eod.).

2. The daughter of Hyrcanus, wife of Alexander (son of Aristobulus and brother of Hyrcanus), and mother of another Aristobulus and of Mariamne (q.v.), whose death, in consequence of her husband's (Herod the Great's) suspicions, she perfidiously connived at; but she was afterward herself put to death by Herod's order (Josephus, Ant. 15, 2, 5-7, 8).

3. A daughter of Phasaelus by Salampsio: she married Timius of Cyprus, but had no children (Josephus, Ant. 18, 5, 4).

## Alexandria[[@Headword:Alexandria]]

             (properly Alexandri'a, Α᾿λεξάνδρεια, 3Ma 3:20; 3Ma 4:11; occurs in the N.T. only in the derivatives Α᾿λεξανδρεύς, an Alexandrian, Act 6:9; Act 18:24; and Α᾿λεξανδρινός, Alexandrine, Act 27:6; Act 28:11), the chief maritime city and long the metropolis of Lower Egypt, so called from its founder, Alexander the Great, was in many ways most importantly connected with the later history of the Jews — as well from the relations which subsisted between them and the Ptolemies, who reigned in that city, as from the vast number of Jews who were settled there, with whom a constant intercourse was maintained by the Jews of Palestine. It is situated on the Mediterranean, twelve miles west of the Canopic mouth of the Nile, in 310° 13' N. lat. and 25° 53' E. long. It owes its origin to the comprehensive policy of Alexander, who traced himself the ground-plan of the city (Plut. Alex. 26), perceiving that the usual channels of commerce might be advantageously altered; and that a city occupying this site could not fail to become the common emporium for the traffic of the Eastern and Western world, by means of the river Nile and the two adjacent seas, the Red Sea and the Mediterranean. SEE ALEXANDER THE GREAT.

For a long period Alexandria was the greatest of known cities, for Nineveh and Babylon had fallen, and Rome had not yet risen to pre-eminence; and even when Rome became the mistress of the world, and Alexandria only the metropolis of a province, the latter was second only to the former in wealth; extent, and importance, and was honored with the magnificent titles of the second metropolis of the world, the city of cities, the Queen of the East, a second Rome (Diod. Sic. 17; Strab. 17; Ammian. Marcell. 22; Hegesipp. 4:27; Josephus, War, 4, 11, 5). It is not mentioned at all in the Old Testament [see No], and only incidentally in the New (Act 6:9; Act 18:24; Act 27:6).

Alexandria was founded B.C. 332, upon the site of the small village of Rhacotis (Strabo, 17, c. 1, 6), and; opposite to the little island of Pharos, which, even before the time of Homer, had given shelter to the Greek traders on the coast. Alexander selected this spot for the Greek colony which he proposed to found, from the capability of forming the deep water between Rhacotis and the isle of Pharos into a harbor that might become the port of all Egypt. He accordingly ordered Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, to improve the harbor, and to lay down the plan of the new city; and he further appointed Cleomenes of Naucratis, in Egypt, to act as superintendent. The light-house upon the isle of Pharos was to be named after his friend Hephaestion, and all contracts between merchants in the port were to commence "In the name of Hephaestion." The great market which had hitherto existed at Canopus was speedily removed to the new city, which thus at once rose to commercial importance. After the death of Alexander, the building of the city was carried on briskly by his successor, Ptolemy Lagus, or Soter, but many of the public works were not completed till the reign of Ptolemy Philadelphus. The city was built upon a strip of land between the sea and the Lake Mareotis, and its ground plan resembled the form of a Greek chlamys, or soldier's cloak. The two main streets, 240 feet wide, left a free passage for the north wind, which alone conveys coolness in Egypt. They crossed each other at right angles in the middle of the city, which was three miles long and seven broad, and the whole of the streets were wide enough for carriages. The long narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the mainland by means of a mole seven stadia in length, and hence called the Hepta- stadium. To let the water pass, there were two breaks in the mole, over which bridges were thrown.

The public grounds and palaces occupied nearly a third of the whole extent of the city. The Royal Docks, the Exchange, the Posideion, or temple of Neptune, and many other public buildings, fronted the harbor. There also stood the burial-place for the Greek kings of Egypt, called "the Soma," because it held "the body," as that of Alexander was called. On the western side of the Hepta-stadium, and on the outside of the city were other docks, and a ship-canal into Lake Mareotis, as likewise the Necropolis, or public burial place of the city. There were also a theater, an amphitheater, a gymnasium, with a large portico, more than 600 feet long, and supported by several rows of marble columns; a stadium, in which games were celebrated every fifth year; a hall of justice, public groves or gardens, a hippodrome for chariot races, and, towering above all, was the temple of Serapis, the Serapeum. The most famous of all the public buildings planned by Ptolemy Soter were the library and museum, or College of Philosophy. They were built near the royal palace, in that part of the city called Bruchion, and contained a great hall, used as a lecture room and common dining-room, and had a covered walk all round the outside, and a seat on which the philosophers sometimes sat in the open air. Within the verge of the Serapeum was a supplementary library, called the daughter of the former.

The professors of the college were supported out of the public income. The light-house at Alexandria was not finished till the reign of Ptolemy Philadelphus, B.C. 284-246. It was built by the architect Sostratus. The royal burial-place was also finished in this reign, and Philadelphus removed the body of Alexander from Memphis to this city, and hither pilgrims came and bowed before the golden sarcophagus in which the hero's body was placed. Seleucus Cybiasactes, B.C. 54, is said to have stolen the golden coffin of Alexander. The Emperor Claudius, A.D. 41-55, founded the Claudian Museum; and Antoninus, A.D. 162-218, built the Gates of the Sun and of the Moon, and likewise made a hippodrome. At the great rebellion of Egypt, A.D. 297, Alexandria was besieged by Diocletian, when, in commemoration of his humanity in staying the pillage of the city, the inhabitants erected an equestrian statue, now lost, but which, there is little doubt, surmounted the lofty column known by the name of Pompey's Pillar, the base of which still bears the inscription, "To the most honored emperor, the savior of Alexandria, the unconquerable Diocletian." The port of Alexandria is described by Josephus ( War, 4, 10, 5), and his description is in perfect conformity with the best modern accounts. It was secure, but difficult of access, in consequence of which a magnificent pharos, or light-house, accounted one of the "seven" wonders of the world, was erected upon an islet at the entrance. From the first arrival of Ptolemy Soter in Egypt, he made Alexandria his residence; and no sooner had he some respite from war than he bent all the resources of his mind to draw to his kingdom the whole trade of the East, which the Tyrians had, up to this time, carried on by sea to Elath, and from thence, by the way of Rhinocolura, to Tyre. He built a city on the west side of the Red Sea, whence he sent out fleets to all those countries to which the Phoenicians traded from Elath; but, observing that the Red Sea, by reason of rocks and shoals, was very dangerous toward its northern extremity, he transferred the trade to another city, which he founded at the greatest practicable distance southward. This port, which was almost on the borders of Ethiopia, he called, from his mother, Berenice, but the harbor being found inconvenient, the neighboring city of Myos Hormos was preferred. Thither the products of the East and South were conveyed by sea, and were from thence taken on camels to Coptus on the Nile, where they were again shipped for Alexandria, and from that city were dispersed into all the nations of the West, in exchange for merchandise which was afterward exported to the East (Strabo, 22, p. 805; Pliny, Hist. Nat. 6, 23). The commerce of Alexandria being so great, especially in corn — for Egypt was considered the granary of Rome — the centurion might readily "find a ship, corn-laden, sailing into Italy" (Act 27:6; Act 28:11; see Conybeare and Howson, St. Paul, 2, 308, 309). The beauty (Athen. 1, p. 3) of Alexandria was proverbial. Every natural advantage contributed to its prosperity. The climate and site were singularly healthful (Strab. p. 793).

The harbors, formed by the island of Pharos and the headland Lochias, were safe and commodious, alike for commerce and for war; and the lake Mareotis was an inland haven for the merchandise of Egypt and India (Strab. p. 798). Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population (300,000 freemen, Diod. 17:52, which, as Mannert suggests, should be doubled, if we include the slaves; the free population of Attica was about 130,000) and wealth — (Strab. p. 798) were enormous. After the victory of Augustus it suffered for its attachment to the cause of Antony (Strab. p. 792); but its importance as one of the chief corn-ports of Rome secured for it the general favor of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious desolated the city (A.D. 260, Gibbon, Decline and Fall, c. x), and religious feuds aggravated the popular distress (Dionys. Alex. Ep. 3, 12; Euseb. — H. E. 6, 41 sq.; 7:22). Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A.D. 640, Gibbon, c. 51); and after centuries of Mohammedan misrule it promises once again to justify the wisdom of its founder (Strab. 17:791-9; Frag. ap. Josephus, Ant. 14, 7, 2; Plut. Aler. 26; Arr. 3, 1; Josephus, War, 4, 5). Bonaparte took Alexandria in 1798, and it remained in the possession of the French till they surrendered it to the British, Sept. 2, 1801, when they were finally expelled from the country. Mohammed Ali dug a canal, called El-Mahmoudieh (a compliment to Mahmoud, the father of the present sultan, Abd-el-Mejid), which opened a water communication with the Nile, entering that river at a place called Fouah, a few miles distant from the city. All about the city, but particularly to the south and east, are extensive mounds, and fragments of ancient luxury and magnificence, granite columns, marble statues, and broken pottery. The modern city of Alexandria is surrounded by a high wall, built by the Saracens between A.D. 1200-1300. Some parts of the walls of the old city still exist, and the ancient vaulted reservoirs, extending under the whole town, are almost entire. The ancient Necropolis is excavated out of the solid rock. The site of that part known to have been Rhacotis is now covered by the sea; but beneath the surface of the water are visible the remains of ancient Egyptian statues and columns.

Alexandria became not only the seat of commerce, but of learning and the liberal sciences. This distinction also it owed to Ptolemy Soter, himself a man of education, who founded an academy, or society of learned men, who devoted themselves to the study of philosophy, literature, and science. For their use he made a collection of choice books, which by degrees increased under his successors until it became the finest library in the world, and numbered 700,000 volumes (Strab. 17, p. 791; Euseb. Chron.). It sustained repeated losses by fire and otherwise, but these losses were as repeatedly repaired; and it continued to be of great fame and use in those parts, until it was destroyed by a mob of Christians, A.D. 391, or, according to others, burnt by the Saracens, A.D. 642. SEE ALEXANDRIAN LIBRARY.

Undoubtedly the Jews at Alexandria shared in the benefit of these institutions, as the Christians did afterward, for the city was not only a seat of heathen, but of Jewish, and subsequently of Christian learning (Am. Bib. Repos. 1834, p. 1-21, 190, 617). The Jews never had a more profoundly learned man than Philo, nor the Christians men more erudite than Origen and Clement; and if we may judge from these celebrated natives of Alexandria, who were remarkably intimate with the heathen philosophy and literature, the learning acquired in the Jewish and Christian schools of that city must have been of that broad and comprehensive character which its large and liberal institutions were fitted to produce.

It will be remembered that the celebrated translation of the Hebrew Scriptures into Greek, SEE SEPTUAGINT, was made, under every encouragement from Ptolemy Philadelphus, principally for the use of the Jews in Alexandria, who knew only the Greek language (see Sturz, De dialecto Macedonica et Alexandrina, Lips. 1808); but partly, no doubt, that the great library might possess a version of a book so remarkable, and, in some points, so closely connected with the ancient history of Egypt. The work of Josephus against Apion affords ample evidence of the attention which the Jewish Scriptures excited. According to Eusebius (Hist. Eccl. 2, 17), Mark first introduced the Gospel into Alexandria; and, according to less authentic accounts, he suffered martyrdom here about A.D. 68. A church dedicated to this evangelist, belonging to the Coptic (Jacobite) Christians, still exists in Alexandria (Rosenmuller, Bib. Geog. 3, 291 sq.). The Jewish and Christian schools in Alexandria were long held in the highest esteem, and there is reason to believe that the latter, besides producing many eloquent preachers, paid much attention to the multiplying of copies of the sacred writings. The famous Alexandrian manuscript (q.v.), now deposited in the British Museum, is well known. For many years Christianity continued to flourish at this seat of learning, but at length it became the source, and for some time continued the stronghold, of the Arian heresy. The divisions, discords, and animosities which were thus introduced rendered the churches of Alexandria an easy prey to the Arabian impostor, and they were swept away by his followers.

The population of Alexandria was mixed from the first (comp. Curt. 4:8, 5), and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided (Regio Judoeorum, Brucheium, Rhacotis) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but in addition to these principal races, representatives of almost every nation were found there (Dion Chrys. Orat. 32). According to Josephus, Alexander himself assigned to the Jews a place in his new city; “and they obtained," he adds, “equal privileges with the Macedonians" (Revelation 2, 4) in consideration “of their services against the Egyptians" (War, 2, 18, 7). Ptolemy I imitated the policy of Alexander, and, after the capture of Jerusalem, he removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise (Josephus, Ant. 12, 1; comp. Revelation 1, 22), as men of known and tried fidelity (Josephus, Revelation 2, 4). Already on a former occasion the Jews had sought a home in the land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt after the murder of Gedaliah; but these, after a general apostasy, were carried captive to Babylon by Nebuchadnezzar (2Ki 25:26; Jeremiah 44; Josephus, Ant. 10, 9, 7). The Jews, however much their religion was disliked, were valued as citizens, and every encouragement was held out by Alexander himself and by his successors in Egypt to induce them to settle in the new city. The same privileges as those of the first class of inhabitants (the Greeks) were accorded to them, as well as the free exercise of their religion and peculiar usages; and this, with the protection and security which a powerful state afforded against the perpetual conflicts and troubles of Palestine, and with the inclination to traffic which had been acquired during the captivity, gradually drew such immense numbers of Jews to Alexandria that they eventually formed a very large portion of its vast population, and at the same time constituted a most thriving and important section of the Jewish nation (Hecataeus, in Josephus, Apion, 2; War, 2, 36; Q. Curtius, 4:8). The Jewish inhabitants of Alexandria are therefore often mentioned in the later history of the nation, and their importance as a section of that nation would doubtless have been more frequently indicated had not the Jews of Egypt thrown off their ecclesiastical dependence upon Jerusalem and its temple, and formed a separate establishment of their own at On or Heliopolis. SEE ON; SEE ONIAS.

We find (Act 2:10) that, among those who came up to Jerusalem to keep the feast of Pentecost, there were Jews, devout men from Egypt, and the parts of Libya about Cyrene. Of this city, Apollos, the eloquent convert, was a native (Act 18:24); and of the Jews that disputed with Stephen and put him to death, many were Alexandrians, who, it seems, had a synagogue at that time in Jerusalem (Act 6:9). Philo estimates them in his time at little less than 1,000,000 (In Flacc. § 6, p. 971); and adds that two of the five districts of Alexandria were called “Jewish districts," and that many Jews lived scattered in the remaining three (ib. § 8, p. 973). Julius Caesar (Josephus, Ant. 14, 10, 1) and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, of which the most important, A.D. 39, is described by Philo (1. c.), during the tumults and persecutions of later reigns (Josephus, Revelation 2, 4; War, 12, 3, 2). They were represented (at least from the time of Cleopatra to the reign of Claudius, Jost, Gesch. d. Judenth. p. 353) by their own officer, SEE ALABARCH, (ἐθνάρχης, Strab. ap. Josephus, Ant. 14, 7, 2; ἀλαβάρχης, ib. 18, 7, 3; 9, 1; 19:5,1; comp. Rup. ad Juv. Sat. 1, 130; γενάρχης, Philo, In Flacc. § 10, p. 975), and Augustus appointed a council (γερουσία, i e. Sanhedrim; Philo, 1. c.) “to superintend the affairs of the Jews," according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou, 40,000 tributary Jews were reckoned among the marvels of the city (Gibbon, 151). They enjoyed their privileges undisturbed until the time of Ptolemy Philopator, who, being exasperated at the resistance he had met with in attempting to enter the temple at Jerusalem, wreaked his wrath upon the Jews of Alexandria on his return to Egypt. He reduced to the third or lowest class all but such as would consent to offer sacrifices to the gods he worshipped; but of the whole body only 300 were found willing to abandon their principles in order to preserve their civil advantages. The act of the general body in excluding the 300 apostates from their congregations was so represented to the king as to move his anger to the utmost, and he madly determined to exterminate all the Jews in Egypt. Accordingly, as many as could be found were brought together and shut up in the spacious hippodrome of the city, with the intention of letting loose 500 elephants upon them; but the animals refused their horrid task, and, turning wildly upon the spectators and soldiers, destroyed large numbers of them. This, even to the king, who was present, seemed so manifest an interposition of Providence in favor of the Jews, that he not only restored their privileges, but loaded them with new favors. This story, as it is omitted by Josephus and other writers, and only found in the third book of Maccabees (2-5), is considered doubtful.

The dreadful persecution which the Jews of Alexandria underwent in A.D. 39 shows that, notwithstanding their long establishment there, no friendly relations had arisen between them and the other inhabitants, by whom, in fact, they were intensely hated. This feeling was so well known that, at the date indicated, the Roman governor, Avillius Flaccus, who was anxious to ingratiate himself with the citizens, was persuaded that the surest way of winning their affections was to withdraw his protection from the Jews, against whom the emperor was already exasperated by their refusal to acknowledge his right to divine honors, which he insanely claimed, or to admit his images into their synagogues. The Alexandrians soon found out that they would not be called to account for any proceedings they might have recourse to against the Jews. The insult and bitter mockery with which they treated Herod Agrippa, when he came to Alexandria before proceeding to take possession of the kingdom he had received from Caligula, gave the first intimation of their dispositions. Finding that the governor connived at their conduct, they proceeded to insist that the emperor's images should be introduced into the Jewish synagogues; and on resistance being offered, they destroyed most of them, and polluted the others by introducing the imperial images by force. The example thus set by the Alexandrians was followed in other cities of Egypt, which contained at this time about a million of Jews; and a vast number of oratories-of which the largest and most beautiful were called synagogues-were all either levelled with the ground, consumed by fire, or profaned by the emperor's statues (Philo, In Flacc. p. 968-1009, ed. 1640; De Leg. 9; Euseb. Chron. 27, 28).

Flaccus soon after published an edict depriving the Jews of the rights of citizenship, which they had so long enjoyed, and declaring them aliens. The Jews then occupied two out of the five quarters (which took their names from the first five letters of the alphabet) into which the city was divided; and as they were in those times by no means remarkable for their submission to wrong treatment, it is likely that they made some efforts toward the maintenance of their rights, which Philo neglects to record, but which gave some pretense for the excesses which followed. At all events, the Alexandrians, regarding them as abandoned by the authorities to their mercy, openly proceeded to the most violent extremities. The Jews were forcibly driven out of all the other parts of the city, and confined to one quarter; and the houses from which they had been driven, as well as their shops and warehouses, were plundered of all their effects. Impoverished, and pent up in a narrow corner of the city, where the greater part were obliged to lie in the open air, and where the supplies of food were cut off, many of them died of hardship and hunger; and whoever was found beyond the boundary, whether he had escaped from the assigned limits or had come in from the country, was seized and put to death with horrid tortures. So likewise, when a vessel belonging to Jews arrived in port, it was boarded by the mob, pillaged, and then burnt, together with the owners. At length King Herod Agrippa, who staid long enough in Alexandria to see the beginning of these atrocities, transmitted to the emperor such a report of the real state of affairs as induced him to send a centurion to arrest Flaccus, and bring him a prisoner to Rome. This put the rioters in a false position, and brought some relief to the Jews; but the tumult still continued, and as the magistrates refused to acknowledge the citizenship of the Jews, it was at length agreed that both parties should send delegates, five on each side, to Rome, and refer the decision of the controversy to the emperor.

At the head of the Jewish delegation was the celebrated Philo, to whom we owe the account of these transactions; and at the head of the Alexandrians was the noted Apion. The latter chiefly rested their case upon the fact that the Jews were the only people who refused to consecrate images to the emperor, or to swear by his name. But on this point the Jewish delegates defended themselves so well that Caligula himself said, "These men are not so wicked as ignorant and unhappy in not believing me to be a god." The ultimate result of this appeal is not known, but the Jews of Alexandria continued to be harassed during the remainder of Caligula's reign; and their alabarch, Alexander Lysimachus (brother of Philo), was thrown into prison, where he remained till he was discharged by Claudius, upon whose accession to the empire the Alexandrian Jews betook themselves to arms. This occasioned such disturbances that they attracted the attention of the emperor, who, at the joint entreaty of Herod and Agrippa, issued an edict conferring on the Jews of Egypt all their ancient privileges (Philo, In Flacc. p. 1019-1043; Josephus, Ant. 18, 10; 19:4). The state of feeling in Alexandria which these facts indicate was very far from being allayed when the revolt of the Jews in Palestine caused even those of the nation who dwelt in foreign parts to be regarded as enemies both by the populace and the government. In Alexandria, on a public occasion, they were attacked, and those who could not save themselves by flight were put to the sword. Only three were taken alive, and they were dragged through the city to be consigned to the flames. At this spectacle the indignation of the Jews rose beyond all bounds. They first assailed the Greek citizens with stones, and then rushed with lighted torches to the amphitheater to set it on fire and burn all the people who were there assembled. The Roman prefect, Tiberius Alexander, finding that milder measures were of no avail, sent against them a body of 17,000 soldiers, who slew about 50,000 of them, and plundered and burned their dwellings (Josephus, War, 2, 18, 7; comp. Mat 24:6).

After the close of the war in Palestine, new disturbances were excited in Egypt by the Sicarii, many of whom had fled thither. They endeavored to persuade the Jews to acknowledge no king but God, and to throw off the Roman yoke. Such persons as opposed their designs, and tendered wiser counsels to their brethren, they secretly assassinated, according to their custom. But the principal Jews in Alexandria having in a general assembly earnestly warned the people against these fanatics, who had been the authors of all the troubles in Palestine, about 600 of them were delivered up to the Romans. Several fled into the Thebaid, but were apprehended and brought back. The most cruel tortures which could be devised had no effect in compelling them to acknowledge the emperor for their sovereign; and even their children seemed endowed with souls fearless of death and bodies incapable of pain. Vespasian, when informed of these transactions, sent orders that the Jewish temple in Egypt should be destroyed. Lupus, the prefect, however, only shut it up, after having taken out the consecrated gifts; but his successor, Paulinus, stripped it completely, and excluded the Jews entirely from it. This was in A.D. 75, being the 343d year from its erection by Onias.

The Jews continued to form a principal portion of the inhabitants, and remained in the enjoyment of their civil rights till A.D. 415, when they incurred the hatred of Cyril, the patriarch, at whose instance they were expelled, to the number of 40,000, and their synagogues destroyed. However, when Amrou, in A.D. 640, took the place for the Caliph Omar, he wrote to his master in these terms: “I have taken the great city of the West, which contains 4000 palaces, 4000 baths, 400 theaters, 12,000 shops for the sale of vegetable food, and 40,000 tributary Jews." From that time the prosperity of Alexandria very rapidly declined; and when, in 969, the Fatemite caliphs seized on Egypt and built New Cairo, it sunk to the rank of a secondary Egyptian city. The discovery of the passage to the East by the Cape in 1497 almost annihilated its remaining commercial importance; and although the commercial and maritime enterprises of Mehemet Ali have again raised it to some distinction, Alexandria must still be accounted as one of those great ancient cities whose glory has departed. When Benjamin of Tudela visited the place (Itin. 1, 158, ed. Asher), the number of Jews was not more than 3000, and does not now exceed 500 families of African Jews, besides about 150 families of the Italian community (Benjamin's Eight Years in Asia and Africa, Hannov. 1859, p. 230). The entire population, at present, is rapidly increasing, but the statistical statements greatly vary. Pierer's Universal Lexicon (Altenburg, 1857) gives 60,000; Chambers's Encyclopedia (Edinburgh and New York, 1860, vol. 1), 80,000; the Almanac de Gotha for 1860, 400,000. It is now called Scanderia or El-lskenderiyeh (Mannert, 10:615 sq.; Forbiger, Handb. d. alt. Geogr. 2, 777; Ruppell, Abyssinien, 1, 82; Niebuhr, Trav. 1, 32 sq.; Ukert, Erdbeschr. 5, Afrika, 1, 183 sq.; Descr. de l'Egypte, 18, 83 sq.; Olivier, Voyage, 3, 1 sq.; Schubert, Reis. 1, 484 sq.; comp. Penny Cyclopoedia, s.v.; Smith's Dict. of Class. Geogr. s.v.; M'Culloch's Gazetteer, s.v.). SEE EGYPT.

## Alexandria (modern)[[@Headword:Alexandria (modern)]]

             the modern city, stands, not exactly on the site of the old one, but partly on what was the island of Pharos, now a peninsula, and mostly on the isthmus by which the island is connected with the mainland. This isthmus was originally an artificial dike connecting the island with the shore; but through the accumulated rubbish of ages it has now become a broad strip. The principal public and government buildings are on the peninsula, but the residences, squares, and business part are on the mainland. The general appearance of Alexandria is by no means striking; and, from its situation, its environs are sandy, flat, and sterile. In the Turkish quarter the streets are narrow, irregular, and filthy, and the houses mean and ill-built; the Frankish quarter, on the other hand, presents the appearance of a European  town, having handsome streets and squares and excellent shops. Great improvements have taken place under the native Egyptian rule. The principal hotels, shops, and offices are situated in the Great Square, which is planted with trees and contains a fountain. In the suburbs are numerous handsome villas and pleasant gardens.

The only surviving remains of the ancient city are a few cisterns still in use; the catacombs on the shore west of the city; the red granite or syenite obelisk of Thothmes III, with its fallen fellow, brought thither from Heliopolis, and usually called Cleopatra's Needles (lately removed, the one to London and the other to New York); and the Column of Diocletian, more commonly known as Pompey's Pillar. In 1854, while preparations were going on for the erection of new buildings, the workmen came upon ancient massive foundations which are supposed to have been the remains of the building of the celebrated Alexandrian Library. See Murray, Handbook for Egypt, p. 75 sq.; Badeker, Lower Egypt, p. 201 sq.

## Alexandria, Church Of[[@Headword:Alexandria, Church Of]]

             Christianity was early introduced into Alexandria, probably by some of the Jews converted by the preaching of Peter on the day of Pentecost; but its progress was slow; for it had to struggle against all the varieties of worship and opinion known to exist, and the spirit of the Neo-Platonic philosophy, which, by forcing every creed to bear an allegorical signification, represented each as a variety of itself. SEE ALEXANDRIAN SCHOOLS. In consequence of the disputations to which the attempt to blend the simple truths of Christianity with the abstruse speculations of the Platonic philosophy gave rise, the Church of Alexandria was early divided into sects and parties, whose violent controversies soon engaged the attention of the whole Christian world. In Alexandria itself the rivalry between the followers of Athanasius and Arius led to deeds of atrocious violence on both sides, and inflicted a schism on the Christian community which lasted for several centuries. The final triumph of the orthodox party was followed by a manifest decay of piety, and when the Saracens introduced the religion of Islam by the sword, they found little obstinacy in the Alexandrian Christians, the greatest portion of whom became apostates. Since that time a Christian Church has only had a nominal existence in the city, where the slightest variation in a single article of faith was once deemed of sufficient importance to require the interference of a general council. Ecclesiastical historians generally attribute most of the early heresies which divided the Christian Churches, not only of Asia, but of Europe, to the influence of the Alexandrian Platonists.

Alexandria was the scene of some of the fiercest persecutions which wasted the early Church; and among the sufferers in the time of the Emperor Severus was Leonides, father of the celebrated Origen, and Potamiaena, a woman not less distinguished for her chastity than her beauty, who, with her mother, Marcella, was burned to death, boiling pitch being poured over their naked bodies. These calamities induced Tertullian to compose his "Apology."

Alexandria was the source, and for some time the principal stronghold, of Arianism, as Arius was a presbyter of the Church of this city about the year 315. His doctrines were condemned by a council held here in the year 320, and afterward by a general council of three hundred and eighty fathers held at Nice, by order of Constantine, in 325. These doctrines, however, which suited the reigning taste for disputative theology and the pride and self- sufficiency of nominal Christians better than the unsophisticated simplicity of the Gospel, spread widely and rapidly notwithstanding that Arius was steadfastly opposed by the celebrated Athanasius, bishop of Alexandria, the intrepid champion of the Catholic faith, who was raised to the archiepiscopal throne of Alexandria in 326.

This city was, in 415, distinguished by a fierce persecution of the Jews by the Patriarch Cyril. They who had enjoyed the rights of citizens and the freedom of religious worship for seven hundred years, ever since the foundation of the city, incurred the hatred of this ecclesiastic, who, in his zeal for the extermination of heretics of every kind, pulled down their synagogues, plundered their property, and expelled them, to the number of forty thousand, from the city.

## Alexandria, Councils Of[[@Headword:Alexandria, Councils Of]]

             The following councils were held at Alexandria: 1, A.D. 231, in which Origen was deposed from the priesthood; 2, A.D. 235, against Ammonius; 3, A.D. 258, against Novatus; 4, A.D. 263, against Nepotianus and Cerinthus (Fabric. 2, 292); 5, A.D. 305, 306, or 308, against Meletius, bishop of Lycopolis, in Egypt; 6, A.D. 315, against Arius, St. Alexander presiding; 7, A.D., 319 or 320, against Arius and the Meletians and Sabellians — Hosius of Cordova was present; 8, A.D. 321, against Arius; 9, A.D. 326, in which St. Athanasius was elected patriarch; 10, A.D. 340, in favor of St. Athanasius; 11, A.D. 362, in which the divinity of the Holy Spirit, the Incarnation, the term Hypostasis, and other matters, were treated of; 12, A.D. 363, in which St. Athanasius drew up a confession of faith, which was presented to the Emperor Jovianus; 13, A.D. 399. in which the Origenists were condemned; 14, A.D. 430, in which St. Cyril condemned Nestorius; 15, A.D. 451, against the Eutychians; 16, A.D. 578. by Damianus, the Eutychian patriarch, against Peter of Antioch; 17, A.D. 633, under Cyrus the Monothelite, in which the Monothelite errors were adroitly defended. For a good summary of the doings of these councils, see Landon, Manual of Councils, p. 17 sq.

Alexandria, Councils Of

(Concilium Alexandrinum). In addition to the information already given under this head, a fuller account of some of these councils may be found below.

I. Held in 306, under Peter, bishop of Alexandria. Meletius, bishop of Lycopolis, was deposed, having been convicted of sacrificing to idols and many other crimes.

II. This council was held in the year 319 by the celebrated Hosius, bishop of Cordova, sent by Constantine to appease the troubles to which the heresies of Arius and the schism of Meletius had given rise, and to restore the peace of the Church. Hosius conducted himself in the business with fidelity and care worthy of his piety and of the confidence placed in him. In this council everything relating to the doctrine of the Trinity and to the condemnation of the heresy of Sabellius, who denied the distinction of persons in the sacred Trinity, was thoroughly discussed. Very little, however, is known of what passed here. See Labbe, Concil. 1, 1493.

III. Held in 321, by Alexander, bishop of Alexandria, attended by all his clergy, on account of the heresy of Arius, which was there condemned.  Arius was the curate of a Church in Alexandria; he was a man of very considerable talent, with all the external appearance of inward excellence. Jealousy at seeing Alexander promoted to the throne of Alexandria betrayed him into heresy. The unimpeachable life of his bishop affording him no handle for attacking his character, he determined to accuse him on the score of doctrine; and as Alexander taught, according to the faith of the Church, that our Saviour Jesus Christ is truly God, Arius dared — first in private conversation, and afterwards publicly — to assert that the bishop was in error and had fallen into the heresy of Sabellius; that our Lord was but a creature, however exalted. Alexander, having sent for Arius, endeavored to win him back by mildness, advising and exhorting him to open his eyes to the enormity of his error; but the latter persisted in his opinions. At last this council was convoked, in which Arius and nine others of the clergy of Alexandria were condemned and deprived; also a synodical letter was addressed by Alexander to his brother bishop, Alexander of Byzantium., See Cave, Apostolici, p. 349.

Another council was held later in the same year by Alexander, composed of one hundred Egyptian bishops, exclusive of the priests who were present. After hearing Arius, it proceeded to anathematize him and twelve of his followers, both priests and deacons; also two bishops, Secundus and Theona; and to pass censure upon Eusebius of Nicomedia.

IV. Held in 340, in support of Athanasius, and after the death of Constantine. There were present at it eighty or one hundred bishops, from Egypt, the Thebald, Libya, and Pentapolis. All the calumnies advanced against Athanasius by the Eusebians were refuted. Everything at this council was done according to rule, and altogether in a manner very different from what had been done two or three years before at the Council of Tyre. Athanasius was fully justified. These same bishops also wrote a synodical letter to all the orthodox prelates in order that, by union among themselves, they might be strengthened against the heresy. Complaint was made that the Eusebians continued to persecute Athanasius; that they had caused him to be exiled; and that they had sent to the three emperors a letter filled with fresh calumnies against him. This council justified his conduct; it went back to the origin of the persecutions which Athanasius had suffered, and showed that the Arians had hated him, even when he was only in deacon's orders; it proved that his ordination was strictly according to rule; it observed that Eusebius of Nicomedia had changed his see several  times, forgetting that he who is once bound to a Church by the episcopate may not seek to change, lest he be found guilty of adultery according to the teaching of the Holy Scriptures. It showed, further, that the proceedings of the Council of Tyre were invalid, both because the party of Eusebius was dominant there, and the secular power prevented all freedom of action; again, it exonerated Athanasius of the murder of Arsenius, alluded afresh to the irregularity of the proceedings in the Mareotis, accused the Eusebians of dividing the Church by menaces and terror, and finally exhorted the bishops to give no credit to anything written against Athanasius. See Labbe, Concil. 2, 532.

V. Held in 362, by Athanasius, in concert with Eusebius of Vercelli, to deliberate with him and the other bishops upon the affairs of the Church, and particularly upon the means to be adopted for restoring peace and union to the Church of Antioch. The “orthodox” Christians could not induce the Eustathians (q.v.) to unite with them. The council settled that leaders and defenders of heresy should be admitted to penance, but not to retain their clerical office; while those who had been led away should be allowed to retain their rank, provided they subscribed the acts of the Council of Nicaea. See Athanasius, De Ant. p. 575; Baronius, Annal. p. 362, § 235; Cave, Apostolici, p. 444.

VI. In the council held in 401, the writings of Origen were condemned. Theophilus, bishop of Alexandria, who there presided, condemned also the promoters of the Arian heresy. See Labbe, Concil, 2, 1219.

## Alexandria, Jews In[[@Headword:Alexandria, Jews In]]

             Whether the founder of Alexandria transplanted a Jewish colony into Egypt, or the first Ptolemy removed many Jewish prisoners to Egypt who received their freedom from his successor, or even a remnant of those emigrants who sought refuge in Egypt after the destruction of the first Temple had preserved themselves there, it is certain that the Jewish population was very numerous, numbering in Philo's time as many as a million (see Philo, In Flaccum, § 6; ed. Mangey, 2, 523).

I. Employment and Institutions. — The Jews had spread all over Egypt, from the Libyan desert in the north to, the borders of Ethiopia in the south. In Egypt and Cyrene the Jews enjoyed the same privileges as the Greek inhabitants, and, because both having settled there at the same time, they  were even preferred to the Egyptian aborigines, who, being once vanquished, were treated as such by their rulers. The Alexandrian Jews felt very proud of this equalization (ἰσοπολιτεία). The greatest number of Jews resided at Alexandria, which was, next to Rome, the second town for commerce and political importance, and, in the same manner, next to Athens, the second for arts and sciences. Of the five parts of Alexandria the Jews occupied almost two; especially the quarter called Delta (Josephus, War, 2, 18, 8), situated on the sea-shore, was entirely inhabited by them. As an Egyptian ruler had granted them the right of inspection over the navigation of both sea and river, they availed themselves of the opportunity thus offered to carry on a large trade by sea; and prosperity, together with a refined mode of life, was the fruit of activity. But commerce was in nowise their exclusive occupation. There were among the Alexandrian Jews tradesmen and artists; if any artists were wanted for the Temple in Jerusalem, they were always called from Alexandria (Talm. Yocma, 38 a; Erachin, 10 b), just as they were formerly obtained from Phoenicia. They acquired also the Grecian art of war and policy, as well as the melodious Greek language, and at length absorbed themselves in Grecian erudition and philosophy, so that many of them understood Homer and Plato quite as well as they did Moses and Solomon; while others, as statesmen and generals, rendered great services to the rulers of Egypt. Thus the Jewish congregation of Alexandria was admitted to be a strong pillar of Judaism. At the head of the Egyptian Jews was a chief president, who was of priestly descent, with high judicial powers, bearing the Grecian name Alabarch; he had to see to the proper payment of taxes of all the Jews, whom he was bound to protect under all circumstances. Besides him, there existed also a High Council (γερουσία), a facsimile of the Jerusalem one, being composed of seventy members, who managed all religious affairs (Philo, In Flaccum, ed. Mangey, 2, 528).

In every part of the town houses of prayer, called προσευχαί, were erected, among which the building occupied as the chief synagogue was noted for its artistic style, elegance, and beautiful endowments. Each guild had its own place, in order that every stranger entering the synagogue might at once recognise his guild and be able to join his colleagues. In the Talmud treatise Sukkah, fol. 10, Colossians 2, we find the following graphic description of the synagogue in Alexandria: “He who has never seen the double hall of Alexandria has never beheld the majesty of Israel. It rose like a great palace (basilica); there was colonnade within colonnade; at times a  throng of people filled the building twice as great as that which went out of Egypt with Moses. There were seventy golden chairs within inlaid with precious stones and pearls, according to the number of the seventy elders of the Sanhedrim. Each of these cost twenty-five millions of golden denarii. In the midst arose an alhamra of wood, on which stood the choir-leader of the synagogue. When any one rose to read in the law, the president waved a linen banner, and the people answered ‘Amen.' At every benediction which the president spoke he waved the banner, and the people answered ‘Amen.' They did not sit promiscuously,” etc. The houses of prayer in Alexandria were also houses of instruction, for on all Sabbaths and festivals discourses were held by those well versed in Scripture, who explained in the Greek language the appointed portion of the Pentateuch which had previously been read to the congregation. During the Syrian oppressions, many prominent Jewish emigrants came from Judaea to Alexandria, and the most eminent among them was Onias, the youngest son of Onias III., the last legitimate high-priest, who, when his aged and venerable father was murdered, thought himself no longer safe in the mother country. The king of Egypt received him very favorably, and Onias rendered him, as general, many important services.

When, soon afterwards, the Temple was defiled by the Syrians, and especially when Alcimos was illegally made high-priest, Onias resolved to erect a lawful temple in Egypt in place of the one defiled in Jerusalem, and whose high-priest he himself should be. In order to obtain the consent of the Jews, he backed his proposition by referring them to the prophecy in Isa 19:19, which should thus become fulfilled — “One day an altar of the Lord will stand in Egypt.” The then reigning king, Ptolemy Philometor, gave him for the purpose a plot of land in the neighborhood of Heliopolis, four and a half geographical miles north-east of Memphis, in the land of Goshen, wherein Jacob's descendants had dwelt till the departure from Egypt. In the small town Leontopolis, on the ruins of an Egyptian idol-temple, where once animals had been worshipped, Onias built a sanctuary for the only one God. Its exterior did not entirely correspond with the Jerusalem Temple, but was more in the form of a tower, and built of fire-bricks, while the interior contained the vessels of the temple after the model in Jerusalem, except that the standing candlestick of seven branches was replaced by a golden chandelier, fixed on a golden chain. Priests and Levites who had escaped the persecution in Judaea served in Onias's temple. For the support of the temple and the  priests, the king resigned in the most generous manner, all the revenues of the Heliopolitanic country. This happened about the year 160. Although the Egyptian Jews considered the temple of Onias as their centre, whither they all went on pilgrimage during festivals and took their sacrifices, yet they never placed it on a par with the one in Jerusalem. They, on the contrary, honored Jerusalem as the most sacred capital of all Judaism and its Temple as a divine place. As soon as the latter received its former dignity after the Syrian wars, they fulfilled towards it all their religious obligations in sending yearly, their contributions by their own deputies, and also sacrificed there now and then. But the Jews of Jerusalem were, nevertheless, dissatisfied with this foreign temple; and although they did not exactly condemn it, yet they maintained that it was opposed: to the express determination of the law (Deu 12:13). The priests of the temple of Onias were not permitted to do service in Jerusalem; but they were not deprived of their priestly dignity, and received their share of contributions belonging to the priests (Menachoth, 109 a).

II. Literary Productions. — On account of many refugees coming from Judaea to Egypt, who, owing to their great attachment to the Mosaic law, gave up their fatherland, after suffering innumerable afflictions, a desire arose in the Egyptian king to become acquainted with this so much honored law, especially as Antiochus, the persecutor of the Jews, was also his enemy. He ordered, therefore, that seventy-two theologians should come from the Holy Land, to whom he gave the commission of translating for him the law of Moses into Greek. In order that they should be undisturbed in this important work, and that no communication should take place between them, he brought them to the isle of Pharos, situated a ah art distance from Alexandria, where he placed each of them in a separate apartment; yet their separate labor is said to have agreed, proving to the king the correctness of their interpretation. This translation .is therefore generally called the translation of the Seventy. SEE SEPTUAGINT. In course of time, also, the remaining books of Holy Writ were translated; nay, even independently of these, some other books, facsimiles of the Biblical ones, were composed, such as the Book of Wisdom, and mostly the so-called Apocrypha, except the Book of Sirach. which was originally written in the sacred tongue. The completion of this work caused great joy among the Jews of Alexandria and Egypt. They were proud that the Greeks, boasting so much of their wisdom, at length perceived how much more sublime and ancient the wisdom of Judaism was than the doctrines of  Grecian philosophers. It pleased them to be able to say, “Behold, Moses is greater than your philosophers.” Therefore, in remembrance of this event, the day on which the king received the translation was kept as a jubilee on the isle of Pharos.

The Alexandrian Jews, however, were not satisfied with merely translating the books of their ancestors, but they produced a number of works of their own, the authors of which, together with fragments, are known to us from quotations preserved in Eusebius, or rather Alexander Polyhistor. The latter, who flourished between B.C. 90 and 80, is the author of a work, Hepi ‘Iovaiwv, in which he gives extracts from Jewish Hellenistic writers. Some of these excerpts, again, have been quoted by Eusebius in his Proeparatio Evangelica (9, 17-39). These authors are in part historians, viz.:

1. Eupolemsus (Eusebius, Proepar. Evangel. 9, 17, 26, 30-34, 39), the author of nepl Περὶ Ι᾿ουδαίων τῆς Α᾿σσυρίας and Περὶ τῆς ῾Ηλίου Προφητείας, and, according to Clem. Alex. (Strom. 1, 343, ed. Sylburg), also the author of Περὶ τῶν ἐν τῇ Ι᾿ουδείᾷ Βασιλέων. Josephus,who also mentions this author (Apion, 1, 23), did not regard him as a Jew; but from the preserved fragments there can be no doubt as to his Jewish origin.

2. Artapanus (Eusebius, Prcepar. Evangel. 9, 18, 23, 27) wrote Ι᾿ουδαικά, or Περὶ Ι᾿ουδαίων. The preserved fragments speaking of Abraham, Joseph, and Moses, also lead us to the conclusion that he was of Jewish descent.

3. Demetlrins (Eusebius, ibid. 9, 21, 29) treats in his history (the title of which is unknown) of Jacob and Moses. That he was a Jew there can be no doubt.

4. Aristeas (Eusebins, ibid. 9, 25) wrote a historical work, Περὶ Ι᾿ουδαίων. His fragments, which indicate his Jewish origin, speak of Job. Eusebius cites also some poets, viz.:

5. The tragedian Ezekiel (Prcepar. Evangel. 9, 28, 29), who wrote a drama entitled Ε᾿ξαγωγή, which treats of the Exodus from Egypt. In the first fifty-nine lines (the Greek text is given by Delitzsch in his Geschichte der judischen Poesie, p. 211 sq.) Moses is introduced conversing with Zipporab, to whom he describes the fate of Israel in Egypt and his own history. He questions her about the seven virgins whom he sees in her  company (ὁρῶ δὲ ταύτας ἑπτὰ παρθένους τινάς),. After her reply there follows a description of the watering of the flock, of the marriage of Moses and Zipporah, and a fragment of a dialogue between the latter and Choum. In another fragment Moses relates a dream to his father-in-law. In another Moses is introduced as standing before the burning bush, and God is represented as speaking unto him. Then follow “Moses' objections, Gods' commission to Aaron, and the gift of the rod, whose wonder- working powers are described at great length. The whole concludes with a description of the drowning of Pharaoh's army in the Red Sea, as given by an escaped Egyptian. (For Ezekiel's tragedy and the following writers work, comp. Philippson, Ezekiel, des judischen ‘rauerspieldichters Auszunq aus Aegypten, und Philo, des uilteren, Jerusalem [Berlin, 1830]).

6. Philo (Ensebius, Praepar. Evangel. 9, 20, 24, 37), who wrote Περὶ τὰ ῾Ιερουσόλυμα; and

7. Theodotus (Ensebius, ibid. 9, 22), the author of an epic poem Περὶ Ι᾿ουδαίων. He seems to have been a Samaritan, since he calls Sichem “the holy city.”

III. Alexandrian Philosophy of Religion. — “A philosophy of religion among the Jews appears, at first thought, an unwarranted expression. How could they, who, on the intellectual and religious side, secluded themselves so sedulously from all intercourse with neighboring peoples and were fully determined to give no admission to their sacrilegious notions concerning God and religious matters, come to feel any need of a religious philosophy or to have any inclination for it. The reason was that the attempted seclusion, especially in Alexandria, was far from complete, the spiritual blockade being inadequate to accomplish its purpose. It was inevitable that Greek ideas would follow the Greek language, and as soon as the doors were opened wide enough to admit the Sept. version some other means of defence than simple attempts to exclude and ignore the supposed hostile force were imperative. Hence began the period of compromise. Hellenism and the Hellenistic philosophy were an effort to harmonize the revelation of the Old Test. with the current and dominant teachings of Plato, Aristotle, and Pythagoras. Jewish scholars, like the author of the Book of Wisdom, like Aristobulus, and Philo, did not intend by any means to surrender anything essential to their faith, but, on the contrary, to win for their own prophets and wise men, even among the Greeks, a position higher than that  held by their most admired philosophers. They hoped to beat the enemy on his own ground.”

The main seat of this Judaeo-philosophic activity was Alexandria; but it would be erroneous to think that outside of Alexandria Jewish philosophy was not cultivated. Alexandria, however, was naturally the central place for this branch of science. Thus the oldest Jewish philosopher whom we know, Aristobulus, was an Alexandrian. He lived in the time of Ptolemy Philometor, about B.C. 160, and wrote a commentary on the Pentateuch, fragments of which have been preserved by Eusebius (Praepar. Evangel. 7, 14; 8, 10; 13, 12) and Clemens Alexandrinus (Strom. 1, 342; 5, 595; 6, 632, ed. Sylburg). His elucidations consist mainly in the endeavor to avoid anthropomorphisms. His philosophical tendency may be learned from the fact that he was known as a Peripatetic. The special object of his commentary was to prove that the true source of wisdom was the Old Test., and that this was also the source of Greek philosophy. Plato, Pythagoras, and the other philosophers have derived their wisdom only from Moses. Even the doctrines of the Greek poets, like Orpheus, Hesiod, Homer, and Linus, agree with those of Moses. He supports his assertion by quoting from these authors. These quotations, it is true, agree entirely with Jewish ideas, which make it certain that they were written by a Jew, whether falsified by Aristobulus or by some one else. While Aristobulus represented the Peripatetic school in the so-called fourth book of the Maccabees (formerly ascribed to Josephus, and found in his works under the title Εἰς Μακκαβαίους), the influence of the Stoic philosophy is perceptible. We know nothing of its author, nor of the time of its composition. It is a philosophical treatise or a discourse on the subject “Whether pious reason is master over the inclinations” (εἰ αὐτοδέσποτός ἐστι τῶν παθῶν ὁ εὐσεβὴς λογισμος). From history, especially from the example of Eleazer and the seven Maccabeean brothers and their mother, the author tries to show the affirmative, ὅτι περικρατεῖ τῶν παθῶν ὁ λογισμός (1, 9). So far as he makes use of philosophical suppositions and ideas, they all belong to the Stoic school, as is indicated by the theme itself. Of greater import than those already mentioned is the Wisdom of Solomon. That the author of this hymn on divine wisdom was a philosophically learned Jew, probably an Alexandrian and belonging to the age before Philo, may be seen from the contents of his work, little as we otherwise know of him. He combines in his ideas Platonic and Stoic elements with those beginnings of theosophic speculations which grew on  the soil of Palestinian Judaism. It is known that already in the Book of Job (Job 28:12 sq.) and the Proverbs of Solomon (8-9), and more especially in Ecclesiasticus, the traces for a discernment between the divine wisdom and God himself are found, though the former is not yet actually hypostasized. But in the Book of Wisdom this hypostasizing of the divine wisdom is more freely carried out (comp. Wis 7:22 to Wis 8:5; Wis 9:4; Wis 9:9). The epithets given to wisdom are such as are only applied to God: thus she creates everything (Wis 8:5),. governs everything (ver. 1), renews everything (7:27). He also distinctly discriminates wisdom from God, and places her in opposition to him as an independent being. She is a breath (ἀτμίς) of the power of God,. a pure effluence (ἀπόῤῥοια) from the glory of the Almighty, a reflection (ἀπαύγασμα) of the everlasting: light (7:25-26); she liveth together with God (συμβίωσιν Θεοῦ ἔχουσα). is initiated into the mysteries of the knowledge of God (μύστις τῆς τοῦ Θεοῦ ἐπιστήμης), and is chooser of his works (αἰρέτις τῶν ἔργων αὐτοῦ), i. . wisdom chooses among God's works what shall be carried into execution (8:3-4); she sitteth on God's throne (9, 4, ἡ τῶν σῶν θρόνων πάρεδρος); she knoweth God's works, and was present when he created the world, and knoweth what is acceptable in his sight, and right according to his commandments (ver. 9). All this shows a strong inclination to hypostasizing, although, it cannot be said, considering the poetical and rhetorical, character of the book, that the author presents the doctrine of hypostasizing the divine wisdom as a fixed formulated dogma. The expressions which he uses in order to designate the work of wisdom in the world (7, 24, διήκει, χωρεῖ; 8. 1, διοικεῖ, etc.) remind us of the analogous formulas of the Stoical school. More distinctly we perceive the influence of the Stoical doctrine in the mentioning of four cardinal virtues (ver. 7, σωφροσύνη, φρόνησις, δικαιοσύνη, ἀνδρεία). On the other hand, however, the doctrine of the pre-existence of the soul (ver. 19-20), and that of the body as being the prison of the soul (9, 15), show the Platonic influence. The real classical representative of Jewish Hellenistic philosophy is Philo, for whom and his system see the arts. SEE PHILO; SEE PHILOSOPHY, GREEK.

We need not resume the thread of history. The Jews of Alexandria had to undergo the same fate as their brethren in Jerusalem. Like the Temple in Jerusalem, so the famous Alexandrian synagogue was destroyed (between A.D. 115 and 117), and the glory of the Alexandrian Jews disappeared, never to be seen again. See Gratz, Gesch. d. Juden, 3, 27,180, 258-264,  271, 349, 411 sq.; Jost, Gesch. d. Judenth. u. s. Sekten, 1, 344 sq.; Schurer, Lehrbuch der Neutestanentlichen Zeitgeschichte. p. 349,622 sq., 631 sq., 642 sq., and especially 648 sq., where the literature on Jewish philosophy is given. (B. P.)

## Alexandria, Patriarchate Of[[@Headword:Alexandria, Patriarchate Of]]

             I. Alexandria was the metropolis of Egypt, which was divided after the time of Marcellinus into nine provinces:

1, Egyptus Prima;

2, Augustamnica Prima;

3, Augustamnica Secunda;

4, Egyptus Secunda;

5, Arcadia;

6, Thebais Inferior;

7, Libya Superior;

8, Thebais Superior; and

9, Libya Inferior.

Libya was also called Cyrenaica. The number of bishops in these provinces was, early, very numerous. At a synod held in 321, about 100 were present. At that time the bishop of Alexandria held the second rank in the Christian Church, next to the bishop of Rome. Later, they had to yield this place to the bishop of Constantinople. SEE PATRIARCH. During the Arian and Monophysite controversies the patriarchate was sometimes temporarily in the hands of these sects; and the latter obtained the permanent possession of it about the middle of the 7th century. The orthodox Greek

(Melchite) Church established a second patriarchate of their own; and a third, though only nominal, was created by the Roman Church (Neale, Hist. of Alex. Patriarchate, Lond. 1847).

II. In modern days the number of dioceses within this patriarchate is miserably reduced. The Jacobites (Copts), who prevail in number, had in 1680 but eleven virtual sees, viz.:

1, Neggadei;

2, Girge;

3, Abuteg;

4, Siut (to which Girge and Abuteg are united);

5, Monfallut;

6, Koskam;

7, Melave;

8, Behnese;

9, Atfish;

10, Tahla, with Aschumin;

11, Fium;

12, Bilbeis;

13, Mansoura;

14, Damietta, to which the last mentioned two are united;

15, Menuf.

SEE COPTS. The Melchites, or Catholics, had but four sees besides Alexandria:

1, that of Libya, or AEthiopia;

2, Memphis, or Old Cairo;

3, Pelusium, or Damietta; and,

4, Rosetta.

These four sees, Mr. Neale informs us, have now virtually ceased to exist (Hist. East. Ch. 2, 474). SEE GREEK CHURCH.

Both the patriarchs, viz., the Melchite, or orthodox, and the Jacobite, reside at present at Cairo. The title of the Jacobite patriarch, as given by Le Quien, is "Pater N … . , sanctissimus archiepiscopus magnas urbis Alexandriae Babylonis et Nomorum, AEgypti, Thebaidis," etc. Wiltsch, Geogr. and Stat. of the Church (Lond. 1860).

## Alexandrian[[@Headword:Alexandrian]]

             (Α᾿λεξανδρεύς), an inhabitant of Alexandria in Egypt, spec. a Jew living there (Act 6:9; Act 18:24). Alexandria was much frequented by Jews, so that 10,000 of them are said to have been numbered among its inhabitants (Philo, In Flacc. p. 971; Josephus, Ant. 19, 5, 2). SEE ALEXANDRIA. It appears from Act 6:9, that they were accustomed to attend the festivals at Jerusalem, and that they even had a synagogue there for their special use (Kuinol, Hackett, in loc.). SEE SYNAGOGUE.

ALEXANDRIAN CHRONICLE, the name given to a MS. found in Sicily by Jerome Surita, and carried to Rome, and preserved by Antonio Augustine, auditor of the Rota. Charles Sigonius and Onuphrius Panvinius made considerable use of it in the composition of their Consular Fasti, and published it in Greek and Latin. The name "Sicilia Fasti" was given to these annals because of their having been found in that island. It is not so easy to assign a reason for the name of “the Chronicle of Alexandria," except that the name of Peter of Alexandria is at the head of the Augsburg MS. found in the library of Augsburg by Casaubon. Mattheus Raderus, a Jesuit, published the first complete edition of this chronicle at Munich, in 1615, in Greek and Latin. Dufresne, who published an improved edition (Gr. and Lat. with notes, Paris, 1688), gives it the name of the Paschal Chronicle, because it treats of the time of celebrating Easter. Cave and Ussher attribute it to George Pisides, A.D. 640; Casimir Oudin to George of Alexandria, A.D. 620. This chronicle begins at the creation, and is carried up to the tenth year of the consulate of the Emperor Heraclius, or A.D. 628. It seems to have been written by two authors, of whom one carried the work on to the year of Christ 354, and the other completed it. It is compiled without any great judgment or research, but the writer evidently had access to many ancient monuments, which are now lost. — Cave, Hist. Lit. anno 640.

ALEXANDRIAN LIBRARY. This remarkable collection of books, the largest of the ancient world, was founded by Ptolemy Soter, in the city of Alexandria, in Egypt. Even in the time of its first manager, Demetrius Phalereus, a banished Athenian, the number of volumes or rolls already amounted to 50,000; and during its most flourishing period, under the direction of Zenodotus, Aristarchus of Byzantium, Apollonius Rhodius, and others, is said to have contained 400,000, or, according to another authority, 700,000. The greater part of this library, which embraced the collected literature of Rome, Greece, India, and Egypt, was contained in the Museum, in the quarter of Alexandria called Brucheium. During the siege of Alexandria by Julius Caesar this part of the library was destroyed by fire; but it was afterward replaced by the collection of Pergamos, which was presented to Queen Cleopatra by Mark Antony, to the great annoyance of the educated Romans. The other part of the library was kept in the Serapeion, the temple of Jupiter Serapis, where it remained till the time of Theodosius the Great. When the emperor permitted all the heathen temples in the Roman empire to be destroyed, the magnificent temple of Jupiter Serapis was not spared. A mob of fanatic Christians, led on by the Archbishop Theophilus, stormed and destroyed the temple, together, it is most likely, with the greater part of its literary treasures, in A.D. 391. It was at this time that the destruction of the library was begun, and not at the taking of Alexandria by the Arabians, under the Caliph Omar in A.D. 642. The story, at least, is ridiculously exaggerated which relates that the Arabs found a sufficient number of books remaining to heat the baths of the city for six months. The historian Orosius, who visited the place after the destruction of the temple by the Christians, relates that he then saw only the empty shelves of the library (Gibbon, Decline and Fall, c. 51). See Petit-Radel, Recherches sur les Bibliotheques Anciennes et Modernes (Paris, 1819); and Ritschl, Die Alexandrinischen Bibliotheken (Berlin, 1838). See ALEXANDRIA.

ALEXANDRIAN MANUSCRIPT (CODEX ALEXANDRINUS, So called from its supposed origin at Alexandria), one of the three or four most famous copies of the Holy Scriptures, and designated as A of the N.T. It contains the whole Bible in Greek, including the Septuagint version of the O.T., with the first (or genuine) Epistle of Clement to the Corinthians, and part of his second (or apocryphal). It is defective, however, in several passages of the N.T. (Mat 1:1; Mat 25:6; Joh 6:50 to Joh 8:52; 2Co 4:13 to 2Co 12:6), and in part of the Psalms, where the leaves are totally missing. Letters here and there have also been cut away in binding; and in a considerable part of the N.T. one of the upper corners of the leaves is gone. The N.T. books are found in the order in which they are arranged in the other ancient MSS.: the Catholic Epistles follow the Acts; then come the Pauline Epistles, but with that to the Hebrew before the Pastoral Epistles; the Apocalypse, so rare in extant ancient codices, stands as usual at the close of the N.T.; and in this copy it has been preserved from the injury which has befallen both ends of the volume by reason of the Epistles of Clement having been added. The MS., which is on thin vellum and in semi-folio form, is now bound in four volumes, the first three of which contain the O.T. The pages are about thirteen inches long and ten broad; the writing on each is divided into two columns of fifty lines each, having about twenty letters or upward in a line. These letters are continuously written in uncial characters, without any space between the words, the uncials being of an elegant yet simple form, in a firm and uniform hand, though in some places larger than in others. The punctuation merely consists of a point placed at the end of the sentence, usually on a level with the top of the preceding letter, but not always, and a vacant space follows the point at the end of the paragraph, the space being proportioned to the break in the sense. Capital letters of various sizes abound at the beginning of books and sections, not painted as in later copies, but written by the original scribe in common ink. Vermilion is freely used in the initial lines of books. Accents and breathings are found in the beginning of Genesis only. At the end of each book are neat and unique ornaments in the ink of the first hand. Contractions occur as in other very ancient MSS. It has the Ammonian divisions of the Gospels, with references to the canons of Eusebius; the headings of the large sections are placed at the top of the page, the places where they begin being indicated in the text, and in Luke and John the numbers being set in the margin of the column. The subdivisions of the Acts, Epistles, and Apocalypse, by Euthalius and others, are not indicated; a cross occasionally appears as a separation of the chapters of the Acts — a large initial denoting a paragraph throughout (Davidson, Bib. Crit. 2, 271 sq ).

This MS. is now in the manuscript room of the British Museum, where it was placed on the formation of that library in 1753. It previously belonged to the king's private collection, having been presented to Charles I through Sir Thomas Roe, English ambassador to Turkey, by Cyril Lucar, patriarch of Constantinople. An Arabic inscription, several centuries old, at the back of the table of contents, on the first leaf of the MS., states that it was written by the hand of Thecla the martyr, and given to the Patriarchal Chamber in the year of the Martyrs 814 (A.D. 1098). Another, and apparently an earlier inscription, in Moorish Arabic, declares that the book was dedicated to the Patriarchal Chamber at Alexandria. But upon neither of these notices can much reliance be placed. That the codex was brought from Alexandria by Cyril (who had previously been patriarch of that see), need not, however, be doubted, though Wetstein, on the dubious authority of Matthew Muttis of Cyprus, Cyril's deacon, concluded that it came from Matthew Athos. It is now very generally assigned to the beginning or middle of the fifth century. The reasons for this are in part the general style of the characters, especially the shape of certain distinctive letters (e.g. α, δ, ε, π, σ, φ, and ω), the presence of the Eusebian canons (A.D. 268- 340?), and of the Epistle of Marcellinus by Athanasius before the Psalms

(303?-373), which place a limit in one direction; while the absence of the Euthalian divisions of the Acts and Epistles, and the shortness of the subscriptions appear tolerably decisive against a later date than A.D. 450. The insertion of Clement's Epistles points likewise to a period when the canon was yet unsettled. These were added as parts of the specified number of the N.T. books; while the apocryphal Psalms bearing the name of Solomon, which the MS. appears to have once contained, were separated in the list, as something wholly different in point of authority. The latter were prohibited by the Council of Laodicea, soon after the middle of the fourth century, from being read in the churches; and to this prohibition the MS. is conformed, although it treats the epistles of Clement so differently. Wetstein's and Woide's objections to this date (such as the use of Θεοτόκος as a title of the Virgin in her song added to the Psalms) are anachronous. Woide believes that a different hand was employed upon it from 1 Corinthians 5, onward, but this is not clear. The original copyist was not very careful, and the later corrector was by no means accurate. Yet of all the uncials, this holds a rank as one of the first value. It contains indeed the itacisms (interchange of ι and ει, η and ι, ε and αι) common to that period, and certain orthographical peculiarities (e.g. χημψομαι, ελαβαμεν, etc.) frequent in the Egyptian MSS. The reference to St. Thecla as its writer is plausibly explained by Tregelles, who remarks that, inasmuch as the text (Mat 25:6) where this MS. now begins was the lesson in the Greek Church for her festival, the Egyptian scribe may have hastily concluded that she wrote it (Scrivener, Introd. to N.T. p. 82). SEE MANUSCRIPTS, BIBLICAL.

The N.T. portion of this Codex was published by Woide, from facsimile letters cast expressly for the purpose, under the title "Nov. Test. Groec. e Cod. Alexandr." (Lond. 1786, fol.); revised by Cowper (Lond. 1860). The O.T. part was printed from the same characters by Baber (4 vols. fol. Lond. 1816-28). On its critical value, see Semler, De oetate Cod. Alexandr. (Hal. 1759); Woide, Notitia Cod. Alexandr. curavit Spohn (Lips. 1788). Comp. Michaelis, Orient. Bibl. 9, 166 sq.; Cramer, Beitr. 3, 101-146;. Tregelles, in Home's Introd. ed. 1846, 4:152 sq., 678; Princeton Rev. Jan. 1861; Am. Theol. Rev. July, 1861; Chr. Remembrancer, Apr. 1861; Dietelmaier, Antiquitas Cod. Alex. vindicata (Hal. 1739); Jorke, De estate Cod. Alex. (Hal. 1759); Spohn, Notitia Cod. Alex. (Lpz. 1789); Stroth, De Cod. Alex. (Hal. 1771). It has also been published in phototype (Lond. 1888, 3 vols. fol.).

ALEXANDRIAN SCHOOLS, a term usually applied to the various systems of philosophy and religious belief that have characterized or originated among the citizens of Alexandria at different periods in its history. SEE ALEXANDRIA.

I. Pagan.— When Alexander the Great built the city of Alexandria, with a determination to make it the seat of his empire, he also opened a new mart of philosophy, which emulated the fame of Athens itself. A general indulgence was granted to Egyptians, Grecians, Jews, or others, to profess their respective systems of philosophy without molestation. The consequence was that Egypt was soon filled with religious and philosophical sectaries of every kind, and particularly that almost every Grecian sect found an advocate and professor in Alexandria. The family of the Ptolemies, who, after Alexander, obtained the government of Egypt, from motives of policy encouraged this new establishment. Ptolemy Lagus, who had obtained the crown of Egypt by usurpation, was particularly careful to secure the interest of the Greeks in his favor, and with this view invited people from every part of Greece to settle in Egypt, and removed the schools of Athens to Alexandria. Under the patronage, first of the Egyptian princes and afterward of the Roman emperors, Alexandria long continued to enjoy great celebrity as the seat of learning, and to send forth eminent philosophers of every sect to distant countries. Philosophy during this period suffered a grievous corruption from the attempt which was made by philosophers of different sects and countries, Grecian, Egyptian, and Oriental, to frame from their different tenets one general system of opinions. The respect which had long been universally paid to the schools of Greece, and the honors with which they were now adorned by the Egyptian princes, induced other wise men, and even the Egyptian priests and philosophers themselves, to submit to this innovation. SEE PHILOSOPHY.

Naturally enough, therefore, the philosophy which seems to have obtained most at Alexandria was an eclectic teaching, aiming at bringing together the best features of every school, and combining them into one harmonious aggregate. Antiochus is the best representative of that movement: the fundamental idea of his metaphysics consists in asserting that the writings of Plato, connected with those of Orpheus and of Pythagoras, form a code of doctrine, a species of revelation, given by heaven, and superior to all the attempts of human speculation. The eclecticism taught by Antiochus was exclusively confined to the doctrines of the Greek school. The celebrated Philo (q.v.), who flourished from A.D. 40 to 60, borrowing from the works of Plato a great number of ideas and views, endeavored to amalgamate them with the truth contained in the Old Testament, the traditions of the Cabala, and the Essenian philosophy. Philo may be said to have spiritualized Judaism by the means of Platonism; and in turning the mind of his countrymen away from mere verbal criticism, and from the minutiae of legal observances, he prepared them, to some degree, for the reception of the Gospel. But the philosopher whose name is chiefly connected with the history of Alexandria is Ammonius Saccas (q.v.), surnamed Θεοδίδακτος, on account of the beauty of his teaching, who was a mystic theosophist, but a theosophist who blended his views with polytheism, and engrafted them there, not on Christianity. Seeing how fast the old convictions were vanishing away before ideas, feelings, and hopes of a totally different origin, he endeavored to renovate philosophy by showing that on the most important points Plato and Aristotle agree. This was the ruling axiom of his theories, which he completed in systematizing the Greek demonology by the help of elements derived from Egyptian and Eastern sources. As soon as the Christian religion became the creed of the state, the pagan school of Alexandria fell to the ground. It had to maintain, single-handed, a desperate struggle against the united forces of Gnostic philosophers and of the new religion, which, after having originated in an obscure corner of the Roman empire, was advancing with rapid strides to the conquest of society. The best accounts of the literary history of Alexandria, its pagan schools, libraries, philosophy, etc., may be found in M. Matter's Histoire de l'ecole d'Alexandrie (Paris, 2d ed. 3 vols. 8vo) and in Simon's Histoire de l'ecole d'Alexandrie (Paris, 1845, 2 vols. 8vo). A rapid and vigorous, but not very trustworthy sketch is given in Kingsley's Alexandria and her Schools (Cambridge, 1854, 12mo).

II. Jewish. — For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Ptolemies, and both acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (B.C. 217) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria, SEE ANTIOCHUS THE GREAT; and the same policy which alienated the Palestinian party gave unity and decision to the Jews of Alexandria. The Septuagint translation, which strengthened the barrier of language between Palestine and Egypt, and the temple of Leontopolis (B.C. 161), which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division, though marked, was not complete. At the beginning of the Christian aera the Egyptian Jews still paid the contributions to the temple-service (Raphall, Hist. of Jews, 2, 72). Jerusalem, though its name was fashioned to a Greek shape, was still the Holy City, the metropolis, not of a country but of a people ( ῾Ιερόπολις, Philo, In Flacc. § 7; Leg, ad Cai. § 36), and the Alexandrians had a synagogue there (Act 6:9).

The internal administration of the Alexandrine Church was independent of the Sanhedrin at Jerusalem; but respect survived submission. There were, however, other causes which tended to produce at Alexandria a distinct form of the Jewish character and faith. The religion and philosophy of that restless city produced an effect upon the people more powerful than the influence of politics or commerce. Alexander himself symbolized the spirit with which he wished to animate his new capital by founding a temple of His side by side with the temples of the Grecian gods (Arr. 3, 1). The creeds of the East and West were to coexist in friendly union; and in after-times the mixed worship of Serapis (comp. Gibbon, c. 28; Smith, Dict. of Class. Geogr. 1, 98) was characteristic of the Greek kingdom of Egypt (August. De Civ. Dei, 18, 5; S. maximus AEgyptiorum Deus). This catholicity of worship was further combined with the spread of universal learning. The same monarchs who favored the worship of Serapis (Clem. Al. Protr. 4, § 48) founded and embellished the museum and library; and part of the library was deposited in the Serapeum. The new faith and the new literature led to a common issue, and the Egyptian Jews necessarily imbibed the spirit which prevailed around them.

The Jews were, indeed, peculiarly susceptible of the influences to which they were exposed. They presented from the first a capacity for Eastern or Western development. To the faith and conservatism of the Oriental they united the activity and energy of the Greek. The mere presence of Hellenic culture could not fail to call into play their powers of speculation, which were hardly repressed by the traditional legalism of Palestine (comp. Jost, Gesch. d. Judenth. p. 293 sq.): and the unchanging element of divine revelation, which they always retained, enabled them to harmonize new thought with old belief. But while the intercourse of the Jew and Greek would have produced the same general consequences in any case, Alexandria was peculiarly adapted to ensure their full effect. The result of the contact of Judaism with the many creeds which were current there must have been speedy and powerful. The earliest Greek fragment of Jewish writing — which has been preserved (about 160 B.C.) SEE ARISTOBULUS, contains large Orphic quotations, which had been already moulded into a Jewish form (comp. Jost, Gesch. d. Judenth. p. 370); and the attempt thus made to connect the most ancient Hellenic traditions with the law was often repeated afterward. Nor was this done in the spirit of bold forgery. Orpheus, Musaeus, and the Sibyls appeared to stand in some remote period anterior to the corruptions of polytheism, as the witnesses of a primeval revelation and of the teaching of nature, and thus it seemed excusable to attribute to them a knowledge of the Mosaic doctrines. The third book of the Sibyllines (cir. B.C. 150) is the most valuable relic of this pseudo-Hellenic literature, and shows how far the conception of Judaism was enlarged to meet the wider views of the religious condition of heathendom which was opened by a more intimate, knowledge of Greek thought; though the later Apocalypse of Ezra, SEE Ezra , 4 exhibits a marked reaction toward the extreme exclusiveness of former times.

But the indirect influence of Greek literature and philosophy produced still greater effects upon the Alexandrine Jews than the open conflict and combination of religious dogmas. The literary school of Alexandria was essentially critical and not creative. For the first time men labored to collect, revise, and classify all the records of the past. Poets trusted to their learning rather than to their imagination. Language became a study; and the legends of early mythology were transformed into philosophic mysteries. The Jews took a vigorous share in these new studies. The caution against writing, which became a settled law in Palestine, found no favor in Egypt. Numerous authors adapted the history of the Patriarchs, of Moses, and of the Kings to classical models (Euseb. Proep. Ev. 9, 17-39. Eupolemus, Artapanus [?], Demetrius, Aristaeus, Cleodemus or Malchas, "a prophet"). A poem which bears the name of Phocylides gives in verse various precepts of Leviticus (Daniel, sec. LXX, Apolog. p. 512 sq. Romae, 1772); and several large fragments of a "tragedy" in which Ezekiel (cir. B.C. 110) dramatized the Exodus have been preserved by Eusebius (1. c.), who also quotes numerous passages in heroic verse from the elder Philo and Theodotus. This classicalism of style was a symptom and a cause of classicalism of thought. The same Aristobulus who gave currency to the Judaeo-Orphic verses endeavored to show that the Pentateuch was the real source of Greek philosophy (Euseb. Proep. Ev. 13, 12; Clem. Al. Strom. 6, 98).

The proposition thus enunciated was thoroughly congenial to the Alexandrine character; and henceforth it was the chief object of Jewish speculation to trace out the subtle analogies which were supposed to exist between the writings of Moses and the teaching of the schools. The circumstances under which the philosophical studies first gained a footing at Alexandria favored the attempt. For some time the practical sciences reigned supreme, and the issue of these was scepticism (Matter, Hist. de l'ecole d'Alex. 3, 162 sq.). Then at length the clear analysis and practical morality of the Peripatetics found ready followers, and, in the strength of the reaction, men eagerly trusted to those splendid ventures with which Plato taught them to be content till they could gain a surer knowledge (Phoed. p. 85). To the Jew this surer knowledge seemed to be already given, and the belief in the existence of a spiritual meaning underlying the letter of Scripture was the great principle on which all his investigations rested. The facts were supposed to be essentially symbolic; the language the veil (or sometimes the mask) which partly disguised from common sight the truths which it enwrapped. In this way a twofold object was gained. It became possible to withdraw the Supreme Being (τὸ ὄν, ὁ ὤν) from immediate contact with the material world, and to apply the narratives of the Bible to the phenomena of the soul. It is impossible to determine the process by which these results were embodied; but, as in parallel cases, they seem to have been shaped gradually in the minds of the mass, and not fashioned at once by one great teacher. Even in the Sept. there are traces of an endeavor to interpret the anthropomorphic imagery of the Hebrew text, SEE SEPTUAGINT, and there can be no doubt that the Commentaries of Aristobulus gave some form and consistency to the allegoric system. In the time of Philo (B.C. 20-A.D. 50) the theological and interpretative systems were evidently fixed even in many of their details, and he appears in both cases only to have collected and expressed the popular opinions of his countrymen. SEE PHILO.

In each of these great forms of speculation — the theological and the exegetical — Alexandrianism has an important bearing upon the apostolic writings. But the doctrines which are characteristic of the Alexandrian school were by no means peculiar to it. The same causes which led to the formation of wider views of Judaism in Egypt, acting under greater restraint, produced corresponding results in Palestine. A doctrine of the Word (Memra), and a system of mystical interpretation grew up within the rabbinic schools, which bear a closer analogy to the language of the Apostle John and to the "allegories" of Paul than the speculations of Philo. SEE LOGOS.

The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterward transferred to the Christian Church. Numerous bodies of ascetics (Therapeutoe), especially on the borders of Lake Mareotis, devoted themselves to a life of ceaseless discipline and study. SEE THERAPEUTAE. Unlike the Essenes, who present the corresponding phase in Palestinian life, they abjured society and labor, and often forgot, as it is said, the simplest wants of nature in the contemplation of the hidden wisdom of the Scriptures (Philo, De Vit. Contempt. throughout). The description which Philo gives of their occupation and character seemed to Eusebius to present so clear an image of Christian virtues that he claimed them as Christians; and there can be no doubt that some of the forms of monasticism were shaped upon the model of the Therapeutae (Euseb. H. E. 2, 16).

At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism (q.v.) who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church. But the later forms of Alexandrine speculation, the strange varieties of Gnosticism, the progress of the catechetical school, the development of Neoplatonism, the various phases of the Arian controversy, belong to the history of the Church and to the history of philosophy. To the last Alexandria fulfilled its mission; and we still owe much to the spirit of its great teachers, which in later ages struggled, not without success, against the sterner systems of the West. — Smith, Dict. of Bible, 1, 46.

See Kirchbaum, D. Judische Alexandrinismus (Lpz. 1841); Dahne, Geschichtliche Darstellung der Judisch Alexandrinischen Relgions- Philosophie (Halle, 1834); Gfrorer, Philo, und die Judisch- Alexandrinische Theosophie (Stuttgart, 1835). To these may be added, Ewald, Gesch. des Volkes Israel (Gottingen, 1852), 4:250 sq., 393 sq.; Jost, Gesch. des Judenthums (Leipzig, 1857), 1:344 sq., 388 sq.; Schaff, Hist. of the Church, § 126.

III. Christian. — The Christian school of Alexandria at first aimed only at the instruction of converts from heathenism, and the instruction was catechetical. It was afterward developed into a theological seminary. Jerome, dates its origin from the time of St. Mark, but there is no authority for his statement. Eusebius (Hist. Ecclesiastes 5, 10) states that it had existed from "ancient times;" but the first definite account dates from about 181, when Pantsenus, a philosopher who had abandoned first Stoicism and then Platonism, and had been a Christian missionary in India, commenced lecturing in Alexandria (Euseb. loc. cit.). Whether Athenagoras, a philosopher who embraced Christianity about the middle of the 2d century, and who is called by Philip of Sida (see Dodwell, Dissert. in Iren. Oxon. 1689, p. 488, 497) a predecessor of Pantaenus, was ever at Alexandria, is extremely doubtful. The testimony of Philip of Sida is not very trustworthy, and the silence of Eusebius, and Athenagoras's way of teaching, which is by no means Alexandrine, speak against it. About A.D. 190 Clement became assistant to Pantaenus, and, about 203, head of the school. Origen became connected with the school as teacher when only a youth of 18 years, and he labored then, with some brief interruptions, until 232, when he was expelled from Alexandria. In the later years of his stay at Alexandria he was assisted by his disciple and successor Heraclas, who subsequently became bishop of Alexandria. Heraclas was succeeded by Dionysius, also a disciple of Origen, and later, likewise a bishop of Alexandria. The celebrity of the Alexandrian school continued for some time after the death of Dionysius, notwithstanding the rival institution which arose at Caesarea Palaestinae, and which was for some time conducted by Origen. It did not cease until the close of the fourth century.

Of the history of the school after the death of Dionysius we are, however, but imperfectly informed. Eusebius (H. E. 7, 32) names among the successors of Dionysius only Achillas, whose name is wholly omitted by Philip of Sida, and who, at all events, was less prominent than Pierius, who is mentioned by Philip and by Photius (Cod. 118). The names of Theognostus and Serapion are given as principals of the school only by Philip. It is possible, as Philip states, that about the close of the third century the Alexandrian bishop and martyr, Peter (Euseb. H. E. 7, 32), gave catechetical instruction, and later, about the middle of the fourth century, an Alexandrian monk, Macarius. Arius, the originator of Arianism, seems to have likewise been for some time principal of the school. The name of the learned and pious Didymus is mentioned as an Alexandrian catechist not only by Philip, but by Sozomen (H. E. 3, 15) and Rufin (H. E. 2, 7), and there is reason to believe that he presided over the school during the long period from 340 to 395. His assistant in later years, and his successor as catechist, was Rhodon, the teacher of Philip of Sida, and his withdrawal from Alexandria to Sida about 395 led, according to the testimony of Philip, to the close of the Alexandrian school. It is more probable that other causes had a greater share in bringing about this event. The controversies concerning Origen, and later, concerning Nestorianism and Monophysitism, in which the Alexandrian spirit degenerated and became extinct; the complete victory of Christianity, which diminished the number of adult converts and lessened the need of catechetical Instruction for adults, and the prosperous development of Christian science, gradually undermined the prominent position of the Alexandrian school in the Church. It again became what it had been at the beginning, a school in which children received catechetical instruction.

In the best days of the school the number of students was very great, but it seems never to have had buildings or endowments. The head master chose his own assistants; the teachers were paid only by presents from the scholars; and the students lodged where they could. The manner of teaching was as in the schools of the ancient philosophers, accommodated in many cases to the needs of individuals, and frequently it was catechetical. Whoever wished it received instruction in philosophy also. In general the instruction was related to the Christian Gnosis, as milk to more substantial food. It did not depart from the plainness of faith; and the speculative doctrines of the essence of God, the origin of the world, the relation of reason to revelation, were excluded (Strom. 5, 685). Probably what is contained in the Cohortatio of Clement constituted the contents of his introductory catechetical lectures; and it was followed by instructions in a pious, moral life, as we find them in the Pedagogus, and by a discussion of the fundamental doctrines of Christianity. To impart a more profound "gnostic" insight into Christianity, he reserved for private conversations. The following chronological list of the catechists is given in Guerike, De Schola Alexandrina (Halle, 1824-25, 2 pts.):

Schaff gives the following brief but clear account of the influence of the Alexandrian school on theology: “From this school proceeded a peculiar theology, the most learned and genial representatives of which were Clement and Origen. This theology is, on the one hand, a regenerated Christian form of the Alexandrian Jewish religious philosophy of Philo; on the other, a Catholic counterpart and a positive refutation of the heretical Gnosis, which reached its height also in Alexandria but half a century earlier. The Alexandrian theology aims at a reconciliation of Christianity with philosophy, or, subjectively speaking, of pistis with the gnosis; but it seeks this union upon the basis of the Bible and the doctrine of the Church. Its center, therefore, is the Logos, viewed as the sum of all reason and all truth, before and after the incarnation. Clement came from the Hellenic philosophy to the Christian faith; Origen, conversely, was led by faith to speculation. The former was an aphoristic thinker, the latter a systematic. The one borrowed ideas from various systems; the other followed more the track of Platonism. But both are Christian philosophers and churchly gnostics. As Philo, long before them, in the same city, had combined Judaism with Grecian culture, so now they carried Grecian culture into Christianity. This, indeed, the apologists and controversialists of the second century had already done as far back as Justin the 'philosopher.' But the Alexandrians were more learned and liberal-minded, and made much freer use of the Greek philosophy. They saw in it, not sheer error, but in one view a gift of God, and a theoretical schoolmaster for Christ, like the law in the practical sphere. Clement compares it to a wild olive-tree, which can be ennobled by faith; Origen (in the fragments of an epistle to Gregory Thaumaturgus) to the jewels which the Israelites took with them out of Egypt, and turned into ornaments for their sanctuary, though they also wrought them into the golden calf. It is not necessarily an enemy to the truth, but may, and should be its handmaid, and at least neutralize the attacks against it. The elements of truth in the heathen philosophy they attributed partly to the secret operation of the Logos in the world of reason, partly to acquaintance with the Jewish philosophy, the writings of Moses and the prophets. So with the Gnostic heresy. The Alexandrians did not successively condemn it, but recognised the desire for deeper religious knowledge which lay at its root, and sought to meet this desire with a wholesome supply from the Bible itself. To the γνῶσις ψευδώνυμος they opposed a γνῶσις ἀληθινή. Their maxim was, in the words of Clement, ' No faith without knowledge, no knowledge without faith;' or, 'Unless you believe, you will not understand' (Isa 7:9, in the Sept. ἐὰν μὴ πιστεύσητε, οὺδὲ μὴ συνῆτε). Faith and knowledge have the same substance, the saving truth of God, revealed in the Holy Scriptures, and faithfully handed down by the Church; they differ only in form. Knowledge is our consciousness of the deeper ground and consistency of faith. The Christian knowledge, however, is also a gift of grace, and has its condition in a holy life. The ideal of a Christian gnostic includes the perfect love as well as the perfect knowledge of God. Clement describes him as one 'who, growing gray in the study of the Scriptures, and preserving the orthodoxy of the apostles and the Church, lives strictly according to the Gospel.' The Alexandrian theology is intellectual, profound, stirring, and full of fruitful germs of thought, but rather unduly idealistic and spiritualistic, and, in exegesis, loses itself in arbitrary allegorical fancies. In its efforts to reconcile revelation and philosophy, it took up, like Philo, many foreign elements, especially of the Platonic and Gnostic stamp, and wandered into views which a later and more orthodox, but more narrow-minded and less productive age, condemned as heresies, not appreciating the immortal service of this school to its own and after times" (History of the Christian Church, § 126).

A full account of the (Christian) Alexandrian school is given in the Am. Bib. Repos. Jan. 1834, art. 1; and its doctrines, and their influence on Christianity, in the same journal, April, 1834, art. 1. See also Herzog, Real-Encyclopadie, 1, 239 sq.; Michaelis, De Schol. Alex. etc. (Halle, 1739); Neander, Ch. Hist. 1, 527-557; Hist. of Dogmas, 1, 62 sq.; Mosheim, Comm. 2, 166; Prat, Histoire de l'eclectisme Alexandrine considere dans sa Lutte avec le Christianisme (Lyon, 1843, 2 vols. 8vo); comp. Prof. Jowett, Philo and St. Paul; St. Paul's Epistles to the Thessalonians, etc. (London, 1855), 1:863 sq. Other treatises, bearing more or less directly upon the subject, are the following: Feuerlain, De ratione docendi theologiam in schola Alexandrina (Gotting. 1756); Hilscher, De Schola Alexandrina (Lips. 1776); Ritter, Gesch. d. Christl. Philos. 1, 421 sq.; Hasselbach, De schola quae Alex. floruit (Stettin, 1826); Henry, Epit. of Hist. of Philos. (from the French), 1:207-220; Hase, Hist. of Chr. Ch. (Am. ed.), § 85; Weichmann, De schola Origenis sacra (Viteb. 1744).

ALEXANDRIAN VERSION, another name for the SEPTUAGINT SEE SEPTUAGINT (q.v.).

## Alexandrian Liturgy[[@Headword:Alexandrian Liturgy]]

             is a title given to that ancient liturgy to which the name of Mark the Evangelist is usually prefixed, believed to be at least as early as the 2d century. Its liturgical peculiarity is the prefixing the Great Intercession for the living and departed to the words and Institution, instead of affixing them to the Invocation of the Holy Ghost, as is the case in liturgies of the Antiochene family, or inserting them between the words of Institution and Invocation, as is the case with the Nestorian. On this liturgy were subsequently founded those of St. Cyril, St. Gregory, and the Coptic community; all of which bear a certain resemblance to the more simple liturgy of Alexandria. SEE LITURGY.

## Alexandrium[[@Headword:Alexandrium]]

             (Α᾿λεξάνδρειον), a place frequently referred to by Josephus as having been originally built by Alexander (hence, doubtless, the name), apparently Jannaeus (Ant. 13:16, 3), on a hill near Coreae (q.v.), toward Jericho (Ant. 14, 3, 4); fortified by Alexander the son of Aristobulus (Ant. 14, 5, 2; War, 1, 8, 2), and demolished by Gabinius (Ant. 14, 5, 4; War, 1, 8, 5), but again restored by Herod (Ant. 14, 15, 4). It was the burial-place of the founder's family, and here accordingly the bodies of Herod's sons, Alexander and Aristobulus, were removed by night for interment (Ant. 16, 11, 7; War, 1, 17, 6). It has been identified by Schultz (Ritter, Erdk. 15, 452-454) as the modern village Kefr Istuna, about four miles S.E. of Shiloh, containing the ruins of an ancient castle built with very large stones (Van de Velde, Memoir, p. 284).

## Alexandroschene[[@Headword:Alexandroschene]]

             (for Α᾿λεξάνδρου σκηνή, Alexander's tent), a place mentioned in the Jerusalem Itinerary as 12 R. miles from Tyre, and the same distance from Ecdippa; evidently the ruin now called Iskanderuna, at the southern foot of Ras el-Abiad on the Mediterranean.

## Alexas[[@Headword:Alexas]]

             (Α᾿λεξᾶς, contracted from Alexander, q.v.), a favorite of Herod the Great, and by his influence the husband of Salome (Josephus, Ant. 17, 1, 1; War, 1, 28, 6), by whom he had a son, also named Alexas, and married to Cypros, a daughter of Antipater (Ant. 18, 5, 4). SEE HERODIAN FAMILY.

## Alexians[[@Headword:Alexians]]

             or “Brethren and Sisters of St. Alexius," so called from their patron saint, Alexius, said to have been a Roman senator of the fifth century, who gave up the world for a life of poverty and celibacy. They were also called CELLITES SEE CELLITES , and a fuller account of them will be found under that title.

## Alexicacus[[@Headword:Alexicacus]]

             was an appellation under which Neptune was worshipped. by the tunny- fishers, that their nets might not be torn by the sword-fish. It was also an epithet of Apollo in Athens, given him for having freed the city from a spreading pestilence.

## Alexirhoe[[@Headword:Alexirhoe]]

             a nymph who was wife to Pan.

## Alexis, Guillaume[[@Headword:Alexis, Guillaume]]

             a learned French Benedictine who lived near the close of the 15th century and at the commencement of the 16th. He was surnamed the good monk of the Abbey of Lyre, in the diocese of Evreux, and became prior of Bussy in Perche. He is supposed to have died in 1486, though the precise dates of his birth and death are unknown. Alexis made a pilgrimage to Jerusalem, and there fell a victim to the persecution of the Turks. He wrote, Le Passe- temps de Tout Homme et de Toute Femme, avec A, B, C, des Doubles (Paris, s. a.), in verse: — Le Grand Blason des Faulces Amours (ibid. s. a.; also in 1493; Lyons, 1506): Le Contre-blason des Faulces Amours, entitled Le Grand Blason d'Amours Spirituelles et Divines, avec Certaines Epigrammes (Paris, s.a.): — Le Dialogue du Crucifix et du Pelerin (ibid.  1521): — Le Loyer des Folles Amours et le Triomphe des Muses contre Amour, together with Quinze Joies du Marriage, in the two editions already cited: — Le Passe-temps du Prieur de Bussy et son FIrre' le Cordelier', etc. (Rouen. s.a.): — Le Miroir des Mloines (ibid. s. a.).: — Le Miiartyrologe des Fausses Langues et le Chapitre General d'Icelles tenu au Temple de Danger faits par Couplets, etc. (ibid. and Paris, 1493): — Quatre Chants Royaux, which are found with the Palinodes, etc. (published at Paris, Rouen, and Caen). See Hoefer, Nouv. Biog. Generale, s.v.

## Alexius[[@Headword:Alexius]]

             SEE ALEXIANS.

Alexius

of the monastery of Studius was patriarch of Constantinople from 1025 to 1043. Some of his decrees are extant.

## Alexius Aristenus[[@Headword:Alexius Aristenus]]

             was ceconomus of the Church of Constantinople, and was present at the Council of Constantinople in 1166. He left Notes upon a Collection of Canons, printed by Justellus in his Library of the Canon Law (2, 673); also by Beveridge, in Greek and Latin, with notes, in the Pandects of the Canons. See Cave, Historia Literaria, 2, 238.

## Alexius, Nicolas[[@Headword:Alexius, Nicolas]]

             an Italian ecclesiastic, was born at Perugia, and at the age of twenty became a Dominican. Subsequently he ranked among the first preachers of  Italy, and was a canon of the cathedral of his birthplace. Having filled the offices of first professor of the College of Perugia and inquisitor, he died, Feb. 28, 1585. He published a small Latin poem, On the Plague, and left several MSS.

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

             was born at Rome about A.D. 350, and compelled by his parents to marry a lady of high rank, but escaping from her on the wedding evening, he spent the night in the porch of the Church of Our Lady of Edessa, where he lived on the charity of others for seventeen years. Having embarked for Tarsus, he was driven by contrary winds to Rome, and, unrecognised, took up his abode in a corner of his father's house. After his death a paper was found in his hand, on which were written his Naomi and that of his family, and an account of his marriage, etc. The Romans celebrate his memory on July 17, and the Greeks on March 17. He is probably a mythical person, and his history should, without doubt, be applied to St. John Calybites. It may be that the Greeks gave him the sobriquet of Alexius (healer) because of the many miraculous cures attributed to him. See Baillet, July 17.

## Alexy, Gustav[[@Headword:Alexy, Gustav]]

             a Presbyterian minister, was born at Rosenau, Austria, in 1833. He was a student in the University of Milan, Italy, where he graduated in 1867. The following year he came to New York, and, having been early intended for the ministry, he entered the Union Theological Seminary, and graduated in 1871, when he became a resident graduate. Seeing the destitute condition of the thousands of Hungarians and Bohemians in the city, he began the study of the Bohemian language, and was ordained by the Presbytery of New York as a missionary to the same. Prior, however, to entering upon that work, he served as a missionary two years in Barcelona, Spain. He then returned to New York, and founded a Bohemian mission in East Fourth Street, near Avenue C. His labors were unceasing in preaching and pastoral visitation; and he was entirely successful in building up a Church and a flourishing Sunday-school. He died suddenly in the street, on Jan. 29, 1880. (W. P. S.)

## Alfablot[[@Headword:Alfablot]]

             in Norse mythology, was a festival at which offerings were made to the elves at night by the inhabitants of the Scandinavian peninsula.

## Alfadur[[@Headword:Alfadur]]

             (Father of all), in Norse mythology, was the supreme god of Norse antiquity. The same attributes which the Mosaic economy ascribes to the “unspeakable,” and which the Christian ascribes to the “only God,” are found here also. He is creator and preserver of the universe; his breath is felt in all ages; his greatness is unsearchable; he has never shown himself to a mortal; and when his spirit comes upon the earth, he dwells in the shade of quiet, sacred woods. His will is over all, and everything is subject to his might. This supreme being, who existed before the world, and will exist eternally, is often mistaken for Odin.

## Alfani, Domenico Di Paris[[@Headword:Alfani, Domenico Di Paris]]

             an Italian painter, was born at Perugia in 1483. He was a scholar of Perugino, whose style he excelled. His reputation has suffered from that of his son Orazio; and even in Perugia some fine works were long ascribed to the latter which are now restored to Domenico. They painted together some fine altar-pieces, especially one in the Church of the Conventuals at Perugia, mentioned by Mariotti. The same writer says he was living in 1536; but Zani says he painted as late as 1553.

## Alfaquis (Or Alfaquins)[[@Headword:Alfaquis (Or Alfaquins)]]

             is the term generally applied among the Moors to signify their clergy, or those who give instruction in the Mohammedan religion.

## Alfaro Y Gomez, Don Juan[[@Headword:Alfaro Y Gomez, Don Juan]]

             a Spanish painter, was born at Cordova in 1640. He. studied under Antonio de Castillo and Velasquez. In the Church of the Carmelites is a fine picture of The Incarnation by Alfaro, and in the Church of the royal College at Madrid is his famous picture of the Guardian Angel He also painted the portrait of Calderon de la Barca, which was placed upon the tomb of the poet in the Church of San Salvador at Madrid. He died in 1680.

## Alfasi[[@Headword:Alfasi]]

             SEE ALFEZ.

## Alfenfuss (Or Alfenkreuz)[[@Headword:Alfenfuss (Or Alfenkreuz)]]

             in Scandinavian mythology, is the noted Pentagram, or five-pointed star.

## Alferius[[@Headword:Alferius]]

             ST., flourished about the middle of the 11th century. A dangerous illness led him to embrace the ecclesiastical state; and he assumed the Benedictine habit at Cluny, under Odilo, about 991. His reputation for sanctity was such that Gaimarus III, prince of Salerno, sent for him to superintend the monasteries in that place. He afterwards retired to the side of Mount St. Elias, and thence to a solitary and dismal cavern, where he was followed by a number of persons. Out of these he chose twelve. The place of his retirerrieit was called the Cave, and became the site of the celebrated  monastery Cenobium Cavanese. The saint died in 1050. See Bollandus, Jan. 17, Feb. 17, Mark 14; Italia Sacra, 7, 367.

## Alfez (Or Alfasi), Isaac Berabbi Jacob[[@Headword:Alfez (Or Alfasi), Isaac Berabbi Jacob]]

             a Jewish rabbi, was born near Fez in 1013. At the age of sixty-five he was obliged to retire to Cordova on account of a quarrel. He died at Lucena, Spain, in 1103. While at Cordova he composed a work on practical Jewish ceremonies (סֵפֶר הִהֲלָכוֹת, Book of the Halachoth), which the Jews highly esteem and popularly call “The Little Talmud.” This work had a large number of editions, the first and most rare is that published at Constantinople in 1509. Sabioneta published another at Venice in 1552, more complete and more highly valued. See Hoefer, Nouv. Biog. Generale, s.v.; Furst, Biblioth. Jud. 1, 35 sq.

## Alfheim[[@Headword:Alfheim]]

             in Norse mythology, is the place of habitation of the elves, presented to the god Frey by the Asas when he got his first tooth. As Frey is the god of fruitftulness, the sunbeams must be subject to him, therefore the elves of light and their habitation must belong to him. Alfheim lies adjoining to Thrudheim, the kingdom of the thunder-god, Thor.

## Alfhild[[@Headword:Alfhild]]

             in Norse mythology, is an honored and famous name of women, e.g. of the wife of king Waldar, the daughter of Iwar Widfames, and the mother of the powerful Ragnar Lodbrog, etc.

## Alfhun[[@Headword:Alfhun]]

             SEE ALHUN.

## Alfonso, De Espina, Or Spina[[@Headword:Alfonso, De Espina, Or Spina]]

             a celebrated Spanish theologian and preacher, lived near the middle of the 15th century. He was, it is said, of Jewish origin, and entered the Order of Franciscans; became rector of the University of Salamanca, and bishop of Orense, in Galicia. He published a large anonymous work, entitled Fortalitium Fidei contra Judcedas Saracehos, aliosque Christiance Fidei Inimiccs (first published in 1487, then in 1494 at Nuremberg; among other editions are those of Totanus, published at Lyons, 1511 and 1524). In the  third part may be found violent accusations against the Jews which served as a pretext for their persecution. See Hoefer, Nouv. Biog. Generale, s.v. SEE ALPHONSO.

## Alfonso, Pedro[[@Headword:Alfonso, Pedro]]

             formerly rabbi Moses of Huesca, in Aragon, was born in 1062. At the age of forty-four he was baptized in the cathedral of his native city, on St. Peter's day, and in honor of the saint and his godfather, the king Alfonso, he took the name of Pedro Alfonso. He was, besides being physician to the king, Alfonso VI, a very learned and fine writer of the mediseval Church, highly praised by all Spanish writers. He wrote a defence of Christianity, and a refutation of Jewish incredulities, in the form of a dialogue between Moses and Pedro Alfonso, under the title of, Dialogi in quibus Impiae  Judaeorum Opiniones Credentissimis tom Naturalis quam Coelestis Philosophiae Argumentis Confutantur, etc. (Cologne, 1536), a work spoken of in high terms, and which has since been in great use in Spain. He also wrote a Disciplina Clericalis, a very popular book, which was translated into French in the 13th century. The date of Alfonso's death is not known. The Disciplina Clericalis was edited by F.W.V. Schmidt (Berlin, 1827). See Furst, Bibl. Jud. 1:36; Kalkar, Israel und die Kirche, page 22; Bartolocci, Bibl. Rabb. 4:69; Antonii Bibl. Hisp. 2:7; Wolf, Bibl. Hebrews 3, No. 1824; Lindo, History of the Jews of Spain and Portugal (London, 1848), page 55; Furst, in Delitzsch's Saat auf Hoffnung (1876), 13:142 sq. (B.P.)

## Alford, Henry D.D.[[@Headword:Alford, Henry D.D.]]

             an English prelate, preacher, poet, and commentator, was born in London, Oct. 7, 1810. His father was a clergyman of the evangelical party in the Church of England. Henry was an only child, and remarkably precocious and studious. Having left Ilminster School, he was sent as a private pupil to the excellent Mr. Bickersteth, of Acton, in Suffolk, where, in addition to thorough mental training, he was carefully instructed in the principles of evangelical religion. From Acton he went to Cambridge and entered Trinity College, in which his course was one of the highest distinction. In 1835 Mr. Alford obtained the presentation to the small vicarage of Wymeswold, in Worcestershire. When he took charge of the parish it was in a deplorable state of disorder and neglect; but through the indefatigable industry of the new vicar, the church was renovated and the spiritual wants of the people attended to with unceasing fidelity. In addition to his work as a clergyman, he engaged in teaching and in literary pursuits. One of his pupils whom he had prepared for Cambridge entered the Church of Rome, and he was charged with culpable negligence in having failed to counteract his Romish tendencies. This incident caused so much unpleasantness that Mr. Alford sought a fresh field of labor; and through the friendship of the Rev. J. H. Gurney, Quebec Chapel, London, became the scene of his ministrations (1853). It was a post for which he was singularly qualified, and in which he had ample opportunity of making full proof of his ministry. But ere long his reputation as a scholar and preacher won for him preferment to the deanery of Canterbury (1857). In this position he was in his element; here he found all that could please the eye, delight the ear, and fascinate a soul peculiarly open to aesthetic enjoyment. There was a halo of poetry and romance cast around even the historical associations of the fabric and the city most congenial to the temperament of the new dean. He became B.A. in 1832,  M.A. in 1835, and B.D. in 1849. He died Jan. 12, 1871.

Dean Alford's poetical works are, Poems and Poetical Fragments (Camb. 1831): — The School of the Heart, and Other Poems (1835, 2 vols.): — Abbot of Muchelnaye, and Other Poems (12mo): — Chapters on the Poets of Ancient Greece (1841, 8vo): — Psalms and Hymns Adapted to the Sundays and Holydays throughout the Year (Lond. 1844), to which are added some occasional hymns: — Poetical Works (2 vols. 12mo): — Select Poetical Works (Boston, 1853, 12mo, pp. 424). Among his many hymns which are found in different hymn-books, there is also a rendering of the famous Dies Iree (“day of anger, the dread day”). In general religious literature, besides his contributions to the Contemporary Review, Dean Alford wrote, The Consistency of the Divine Conduct in Revealing the Doctrines of Redemption (Camb. 1842; pt. 2, 1843), being the Hulsean Lectures for 1841; to which are added two Sermons preached before the University of Cambridge: Sermons (8vo): — Sermons at Quebec Chapel (2 vols. 8vo): — Village Sermons (12mo): — The State of the Blessed Dead (1870): — The Coming of the Bridegroom (eod.): — Eastertide Sermons (1866): — Advent Sermons (1872): — The Sons of God; the Known and the Unknown (1875): — Truth and Trust (1871): — Fireside Homilies (edited by his widow, 1875): — Meditations in Advent (1865): — The Year of Prayer (1867): — Life, Journal, and Letters (ed. by his widow, Phila. 1873). His exegetical works are as follows: in 1849 he published the first volume of The Greek Testament, with a Critically Revised Text, a Digest of Various Readings, etc., and a Critical and Exegetical Commentary, and the whole was completed in 1.861; since that time it has been published in different editions: — HOW to Study the New Testament (Lond. 1865-69, 3 vols.): — The New Testament for English Readers, Containing the Authorized Version with Marginal Corrections of Readings and Renderings, etc. (1868,4 vols.): — The New Testament of our Lord and Saviour Jesus Christ, after the Authorized Version; Newly Compared with the Original Greek and Revised (1870): — The Book of Genesis and Part of the Book of Exodus (a revised version, etc. 1872). See (Lond.) Christian Observer, May, 1873, p. 337; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Alford, Michael (Griffith)[[@Headword:Alford, Michael (Griffith)]]

             an English Jesuit, was born at London in 1582. He studied philosophy at Seville, and theology at Louvain. He was five years penitentiary at Rome,  then coadjutor of the superior of the English College at Liege, and finally rector of the house of the Jesuits at Ghent. Being sent to England, he was arrested on his arrival at Dover and cast into prison, from which he was released by Henrietta, queen of France. He retired to the province of Lancaster, where he occupied himself in collecting material for his Annales Ecclesiastiques et Civiles d'Angleterre. He was called back to the Continent in 1652 by the head of the order, and died the same year at St. Omer. He is the author of three learned works, Vie de Saint Winifrid traduite du Latin de Robert prieur de Shrewsbury (1635), under the name of John Flood: — Britannia Illustrata, sive Lucii, lIelence, Constantini Patria et Fides (Antw. 1641): — Annales Ecclesiastici et Civiles Britannorum, Saxorum, etc. (Liege, 1663): Hugh Cressy made use of this- work in his Histoire ‘Eglise d'Angleterre. See Hoefer, Nouv. Biog. Generale, s.v.

## Alfred[[@Headword:Alfred]]

             SEE ALRED.

## Alfred The Great[[@Headword:Alfred The Great]]

             king of England, was born in 849, his parents being Ethelwulf, king of the West Saxons, and Asburga, his first wife. He mounted the throne in 871, and during the thirty years in which he held the reins of government he experienced the greatest vicissitudes of fortune. As king, he was a great benefactor of the Church; he built many monasteries and churches, and founded the University of Oxford, which has been, under God, through all ages, the main support of the true faith in that kingdom. He died Oct. 21 or 28, 901, being little over fifty years old. Besides drawing learned men to his court, Alfred himself was devoted to letters. He translated Boethius, De Consolatione (published by Cordale, London, 1829, 8vo). Several other works are attributed to Alfred; among them,

1. A Saxon Paraphrase of the History of Bede, given in the Cambridge edition of Bede's History (1722, fol.): —

2. Various Laws relating to the Church, contained in the same work (Appendix): —

3. A Saxon Translation of the Liber Pastoralis of St. Gregory (in MS. at Cambridge): —

4. The Psalter of David, partly translated into Saxon (printed at London, with the Latin text, in 1640, 4to): —

5. Anglo-Saxon Translation of Orosius (given at the end of Pauli's "Life of Alfred," in Bohn's Library). He is also said to have translated the Four Dialogues of St. Gregory, which are lost. — Powell, Life of Alfred the Great (Lond. 1634, 12mo); Cave, Hist. Lit. anno 871; Weisz, Geschschte Alfred's (Schaffhausen, 1852, 8vo); Pauli, Life of Alfred (Berl. 1851), trans. by Thorp (Lond. 1853, 12mo).

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

             a Bible Christian minister, was born in Cornwall, England, July 15, 1842. He was converted when seventeen years of age; was accepted on trial by the conference in 1864; and in the year 1867 received an appointment to Victoria, Australia, at which place he arrived June 28. After laboring with great acceptability and usefulness for nearly five years, he died, April 27, 1872. See Minutes of the Conference, 1872.

## Alfric[[@Headword:Alfric]]

             (AILFRIC, ALVRIC, ALVRED, ELFRIC, or ALERIC), an English prelate, lived in the beginning of the 11th century, and was brought up in the school established at Winchester by the bishop St. Ethelwold. In 987 he was appointed by St. Elphegus to govern the abbey of Cerne, in Dorsetshire; afterwards he became abbot of Medehampton (or Peterborough), eventually bishop of Worcester, and in 1023 archbishop of York. He obtained from king Ethelred many privileges for his order, and died in 1050. On account of his great knowledge he was called “the grammarian,” and his sermons were so highly esteemed that they were translated into Saxon, and read publicly in the churches. He is often confounded with Aelfric of Canterbury (A.D. 996-1006), Aelfric of  Abingdon (963-1005), Elfric of York (1023-1051), Alfric Bota the Anglo- Saxon scholar (1lth century), Alfric of Hereford (941), Alfric of Bamsbury or (?) Malmsbury (942), and Alfric of Westminister (956). See Cave, Historia Literaria, 2, 108; Rose, New General Biographical Dict., s.v.

## Alfroedull[[@Headword:Alfroedull]]

             in Norse mythology, is the first ray of light announcing the coming of day, at whose appearance all spirits of darkness flee.

## Algardi, Alessandro[[@Headword:Algardi, Alessandro]]

             an Italian sculptor, was born at Bologna about the year 1600. He was employed at Rome through the influence of Domenichino, and achieved a reputation as the first sculptor of his time by a statue of St. Philip Neri, in then sacristy of the Oratorian Church in that city, and a colossal group representing The Decapitation of St. Paul, in the Church of the Barnabites at Bologna. He executed the bronze statue of Innocent X, erected to commemorate the completion of the Capitol at Rome, the monument of Leo XI in St. Peter's, and a bass-relief representing Attila checked by St. Leo for one of the altars in the same church — the largest work of the kind in the world.

## Alger[[@Headword:Alger]]

             (Lat. ALGERUS) OF LIEGE (or OF CLUNY), a learned French priest, was born about 1055 at Liege. He studied at his native place, where he was appointed deacon of St. Bartholonew's. About 1100 bishop Otbert made him canon of the Cathedral of St. Mary and St. Lambert, where he labored for twenty years. In 1121 he retired to the monastery at Cluny, where he died about 1132. As an ecclesiastical writer he was very prominent. He wrote, Tractatus Ecclesiasticis Negotiis et Catholicce Fidei Valde Utiles: — De Sacramentis Corporis et Sanguinis Domini Libri III (published by Erasmus, who called this work “Opus pium juxta ac doctum” [Basle, 1530, and reprinted in the Bibl. Patr. Lugd. 21, 251 sq.]): — Tractatus de Misericordia et Justitia (published by Mabillon in his Vetera Analecta [Paris, 1723], p. 129 sq.; by Martene in his Thesaur. Nov. Anecdot. 5, 1019; and reprinted by Migne in vol. 158 of his patrology): — Tracatus de Gratia et Libero Arbitrio (published in vol. 4 of the Thesaur. Anecdot. pt. 2, p. 114 sq.). A part of his Letters and his History of the Church of Liege have been lost. See Hoefer, Nouv. Biog. Generale, s.v.; Richter, Beitrdge  (Leips. 1834), p. 7-17; Hiffer, Beitradge (Minster, 1862 ), p. 1-66; Schulte, in Allgemeine deutsche Biographie, s.v.; Wagenmann, in Herzog's Real-Encyklop. (2d ed.), s.v.; Lichtenberger, Encyclopedic des Sciences Religieuses, s.v. (B. P.)

## Algeria[[@Headword:Algeria]]

             a country of Northern Africa, which forms now (since 1830) a French possession. Its area is about 150,000 square miles; population, in 1889, 3,960,000, most of whom are Mohammedans. The European population. in 1832, was only 5919 souls; in 1856, 155,607, among whom were 86,969 French, and 42,569 Spaniards; in 1881, it was 401,550 souls. Among the Europeans were, in 1857, about 10,000 Protestants, with eleven clergymen. The rest are mostly Roman Catholics, who have one bishopric at Algiers. There are several convents, among which a large agricultural and educational institution of the Trappists is celebrated. There were, in 1885, 178 boys' and 119 girls' schools, with 10,672 boys and 8986 girls. Four towns had Arabic-French schools, with 400 scholars. An Association of St. Louis was formed in 1859 for the civilization of the Mohammedans, and had commenced the publication of an Arabic paper, Birgys Barys (the Eagle of Paris). — Schem's Ecclesiastical Year-book; Behaghel, L'Algerie (Par. 1865). SEE AFRICA.

## Algerius, Pomponius[[@Headword:Algerius, Pomponius]]

             a martyr, was an Italian by birth, and a mans of great learning. He became a student in the University of Padua, where he ceased not, both by doctrine and example of life, to inform as many as he could in the evangelical doctrine and bring them to Christ. For this he was accused of heresy to pope Paul IV, who had him imprisoned at Venice, and afterwards sent to Rome. Resisting all persuasions and allurements to change his mind, he was burned alive in 1555. While in prison at Venice, he wrote several letters to his friends, indicative of his firm faith. See Fox, Acts and Monuments, 4, 467.

## Algheard[[@Headword:Algheard]]

             SEE ALHEARD.

## Algos[[@Headword:Algos]]

             (pain), in Greek mythology, was the daughter of Eris, a granddaughter of Night.

## Algrin (Or Malgrin), John[[@Headword:Algrin (Or Malgrin), John]]

             a French prelate and theologian, was born near the close of the 12th century. Nothing definite is known concerning the first part of his life. He was prior of Abbeville, and afterwards went to the University of Paris, where he gained the reputation of being a learned man and an able preacher. In 1225 he was appointed archbishop of Besancon, and in 1227 Gregory IX made him cardinal. He was sent as legate to Arragon in order to stir up the crusade against the Saracens, and afterwards brought about a reconciliation between the pope and emperor Frederick II. He died Sept. 28, 1237. Manuscripts of sermons and commentaries upon the Psalms, written by him are foundῥ in the National Library at Paris. He also wrote, Commnentaire sur le Cantique des Cantiques (Paris, 1521). See Hoefer, Nouvelle Biographie Generale, s.v.

## Algum[[@Headword:Algum]]

             a transposed form (2Ch 2:8; 2Ch 9:10-11) of the Hebrew term ALMUG SEE ALMUG (q.v.).

## Alheard (Alchardus, Algheard, Or Ealheard, Ealgheard)[[@Headword:Alheard (Alchardus, Algheard, Or Ealheard, Ealgheard)]]

             a bishop of Elmham, was present at the Legatine Council of A.D. 786, and at that of Clovesho in 803, the decree of which he signed. He attested several charters drawn up in councils (788-805), and is doubtless the person called Alchbertus in the charter of Winchelcomb, granted at the consecration of that abbey in 811. Alcuin's 217th letter is addressed to him and Tidfrith of Dunwich.

## Alhun (Alfhun, Aelhun, Or Aelfhun)[[@Headword:Alhun (Alfhun, Aelhun, Or Aelfhun)]]

             the eighth bishop of Dunwich, was consecrated about A.D. 790. He subscribed. several charters of Offa between that year and 793. He died in 797 at Sudbury, and was buried at Dunwich.

## Alhunig[[@Headword:Alhunig]]

             SEE ALWIG.

## Ali (Or Wali)[[@Headword:Ali (Or Wali)]]

             in Norse mythology, was a god of spring, the symbol of the growing light in the north. Hie was the son of Odin and Rinda. He slew the wicked giant Hodhr to avenge the death of the beautiful Baldur, the beloved of gods and men. Walaskialf is the name of his crystal palace.

## Aliah[[@Headword:Aliah]]

             a less correct form (1Ch 1:51) of the name ALVAH SEE ALVAH (q.v.).

## Aliamet, Francois Germain[[@Headword:Aliamet, Francois Germain]]

             a French portrait and historical engraver, was born in 1734. He studied in Paris, and afterwards went to London, and was for some time under Sir Robert Strange. His works are said to be fine, but they do not equal those of his brother Jacques. A few of the principal ones. are, the Adoration of the Shepherds, after Caracci: — the Circumcision, after Guido: — and the Stoning of St. Stephen, after Le Sueur.

## Alian[[@Headword:Alian]]

             a less correct form (1Ch 1:40) of the name ALVAN SEE ALVAN (q.v.).

## Aliberti, Giovanni Carlo[[@Headword:Aliberti, Giovanni Carlo]]

             an Italian painter, was born at Asti, in Piedmont, in 1680. Lanzi says he executed some important works in fresco in the churches of Asti, as in the Church of Sant Agostino, representing that saint taken up to heaven surrounded by angels, also another of Sant Agostino baptizing a number of children, and other figures. He died in 1740.

## Alien[[@Headword:Alien]]

             (גֵּר, ger, also נֵכָר, nekar', or נָכְרַי, nokri', both meaning stranger, as often rendered; ἀλλότριος), a foreigner; or person born in another country, and not having the usual rights and privileges of the citizens of the country in which he lives. Among the Hebrew there were two classes of persons denominated thus: 1. The proper aliens (גֵּרַים), those who were strangers generally, and who possessed no landed property, though they might have purchased houses; 2. Those less properly so called (תּוֹשָׁבַים, toshabim', sojourners), i.e. strangers dwelling in another country without being naturalized (Lev 22:10; Psa 39:12). Both of these classes were to be treated with kindness, and were to enjoy the same rights with other citizens (Lev 19:33-34; Deu 10:19; Deu 23:7; Deu 24:17). Strangers might be naturalized, or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry (Deu 23:1-8).

The Edomites and Egyptians were capable of becoming citizens of Israel after the third generation. It appears also that other nations were not entirely excluded from being incorporated with the people of Israel. But the Ammonites and Moabites, in consequence of the hostile disposition which they had manifested to the Israelites in the wilderness, were absolutely excluded from the right of citizenship (Michaelis, Mos. Recht, § 63).

In the earlier periods of the Hebrew state, persons who were natives of another country, but who had come, either from choice or necessity, to take up their residence among the Hebrew, appear to have been placed in favorable circumstances. At a later period, viz., the reigns of David and Solomon, they were compelled to labor on the religious edifices which were erected by those princes (2Ch 2:1; 2Ch 2:17-18, comp. with 1Ch 22:2). These, however, were probably prisoners of war

(Jahn, Bibl. Archoeol. § 181). SEE CITIZENSHIP; SEE GENTILE.

The term alien is used figuratively in Eph 2:12, to denote those persons who were without Christ, and who had no interest in the blood of the covenant. SEE ADOPTION.

## Alien Priories[[@Headword:Alien Priories]]

             are cells belonging to foreign religious houses in England. They were dissolved by stat. 2 Henry V. One of the most perfect is that of Wilmington, Sussex.

## Alienation, Of Church Property[[@Headword:Alienation, Of Church Property]]

             The transference by gift, sale, exchange, or perpetual emphyteusis (renting) of Church property was from early times restrained by special enactments. It is a much debated question among canonists whether alienation, except in extraordinary cases, was not absolutely prohibited in the first ages of the Church. This was by reason of the sacred character impressed upon property given for ecclesiastical purposes, and by that act dedicated to God. The oath now taken by Romish bishops contains a clause relating to  the alienation of Church property. The words of this clause, as well as the time at which it was first introduced, have given rise to much controversy.

The general law of the Church makes all vessels and the like which have been consecrated to God, all immovable possessions, inalienable; the bishops to be ordinarily the administrators responsible to God. Its history, as it is found in the councils of different churches, has now to be traced.

The earliest canon on the subject is the fifteenth of, the Council of Ancyra (A.D. 314), which provides that the Church may resume possession of whatever property the presbyters of a diocese may have sold during the vacancy of the see. But this canon does not limit any, power which the bishop himself may have previously possessed.

The Council of Antioch (A.D. 341) has two canons bearing upon this subject. The twenty-fourth directs that Church. property should be distinguished in such a way that the presbyters and deacons may know of what it consists, so that at the bishop's death it may not be embezzled, lost, or mixed up with his private property. By the twenty-fifth canon it is provided that the provincial synod should have jurisdiction in cases where the bishop is accused of converting Church property to his own use, or managing it without the consent of the presbyters and deacons, and also in cases where the bishop or the presbyters who are associated with him are accused of any misappropriation for their own benefit.

The seventh and eighth canons of the Council of Gangra prohibit, under anathema, all persons from alienating produce belonging to the Church except they first obtain the consent of the bishop or his ceconomus, or officer intrusted with the care of Church property.

The fourth Council of Carthage, can. 31, enjoined the bishop to use the possessions of the Church as trustee; and by the next canon pronounced invalid all gifts, sales, or exchanges of Church property made by bishops without the consent in writing of their clergy.

By the twenty-ninth canon of the African code (A.D. 419) it is ordained that no one sell the real property belonging to the Church; but in case of urgency the primate of the province is to determine in council with bishops (twelve) whether a sale is to be made or not. In case the necessity for action is so great that the bishop cannot wait to consult the synod, then he is to summon as witnesses the neighboring bishops at least, and to report  afterwards to the synod. The penalty of disobedience to this canon is deposition. By the thirty-third canon, presbyters are forbidden to sell any Church property without the consent of their, bishops, and in like manner the bishops are forbidden to sell any Church lands without the knowledge of their synod or presbyters.

Passing to Italy, we find that in A.D. 483, the clergy being assembled in St. Peter's upon the death of pope Simplicius, Basilius, the patrician and praefect of Rome, acting as vicegerent of Odoacer, the barbarian king, proclaimed the following edict: “That no one, under the penalty of anathema, should alienate any farm. buildings, or ornaments of the churches; that such alienation by any bishop present or future was null and void.” This decree was declared invalid at the Council of Rome held by Symmachus (502), on the ground of its being contrary to the usages of the fathers, enacted on lay authority, and as not being ratified by the signature of any bishop at Rome. The same council, however, re-enacted its ordinances against the alienation of Church property. Previously to this, Leo the Great (447) had written to the bishops of Sicily and forbidden the alienation of Church property. Pope Gelasius (492-496) took action in the same direction.

In the Gallican Church, the earliest reference to alienation is to be found in a letter from pope Hilarv (A.D. 462) to the bishops of the provinces of Vienne, Lyons, Narbonne, and. the Maritime Alps, which prohibits the alienation of such Church lands as are neither waste nor unproductive, except with the consent of a council.

The Council of Agde (A.D. 506) contains several canons on alienation, and the first Council of Orleans (511) places all the immovable property of the Church in the power of the bishop. By the first Council of Clermont (535) all persons are excommunicated who obtain any Church property from kings. The twelfth canon of the third Council of Orleans (538) allows the recovery of Church property within thirty years, while the twenty-third canon renews the prohibition against the alienation of Church property by abbots, etc., without the written consent of the bishop. Canons against alienation were promulgated by the councils of Paris (the third), Narbonne, and the third, fourth, and ninth of Toledo. Similar provision were made in England by archbishop Theodore of Canterbury, and in the Exceptiones and the Penitentiale.  The provisions of the civil law have been arranged as follows: Immovable property belonging to the Church cannot be alienated under any circumstances if it fall within the following classes:

(1) if it had been given by the emperor (2) if the thing to be alienated is the Church or monastery itself; (3) when the proposed transferee is the oeconomus or other Church officer, or a heretic; (4) when the property was given to the Church on the condition that it should not be alienated.

Subject to the above restrictions, immovable property may be alienated either for:

(1) debt, (2) by way of emphyteusis for a term, (3) in exchange with another Church, (4) if the transferee be the emperor, (5) or for the redemption of captives.

We also find laws directed against the alienation of Church property in Leges Visigothorum, bk. 5, ch. 3 (about A.D. 700); Lex Alamannorum, ch. 20; and Capitularia Regum Francorum (814). So it is found that the utmost precaution was taken lest, under the pretence of necessity or charity, any spoil or devastation should be made of the goods and revenues of the Church. See Bingham, Christ. Antiq. bk. 5, ch. vi, § 6, 7; Smith, Dict. of Christ. Antiq. s.v.

In the United States the laws relating to the sale of Church property, especially real estate differ somewhat in the several states; but they all include a reference to the appropriate Church authority in the respective denominations, and generally require a special application to the civil court. SEE CORPORATION, ECCLESIASTICAL.

## Alignan, Benoit D[[@Headword:Alignan, Benoit D]]

             a learned French Benedictine and a traveller in Palestine, was priest of Notre Dame of Grasse, in the diocese of Carcassonne, until, in 1229, he was appointed bishop of Marseilles. This city was at that time agitated by internal dissensions, occasioned by both the viscounts and the monks laying claim to civil jurisdiction. In 1239 D'Alignan associated himself at Thibet  with the king of Navarre and the count of Champagne in order to make a journey through the Holy Land, and while in the East he contributed towards the construction of a castle. In 1248 he assisted at the Council of Valencia. Under his prelacy, he introduced a new religious order called the “Brothers of the Holy Mary, the Mother of Christ,” which Clement confirmed in 1266, and which the Council of Lyons suppressed in 1276. In 1260 he again visited the Holy land, where he remained three years. He died in July, 1268. He left some works printed and others in MS. Among those published we find, Prcefationes Benedicti, Episcopi Massiliensis, in Commentarium suum, de Sancta Trinitate et Fide Catholica (by Baluze): — Sententia Lata in Sysnodo, de Decimis: — Epistola ad Innocentiumn Papam IV, in the Spicilegium of D'Achery: — De Constructione Castri Saphet, a work also inserted by Baluze in his Miscellanea. This is concerning the building of the fortress of Saphet in the Holy Land, in which he asserts that its power extends over two hundred and seventy villages, the site of which villages he claims to have been the place where Joseph was sold, where Christ first preached, where Peter paid the tribute- money, and many other events of sacred history transpired. This castle, the boulevard of the Christians of the Holy Land, fell into the hands of the Babylonians in 1266, and the templars were driven out. Great effort was made to regain this, but two of their number proving traitors led to their defeat. The MS. (Bibliothique Nationale, No. 4224) which contains the principal work of D'Alignan is a large volume in parchment. The title of the work is Tractatus Fidei Diversos Errores super Titulum: De Summa Trinitate et Fide Catholica in Decretalibus. This is a great exposition of Christian doctrine, or a treatise on practical theology. In connection with this the author has several brief treatises, as, Exposition de ‘Oraison. Dominicale: — Salutation Angelique. See Hoefer, Nouv. Biog. Generale, s.v.

## Alilat[[@Headword:Alilat]]

             an ancient Arabian goddess, possibly a form of the moon.

## Alinard (Or Halynard)[[@Headword:Alinard (Or Halynard)]]

             a French prelate, was born in the last half of the 10th century. He joined the Benedictine friars at the monastery of St. Bdnigne, at Dijon. His parents, who belonged to the first families of Burgundy, attempted by persuasion and derision to deter him from this purpose, but in vain. Alinard  was made priest at St. Benigne; and his wise administration, together with his saintly life, won for him the esteem of kings Robert and Henry I, as well as of the emperors of Germany, Conrad and Henry III. The position becoming vacant, the people of Lyons demanded Alinard for their archbishop, but he modestly refused until ordered by pope Gregory VI to accept. When he presented himself to receive the investiture, the emperor wished him to take the oath of fidelity, but he refused, asserting that his promise was sufficient, and that he preferred to remain a priest rather than take an oath. This firmness pleased the monarch, who wished to assist at the consecration of Alinard (1046). In 1047 the emperor went to Rome, taking with him the new archbishop, who, by his affability and eloquence, won the regard of the Romans. After the death of Clement II, the people demanded him for pope, but he secreted himself until Leo IX had been raised to the position. At the request of the new pontiff, Alinard accompanied him to France, Rome, and Monte-Casino, and was employed in the negotiations which preceded the treaty of peace between the Normans and the inhabitants of Lower Italy. The pope, invited to visit the emperor, desired Alinard to remain at Rome in order to take part in the administration of the affairs of the Church. Hugh, who for bad conduct had been deposed from the bishopric of Langres, came to the court of Rome: to solicit his re-establishment. As he was about to return to France, Alinard joined him, with his companions, and dined with him. At the dinner some one administered poison to Alinard, who died in consequence, July 29, 1052, and was interred with high honor in the Church of St. Paul. See Hoefer, Nouv. Biog. Generale, s.v.

## Alisgema[[@Headword:Alisgema]]

             (ἀλίσγημα), a Hellenistic word (Stephens, Thes. Gr. s.v.) which occurs in Act 15:20, Auth. Vers. "pollution" (comp. Act 15:29 and 1 Corinthians 8), with reference to meat sacrificed to idols, and there means defilement, pollution. The apostle in these passages alludes to the customs of the Gentiles, among whom, after a sacrifice had been concluded and a portion of the victim had been assigned to the priests, it was usual to hold a sacrificial feast in honor of the god, on which occasion they ate the residue of the flesh (comp. Homer, Odys. 3, 470). This feast might take place either in the temple or in a private house (see Smith's Dict. of Class. Ant. s.v. Sacrificium). But there were many who, from need or avarice, salted and laid up the remnants for future use (Theoph. Char. c. x), or even gave them to the butchers to sell in the shambles (Schottg. Hor. Heb. ad Acts 15, 20; 1 Corinthians 8). This flesh, having been offered to idols, was held in abomination by the Jews; and they considered not only those who had been present at these feasts, but also those who ate the flesh which had been offered up, when afterward exposed for sale in the shambles, as infected by the contagion of idolatry (q.v.). The council at Jerusalem, therefore, at the suggestion of James, directed that converts should refuse all invitations to such feasts, and abstain from the use of all such meat, that no offense might be given to those Christians who had been Jews. See Kuinol, ad Acts 15, 20. SEE DECREE.

## Alison, Archibald[[@Headword:Alison, Archibald]]

             an English divine, was born in 1757, and matriculated at Baliol College, Oxford, in 1775, where he proceeded to the degree of B.C.L., March 23, 1784. At the time of his decease he was senior minister of the Episcopal Chapel, Cowgate, Edinburgh. In 1790 Mr. Alison published Essays on the Nature and Principles of Taste, which work has attained a wide celebrity. He gave to the world a number of Sermons (1809-15), also a Memoir of the Life and Writings of Lady Woodhouslee (Trans. Edinb. R. Soc. 1818,  7, 515). See Christian Remembrancer, July, 1839, p. 440; Allibone, Dict. of Brit. and Amer. Authors. s.v.

## Alison, Francis, D.D[[@Headword:Alison, Francis, D.D]]

             a Presbvterian minister, was born at Lac, County Donegal, Ireland, in 1705. He came to America when about thirty years of age, and engaged in teaching. In May 1737, he was ordained pastor at New London, Pennsylvania, and in 1749 took charge of the Philadelphia Academy, afterwards the University of Pennsylvania, of which he was vice-provost and professor of moral philosophy, at the same time serving as assistant minister of the First Presbyterian Church. He died November 28, 1779. Dr. Alison was a prominent actor in the public enterprises of his time. See Nevin, Presb. Encyclop. s.v.

## Alison, Hector[[@Headword:Alison, Hector]]

             a Presbyterian minister, was examined by the Synod's committee and approved May 28,1745. He was ordained by the Newcastle Presbytery in 1746 at White Clay, and settled at Drawyers. In 1750 he was sent for eight Sabbaths to Western Virginia. In 1753 he asked for a dissolution of his pastor' al relation, but it was not granted for obvious reasons. In 1760 he was allowed to go as chaplain to the Pennsylvania forces, and, in answer to a pressing application made to the Synod in that year by the Church at Albany, N. Y., he was directed to supply the same. He joined the Newcastle Presbytery in 1761. An application from Baltimore on his behalf was not placed in his hands, it being deemed inexpedient. He was dismissed from the presbytery in December of that year with a view to join the South Carolina Presbytery, and was settled at Williamsburg, S. C., where he remained till his death, the date of which is not known. (W. P. S.)

## Alison, Hugh[[@Headword:Alison, Hugh]]

             a Presbyterian minister, was a native of Pennsylvania. After his graduation from Princeton College, he was for some time engaged as a teacher in Charleston, S. C. He removed to James Island, taking with him a number of young men, with a view to superintend their education. He also became pastor of the Presbyterian Church on that island, where he died in 1781. See Alexander, Princeton College in the 18th Century.

## Aliterius And Aliteria[[@Headword:Aliterius And Aliteria]]

             Jupiter and Ceres were thus called for preventing millers from stealing meal.

## Alitta[[@Headword:Alitta]]

             in Arabian mythology, was a goddess of the Bedawin, whom Herodotus compares with Venus and Urania of the Greeks, the Mylitta (q.v.) of the Assyrians, Mitra of the Persians, perhaps also with Astarte of the Phoenicians, and Anaitis of the Armenians. The Arabians have always represented this goddess by a black, three-cornered, four-foot-high and two-foot-broad stone, which rested upon a golden frame, in Mecca. They affirm that this' stone came from Abraham's feet when he again built the  holy Kaaba according to the original plan, which had been carried by the angels into heaven at the time of the Flood.

## Alix, Ferdinand[[@Headword:Alix, Ferdinand]]

             a French theologian, was born at Frasne in 1740. He was brought up by one of his uncles; studied theology at Besancon; emigrated during the Revolution, after which he returned and became rector of Verceil, near Pontarlier. He died there, Feb. 4, 1825, leaving, Le Manuel des Catholiques, ou Recueit de divers Entretiens Familiers sur la Religion: — Les Impies Modernes: — Le Dernier Prone d'un Pretre du Jura. These three works were published in Switzerland from 1794 to 1796. See Hoefer, Nouv. Biog. Generale, s.v.

## Alix, Jean[[@Headword:Alix, Jean]]

             a French painter and engraver, lived in the 17th century, and was a scholar of Philip de Champagne. There is an ‘etching by this artist of a Holy Fazinily, after Raphael, executed in a pleasing style. It is marked “R.V.P.,” i.e. “Raphael Urbino pinxit.”

## Alix, Pierre[[@Headword:Alix, Pierre]]

             a French ecclesiastical historian, was born at Dole in 1600. He was canon at Besanmon, and priest of St. Paul's in 1652. He sustained firmly the laws of the metropolitan chapter against the pope, Alexander VII. He died July 6,1676. He wrote a treatise entitled Pro Capitulo Imperiali Bisuntino, super Jure Eligendi suos Archiepiscopos ac Decanos Commentarius (Besangon, 1672): — also Refutatio Scripti Roma nuper Transnissi contra Jura Copitui-Bisuntini. This again aroused the censure directed against him by father Simard, inquisitor of Besancon; but he responded to him in a small treatise, entitled Eponge pour Efficer la Censure du Pere Simard, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Alkabaz (And Alkabets), Solomon Ben-Moses[[@Headword:Alkabaz (And Alkabets), Solomon Ben-Moses]]

             a Jewish writer of Safed, in Upper Galilee, who flourished from 1529 to 1553, is the author of a commentary on the Song of Songs, entitled אילת אהבים(Venice, 1552): — on Esther, entitled מנות הלוי(ibid. 1585):on Ruth, called שרש ישי, The Root of Jesse (Const. 1561); He also wrote religious hymns, שירים, of which the hymn for the Sabbath eve, לכה דודי, “Come, my beloved,” is best known. See Furst, Bibl. Jud. 1, 39; De Rossi, Dizioziario Storico (Germ. transl.), p. 38. (B. P.)

## Alkali[[@Headword:Alkali]]

             the oxide or carbonate of one of the metallic bases, having a strong caustic power; usually applied to soda, potash, and ammonia. Of these substances the Hebrew appear to have been acquainted with two forms (see Thomson's Land and Book, 2, 302) concerning which the following are the Biblical notices.

1. Mineral alkali seems to have been designated by the term neither (נֶתֶר, "nitre," Pro 25:20; Jer 2:22; νίτρον, Attic λίτρον). It was found at all times in large quantities in two lakes of the valley of the Nile west of the river (Strabo, 17:803; Pliny 31:46), and is still obtained there from the water under the name of natrum (Paulus, Samml. v. 182 sq.; Forskal, Flor. Eg. p. 45; Andreossy, in the Memoires sur l'Egypte, 2, 27 sq.; comp. Descript. de l'Egypte, 12, 1 sq,.; Hasselquist, Reisen, p. 548). The Egyptians used nitre for embalming dead bodies (Herodotus 2:87); it was also employed instead of soap for washing (Jer 2:22; comp. Jerome, ad Proverbs 25, 20), as still appears to be customary in Egypt (Hasselquist, ut sup.; Forskal, Flor. p. 46). The property of this mineral, when dissolved in vinegar, of effervescing and losing its cleansing power, is alluded to in Pro 25:20. (See generally Michaelis, Comment. in Soc. Gott. praelect. Brem. 177, p. 134 sq.; Beckmann, Gesch. d. Erfind. v. 517 sq.) SEE NITRE.

2. Vegetable alkali is denoted by the Hebrew term borith (בֹּרַית, "soap," Jer 2:22; Mal 3:2), and by the Greeks and Romans likewise nitre (comp. Pliny 31:46). It was obtained by water (lye) from the ashes of the soap-wash (Arabic kale), of which Forskal (Flor. p. 64 sq, 54 sq., 98) found various kinds in Egypt, e.g. the Salsola kali, or the Mesembryantheum nodiorum of Linnaeus (comp. Hasselquist, Reisen, p. 225; Raffenan Delile, Flora AEg. illustr. in the Descript. de l'Egypte, 19, 81; see Oken, Botan. 2, 1:584; 2:856; Schkuhr, Botan. Handb. 1, 174 sq.). The saline plants indigenous in Palestine from which borith was obtained were also, according to the Talmudists (see Celsii Hierobot. 1, 450) and Jerome (in loc. Jer.), called by the same name, and are the same as those called by the Arabs ashnan. Of these plants Rauwolf (Reisen, p. 37) found in Syria two species; one was a thick bushy shrub, with numerous slender branches, surmounted by thick tufts, and furnished with narrow pointed leaves; the other in stem and top resembles “sheep-dew," with thick ash- colored roots (see his figures of each under Nos. 37, 38). The distinction of the various kinds of Oriental saline plants requires a new botanical treatment (Kitto, Phys. Geogr. of Holy Land, p. 268; Pliny, 19:18, mentions among the plants growing in Syria one “which yields a juice useful for washing wool," under the name vadicula, Gr. στρούθιον, comp. Dioscorides, 2:193; Beckmann, Gesch. d. Erfind. 4, 18 sq.; Sprengel, ad Dioscor. 2, 478, regards this as no other than the Saponaria officinalis). Formerly, as at the present day (Rauwolf, ut sup.; Arvieux, Reisen, 2, 163; Belon, in Paulus's Samml. 4, 151), the ashes of these plants formed an important article of commerce in Oriental markets (thus their name al-kali is Arabic); end it is not only employed (in the form of lye or soap) as a means of cleansing clothes and the skin (Jer 2:22; Mal 3:2; Job 9:30), but also in the reduction of metals, e.g. silver and lead (Isa 1:25), and in the manufacture of glass (comp. generally Celsius, 1, 449 sq.; Michaelis, Commentat. ut sup.). SEE SOAP.

## Alkoran[[@Headword:Alkoran]]

             SEE KORAN